2022 CALL FOR PROPOSALS

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Related Scholarly Organizations
African Association for the Study of Religion
Colloquium on Violence and Religion
Karl Barth Society of North America
Institute on Religion in an Age of Science
General Call for Proposals Instructions

Deadline

The deadline for the Call for Proposals is Tuesday, March 1, 2022, 5:00 PM Eastern Standard Time.

Meeting Location

The 2022 AAR and SBL Annual Meetings will be held November 19-22, in Denver, CO. Registration and housing for the Annual Meeting will open in the spring.

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 in the PAPERS system. The deadline for proposal submission is 5:00 PM EST, Tuesday, March 1, 2022.

Please inquire with the appropriate Program Unit Chair(s) about the amount of time granted for your presentation and by what date the respondent (if any) must receive your completed paper.

Guidelines for Submitting Proposals

• Step 1: Find a topic in the general Call for Proposals or Call of a specific Program Unit that interests you.

• Step 2: Determine which type of proposal you wish to submit.
  - Paper proposal — A paper written by you (and possibly a coauthor) that you will present in response to a theme within a Program Unit’s Call.
  - Papers session proposal — A proposal of a complete session of different papers on a theme, complete with its own description, abstract, a presider, paper presentations, and (optionally) a respondent. Presenters in a papers session must submit their
proposals to the papers session organizer, who in turn is responsible for inputting them into the PAPERS system.

- **Roundtable session proposal** — A proposal of a complete session, including a presider, list of panelists, and (optionally) a respondent; all of whom will speak (ex tempore) on a common theme.

- **Step 3**: Write your 7,500-character (including spaces) proposal and 1,200-character (including spaces) abstract. Paper sessions require a separate 7,500-character proposal and 1,200-character abstract for each paper in the session. The abstracts will be listed in the Online Program Book.

- **Step 4**: Submit your proposal via the method requested by the Program Unit no later than **Tuesday, March 1**. Most Program Units have elected to use the online PAPERS system only. Carefully note any audiovisual equipment you require before you submit your proposal.
  - **PAPERS**: Submit your 7,500-character (including spaces) proposal and 1,200-character (including spaces) abstract via the PAPERS system. **NB: Do not place your name or other identifying remarks in the body of the proposal field or abstract field in PAPERS; this may endanger the anonymous review process of the Unit and acceptance of your proposal may be jeopardized.** Your name and contact information is sent automatically with the proposal. For help using the PAPERS system, please consult the PAPERS Instructions or if you still require assistance,
  - **E-mail**: Submit your 7,500-character (including spaces) proposal and 1,200-character (including spaces) abstract within the BODY of ONE single e-mail to the contacts listed in the Program Unit's call (usually the Chairs). Attach the Participant Form for E-mail Submission. Please 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 with Attachments**: Submit your 7,500-character (including spaces) proposal and 1,200-character (including spaces) abstract, and Participant Form as attachments in one single e-mail to the contacts listed in the Program Unit's call (usually the Chairs). Attach the Participant Form for E-mail Submission. 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-mail. Proposals received without the participant forms will be disqualified. Participant forms received without proposals or abstracts will also be disqualified.

- **Step 5**: Notification of your proposal's acceptance status for the Annual Meeting program will be sent by **March 21, 2022**.
Participation Requirements at the Annual Meeting

Current membership is required to submit a proposal in response to the Call for Proposals for 2022.

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 Proposals. This includes submitting the same proposal to two separate Units or two different proposals to two different Units.

Special Sessions

A limited number of special sessions are approved by the Program Committee each year. These are intended to be experimental, creative, or timely sessions that address an area of interest that does not naturally fall within the purview of one or more existing Program Units OR that address a current issue/event of interest to multiple AAR constituencies. The Program Committee occasionally approves special sessions for sessions that would be one-time only or special to the year or location. Under exceptional circumstances, special sessions may also be proposed to address a pressing issue that arises after the proposal deadline.

Guidelines for special sessions:
- Special sessions are accepted through PAPERS only.
- Special session proposals must provide a rationale based on the criteria above.
- Special sessions must use one of the prearranged session proposal formats (papers session or roundtable).
- Make sure the special 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. If a proposal is submitted both as a special session and also to a program unit, it will be eliminated from consideration as a special session.
- The Program Committee evaluates all Special Session proposals. Notification of program acceptance will be announced by March 21, 2022.

Exploratory Sessions

All proposals for new Units must begin as Exploratory Sessions. An exploratory session is a complete prearranged session that provides a platform for a group of members to announce a line of inquiry new to the AAR program and to seek out others interested in pursuing it further. The proposal can be for a paper, panel, or other creative type of
session format. Exploratory sessions are submitted through the PAPERS system and must be submitted before **March 1, 2022**. Notification of program acceptance will be announced by **March 21, 2022**.

In order to establish a new program unit, the unit proposers must normally be approved by the Program Committee to hold an exploratory session two years in a row. After the second exploratory session, the unit proposers may submit their proposal for a new unit, which the Program Committee can approve, deny, or—in very rare circumstances—return for revision and resubmission after a third, final exploratory session.

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**Annual Meeting Schedule**

Saturday – Monday  
9:00 AM - 11:00 AM (2 hours)  
11:00 AM - 12:30 PM <Lunch break and Plenary Addresses>  
12:30 PM – 2:30 PM (2 hours)  
3:00 PM – 4:30 PM (90 minutes)  
5:00 PM – 6:30 PM (90 minutes)

Tuesday morning  
9:00 AM – 11:00 AM (2 hours)

The AAR encourages creative and innovative proposals for the shorter sessions. Some possibilities include: restricting a panel to two or three 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.

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**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 or tablet. Additionally, some rooms will have the capacity to amplify audio from a presenter’s device. AAR encourages participants to bring or share a personal or departmental laptop or tablet to run any PowerPoint, CD, or DVD presentation.

Audiovisual equipment rental costs have increased dramatically at the Annual Meeting. Recognizing that most Annual Meeting audiovisual presentations involve PowerPoint or computer presentations, the AAR chose to support this trend by furnishing such equipment. Several rooms will be set with LCD projectors for plug in to a participant’s personal laptop. AAR does not provide computers. We encourage participants to bring
their personal or departmental laptops or communicate with members of the same session in order to share computer use.

**Participants must submit a request for equipment with their proposal.** If accepted, the request is forwarded to the AAR office and the session will be scheduled in an AV room set. **AV request must be received by the March 1st session submission deadline.** The AAR office will make every effort to honor the AV requests received at the time of the proposal.

Free wifi access will be available in some properties, but for bandwidth-intensive applications, please request "Wired Internet for Streaming Video". In order to ensure quality, video presentations should be downloaded to a native device and not streamed over the internet when possible.

To check your audio-visual request at this year's Annual Meeting, log into your account in PAPERS and view your session information.

**Questions about the Annual Meeting**

Concerns of a general nature may be sent to annualmeeting@aarweb.org.
UNITS

African Diaspora Religions Unit

Call Text:


It is an essential and necessary time to herald a touchstone and emancipatory reference for today’s threats on Black identity and the sanctity of the Black body. Rachel Harding’s *A Refuge in Thunder: Candomblé and Alternative Spaces of Blackness* (2000) opened a new dialogue and provided a valuable resource regarding the evolutionary development of Candomblé, a hybrid Afro-Brazilian religion and a cornerstone of Diaspora religious expression, despite the persecution and subjugation of its adherents. Methodologically, Harding drew primarily on primary sources deftly illustrating Candomblé’s extraordinary dynamism as a resource that embodied African traditions, values, and identity politics for the faithful. *A Refuge In Thunder* demonstrates how Candomblé fostered creation of an “alternative space,” a transformative matrix for enslaved and subjugated Blacks to agentively assert individual and collective identity in solidarity against Maafa and their subalternity under dominant political and religious forces. This panel celebrates Dr. Rachel E. Harding’s work but also invites proposals that encourage us to identify, advocate and champion “alternative spaces” that guide Black and Brown folks today and create new forms of scholarship to support radical change in African Diaspora religious communities at large.

- **The Snake Who Swallowed Its Own Tail: Haiti, Catastrophe, and Religious Resilience**

This panel invites proposals that explore Haiti as a site of disaster, catastrophe, and resilience. Together we ask, “How do we turn catastrophe into a strength or a signal and symbol for renewal, regionally and globally?” Fighting in solidarity with Haiti today is analogous to fighting for the end of Apartheid in the 20th century. 'If [Haitians] are not free, none of us are free.' Haitians have dared to resist and exist despite all the incursions meted out on their homeland: the colonial project, global anti-blackness movements, the ongoing assault against Vodou shrine communities, desperate and corrupt politics, environmental degradation from post-colonial transnational global economies, and the destructive vagaries of weather in the form of hurricanes and earthquakes. And, yet Danbala–Ayida Wedo, the great cosmic egg and the dual snake–rainbow, that swallows its own tail, reminds us of the perpetual continuity of life and the cycle of renewal even during disaster and catastrophe. This panel thus invites proposals that explore Haitian religious responses of resilience to catastrophe and disaster. We also invite proposals that explore how other African Diaspora religious communities have imagined in Haiti hope for a Black Republic even during the ongoing catastrophe of past and present-day colonialisms as well as environmental disasters.
• Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks Hucks (Co-sponsored between the African Diaspora Religions Unit, African Religions Unit, Afro-American Religious History Unit, Black Theology Unit, Critical Theory and Discourse on Religion Unit, Liberation Theologies Unit, North American Religions Unit, Womanist Approaches to Religion and Society Unit, Women and Religion Unit, Women of Color Scholarship, Teaching and Activism Unit, and the Women’s Caucus)

Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague-sisterhood, and their marasa-ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This session will focus on not only the legacy of their collective work and collaborations but also their forthcoming two volume collaborative project, Obeah, Orisa, and Religious Identity in Trinidad, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar-sisterhood and how it not only has informed and fostered their collaborative research and writing but also how Africana religious practices, theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto-epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

• Our unit is also co-sponsoring a pre-arranged panel honoring Al Raboteau (1943–2021). Co-sponsored between Afro-American Religious History, Eastern Orthodox Studies, African Diaspora Religions, and North American Religions.

Mission Statement:

Our unit explores broad geographies, histories, and cultures of people of African descent and the way they shape the religious landscape, not only in the Caribbean and the Americas, but also in Europe and Asia. We define “diaspora” as the spread and dispersal of people of African descent — both forced and voluntary — through the slave trade, imperial and colonial displacements, and postcolonial migrations. This Unit emphasizes the importance of an interdisciplinary approach which is central to its vision. The aim is to engage a wide range of disciplines and a variety of scholars who work on different aspects of African diaspora religions. It considers the linguistic and cultural complexities of the African diaspora, the importance of African traditional religions, Afro-Christianity, Afro-Islam, and Afro-Judaism, the way they have
and continue to inform an understanding of Africa, and also the way they have and continue to shape the religious landscape of the Americas, Europe, and Asia.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

• Scott Alves Barton, New York University
  scott.barton@nyu.edu
• Elana Jefferson–Tatum, Tufts University
  Lunarflowdoula@gmail.com

**African Religions Unit**

**Call Text:**

Our Unit encourages critical inquiry about religions originating and/or practiced in Africa. Proposals should go beyond description; they should critically engage the conceptual tools and methods employed in analysis. The steering committee will evaluate the merit of each proposal based on the clarity of its thesis, the strength of the evidence referenced, and the quality of the conclusions drawn from it in terms of both style and substance. For the 2022 Annual Meeting, we particularly invite papers as well as panel proposals that respond to the following themes relevant to any region of the African continent and its diverse religious cultures:

- **Roundtable on Work of Professor Afe Adogame**

  The esteemed scholar of religion in Africa, Afe Adogame, has contributed a significant body of work in numerous disciplines, informing and shaping discourse in the study of religion, African Religions, religions of the African diasporas, and the effects of globalization and modernity on all of these traditions. His latest book, Indigeneity in African Religions, examines the origins, epistemologies, symbolism, and praxis of the Oza people of Southwest Nigeria. From this context, Adogame positions indigeneity as a powerful tool to both decolonize knowledge and understand socio-religious change in Africa. The papers in this roundtable offer reflections and analyses of Indigeneity in African Religions, situating the text within the broader context of Adogame’s rich scholarship.

- **Articulations of Gender and Religion in Africa and the African Diaspora**

  African religious traditions possess diverse, dynamic, and highly relational notions of gendered identity. Social and religious paradigms of gender have frequently had complex and mutually influencing effects on one another, structuring how members understand themselves, each
other, and their positions in society and the cosmos. This panel invites papers that analyze the various articulations of gendered identities in African (and Afro-diasporic) societies and religious traditions as well as the ramifications of these notions of gender. In recognition of the fact that analysis, and critique, of the masculine has frequently gone undertheorized, we also welcome papers that foreground discourse on gender that is not limited to embodiments of women and womanhood, and necessarily engage plural understandings and articulations of gender, including masculinities among others.

- **Solidarity and Rituals of Grieving (Co-sponsored with Women and Religion Unit)**

As the ramifications of the global pandemic continue to unfold, the toll of the pandemic on bodies and practices of presence and absence grow ever more pronounced. Namely, how are indigenous religions finding avenues to reclaim ritual spaces that rearticulate solidarity within novel constraints on physical presence? The importance of mourning in moments where gathering and collective ritual action are challenging, if not impossible, are coupled with the renegotiation and shifting of gender roles in providing care and accompaniment. The African Religions Unit welcomes proposals addressing how indigenous religions are shifting to adapt, accommodate, or retain practices of grieving. As women often occupy a unique position in indigenous cosmologies, at times embodying the link between this world and others, proposals that articulate the specific positions and powers of women in indigenous cosmologies and how they shape ritual processes are particularly welcome. Possible papers for this panel could engage ideas around grief, funerary rites, comprehensions of death and mourning, and ways in which communities are reconceiving of solidarity and community in light of the pandemic.

- **Fire & Water: Religion, Resilience & Resistance in the face of Natural Disasters (Co–Sponsored Panel with Religions, Medicines, and Healing Unit)**

Rising sea levels, active volcanoes, surging floods, and raging fires. How do religious communities prepare for the future in a world facing such dire effects of natural disasters and climate change? This panel will focus on religion and natural disaster, with attention to how indigenous religious communities have long served as environmental activists and proponents of sustainable living. Without romanticizing the “resilience” of environmental victims in Africa, Latin America, and Asia, this panel will consider the structural accountability of Global North nations in climate disaster, and the environmental lessons to be learned from religious communities.

- **Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks (Co–sponsored between the African Diaspora Religions Unit, African Religions Unit, Afro–American Religious History Unit, Black Theology Unit, Critical Theory and Discourse on Religion Unit, Liberation Theologies Unit, North American Religions Unit, Womanist Approaches to Religion and Society Unit, Women and Religion Unit, Women of Color Scholarship, Teaching and Activism Unit, and the Women’s Caucus)**
Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague-sisterhood, and their marasa-ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This session will focus on not only the legacy of their collective work and collaborations but also their forthcoming two volume collaborative project, Obeah, Orisa, and Religious Identity in Trinidad, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar-sisterhood and how it not only has informed and fostered their collaborative research and writing but also how Africana religious practices, theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto-epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

**Mission Statement:**

The central aim of the African Religions Unit is to address and fulfill the Mission Statement of the American Academy of Religion with particular reference to the African continent as a vital part of our globalized, post-colonial world. The African Religions Unit aims to provide a forum within the American Academy of Religion for the discussion of research on the multiplicity of religious traditions in Africa, methodological issues in the study of the religions of Africa, and African religious responses to ethical and social issues affecting the continent. The Unit encourages the participation of African and non-African scholars in the leadership of the Unit and in participation in its programs. It further actively seeks collaboration with other Units in the AAR, as well as with the African Association for the Study of Religions, in order to promote the study and understanding of religions in Africa in the wider academy.

The members of the African Religions Unit come to the subject from a variety of schools of thought and methodological approaches, including but not limited to anthropology, history, history of religions, literary studies, sociology, and theology. The three major religious traditions under investigation are indigenous religions, Christianity and Islam, and the Group’s leadership strives to create some balance in the attention paid to these three major traditions.

Website: [https://africanreligionsgroup.wordpress.com/](https://africanreligionsgroup.wordpress.com/)

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**
PAPERS

Chairs:

• David Amponsah, University of Pennsylvania
  amda@sas.upenn.edu
• Georgette Ledgister, Harvard University
  georgette.ledgister@gmail.com

Afro-American Religious History Unit

Call Text:

The Afro-American Religious History Unit invites proposals that explore the religiosity of African-descended people within the geographical and geo-cultural boundaries of the United States. For our 2022 Annual Meeting in Denver, we are especially interested in proposals that engage one or more of the following topics:

Re theorizations of methods and methodologies in the study of Black religion, specifically:
  ● New theories and methods in the study of African-American religious practices;
  ● Re conceptualizations of the “Black religious” paradigm;
  ● Digital Humanities’ impact on the study of Black religion;
  ● New approaches to the idea of “respectabilities” in black religious practices;
  ● Highlights and critiques of the archives of black religion.

A “state of the field” panel highlighting the theories/methods/sources/approaches of newer works in African-American religious history, including Vaughn Booker’s (2020), Jamil Drake’s (2022), Nicole Myers Turner’s (2020), Richard Brent Turner’s (2021), and Alexis Wells-Oghoghomeh’s (2021).

African-American Religion and climate catastrophe, broadly configured, particularly:
  ● Historical topics that elucidate contemporary environmental landscapes and futures, especially in light of climate catastrophe and its impact on Black communities;
  ● the legacies and impacts of migration patterns and how they have and continue to shape practitioners of African-American religions.

Black Religion in the West, specifically:
  ● Historic movement to, and practices of, African-American religions in the West;
  ● Interactions with and conversations about relationships with Indigenous communities and their religious practices in the West by black religious practitioners.

African-American Religion and so called “illicit” practices, specifically:
  ● Black religious communities, carceral systems, and the (de)criminalization of recreational substance use;
  ● Histories of African-American religion and narcotic use, broadly configured (ritual,
recreational, medicinal, etc.);
● Black religious communities and religious activism in relation to the history of other practices criminalized or deemed illicit.

Redressing the historiographical dearth of LGBTQI+ African American religious histories, specifically:
● The theoretical possibilities of queering African American religion;
● The historical presence of gender nonconformity, gender fluidity, and a spectrum of sexualities physically and conceptually within Black religious communities;
● The methodological and theoretical limitations of heteronormativity and gender normativity.

Retheorizations of the geographical and cultural boundaries of African–American Religion in relationship to the concept of Borderlands, specifically:
● Afro–Spanish, Afro–Indigenous, and other “hybrid” religiosities;
● Concepts of space, the embodiment of space, and boundaries in African–American religion;
● Black religions among asylum seekers and within immigrant communities in America/The impact of immigration upon enactments and definitions of African American religion.

Intellectual Trajectories in the Study of African–American Religion: Highlighting Graduate Student Work:
● Potential presenters should create proposals for five to seven minute presentations

Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks (Co–sponsored between the African Diaspora Religions Unit, African Religions Unit, Afro–American Religious History Unit, Black Theology Unit, Critical Theory and Discourse on Religion Unit, Liberation Theologies Unit, North American Religions Unit, Womanist Approaches to Religion and Society Unit, Women and Religion Unit, Women of Color Scholarship, Teaching and Activism Unit, and the Women’s Caucus)

Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague–sisterhood, and their marasa–ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This session will focus on not only the legacy of their collective work and collaborations but also their forthcoming two volume collaborative project, Obeah, Orisa, and Religious Identity in Trinidad, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar–sisterhood and how it not only has informed and
fostered their collaborative research and writing but also how Africana religious practices, theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto-epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

Our unit is also co-sponsoring a pre-arranged panel honoring Al Raboteau (1943–2021). Co-sponsored between Afro-American Religious History, Eastern Orthodox Studies, African Diaspora Religions, and North American Religions.

We also invite creative proposals that are attentive to alternative methods of presenting, including but not limited to multimedia presentations, interviews, flash/micro talks, and facilitated discussions.

**Mission Statement:**

The purpose of this Unit is to recover the sources and histories related to the religious experiences of African-descended people in the United States; challenge, nuance, and expand theoretical and methodological approaches to the study of African-American religions; and create forums for critical, creative, and collaborative engagement with new scholarship in the field. The Unit is committed to the historical investigation of the diversity of U.S. African-Americans' religious experiences across chronological periods.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Tobin Shearer, University of Montana
tobin.shearer@umontana.edu
- Vaughn Booker, Dartmouth College
vaughn.a.booker@dartmouth.edu

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**Animals and Religion Unit**

**Call Text:**

This Unit addresses the study of animals and religion and seeks to engage scholars of religion with the emergent field of animal studies. We welcome theoretically informed paper/panel proposals on all topics related to these themes. We value papers that attend to real animals alongside theoretical constructs, imagery, or representations pertaining to them, and papers that attend to intersectionality with race, gender, sexuality, disability, and other matters of justice.
In addition to this open call for papers, the Animals and Religion Unit is interested in organizing sessions around the following topics, with an eye toward the 2022 Annual Meeting's presidential theme: “Religion and Catastrophe.”

- **Animals, Moral Injury, Trauma, and Catastrophes of Conscience**
  Can the concept of moral injury illuminate animals' interactions with humans (and vice-versa)? Where does moral injury among humans (rooted in racial, colonial, or national traumas) come to involve animal lives? How do the concepts of delusion, karma, sin, evil, or alienation open insights into dimensions of moral injury that extend into multi-species interactions? Can the study of religion help to explain or analyze the violence perpetrated on animals living amidst human institutions by thinking about catastrophe of conscience or the formation of willful ignorance?

- **Catastrophe and Life at Other Scales**
  We often think of human–animal interactions at the scale of discrete bodies or at the scale of species, but how might the study of religion help us think about boundaries and interactions at other scales? We might think “large” at the level of populations, ecologies, or ways of life. We might think “small” at the level of microorganisms who affect other bodies from within. The climate crisis, migration, deforestation, pandemic infections—these are all catastrophes that play out across scales large and small, across communities of all kinds. We welcome proposals that analyze or illuminate these dynamics.

- **Christopher Carter, *The Spirit of Soul Food: Race, Faith, and Food Justice***
  Christopher Carter’s book examines the way that questions of food justice intersect with Black experience in the United States, historically and at present. The culinary tradition of soul food tells stories of harm, resistance, and struggle—stories that intersect with questions of humanity, animality, and justice in complex ways. We welcome proposals responding to Carter’s book.

- **Innovative Pedagogies around Animals and Religion**
  We encourage submissions for a roundtable discussion composed of short presentations on innovative pedagogical assignments, tools, and strategies. How do animals help you teach about religion? How do religious ideas and practices help you teach about animals? How can the study of religion illuminate and transform relationships among human beings and other animals?

- **Animals, Poison, & Religion (Co–sponsored with the Comparative Studies in Religion Unit)**
  We seek to assemble a panel to compare religious valences of animals and venom, poison, and poisoners, as variously manifest across diverse religio-cultural contexts and communities. This panel would be the second in a series of panels on the topic, following a panel at the 2021 AAR that included papers on witchcraft as a comparative lens for the spiritual meaning of poisonous
pesticides in Rachel Carson’s Silent Spring and a paper on poison (Tibetan: dug) “casting” and cancer in Gyalthang, Tibet. We aim to continue this conversation surrounding two central holistic queries: in what ways can poison and poisoners be best understood as comparative categories in the study of religion, and what roles do venom, poison, and toxicity play in the religious roles and religious worlds of animals?

Finally, as mentioned above, we welcome paper proposals and proposals for full panels that advance scholarship in the area of Animals and Religion.

Mission Statement:

The purpose of this Unit is to advance scholarship by providing a forum for scholars whose work addresses the study of animals and religion, and to engage religious studies scholars with the emergent field of animal studies. The Unit emphasizes the theoretical implications of attention to animals for the study of religion and a diversity of approaches, including, but not limited to:

- Cultural and comparative history of religions
- Critical theory
- Ethnography and anthropology of religion
- Descriptions of the role(s) religious/theological traditions have played in mediating representations of nonhuman animals
- Assessments of relationships between religious constructions of animals and those animals

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Christopher Carter, University of San Diego
  christophercarter@sandiego.edu
- Eric Meyer, Carroll College
  ericdaryl.meyer@gmail.com

Anthropology of Religion Unit

Call Text:

We invite proposals from the full range of ethnographic theories and methods exploring diverse traditions, regions, topics, periods, and standpoints from across the disciplines of Anthropology and Religious Studies.
The following areas are of particular interest for individual and panel submissions for the 2022 Meetings in Denver:

● Religion and the Environment. Engaging environmental concerns as part of religious identity and practice (e.g., pollution, sustainability, preservation); landscape and materiality; inequalities related to consumption, extraction, and/or climate change.

● Religious Activism in Pursuit of Justice. How projects of compassion, humanitarianism, and the civic good are imagined and orchestrated within and across religious traditions and communities.

● Religion & the Arts. Critical explorations of religious artistry and processes of cultural production at the intersection of religion, art, and public life.

● Teaching the Anthropology of Religion. Best practices for doing the ethnography of religion in undergraduate and graduate contexts, including the conceptual, pragmatic, and ethical challenges of students conducting fieldwork.

● Scriptural Materialities. Historical and ethnographic analyses of the diverse ways in which scriptural stories are materialized. Proposals should make clear how particular performances are enmeshed in assemblages of identity, ideology, and power.

● The Habitus of the Nonreligious. Ethnographic examinations and/or theorization of nonreligious/secular/atheist/humanist communities. We are particularly interested in proposals that grapple with theorizations of the self, embodiment, and naturalization via Pierre Bourdieu and others.

After the field.

Budget cuts across higher education have led to loss of research travel funding for research, and recent COVID–related visa and travel restrictions have made it impossible for many ethnographers to undertake in–person visits to the field. This roundtable seeks to address these as well as more permanent obstacles to fieldwork, such as the teaching and service expectations that bind scholars lucky enough to secure tenured employment. How do anthropologists of religion cope when the excitement of adventure and discovery that fieldwork delivers is replaced by the tedium of unremitting institutional expectations that require continuous presence on campus? This roundtable welcomes papers reflecting on the adjustments necessary when an embodied and visceral connection to long–term field sites is no longer feasible.

Further, we encourage panel proposals that use creative and alternative formats that elevate critical dialogue and engage multiple senses, for example:

● Flash Formats. An increased number of presenters are allotted ~5 minutes, followed by a robust, guided discussion.

● Sensory Props. Presenters engage with a material form that bears fieldwork significance, such as physical objects, food(s), visual images, and/or sound recordings.

● Author Meets Critics. Traditional and creative arrangements, including single authors, books
from multiple authors on a related or contested theme, and prominent writers of religion in the public sphere.

**Mission Statement:**
This Unit draws together scholars who utilize the methodological tools and theoretical perspectives of anthropology in the study of religion as a social and cultural phenomenon. Given the increasing importance of anthropology and ethnography for the academic study of religion, we serve the academy as an important forum for sustained discussion and critique of anthropological approaches that can connect scholars working on diverse traditions, regions, and eras who otherwise might not have the opportunity to learn from each other. Interested members are encouraged to join our (low volume) list-serv: https://aarlists.org/

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- James Bielo, Miami University
  bielojs@miamioh.edu
- Jennifer A. Selby, Memorial University of Newfoundland
  jselby@mun.ca

**Arts, Literature, and Religion Unit**

**Call Text:**

This year the Arts, Literature and Religion Unit solicits proposals for the following topics, but also welcomes proposals for any papers or preferably pre-formed panels related to any aspect of Arts, Literature and Religion. We are hoping for a rich slate of panels that display a wide range of religious expression, using varied media (including the performing arts) that span geographical locales and the premodern, modern, and contemporary periods. The ALR is also committed to diversity, and we want to encourage potential presenters and panel organizers to propose topics that will attract a wide audience and that are explicitly and deliberately inclusive of racial and ethnic identities, gender identities and sexual orientations, socio-economic / class status, varied types of academic appointments (e.g. graduate students, contingent faculty, early, mid-, late-career professors, international colleagues, and independent scholars) at a variety of institutional types.

- Throughout the world, the relationship between dance, religion and ritual is deep, whether specifically religious or tangential spiritual expression of grief, joy, lament, and hope. Mourning dances in the Bible and Jewish tradition are one such example, as are
many wedding dance traditions. Dance may also symbolically portray the process of death and rebirth, such as the dance of Shiva, some forms of Butoh, or historically the use of folk dances incorporated into church festivities. Dance is also now being used for healing from trauma and spiritual well-being. This session welcomes papers addressing dance that spans the range from loss to hope, grieving to joy. Papers dealing with current as well as historical practices from a wide variety of traditions will be considered. Contact: Cia Sautter, cialuna13@gmail.com

• One hundred years ago, James Joyce’s Ulysses and T.S. Eliot’s Waste Land were published. These works would mark the beginnings of what became known as “Modernism.” But how might we rethink this legacy now? Not simply the legacy of these works which have already been critically exhausted, but about the movement, and very conception of “modernism”? What was modernism? What might that designation do for us today? We are particularly interested in approaches that include the religious/theological and the literary/artistic perspectives. Contact: S. Brent Rodriguez-Plate, splate@hamilton.edu

• Ruins, whether metaphorical or physical, have inspired poets, theologians, philosophers, and artists. Images of ruins capture at once the reality of impermanence and the perseverance of life. From the ruins of religious sites to the descriptions of entire ruined cities in major religious texts, ruins evoke humans’ and divines’ capacity to destroy and to reconstruct. This panel will include papers that examine the imagery of ruins. We are particularly interested in approaches that include the religious/theological and the literary/artistic perspectives. Contact: Gloria M. Hernandez, ghernandez@wcupa.edu

• (Co-Sponsored with Religion and Disability Studies Unit) Persons with disabilities are often depicted as passive or weak in many socio-religious contexts. Such depictions overlook instances where these persons actively use arts and literature as either forms of religious expression or means of religious experience. This panel will include papers that discuss how the arts and literature of various religious traditions present disability, as well as particular ways in which persons with disabilities utilize arts and literature for religious expression or experience. Contact: George Pati, george.pati@valpo.edu

• Aging has been studied extensively by sociologists and anthropologists to understand various aspects of aging in different contexts and cultures. Every religion has a way of engaging with old age rituals, aging, and elderly knowledge. This panel invites papers that engage with old age or aging in arts and literature in different religious and historical contexts, as well as particular ways in which aging persons employ arts and literature for religious experience and expression. Contact: George Pati, george.pati@valpo.edu

• African diasporic movements are usually framed as transatlantic phenomena. What happens when scholars decenter the Atlantic, focusing instead upon the Pacific (or other bodies of water) or the interoceanic nature of the American continent, broadly construed, in the arts, literature, and religion of the African diaspora? How do the formations and representations that emerge from interactions of religion and artistic production (including visual and material arts, music, literature, dance, performance, and so forth) reshape transnational diasporic identities? Contact: Cooper Harriss, charriss@indiana.edu
• In early 2022 the Denver Art Museum will present the exhibit “Traitor, Survivor, Icon,” a visual exploration of the enslaved Aztec woman known as “La Malinche,” who played a pivotal role in the Spanish conquest of Mexico. This exhibit, meant to represent Malinche’s “enduring impact on communities living on both sides of the US-Mexico border,” prompts an opportunity for scholars of religion convening in Denver to explore exhibitions of unconventional, contested, and even controversial icons and relics connected with histories of indignity, colonialism, and borderlands. We invite proposals from museum professionals, artists, activists, and academics whose work engages such themes. We are especially interested in works that demonstrate attention to particular images, objects, collections, audiences and/or locations in their analyses. Examples may include public museum exhibitions, private collections, digital curations, public art installations, and other forms of display that prompt consideration of religion in politics of representation through icons and relics of contested subjects. Contact: Rachel Lindsey, rachel.lindsey@slu.edu

• Open call for papers related to Arts, Literature, and Religion

Mission Statement:

This Unit seeks to engage the critical issues at the intersection of religion, literature, and the arts. We are concerned with both the aesthetic dimensions of religion and the religious dimensions of literature and the arts, including the visual, performative, written, and verbal arts. Approaches to these two avenues of concern are interdisciplinary and varied, including both traditional methodologies — theological, hermeneutical, and comparative approaches associated with the history of religions — and emerging methodologies, those that emerge from poststructuralism, studies in material culture, and cultural studies.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Gloria Maité Hernández, West Chester University
g hernandez@wcupa.edu
• George Pati, Valparaiso University
  george.pati@valpo.edu

Asian North American Religion, Culture, and Society Unit

Call Text:

Diversity is a core value of the ANARCS unit. For this reason, we encourage organizers of pre-formed panels to invite participants that are diverse in regard to ethnicity, religion, gender,
sexual orientation and professional status. In addition, we especially welcome proposals that focus on communities that have been historically underrepresented, including Southeast Asian, South Asian, Pacific Islander, and non-Christian communities.

The Asian North American Religion, Culture, and Society Unit invites papers that address the following themes, in conversation with the 2022 theme “Religion & Catastrophe”:

- **Asian American Religious Futures**

Rather than center catastrophes, we seek papers that imagine Asian American religious futures. What visions do Asian American religious communities have for the future? How are Asian American religious futures imagined through various forms of art, music and media? What aspirational politics emerge from Asian Pacific American theologies? And what work must be done to achieve it? How do these communities interpret the efficacy of their work, and calibrate change or “progress”? We invite papers to inspire us to think about better alternatives to our present and to guide us in cultivating better relationships within and outside of Asian America.

- **Asian American Religions, the State, and State Institutions**

Asian American religious communities have had a precarious relationship to the state. From the surveilling arms of the federal government, such as the IRS and the FBI, to state governed institutions such as schools, prisons, courts, hospitals, zoning boards, and transportation hubs, the state has served as not only a resource for Asian American religious communities but also as a source of catastrophe. What do Asian American encounters with the state and state institutions reveal about the making of the “religious” and “secular” in America? What do these encounters reveal about race and neoliberal forms of state governance? How do state institutions define and delimit the scope of Asian American religious belief, practice and claims to religious freedom? How do Asian American religious actors, in turn, assert their rights and shape these institutions? We invite papers from a variety of methods to sharpen our understanding of religion, Asian America and the state.

- **Asian American Settler Colonialism and Climate Change**
  (Co-sponsored session with Religion, Colonialism, and Postcolonialism Unit)

Kyle Whyte, the Potawatomi scholar–activist, describes climate change as an “intensified form of colonialism,” where the settler state sustains and replicates itself through militarization and industrialization, both extractive structures of labor and resources. Climate change conversations in this vein have predominantly focused on the tensions between European settlers and indigenous communities. However, Asian American studies scholars have also tended to issues of settler colonialism in relation to Asian settlers and Native Hawaiians (Candace Fujikane and Jonathan Okamura), to Asian American racial formation in the creation of the US settler state (Ilyko Day), and representative tensions between Asian American and indigenous communities (Quynh Nhu Le). We invite papers on Asian American settler
colonialism and climate change, especially tied to religious formation and material realities, including but not limited to:

- Identifying the critical questions at hand in making the connections between Asian American religious communities as settler communities, and climate change, relying on historical, theoretical, literary, or ethnographic analyses;
- Offering an analysis of the theological logics that undergird Asian American settler colonialism, and whether these logics are replicated across diverse Asian American religious communities;
- Providing a case study of a collaboration between indigenous–Asian American religious communities, identifying the shared goals at hand (and whether or not they address climate change), as well as challenges and potential possibilities for cross–community solidarities.

In 2022, ANARCS also looks forward to the following roundtable sessions:

- **PACTS Reader (1976) and Asian Pacific American Liberation Theology**
  (Co–sponsored roundtable session with Liberation Theologies Unit)

The Theologies of Asian Americans and Pacific Peoples: A Reader (1976)—also known as the “PACTS Reader”—represents some of the earliest Asian Pacific American theological writings. Compiled by Roy Sano, Director of Pacific and Asian American Center for Theology and Strategies (PACTS) at the Graduate Theological Union, this collection displays the burgeoning Asian Pacific American theological subjectivity—stimulated by the Third World Liberation Front protests—as well as the beginnings of the Asian American movement and ethnic studies. While some of the analytic concepts differ, the liberative struggles of these Asian Pacific American Christian mainline denominational leaders continue today. Despite its historical significance, the PACTS Reader was never formally published, but photocopied, roughly bound, and disseminated, known to only a small academic circle. To make this important work more widely accessible, Daniel Lee of Fuller Seminary’s Center for Asian American Theology and Ministry has prepared and edited its forthcoming publication, including additional introductory essays. This roundtable session will revisit the reader’s significance, including its broader historical, social, and political contributions to US and global theological discourse and praxis.

- **Asian American Religions and New Works in the Sociology of Religion**
  (Co–sponsored roundtable session with the Sociology of Religion Unit)

Invited roundtable on recent books in the sociology of religion, with particular attention to works exploring Asian American religions and communities.

- **Religion, Neocolonialism, and Racial Capitalism**
  (Co–sponsored roundtable session with Religion and Economy & Religion, Colonialism and Postcolonialism Units)
In light of more recent scholarship theorizing race in terms of political economy (e.g., Jonathan Tran’s Asian Americans and the Spirit of Racial Capitalism, Vivek Chibber’s Postcolonial Theory and the Specter of Capital, Iyko Day’s Alien Capital, Rey Chow’s The Protestant Ethnic and the Spirit of Capitalism), we are inviting proposals for a roundtable panel on recent books focusing on religion in relation to neocolonialism, racial capitalism, and/or Asian American racial formation. Each roundtable session would include at least three book authors in conversation, as well as a moderator who would guide the discussion. Books should cohere around some shared themes as well as generate critical discussion that have methodological, analytical, or ethical implications.

Mission Statement:

This Unit (hereafter referred to as ANARCS) is one of the primary vehicles for the advancement of the study of the religions and practices of Asian Americans and Pacific Islanders in the United States and Canada. As an integral player in the development of the emerging field of Asian American religious studies, ANARCS has cultivated the work of junior and senior scholars from an impressive array of disciplines, including the history of religion, sociology, theology, philosophy, ethics, anthropology, psychology, education, and American and ethnic studies. ANARCS encourages new perspectives on Asian North American religious practices and faith communities, as well as innovative theoretical work that extends the concepts of empires, diaspora, transnationalism, globalization, im/migration, orientalism, adaptation, acculturation, race, ethnicity, marginalization, oppression, and resistance. In addition to this list of concepts, ANARCS will explore theoretical, philosophical, and theological concepts, such as aesthetics, beauty, and love. ANARCS seeks to foster and mentor scholars (junior, senior, and nontraditional) through pre-conference sessions, gathering for meals, and maintaining a robust listserv.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:

PAPERS

Chairs:

- Helen Jin Kim, Emory University
  helenjkim@emory.edu
- SueJeanne Koh, University of California, Irvine
  sj.koh@uci.edu

Augustine and Augustinianisms Unit

Call Text:
Analyses and Therapies of Grief and Loss in Augustine
Augustine remarked, “Our fragility is threatened every day by the accidents which never stop happening in human affairs” (s. 109.1). This theme of the fragility of human life and the accompanying matters of grief and loss arguably pervade all of his thinking. Augustine deeply grieved the successive deaths in the years preceding his ordination to the priesthood of his mother Monnica, his son Adeodatus, and his friend Nebridius. Augustine also lamented catastrophes such as the sack of Rome and any number of other eruptions of violence in his native North Africa. Papers are invited exploring the whole emotional register of grief and loss in Augustine including analytic resources he may supply or ones best applied to him, historical, philosophical and theological understandings of grief and those shaped by grief, situation specific forms of grief, and ways of caring for the grieving. The use of sermons, letters, and underread treatises is encouraged along with the use of any and all disciplines and methodologies that prove illuminating.

Origen and Augustine in Conversation (Co-sponsored with the Eastern Orthodox Studies Unit)
Papers are invited from all disciplines employing any and all contemporary methodologies for a session bringing the influential early Christian giants, Origen and Augustine, into conversation. Papers need not always compare the two, but must address one of them in a way that is timely and invites conversation with the other. Papers will be considered that explore a wide variety of topics including Augustine’s evolving perspective on Origen and Origenism, Augustine and Origen’s respective methods, theological and philosophical orientations and topics, biblical interpretation, and social contexts and teachings.

Mission Statement:
This Unit provides a forum for the historical and constructive study of issues relating to the thought of Augustine, including how it was received in various eras and how it might be a resource for religious thought today.

Anonymity: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of Submission:
PAPERS
Chairs:
- Sarah Stewart-Kroeker, University of Geneva
  sarah.stewartkroeker@gmail.com
- Paul R. Kolbet, Yale University
  kolbet@aya.yale.edu

Baha’i Studies Unit
A co-sponsored panel with the Religion and Food Unit
Papers on practices and beliefs related to food, drink, fasting, food production, food insecurity and/or sovereignty, food and social/economic development, the climate and environmental impacts of food, the ethics of food production and consumption, or any aspect of religiously influenced practices concerning food. The Baha’i community is concerned about these issues and grapples with them in different ways in communities around the world. Papers can address Baha’i contributions to these questions or highlight other religious groups.

Mission Statement:

The Baha’i Studies Unit explores the study of Baha’i history, theology and spiritual practices as well as how Baha’i social teachings can be applied to contemporary social problems. The Unit welcomes research about the history of the Baha’i Faith, its primary figures and texts and Baha’i communities around the world. We are also interested more broadly in the role of religion and social reform in the modern world, particularly issues relevant to Baha’i teachings concerning racial justice, gender equality, science and religion, inequality, nonviolent social change, and human interconnectedness across the globe. The Unit seeks to bring together a diversity of perspectives and traditions, and all are welcome to participate.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

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

Chairs:

- Julia Berger, Montclair State University
  juliamberger@gmail.com
- Christopher Glen White, Vassar College
  chwhite@vassar.edu

Bioethics and Religion Unit

Call Text:

- Dissecting Latinx Bodies: Religion, Bioethics, and Healthcare (Co-sponsored with Latina/o Religion, Culture, and Society Unit)

The Latina/o Religion, Culture, and Society Unit and the Bioethics and Religion Unit welcome proposals that examine the intersection of religion, health, healthcare, and bioethics that focus on experiences of Latinx, persons/communities. Topics may include but are not limited to:
effects of immigration, migration, and border policies on physical or mental health; histories of medical experimentation; history and experience of medical malpractice; bodily autonomy; threats to reproductive health including forced sterilization; disproportionate consequences of illness, fatalities, and economic loss related to Covid–19; racial and ethnic group disparities in health status, and healthcare access. Various disciplinary approaches and methodologies from bioethics and religio–cultural studies are welcome.

- **Bioethics, Religion, and Catastrophe**

Religion serves many purposes during catastrophic events and eras. Climate change is one type of catastrophe that has wrought natural and manmade disasters like droughts, wildfires, floods, and crop destruction with human costs such as climate refugees, broken family units, and famine. Religion – as beliefs, practices, communities, institutions, and even public policy – can provide emotional support, spiritual care, identity development, a sense of belonging, and material assistance. On the other hand, misuse of religion also provides justification for failing to speak out or to relieve catastrophe in the lives of out–group individuals.

In the accordance with the theme selected by the President of the American Academy of Religion for the 2022 Annual Meeting, the Bioethics and Religion Unit welcomes proposals that “reflect on the contributions of the study of religion, actual and potential, [in] addressing climate change” or other human experiences of catastrophe – past or present. Additionally, we invite proposals that fit within the unit’s statement of purpose that engage various issues in the field of bioethics and healthcare more broadly.

- **Regulation of pain / pain in bodies / medicine & opioid crisis (Co–sponsored by the Religions, Medicines, and Healing Unit and the Bioethics and Religion Units)**

This panel will explore peoples’ regulation of pain and relationship to substance use. Framing questions might include: How might religious responses to pain be explicitly framed as alternatives to pharmaceuticals? How do religious communities’ use of relationship to cannabis, ayahuasca, peyote offer therapeutic healing in spiritual crises? What happens when these substances are removed from their religious context in a capitalist–driven act of appropriation? To what extent do people’ use of pain medication lead to abuse of substances such as opioids? How might this drug abuse (especially with the opioid crisis) derive from people’s experience of spiritual fatigue or even a spiritual void? Are some religious responses to pain explicitly framed as an alternative to pharmaceuticals? Keeping in mind the xenophobic histories that disproportionately affect Black, Indigenous, and Latinx peoples in the U.S., how does this affect people of color’s cultural and religious relationship to substances? How might we account for the structural and racial inequality in the appropriation of therapeutics developed by religious devotees of color?

**Mission Statement:**
This Unit offers a unique venue within the AAR for addressing the intersections of religion, bioethics, and health/healthcare related matters. It encourages creative and scholarly examinations of these intersections, drawing on such disciplines as religious and philosophical ethical theory, theology, ethnography, clinical ethics, history, and law. It seeks to undertake this scholarly work by drawing on a variety of perspectives (e.g., Feminist/Womanist/Mujerista, cross-cultural, and interreligious) and to demonstrate the contributions that religious and ethical scholarship can offer to the critical exploration of contemporary bioethical issues.

**Anonymity:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of Submission:**

PAPERS

**Chairs:**

- Terri Laws, University of Michigan, Dearborn
terralaws@umich.edu
- Hajung Lee, University of Puget Sound
hjlee@pugetsound.edu

**Black Theology Unit**

**Call Text:**

The Black Theology Unit invites individual papers and panel submissions on the topics identified below and proposals on additional topics of interest that advance the discipline of Black theology. In this call for papers, we invite submissions that explore black theological discourse through topics such as:

- The distinctiveness of Black Liberation Theology – What does liberation mean? How has “liberation” evolved since the emergence of Black Theology?
- The relationship between Black Theology and Black Womanist Theology
- Black Theology, African Traditional Religion, and other methodological shifts in the field
- Black Theology and the carceral state
- Black Theology and Black radical politics
- Black Theology, land, geography, spatiality, and climate catastrophe
- Black Theology, Black flourishing, and Black futurity
- Black Theology and Afropessimism
- Black Theology and the Black literary imagination
- Black Theology, Black bodies, and the problem of the non/human
- **Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks** (Co-sponsored between the African Diaspora Religions Unit, African Religions Unit, Afro-American Religious History Unit, Black Theology Unit, African Religions Unit, Afro-American Religious History Unit, Black Theology Unit,
Critical Theory and Discourse on Religion Unit, Liberation Theologies Unit, North American Religions Unit, Womanist Approaches to Religion and Society Unit, Women and Religion Unit, Women of Color Scholarship, Teaching and Activism Unit, and the Women’s Caucus)

Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague–sisterhood, and their marasa–ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This session will focus on not only the legacy of their collective work and collaborations but also their forthcoming two volume collaborative project, Obeah, Orisa, and Religious Identity in Trinidad, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar–sisterhood and how it not only has informed and fostered their collaborative research and writing but also how Africana religious practices, theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto–epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

We also invite papers and/or panels that:
- Examine fifty years of James H. Cone’s *The Spirituals and the Blues* - We invite proposals that creatively engage Cone's work from a variety of interdisciplinary lenses and contexts. We especially invite proposals that bring Cone's contributions in contact with current challenges and future visions of Black liberation theology, the Black Church, Black art, and culture.
- Creatively consider the import and significance of Kelly Brown Douglas' recent *Resurrection Hope: A Future Where Black Lives Matter*

**Mission Statement:**

This Unit seeks to further develop Black theology as an academic enterprise. In part, this is accomplished by providing opportunities for exchanges related to basic issues of Black theology’s content and form. In addition, the Unit seeks to broaden conversation by bringing Black theology into dialogue with other disciplines and perspectives on various aspects of African diasporic religious thought and life.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**
Proposals have a much greater chance of acceptance if they make clear the central thesis and main line(s) of argument of the proposed paper.

Chairs:

- Jawanza Eric Clark, Manhattan College
  jawanza.clark@manhattan.edu
- Eboni Marshall Turman, Yale University
  eboni.marshalturman@yale.edu

Body and Religion Unit

Call Text:

The Body and Religion Unit aims to provide a forum for multi-, inter-, and transdisciplinary conversations that theorize the contribution of the body and embodiment to religions. We invite proposals or panels presenting diverse methodologies and understandings of the body, as well as traditional and alternative presentation styles. When reviewing your paper proposals, we particularly appreciate proposals that do not simply discuss bodily activities but also explicitly reflect on the difference this focus makes to the academic study of religions. This year we are particularly interested in proposals on the following topics:

- embodied work/labor in religious contexts
- body and emotion in transnational and/or globalized contexts
- politicized, surveilled and/or bodies in conflict -- especially, but not limited to climate change
- embodied pedagogies roundtable, with special interest in sharing strategies on the following topics: intersection of race and religion, applications of Paulo Friere’s *Pedagogy of the Oppressed* in religion classrooms, our teaching bodies (how the bodies we inhabit impact our teaching), or other possibilities
- book panel roundtable on Philip Butler’s *Black Transhuman Liberation Theology: Technology and Spirituality* (Bloomsbury, 2021)
  (Co-sponsored by Human Enhancement and Transhumanism Unit and Body and Religion Unit) We are seeking to form a book discussion roundtable on Philip Butler’s *Black Transhuman Liberation Theology: Technology and Spirituality* (Bloomsbury, 2021). The vision is to select 5–6 scholars to receive a copy of Butler’s book to read in advance of AAR, prepare two pages of opening observations, and then engage in a book discussion during the session that would be transcribed and an excerpt published in the journal *Body and Religion*, along with your prepared remarks. Instead of a paper proposal, we would like a few paragraphs on the following: Why would you like to participate in this book discussion? What is your level of expertise on body, liberation theologies, and/or topics of transhumanism? What lenses would you bring to the conversation on this book? Those selected will be contacted for an address to send a copy of the book to you by the end of April–May 2022.
• flesh, bone, and blood on the boundaries in Buddhist Studies
• embodied research methods in religion (non–traditional formats welcome)
• open call.

If your proposal gets accepted and you agree to be on the program, we expect you to show up to participate in the annual meeting, barring unforeseeable exceptional circumstances. Please note that it is the policy of the Body and Religion Unit to refuse no–shows at the Annual Meeting from the program for up to the following two years.

**Mission Statement:**

This Unit aims to draw together scholars working with different methodologies who address body and embodiment as a fundamental category of analysis in the study of religion. The Unit provides a forum for sustained discussion and critique of diverse approaches to body and religion by scholars working on a wide range of traditions, regions, and eras.

**Listserv**

The Body and Religion Unit maintains a listserv for announcements about conferences, new publications and other items relevant to the field. To subscribe (or for other listserv information) go to [http://aarlists.org/bodyreligion](http://aarlists.org/bodyreligion) and fill out the online form. Once subscribed you will be able to receive messages, control your subscription options, and access the archives.

- Subscription is open.
- The list of subscribers is private. The Body and Religion Unit does not share the list with anyone.
- Anyone can post messages directly. If you have a new publication, a conference, a workshop or other announcement relevant to the study of body and religion that you want to share, you can write a message to bodyreligion@aarlists.org.
- Traffic is low on this listserv.

**Journal**

The Body and Religion Unit launched the peer–reviewed journal, Body and Religion, through Equinox, in 2017. We invite papers for submission on a rolling basis, including papers presented on panels hosted by, but not limited to, the Body and Religion Unit. Journal Homepage: [https://journal.equinopub.com/BAR](https://journal.equinopub.com/BAR)

**Steering Committee Membership**

Those who take on the responsibilities of being steering committee members will participate in decision–making processes for the annual call for papers, respond to unit communication, and read, rank, and comment on submitted proposals in March. If a steering committee member finds that they are not able to fulfill these tasks in a given year, they should communicate with the co–chairs. If a steering committee member cannot participate in this work, the co–chairs may replace them.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members
Method of Submission:

PAPERS

Chairs:

• Wesley Barker, Mercer University
  barker_wn@mercer.edu
• Gwendolyn Gillson, Illinois College
  gwendolyn.gillson@ic.edu

Bonhoeffer: Theology and Social Analysis Unit

Call Text:

The “Bonhoeffer: Theology and Social Analysis” Group invites paper proposals on themes related to Dietrich Bonhoeffer’s life, theology, and legacy.

Given the 2022 AAR theme of Religion and Catastrophe, we invite proposals that offer constructive explorations of Bonhoeffer’s theological legacy for theorizing catastrophe in its many forms -- political, racial, ecological, public health, theological education, and more.

Additionally, in light of Bonhoeffer’s penchant for crossing national, religious, cultural, and economic boundaries, we invite proposals that explore the relationship between Bonhoeffer’s life and theology and that of other important figures, traditions, contexts, and theological concepts. With the theme of “crossing boundaries” in mind, topics of particular interest include Bonhoeffer and liberation theologies, Bonhoeffer and womanist theologies, Bonhoeffer and the Harlem Renaissance, Bonhoeffer and Gandhi, and Bonhoeffer and Hip Hop culture.

Mission Statement:

This Unit seeks to explore the historical and contemporary interface between theology and public life within the context of Dietrich Bonhoeffer’s legacy in theology. Together with professional societies affiliated in the study of Bonhoeffer’s life and thought, the Unit has explored a variety of topics from medical ethics to political life in a global context.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Karen V. Guth, College of the Holy Cross
  kguth@holycross.edu
• Matthew Puffer, Valparaiso University
Buddhism in the West Unit

Call Text:
The Buddhism in the West Unit is seeking to fill two 90-minute sessions and strongly encourages proposals for fully developed panels, roundtable discussions, or other formats focused on a single theme, question, or (group of) recent publication(s). The Unit is happy to support co-sponsorships with other Units including, but not limited to: the Buddhism Unit; the Buddhist Critical–Constructive Reflection Unit; the Asian North American Religion, Culture, and Society Unit; the Religions Medicines, and Healing Unit; and the Class, Religion, and Theology Unit.

The Unit is particularly interested in responding to the 2022 AAR Presidential Theme: Religion and Catastrophe. What is the role of the study of Buddhism in non-Asian locales in the times of climate catastrophe, globe pandemics, and political unrest? How have Buddhists and Buddhist communities responded to catastrophes both ecological and political?

Other topics that have been suggested include:

- Buddhism and healthcare in the West (Pierce Salguero, salguero@psu.edu)
- Asian American virtual sanghas and their Buddhist response to the pandemic in North America (Xiao Han, han.xiao@courrier.uqam.ca)
- Multiple Methodologies and Disciplinary Formations in the Study of Buddhism (Ann Gleig, Ann.Gleig@ucf.edu)
- Class in the study and practice of Buddhism outside Asia (Caroline Starkey, c.starkey@leeds.ac.uk)

Several scholars have offered to coordinate with others to develop possible topics, as indicated below. If interested in one of those topics, please contact the convener(s). Additional suggestions follow.

Mission Statement:

This Unit seeks to:

- Provide a venue for new studies on Buddhism in non-Asian locales
- Facilitate communication and exchange between scholars working on Buddhism outside of Asia
- Offer a forum within which to collectively clarify the intellectual and methodological underpinnings of research on Buddhism in the West, and consider new possibilities in methods and approaches
Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Scott Mitchell, Institute of Buddhist Studies
  scott@shin-ibs.edu
- Caroline Starkey, University of Leeds
  c.starkey@leeds.ac.uk

Buddhism Unit

Call Text:

The Buddhism Unit welcomes proposals for Papers Sessions, Roundtables, and Individual Papers in all areas of the study of Buddhism. To encourage greater exchange among the various subfields within Buddhist Studies, we are particularly interested in sessions that confront enduring problems in the study of Buddhism, raise important theoretical or methodological issues, and/or bring fresh materials or perspectives to bear on themes of broad interest, especially those that address multiple regions and/or time periods. All proposals should demonstrate their coherence and significance in language accessible to the Steering Committee, which includes individuals working on diverse aspects of Buddhism. We are also committed to diversity in terms of race, ethnicity, gender, rank, institutions, etc. WISAR (http://libblogs.luc.edu/wisar/) is an excellent resource for ensuring gender balance.

For Individual Papers this year, although everyone is welcome to submit a proposal, we are prioritizing contributions by graduate students and/or postdocs. Four Individual Papers will be chosen for an omnibus session entitled “New Work in Buddhist Studies.” Please do not submit a paper as both an Individual Paper Proposal and as part of a Papers Session Proposal. All AAR sessions are now 90 minutes or 2 hours in length. If you wish, you may indicate which time-length you have in mind for a session, but we cannot guarantee it.

We especially welcome proposals on this year’s Presidential Theme, “Religion and Catastrophe,” or proposals that relate in some way to the location of the Annual Meeting (Denver, Colorado). Below are some of the themes that our members have proposed for the 2022 meeting, but please also feel free to submit a proposal on topics not represented on this list. If you are interested in contributing to a proposal on one of these topics, please contact the organizer directly.

- Flesh, Bone, and Blood on the Boundaries of the Buddhist World (Contact: James Gentry, jdgentry@stanford.edu, and William McGrath, wmcgrath@nyu.edu)

How do flesh, bone, blood and other bodily substances figure in Buddhist thought and practice as visceral and imaginal media through which to draw, question, cross, blur, collapse, or
otherwise work with boundaries—mind/body/world boundaries, social and ritual boundaries, discursive and doctrinal boundaries, sectarian and traditional boundaries, geopolitical boundaries, and boundaries in the academic study of Buddhism?

- Performing Time in Buddhist Literature: Creative Reimaginings of Past, Present, and Future (Contact: Elaine Lai, elaine00@stanford.edu)
  What kinds of narrative time do Buddhist writings (histories, sādhanas, biographies, sūtras, tantras etc.) perform on audiences, and how might these different embodiments of time invite an alternative sensibility to modernist notions of linear time? Most importantly, how might Buddhist performances of time inspire us to constructively reimagine our collective narrative in this turbulent time of global environmental, economic, and spiritual impoverishment?

- Methods, Theories, and Disciplinary Formations in the Study of Buddhism (Contact: Ann Gleig, Ann.Gleig@ucf.edu or Amy Langenberg, langenap@eckerd.edu)
  This roundtable seeks to illuminate and explore how diverse methodologies, theories and disciplinary formations shape, expand, and challenge understandings of Buddhism. We seek short research-grounded reflections from scholars working across historic, geographic, and methodological contexts.

- The Traumas We Bear: Contemplations on Trauma, Buddhism, and Our Collective Bodies (Contact: Ray Buckner, pronouns: he/they, raybuckner@u.northwestern.edu)
  Centering experiences of racialized and gendered traumas, this panel will set out to consider how Buddhist thought and/or insights from Indigenous feminist thought, Black Feminist thought, or transgender studies, can help us to think generatively about embodiment, temporality, historical traumas, and livability.

- Buddhist Responses to the Covid–19 Pandemic (Contact: Natasha Mikles, n.mikles@txstate.edu)
  How has the Covid–19 pandemic influenced, transformed or challenged Buddhist practice? Potential topics might include (but are not limited to) the growth of the virtual sangha, transformation of traditional funerary rituals, discourse on the intersection of karma and the virus, the activation of global Buddhist networks to generate aid, Buddhist practices to prevent or heal infection, and Buddhist challenges to or support for public health measures.

- Author Meets Critic Panel on Matthew King's In the Forest of the Blind: The Eurasian Journey of Faxian’s Record of Buddhist Kingdoms (Columbia University Press, March 2022) (Contact: Rae Dachille, raedachille@email.arizona.edu)
  What does an "anti-field history of Buddhist studies" look like? Matthew King experiments with this approach in his study of the nineteenth and twentieth century circulation of the Foguo ji through Europe and Inner Asia. The panel invites responses to questions such as: What does it mean to shift the emphasis in historical approaches to Buddhist worlds from "impact or
influence” to “negative space and absence”? How can “circulatory” histories contribute to decolonizing, deimperializing, and deorientalising scholarship?

- **Buddhism, Addiction, and Recovery (Contact: Kate Hartmann, Ira Helderman, and Wendy Dossett; contact Catherine.Hartmann@uwyo.edu)**

  Buddhism can be conceptualized as a path of ethical transformation from a state of maladaptive compulsion to freedom and compassion. As such, to some it speaks to the experience of recovery from substance and behavioural addictions. This resonance has led to a variety of Buddhist–influenced approaches to the treatment of addiction. This panel aims to explore both the historical and philosophical roots as well as the present landscape of Buddhist approaches to addiction and recovery. We welcome contributions from historians, anthropologists, philosophers, psychologists, substance misuse treatment professionals, and others working in Asian and Western contexts.

- **Buddhist and Indigenous Knowledge in Dialogue (Contact: Melissa Anne-Marie Curley, curley.32@osu.edu)**

  How are approaches and interventions from scholars and practitioners thinking with Indigenous knowledge traditions informing (or how might they be made to inform) and generatively brought to bear on questions within the study and practice of Buddhist traditions?

- **Interpretation as a Pan-Asian Endeavor: Buddhist Scholarship across Borders in the 6th–9th Centuries (Contact: Tom Newhall, tomnewhall@ucla.edu)**

  The 6th–9th centuries were a high point of exchange across all parts of Asia. How were Buddhist ideas interpreted, reinterpreted, transformed, transplanted, preserved, or lost across multiple languages, cultures, or societies during this watershed period of time?

**Mission Statement:**

This Unit is the largest, most stable, and most diverse forum for Buddhist studies in North America. We embrace the full historical range of the Buddhist tradition from its inception some two-and-a-half millennia ago to the present and span its entire geographical sweep — the Indian subcontinent, Sri Lanka and Southeast Asia, Central Asia, Tibet, Mongolia, China, Korea, Japan, and the West. In addition to being historically and geographically inclusive, we have made efforts to encourage methodological plurality. Papers presented in recent years reflect, in addition to the philological and textual approaches of classic Buddhology, the methods of intellectual history, institutional history, philosophy, anthropology, sociology, gender and cultural studies, art history, literary theory, and postcolonial studies. We will continue to encourage cross-disciplinary exchange. This Unit is the forum of choice for many established scholars. For some years now, we have also striven to provide a forum for younger scholars to aid them in establishing their careers. Under normal circumstances, at least one session at the Annual Meeting is devoted to four or five individual papers; often many or all of these are from
graduate students or younger scholars making their first academic presentation at a national conference. In recent years, a growing number of foreign scholars have come to recognize this Unit as a valuable forum to submit proposals, including scholars whose primary language is not English. We wish to continue to promote communication with scholars abroad and to provide opportunities for younger scholars.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection.

Method of Submission:

PAPERS

Chairs:

- Bryan Lowe, Princeton University
  bdlowe@princeton.edu
- Reiko Ohnuma, Dartmouth College
  reiko.ohnuma@dartmouth.edu

Buddhist Critical–Constructive Reflection Unit

Call Text:

The Buddhist Critical–Constructive Reflection Unit explores how Buddhist thought and practice can address contemporary issues and how Buddhist modes of understanding can inform or be informed by academic studies (in Religious Studies, Philosophy, Ethics, Theology, Sociology, Economics, etc.). We invite paper or panel proposals on the following topics as they pertain to our mission to engage in Buddhist critical and constructive reflection.

- Review and reflection on the relation between BCCR and Buddhist Studies.
- Response to catastrophes–1: migrant and refugee crisis, anti-Asian hate crimes, etc.
- Response to catastrophes–2: climate emergency and the pandemic.
- Modern developments of Buddhist philosophy in the global South: non-white non–European Buddhist theorizations on humanity and agency, Buddhist social philosophy, and Buddhist political theories. (contact person: Jessica Zu, xzu@usc.edu)
- Buddhism and Disabilities.
- Academic study of Thich Nhat Hanh’s works.

Mission Statement:

The Buddhist Critical–Constructive Reflection Unit explores how Buddhist thought and practice can address contemporary issues and how Buddhist modes of understanding can inform or be informed by academic studies (in Religious Studies, Philosophy, Ethics, Theology, Sociology, Economics, etc.).
Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Barbra R. Clayton, Mount Allison University  
  bclayton@mta.ca
- Melissa Anne-Marie Curley, Ohio State University  
  curley.32@osu.edu

Buddhist Philosophy Unit

Call Text:

Members are encouraged to submit papers on any topic that fits under the purview of the unit. Due to the number of high quality proposals we receive, it is generally best to gather several presenters and submit a proposal for a panel on a topic. Panels can be organized in a variety of formats—with shorter or longer presentations, one or several or no respondents. Please feel free to reach out to the co-chairs (Karin Meyers, karin.L.meyers@gmail.com and Connie Kassor, constance.e.kassor@lawrence.edu) with any questions about organizing a paper or submitting a panel. So far, this year the following panel topics have been suggested. If you are interested in one of these topics please contact the point person listed:

- "Norms of Attention in South Asian Buddhism" – Blaine Patrick Werner (bw2yb@virginia.edu)
- “Collective Karma” – Joy Brennan (brennanj@kenyon.edu)
- “Buddhism and Politics” – PJ Harter (pjharter@unm.edu)
- “Modern, Nonwestern Developments in Buddhist Philosophy” – Jessica Zu (xzu@usc.edu)
- “Logical Thinking in Pali Buddhism” – Anthony Scott (anthony.scott@utoronto.ca)
- “Buddhist Perspectives on the Climate and Ecological crisis” – Karin Meyers (karin.l.meyers@gmail.com)
- “Candrakīrti on conventional truth” (garfiel@smith.edu)

Mission Statement:

This Unit provides a forum for the scholarly study of Buddhist philosophical thought in its various forms across all regions and traditions of the Buddhist world. We seek to develop tightly organized sessions that deal not only with intra-Buddhist philosophical issues — such as those involving major philosophical traditions and major thinkers and texts — but also with topics involving the relationship between Buddhist philosophy and other traditions of philosophical thought, both ancient and modern. The Unit likewise provides a venue to examine the relationship between Buddhist thought and Buddhist practice. We encourage work on the full range of Buddhist philosophy, including but not limited to metaphysics, epistemology,
soteriology, ethics, social philosophy, political philosophy, philosophy of language, process philosophy, philosophy of mind, and cross-cultural philosophy, etc.

The Buddhist Philosophy Unit is committed to promoting greater diversity and inclusion within the Unit and in the field at large.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Constance Kassor, Lawrence University  
  constance.e.kassor@lawrence.edu
- Karin Meyers, Mangalam Research Center  
  karin.l.meyers@gmail.com

**Catholic Studies Unit**

**Call Text:**

The Catholic Studies Unit invites submissions on diverse subjects in the study of Catholics and Catholicism across time and place. We are interested in proposals that are attentive to the ways in which history and theory relate to one another within the field of Catholic Studies. Co-chairs are happy to consult with those who are developing individual papers, paper sessions, roundtable proposals, or other creative formats.

The Unit encourages proposals on the following topics for the 2022 meeting in Denver, Colorado:

- **Is Catholicism Still Global?**
  Does the idea of the "global" still animate Catholic action in our contemporary world? Currently, scholars of Catholicism who study the early modern world focus on transregional connectedness and colonization as part of the story about the emergence of a global Catholicism. Broadly speaking, the study of modern Catholicism emphasizes the local, or the national, with attention to borderlands. This call seeks to explore these different modes of scholarly attention. Does it reflect a shift or difference in the understanding of what Catholicism "is" for practitioners, past and present?

- **Psychedelics and Catholicism**
  By popular vote in May of 2019, Denver, Colorado became the first U.S. city to decriminalize the use of psilocybin, the psychoactive substance in "magic mushrooms." Eight U.S. cities and the state of Oregon soon followed suit. Psilocybin has also been given a “breakthrough therapy”
designation by the F.D.A., which is expediting its use in clinical trials for the treatment of depression. This represents a shift from the 1970s, when psilocybin was associated with the “counterculture” and designated a Schedule I drug under the Nixon administration. But it may represent as well a wider renaissance of the pursuit of what might be called “mystical experiences” through the use of entheogens. We seek proposals that open up the relationships—in history, in current practice, in literature, and in ritual—between Catholicism, (neo)mysticism, and mind-altering psychedelic drugs.

- Catholic Horror
We seek proposals on the theme of Catholic Horror, broadly conceived.

- Queer Catholicism
We seek proposals on the theme of queer Catholicism from the vantage point of cultural and social history (rather than strictly ethics), particularly in early or pre-modern settings or contexts outside of Europe and North America.

- Catholics, Taste, and Ingestion
Building on two consecutive years of successful Catholic Studies panels dealing with the senses (“What Does Catholicism Sound Like?” and “Catholicism in 10 Objects”), this call seeks proposals in the arena of the sense of taste and/or the experience or feel of ingestion. We invite scholars not to general reflection on these themes, but toward the identification of a single taste or particular ingestive moment as an entry point into Catholic ways of being in the world. How is the taste or ingestive moment particularly Catholic? Our unit is open to novel and interactive modes of engaging this topic (soup party anyone?) but will seek to create a roundtable with individual presentations of no more than 3–5 minutes each. Taken together, the presentations are meant to foster a larger discussion about the sensory nature of Catholicism and the diversity (gender, race, ethnicity, sexuality, class, nationality) of Catholic experiences and perspectives as witnessed in the form of taste and ingestion.

Structure
We urge all paper and panel proposals actively to address questions of format and timing. It is the Catholic Studies Unit’s preference to have individual papers never exceed 12 minutes in length and for every panel to include well-planned allotment of time for audience involvement. We strongly encourage proposals that include innovative, interactive, and dynamic formats.

Mission Statement:

This Unit provides a scholarly forum to study the global Catholic community. We welcome critical studies, cultural, ethical, historical, and theological perspectives. We seek to mirror the subject community’s diversity in pursuing equally diverse methods to study that community.
Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:

PAPERS

Chairs:

• J. Michelle Molina, Northwestern University
  molina@northwestern.edu
• John Seitz, Fordham University
  jseitz@fordham.edu

Childhood Studies and Religion Unit

Call Text:

The Childhood Studies and Religion Unit welcomes proposals for individual papers and sessions that engage the intersection of religion and childhood or children, broadly construed. We are especially interested in proposals from non-Euro-American and non-Christian perspectives, and we welcome a range of methodologies from across the humanities and the social sciences. Our unit's sessions will reflect our commitment to diversity, including gender, race and ethnicity, field and/or method, and scholarly rank.

For the 2022 AAR meeting, we hope to organize sessions around one or more of the following topics:

• "The child" as a category in religion and law (Co-sponsored with the Law, Religion and Culture Unit). This topic includes issues such as age of consent for religious identity/practice, the problem of religion in family law, and child welfare in relation to religious communities, especially in the context of legal frameworks such as the U.S. Indian Child Welfare Act (currently under debate in the U.S. Supreme Court). We also welcome paper or panel proposals about the closely related topic of law and education and childhood (e.g., recent U.S. school-board wars over "Critical Race Theory" and other types of claims about parental autonomy and parents' rights).

• The State of the World and Childhood Identity: The Impact of Pandemic, Isolation, Racial Tension and Climate Catastrophe on Child Development and Wellness (Co-Sponsored with the Psychology, Culture, and Religion Unit)
  In the two years of the Covid pandemic, the upheaval in children’s lives has been significant. Given the rise in teen suicide, social isolation, interpersonal and public violence, and palpable racial tension, how might we adequately care for children, their development/formation, and spiritual lives?
• Children, play, and religion. While childhood is strongly associated with play in many cultures and eras, what types of childhood play are encouraged and discouraged in certain religious environments? What types of play are seen as religious preparation or initiation? What cultural objects (games, costumes, toys, etc.) are mobilized for religious play? Is there a line between childhood play and ritual? And when – if ever – do children outgrow religious play?

• The challenges of research into children and religion, especially for research methodologies that involve working with children (rather than exclusively with texts or artifacts). This is a perennial Childhood Studies and Religion topic, as we struggle with institutional review boards and professional codes that identify children as especially “vulnerable,” while at the same time we are often seeking to grant children more agency and encourage their participation in research projects that cannot progress without involving them.

For session proposals, please indicate the type of session you are proposing (panel or roundtable); innovative and interactive sessions are especially welcome, and our co-chairs are happy to discuss what category might best fit any given proposal. In keeping with our commitment to presenting diverse perspectives and voices in each of our sessions, we also urge you to indicate what types of diversity your proposal or participants might represent.

**Mission Statement:**

This Unit’s overall aim is to investigate the complex and multifaceted relation between religion and childhood. The specific goals of the Unit are as follows:

• Provide a forum for focused interdisciplinary and interreligious dialogue about the diverse relations of children and religion
• Heighten academic interest in this topic in all fields represented in the AAR
• Prepare scholars in religious studies to contribute to wider academic discussions about children and childhoods
• Lend the voice of the academy to current questions of public policy and child advocacy

The focus of the Unit is both timely and significant given the present concern for children across the globe and the rising interdisciplinary academic interest in childhood studies. The Unit functions as a forum at the AAR for advancing childhood studies as a line of scholarly inquiry; we also welcome collaborations with other AAR program units for which childhood studies represents a “new” intervention.

**Anonymity:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of Submission:**

PAPERS
Chairs:
- Wendy Love Anderson, Washington University, St. Louis
  andersonwl@wustl.edu
- Sally Stamper, Capital University
  sstamper@capital.edu

Chinese Christianities Unit

Call Text:

The Chinese Christianities Unit at the American Academy of Religion invites papers for the 2022 Annual Meeting that speak to comparative themes in Chinese Christianities.

The Chinese Christianities Unit began as a seminar in 2015. From 2015–2019, the seminar explored various ways in which Chinese Christianities cross boundaries in regional, social, religious, and ecclesiological ways. In so doing, scholars in Chinese Christianities have developed understandings of the field that challenge the consistency of both the terms ‘Chinese’ and ‘Christianities,’ as both may refer to a range of phenomena in our burgeoning field of study.

As we continue to interrogate the boundaries of ‘Chinese Christianities’ as a field, we welcome papers in the following fields:

- What insights do we gain from moving away from a China-centric, Mandarin-speaking, and Protestant discourse on Chinese Christianities? What is gained from studying comparative practices of ‘Chinese’ Christian communities? To what extent should the field of ‘Chinese Christianities,’ which tends to lend itself currently to historical, sociological, and theological approaches, engage the literary and cinematic field of ‘Sinophone studies,’ which does precisely the opposite of ‘Sino-theologies’ in that it seeks to de-center Han Chineseness and emphasize the scattered communities that are in some ways forced to reckon with ‘Chineseness’ as a hegemonic power?
- Where do the ‘nation’ or ‘race’ figure in Chinese Christianities?
- How are Chinese Christianities (peculiar practices, apocalypticism, systematics) lived in everyday practice? How do the contextual experiences of Chinese Christianities shape new theologies?
- As we come upon the centennial of the anti-Christian movement in China, to what extent do Chinese Christianities in both global and local forms encounter violence in its physical, verbal, mental, and other forms? What ‘Chinese Christian’ apologetics have been deployed to answer this kind of violence? To what extent are violence and persecution understood within the field of Chinese Christianities in the terms of apologetics?

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

**Anonymity:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of Submission:**

**PAPERS**

**Chairs:**

- Justin Tse, Singapore Management University
  justintse@smu.edu.sg
- Christie Chui-Shan Chow, City Seminary of New York
  chui-shan.chow@ptsem.edu

**Chinese Religions Unit**

**Call Text:**

All proposals for both panels and papers are welcome and will be given careful consideration. We encourage panel organizers to take various forms of diversity into account, including race, gender, rank, kind of institution, region, etc., especially for presenters and respondents. For gender diversity, you can look for participants in the database Women in the Study of Asian Religions (http://libblogs.luc.edu/wisar/). Please feel free to direct any general questions about panel and paper submissions to the co-chairs.

If you wish to contribute to the following themes, please get in touch with the contact person attached to the theme:

- **Open Access Resources in the Study of Chinese Religions**, Katherine Alexander (katherine.alexander@colorado.edu)
- **Feminism and Gender Activism in Chinese Religions**, Ting Guo (tg.guo@utoronto.ca)
• A Roundtable in Honor of Daniel Overmyer, Shin-yi Chao (s.chao@rochester.edu)
• A Roundtable in Honor of Dan Stevenson's Retirement, Jimmy Yu (jyu2@fsu.edu)
• Ignorance as Catastrophe: How do Chinese Religious Traditions Promote Knowledge?, Alex Hsu (ahsu@nd.edu)
  The religious traditions of China style themselves as holistic pedagogies — learnings (xue), teachings (jiao), methods (fa), and ways (dao) — and knowledge (zhi), embodied in certain persons, texts, and practices, plays an important role in what they seek to develop and promote. How do these traditions conceptualize the lack or loss of knowledge? When, where, and for whom does an absolute deficit of knowledge pose a soteriological, social, or cosmic problem we might correctly recognize as catastrophic? What kind of catastrophe is it? And, when ignorance becomes catastrophe, what forms and kinds of knowledge are touted as solutions, and how are they cultivated and communicated? Philological, philosophical, historical, and ethnographic approaches are all welcomed; entries may also include reflections on our professions as scholars, teachers, and global citizens in a world where all varieties of knowing and unknowing proliferate.
• Interactions and Competition between Popular Sects and Christian Traditions in Late Imperial China, Nikolas Broy (nikolas.broy@uni-leipzig.de)

Mission Statement:

This Unit is dedicated to the academic, comparative study of Chinese religions in all forms, both historical and contemporary. The Unit makes every effort to recognize Chinese voices in religious practice as well as scholarship, and applies rigorous standards of linguistic, cultural, historical, and social-scientific understanding to the study of religion in China.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Rongdao Lai, McGill University
  rongdao.lai@mcgill.ca

Christian Spirituality Unit

Call Text:

The Christian Spirituality Program Unit is seeking proposals for papers on the following topics:

• Legacy of Thomas Keating
• Contemplative Education (including the book, The Soul of Higher Education)
• 1922 Colorado River Compact, Climate Change, and Ecological Catastrophe
Mission Statement:

This Unit serves as a forum for scholars working in the interdisciplinary field of Christian spirituality. It is committed to the following:

- Developing, refining, and demonstrating appropriate methodologies for the academic study of spirituality.
- Exploring models for describing and facilitating interdisciplinary conversation on the nature of spirituality among religion scholars of all perspectives and religions.
- Initiating discussion in the field of global spirituality, both religious and secular.
- Articulating the connections between scholarship and spiritual practice.
- Ensuring diversity in denominational affiliation, gender, race, and ethnic backgrounds.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection.

Method of Submission:

PAPERS

Chairs:

- David B. Perrin, University of Waterloo
dperrin@uwaterloo.ca
- Beringia Zen, Saint Agnes Medical Centerberingia.zen@avera.org

Christian Systematic Theology Unit

Call Text:

The Christian Systematic Theology Section invites proposals for individual papers or complete panels related to our theme of participation. We invite proposals to consider the nature of participation as deployed in Christian theology. We welcome both arguments for and against the use of participation as a theological category, as well as discussions making use of this category to advance substantive claims. We are especially interested in work that clearly indicates just what is meant by its use of the term, filling it out with specific and meaningful content.

We are also interested in proposals on the question of universal salvation. Within Orthodox Christian traditions, patristic authors have espoused varying conceptions of heaven, hell, apokatastasis, and the hope that even the devil might be eventually saved. From Origen and
Isaac of Nineveh, to the modern St. Silouan the Athonite and Sergii Bulgakov, influential theologians and philosophers have questioned how beliefs in God’s ultimate love and compassion might be balanced with commitments to divine justice and human freedom hypothesizing the salvation of all. Recent scholarship has prompted renewed interest in theologies of universal salvation more broadly—notably, David Bentley Hart’s *That All shall be Saved: Heaven, Hell & Universal Salvation* (Yale University Press, 2019), Ilaria Ramelli’s *The Christian Doctrine of Apokatastasis: A Critical Assessment from the New Testament to Eriugena* (Brill, 2013), and Michael J. McClymond’s *The Devil’s Redemption: An Interpretation of the Christian Debate over Universal Salvation* (Baker Academic, 2018). For this session, we invite proposals for individual papers and pre-arranged panels on all aspects of, and approaches to universal salvation. In addition to addressing theological and philosophical inquiries and scholarship related to this topic, we also welcome proposals that comparatively address universal salvation in other religions and Western Christian traditions, and in diverse forms of Orthodox Christian expression (hymns, icons, liturgical rites, lived practice, etc.).

Papers should be constructive or synthetic rather than merely historical or analytical in nature, but grounding in traditional texts and discussions is desired. We especially invite proposals related to the following sub-themes:

- Transformation (in God and in creatures), including justification and sanctification
- Christology
- Ecclesiology
- Sacraments
- Ethics (imitatio Christi)
- Suffering and embodiment as participation in Christ
- Theological participation applied to political participation and/or issues of social justice
- Exclusion within / from the Christian community
- Epistemology
- Eschatology
- Conversations with Orthodoxy (synergy, theosis)

**Mission Statement:**

This Unit promotes new constructive work in Christian systematic theology that is in dialogue with the historical Christian theological traditions on the one hand and with all aspects of the contemporary context on the other — intellectual movements, methodologies, multiple theological and religious perspectives, and ethical/social/political contexts.

**Anonymity:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of Submission:**

PAPERS
Chairs:

- Oliver Crisp, University of St Andrews
  odc@st-andrews.ac.uk
- Natalia Marandiuc, Southern Methodist University
  nmarandiuc@smu.edu

Class, Religion, and Theology Unit

Call Text:

General Guidance:

Proposals in response to the calls below should clearly indicate how consideration of class inequalities and dynamics shapes the paper’s analysis or conclusions and/or how the paper foregrounds issues of class, labor, or workers (while recognizing their intersections with other dimensions of inequality).

- **Anthropocene or Capitalocene?**

Are we in the Anthropocene Era or the Capitalocene Era? Discussions of the ecological crisis have centered on human action as the principal precipitating factor with little attention to ways the “world-ecology of capital” structures human action and choice. For example, contributors to the recent volume Anthropocene or Capitalocene?: Nature, History, and the Crisis of Capitalism assert that idea of Capitalocene already is part of worldwide conversations about the current era. What’s at stake in characterizing the ecological catastrophe as something caused by humans as such or as humans governed by capitalist regimes? What is the meaning of the apparently ever-expanding influence of multi-national corporations on governing and who governs? Do Anthropocene and Capitalocene each offer a different analysis of the situation, and do they entail different politics in response to the catastrophe? We welcome papers that explore, help define and clarify, and make analytical connections for thinking of these as distinct or (now–)concurrent eras? Do and how do local social and political realities reflect influence of the Anthropocene and/or Capitalocene?

- **General Call:**

We invite papers that demonstrate the continuing significance of class, labor, and workers’ issues in the study of religion and theology or address major questions in the study of class, labor, or workers. Some questions meant as illustrative/evocative examples are the following:

- How do/ought scholars of religion and theology acknowledge, define, and address class inequality in their scholarship and/or teaching?
- How does the class–position of scholars of religion and theology affect our scholarship and/or teaching and how ought we be critically self–reflective about this in our scholarship and/or teaching?
• How do class inequalities within the academy relate to class inequalities and power dynamics in society overall?

• What are the prospects for democracy in light of present (and worsening) class inequalities?

**Reproductive Labor**

For a session co-sponsored by the Feminist Theory and Religious Reflection, Religion and Sexuality, Women and Religion, and Class, Religion, and Theology units, we seek papers that thematize reproductive labor, which encompasses both biological and social reproduction, in both past and present contexts. We welcome papers that help define and/or queer reproductive labor in multifaceted yet clear ways and show how it interlocks classed, gendered, raced, sexualized, and many other inequalities. Some possible points of focus include but are not limited to

• recent theorizations and analyses of reproductive labor in feminist/queer studies

• how capitalism intertwines the exploitation of reproductive labor and productive labor

• COVID-19 as a crisis of reproductive labor and/or essential labor as reproductive labor

• debt, poverty, and reproductive labor; enslaved or coerced reproductive practices (including obstetric violence/birth injustice)

• reproductive labor as religious practice (or vice-versa); religious regulation of reproductive labor

• connections between theories and practices of reproductive decision-making and religious, racial, and/or nationalist ideologies; relationships between the exploitation of reproductive labor and the restriction of reproductive freedom

• practices and ethics of surrogacy or sex work.

**Co-sponsored with the Academic Labor and Contingent Faculty Committee:**

We invite proposals that address any aspect of the structure of academic labor or the experiences of contingent faculty, within the discipline of religious and theological studies or in the humanities/academy more broadly. We are especially interested in papers that

• explore the various forms that contingent academic labor takes and the different experiences of economic precarity and institutional and/or guild status they entail; or

• name and confront (income, power, recognition, or other) barriers to solidarity between contingent and tenured/tenure-eligible faculty and/or between faculty and other higher ed laborers and explore possibilities of fomenting solidarity.
Co-sponsored sessions with the Religion and Economy Unit:

- **Poverty and Class as Distinct Analytics**: How do poverty and class offer distinctive analytics for the study of religion? What's at stake, conceptually, in using one or the other as an analytical lens? Or what are useful ways of thinking with them together?

- **Understanding the Waged Workplace as a Religious Site**: How does religion transpire in the workplace? How does the workplace seek to form workers in corporate religion? How do workers’ religious identities lead them to shape the workplace? What are the intersections of religion, poverty, and work?

**Mission Statement**:

This Unit seeks to study class as a relational concept that needs to be explored in its complex manifestations, which will yield more complex understandings of religion and theology in turn. Avoiding reductionist definitions that occur when studying each class in itself or viewing class only according to stratified income levels or particular historical and sociological markers, this Unit will investigate how classes shape up in relation and tension with each other and with religion and theology. This Unit’s investigations of class, religion, and theology also include intersections with gender, sexual orientation, race, ethnicity, and ecology.

**Anonymity**: Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission**:

**PAPERS**

**Chairs**:

- Jeremy Posadas, Austin College  
  prof.posadas@gmail.com
- Rosetta E. Ross, Spelman College  
  rross@spelman.edu

**Cognitive Science of Religion Unit**

**Call Text**:

- **Current Theories and Applications of the Cognitive Science of Religion**
  This call is intentionally broad in scope. We invite scholars who are using current cognitive theories and/or applied research in the study of religion, religions, or religious-related phenomena to submit a proposal for a paper or panel session for inclusion in the 2022 AAR–CSR Unit’s sessions.
• Book panel on Edward Slingerland's book, *Drunk: How We Sipped, Danced, and Stumbled Our Way to Civilization*
This panel includes a presentation by the author, followed by responses from panelists from the perspective of religious studies, psychology, and cultural and evolutionary anthropology.

• Cognitive Historiography of Religions
This call invites papers that employ cognitive science methodology to questions of religious history and the engagement with historical minds. The call is intentionally broad in scope. We are particularly interested in papers that employ cognitive science as a means to recover otherwise lost religious histories.

• Neuroscientific and Cognitive approaches to conversion (Co-Sponsored Session with the Religious Conversions Unit)
This panel/call invites papers grounded in cognitive and/or neuroscientific approaches to understanding religious conversion. Potential topics include brain–based technologies for spiritual enhancement (e.g., *Spirit Tech* by Wildman and Stockly); spiritual practices' effects on the brain (e.g., *When God Talks Back* by Tanya Luhrmann); the relationship between mindfulness, meditation and neuroplasticity; and similar topics. (contact: Marc Pugliese, marc.pugliese@saintleo.edu).

**Mission Statement:**
This Unit is dedicated to advancing cognitive scientific approaches to the study of religion in a critically informed, historically responsible manner. “Cognitive science” designates a broadly interdisciplinary approach to the study of the mind that integrates research from the neurosciences, psychology (including developmental, cognitive, evolutionary, and social psychology), anthropology, and philosophy. The main goal of this Unit is to bring together cognitive scientists, historians of religion, ethnographers, empirically-oriented theologians, and philosophers of religion to explore applications of cognitive science to religious phenomena, as well as religious insights into the study of the human mind. We wish to consider ways in which historical and ethnographic data can be used to test theories and discuss theoretical and methodological concerns that are directly relevant to study design and data interpretation.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

• Jed Forman, University of California, Berkeley
  jed.forman@gmail.com
• Paul Robertson, University of New Hampshire
Comparative Approaches to Religion and Violence Unit

Call Text:

- Religion and Violence as Catastrophic Cause and Consequence

In response to this year’s Presidential theme, CARV is working to develop the scholarly discourse surrounding religion, violence, and catastrophe. We hope to have one panel on this topic:

- We seek proposals which bring together scholars, policymakers, and professionals – including journalists – whose work lies at the nexus of religion, nationalism, and nationalist violence. The purpose of this panel is to examine the many ways in which religions and religious expressions are harnessed to wield violence for political control. It is also to ask questions like, "Are religion and violence often a cause and consequence of catastrophe?" "If yes, how should that knowledge inform our analysis of broader nationalist trends?" Possible topics include the role of religious histories (including group memories and foundational narratives), religious tenets (about, for instance, apocalypticism), and technologies (including social media) in shaping religious affiliations with nationalist views and policies on topics ranging from climate change and CRT to racism, pandemic response, and xenophobia. Our focus is international, and we welcome research on South and East Asia, Latin America, Europe (especially Eastern Europe), and North America.

- Exploring Buddhism and Violence: Building on the Scholarly Legacy of Michael Jerryson

In honor of both the Presidential theme and the scholarly legacy of the late Michael Jerryson (1974–2021), a founding member of CARV, our unit seeks to spark a renewed round of study into the complex relationship between Buddhism and violence. We hope to have one panel on this topic:

- We are seeking proposals that continue, expand and build upon the work of Michael Jerryson, one of the initiators of the academic discourse on Buddhism and violence, especially as represented in the soon–to–be released volume Buddhist Violence and Religious Authority: A Tribute to the Work of Michael Jerryson, Eds. Margo Kitts and Mark Juergensmeyer (Equinox, 2022). Proposals may address any facet of Dr. Jerryson’s capacious scholarship, including religious authority, distinctions between religion and violence and religious violence, international law, ethnographic theory and methods, the importance of examining worldviews from the perspectives of subjects themselves, ideas of mentorship and teaching, and more. Proposals which connect
Dr. Jerryson's research to the Presidential theme of "Religion and Catastrophe" are especially welcome.

• Catastrophe, Apocalypse, and Human Rights (Co-sponsored between Comparative Approaches to Religion and Violence, Religion, Media, and Culture, and Religions, Social Conflict, and Peace Units)

We seek proposals that address religious thought and practice, and human rights concerns, in these areas:

• Violations of human rights during a catastrophe or “state of emergency,” or the wholesale setting aside of human rights norms in a (real or imagined) catastrophe or state of emergency
• Representation of apocalyptic or catastrophic settings, often with religious overtones or religiously-inflected, in media and popular culture (film, literature), and depictions of human rights protection (or lack thereof) in such settings
• The religious resonances of manufactured or imagined apocalypse, and the call to defend a particular group or social order from an apocalyptic threat; examples might include conspiracy theories against immigrant or minority groups, such as the racist “Great Replacement” conspiracy theory; and catastrophizing of the actions of oppressed groups in their search for equality, such as the characterization of largely peaceful racial justice protests as “burning down cities”

• Religion, Ecocide, and Climate Catastrophe (Co-sponsorship between Native Traditions in the Americas, Comparative Approaches to Religion and Violence, Religion, Media, and Culture, Religion and Human Rights, and Religion and Politics, and Religions, Social Conflict, and Peace Units)

We invite proposals that investigate how violence and religion intersect in the environmental injustice of climate catastrophe, including increased intensity of weather events, drought, fire, food insecurity, climate refugees, species extinctions and growing global gaps in access to resources needed for life and health. Specifically, we encourage papers that address:

• The “Anthropocene” as the age of climate catastrophe and violence, with focus on the ways in which religious ideas, practices, institutions, and rituals respond to the severe anthropogenic disruptions that distinguish the Anthropocene, and with a view to the differential quality of “the human” in light of environmental injustice.
• The Sixth Mass Extinction as an ongoing event that exemplifies, if not epitomizes, the violence of human–animal relations, human exceptionalism, and attitudes of supremacy,
through the lens of religious views and practices, whether as purveyors and/or disruptors of anthropocentrism.

- Indigenous and non-Indigenous resistance to ecocidal violence.
- The role of religion in ecocidal violence embedded in the cultures, institutions and practices of militarism, militarization, war and colonialism.
- The role of the study of religion in the time of climate violence, in light of the fact that, as the Presidential theme states, “It seems likely that climate catastrophes—the effects of which are exacerbated by and exacerbate social inequality—will continue to transform the worlds in which we live.”

- Social Media, Violence, and Peace Messaging (Co-sponsorship between Comparative Approaches to Religion and Violence, Religion, Media, and Culture, and Religions, Social Conflict, and Peace Units)

So much has been examined in relation to social media’s role in transmitting hate and violent religious messaging. Often such bad messaging underpins exclusionary and racialized nationalist rhetoric, and often such hateful transmission is also attributed to religious illiteracy and flattening of identities into soundbites and memes. Is the inverse also correct, namely that “good” tweetable soundbites about religion also flatten religious traditions? We seek proposals that examine constructive and peace-promoting sites where religion participates constructively in social and political mobilization and justice-oriented change. Proposals may focus on any of the topics below or other further areas of relevant research and praxis:

- Religion and mobilization on social media platforms for human rights and democracy.
- Religion and “Counter messaging” and the instrumentalization of “good religion” in the global war on terrorism.
- Hermeneutical reliopolitical subversive and prophetic work in online platforms and alternative media.
- Search engines and religious and political illiteracy at a time when all knowledge is googleable.
- Religion and political protest online and offline.

Mission Statement:

Since the end of the Cold War, acts of religiously motivated violence have all too often become part of our quotidian existence. Scholars from various disciplines have attempted to account for these incidents, noting such issues as a resurgence of anti-colonialism, poverty and economic injustice, the failures of secular nationalism, uprooted-ness, and the loss of a homeland, and the pervasive features of globalization in its economic, political, social, and cultural forms. What
are the religious narratives that help animate these violent actors? This Unit contends that the theories, methodologies, and frameworks for studying the expanding field of religion and violence remain under-explored and require interdisciplinary work and collaboration to provide greater insights into the complex issues involved. The sociology, anthropology, psychology, philosophy, evolutionary psychology, cognitive science, economics, and political science of religion all have provided great insights into the nature of religion and violence over the last few decades and all are arguably interdisciplinary by nature. This Unit provides a venue devoted specifically to interdisciplinary discussions of the subject. We hope to channel and enhance contributions from the historically delineated (albeit constructed) humanities, social sciences, and physical sciences. In that vein, we hope to hear papers presenting cross-disciplinary dialogue and research on the topic of religion and violence.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- Kelly Denton–Borhaug, Moravian University
denton–borhaugk@moravian.edu
- Chase L. Way, Claremont Graduate University
chase.laurelle.way@gmail.com

**Comparative Religious Ethics Unit**

**Call Text:**

Reflecting this year’s presidential theme of “Religion and Catastrophe,” our call for papers focuses on the potential contributions of comparative religious ethics on understanding the catastrophes of the past and present and its role in analyzing, historicizing, and envisioning alternative forms of life in the context of climate change. Themes especially welcome this year include the following:

- **Climate Change and Economic Justice**
  What are the socio-economic consequences of climate change? How can religious ethics respond to the disparate impacts of climate change among different communities and populations? What are the ethical responsibilities of wealthier nations towards those states and regions who suffer disproportionately in regard to the effects of climate change?

- **Faith-Based Environmental Activism**
How are particular religious communities and faith-based organizations mobilizing in regard to climate justice? What concrete forms of environmental activism have taken shape among religious communities in response to the climate crisis? What are religious ethical arguments for taking climate concerns seriously?

- **Defining “Nature” and Its Normative Implications**
  Religious traditions have defined “nature” and creation, as a matter of metaphysics, theology, and/or cosmology, to reflect particular normative agendas. How have religious and moral traditions imagined and conceptualized environmental degradation? What constitutes a "healthy" environment? What normative implications do they draw from the state of nature and its disintegration?

- **Redemption, Repair, Restitution**
  The tropes of redemption, repair, and restitution are often invoked and/or championed by religious traditions/communities when facing various aspects of (climate) disasters. What are the logics of such constructs and rhetoric? In which ways do they reinforce extant systems of excessive extraction and asymmetrical benefit?

- **Disaster Displacement and Climate Refugees (Co-sponsored with the Religion, Holocaust, and Genocide Unit)**
  As climate change increasingly compels people to move and migrate beyond their borders, particularly those in climate “hotspots,” what should be our attitude in regard to immigration and asylum policies towards refugees, internally displaced people (IDPs), and the stateless who wish to escape the violence of the climate crisis? As climate change is a threat-multiplier, what constructive role should state and non-state actors play in the refugee crisis in the interest of decreasing the likelihood of mass atrocities?

- **Anthropogenic vs Non-Anthropogenic Catastrophes**
  While many/most environmental disasters blur that distinction, there are still some that are due almost exclusively to human activity. For example, economic collapses, warfare (genocides, terrorism, etc.), intellectual degradation (willful ignorance, disinformation campaigns, excessive censorship, etc.) – are often as devastating as environmental crises and the like. How do religious ethics distinguish these kinds of catastrophes (if they do), and what sorts of responses/preventions do they propose?

**Mission Statement:**

- **Defining “Nature” and Its Normative Implications**
- **Redemption, Repair, Restitution**
- **Disaster Displacement and Climate Refugees (Co-sponsored with the Religion, Holocaust, and Genocide Unit)**
- **Anthropogenic vs Non-Anthropogenic Catastrophes**

Mission Statement:
While comparative assessment of the ethics of different religious groups is an ancient and widespread pursuit, the modern field of comparative religious ethics arguably dates from the founding of the Journal of Religious Ethics in 1973. (For the purposes of this statement, “ethics” as a subject will refer to reflection about how best to live as human beings; an “ethic” is one more or less determinate position on the best mode(s) of life.) While there have been a variety of motivations for the attempt to study “religious ethics” rather than or in addition to “Christian ethics,” one animating idea has been the growing recognition that people from numerous religions propound sophisticated and powerful moral visions, which possess intriguing similarities and differences and are not easily reducible to a common denominator. In addition, the variety and particular characteristics of such visions are historically and politically significant in the modern era of increasingly pervasive globalization. Indeed, comparative ethics may be desperately needed in our contemporary context of global interdependence, misunderstanding, and mutual mistrust. There are thus ample grounds, both social and purely intellectual, to suggest that this ethical variety needs to be engaged directly via rigorous comparison. Comparative ethics makes such diversity central to its analysis, which includes three main aspects:

- Describes and interprets particular ethics on the basis of historical, anthropological, or other data
- Compares such ethics and requires searching reflection on the methods and tools of inquiry
- Engages in normative argument on the basis of such studies, and may thereby speak to contemporary concerns about overlapping identities, cultural complexity and plurality, universalism and relativism, and political problems regarding the coexistence of divergent social groups, as well as particular moral controversies

Ideally, each of these aspects enriches the others; for example, comparison across traditions helps generate more insightful interpretations of particular figures and themes. This self-conscious sophistication about differing ethical vocabularies and the analytical practices necessary to grapple with them is what makes comparative ethics distinctive within broader conversations in religious and philosophical ethics. Comparative ethics as envisioned here induces conversation across typical area studies boundaries by involving scholars of different religions; all sessions in this Unit are constructed with this goal in mind, so that data from multiple traditions will be brought to bear on any comparative theme.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Jung Lee, Northeastern University
  ju.lee@neu.edu
We invite papers on the topics below. Submissions for panels or roundtables not listed here are also welcome.

- **Climate Change and Religious Transformation**
  How do religious systems change in response to climate? What may be learned by comparing historical transformations to the circumstances of the present day? This call seeks proposals for comparisons between historical and/or contemporary transformations of religion in response to climate change from any tradition and disciplinary approach. If you are interested in proposing a paper, please contact Eric Huntington at huntington@rice.edu.

- **Empathy in Comparative Studies**
  Though much maligned in recent history and comparative study of religion, the notion of empathy is resurfing in ethics and philosophy. This panel would reconsider the role of empathy in comparative work. Does it still have a place? How does it operate, implicitly or explicitly? If you are interested in this topic, please contact Catherine Cornille at cornille@bc.edu.

- **Transgressive Commensality, or Eating with the Wrong People**
  Because of food’s multi-dimensionality—physical, symbolic, economic, ritual, and aesthetic—it often functions as a means of contesting social boundaries. This panel explores cases of transgressive commensality and eating with the wrong people in diverse cultures and time periods. These acts represent many things, such as political diplomacy, social protest, building new communities, radically living out religious principles, or other goals. This panel will be interactive, with panelists engaging with each other in the months leading up to the conference. A potential co-sponsorship with the Food and Religion Unit will be explored. If you are interested in proposing a paper, please contact Jon Keune at keunejon@msu.edu or Liz Wilson at wilsone@miamioh.edu.

- **Animals, Poison, & Religion (Co-sponsorship with the Animals and Religion Unit)**
  We seek to assemble a panel to compare religious valences of animals and venom, poison, and poisoners, as variously manifest across diverse religio-cultural contexts and communities. This panel would be the second in a series of panels on the topic, following a panel at the 2021 AAR
that included papers on witchcraft as a comparative lens for the spiritual meaning of poisonous pesticides in Rachel Carson’s Silent Spring and a paper on poison (Tibetan: dug) “casting” and cancer in Gyalthang, Tibet. We aim to continue this conversation surrounding two central holistic queries: in what ways can poison and poisoners be best understood as comparative categories in the study of religion, and what roles do venom, poison, and toxicity play in the religious roles and religious worlds of animals? If you are interested in proposing a paper, please contact Eric Mortensen at ericdmort@yahoo.com.

- Querying Eco-Aesthetics

Eco-Aesthetics: What is it? How to query it and think it through? This panel takes up such a line of inquiry within at least three broad domains: epistemology, method/practice and comparison. Especially for those who are invested in ongoing concerns pertaining to ecology, environmentalism, wildlife preservation, sustainability, this panel seeks to amplify their voices in stock-taking the term Eco-Aesthetics. How do we conceptualize it epistemologically? How can Eco-Aesthetics be informed by and inform a multitude of trans-disciplinary discourses such as those coming out of art, anthropology, ethics, religious studies, natural sciences, architecture, spirituality and ritual studies? Also, how may Eco-Aesthetics express varied modalities and methods of individual and communal production such as memoir-writing, rituals of music and performance, environmental activism, scriptural hermeneutics, poetry and contemplative practice? How does Eco-Aesthetics both inform and be informed by eco-criticism and eco-feminism, and eco-justice concerns? How may a Buddhist experience and create an Eco-Aesthetics differently from a Muslim or Catholic? How to assess and compare a Yoruban Eco-Aesthetics with a Confucian one? Importantly, the panel invites papers querying Eco-Aesthetics comparatively, in terms of the world’s diverse religio-cultural communities and worldviews. Due Date: Feb. 15, 2022 for Proposals. Please feel free to communicate with panel organizers Ruqayya Yasmine Khan (Rugayya.khan@cgu.edu) and Roberta Sabbath (Roberta.sabbath@unlv.edu)

- Comparative Methods in the Undergraduate Classroom: Transforming Teaching in Trying Times

In late 2021, we (as academics) and our undergraduate students find ourselves confronted with weighty, existential questions about the meaning and significance of the intellectual work that we do in our classrooms. The "so what" question, impressed upon our students by parents casting fearful eyes to the future job market, has never resounded more clearly. This roundtable seeks to explore the myriad ways that comparative methods (defined broadly) can help us, as educators, address these challenges, whether by using comparison to promote cultural competency in our diverse student bodies, to critique atavistic biases in contemporary scholarship, or even to explore the historical / cultural situatedness of Religious Studies theories as a practical guide for thinking and talking about religion in daily life (among
innumerable other potential applications). We are seeking to assemble a roundtable with 6–8 participants. It will adopt a “show-and-tell” format, exploring such questions as: What sort of approaches have we attempted? What prompted the adoption of these approaches? What has worked / what hasn’t? Why? If you are interested in this topic, please contact Christopher Jensen at ChristopherJensen@cunet.carleton.ca.

**Mission Statement:**

This Unit provides the opportunity for significant cross-traditional and cross-cultural inquiry. We traditionally solicit paper sessions that provide occasions for comparative inquiry seriously engaging two or more religious traditions around a common topic and we ensure that critical reflection is given to the conceptual tools therein employed. We welcome co-sponsorship opportunities with other AAR units.

This Unit has a listserv (CompRel), which is used primarily for announcements, calls for papers, and discussions about panel proposals. If you wish to subscribe, please send a request to of@austin.utexas.edu.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

We do not consider individual paper submissions, only roundtables or panels.

**Chairs:**

- Oliver Freiberger, University of Texas, Austin
  of@austin.utexas.edu
- Ivette Vargas-O'Bryan, Austin College
  ivargas@austincollege.edu

**Comparative Theology Unit**

**Call Text:**

The Comparative Theology Unit of the AAR seeks proposals on the following topics for its session at the 2022 Annual Meeting.

We encourage panel or paper proposals on the following themes that were offered at the business meeting. Interested scholars should feel free to avail themselves of the contact person when provided below, if needed:

- 2022 is the 60th anniversary of the death of the famed French orientalist Louis Massignon and the 100th anniversary of the publication of his monumental work, *The Passion of al–
Hallaj and the 1100th anniversary of the death of Hallaj himself. Contact: Jason Welle, OFM, jason.welle@pisai.it.

- 2022 is the 100th anniversary of Martin Buber’s I and Thou. We invite papers investigating Buber’s influence on comparative theology.
- Comparative Theology from a Hindu perspective. We hope that this will be the first in a series of panels that invites scholars to practice comparative theology in their own religious position. Contact: Francis X. Clooney, SJ, fclooney@hds.harvard.edu
- Collaboration on method with the Theology Without Walls Unit. Contact: Catherine Cornille, cornille@bc.edu
- Political implications of comparative theology. Contact: Axel Marc Oaks Takacs, takacsax@shu.edu
- Comparative theology and the Metaverse. Contact: Mark Edwards, markmythoughts@gmail.com

These are proposed themes, but one need not feel restricted by them, so long as the proposal concerns comparative theology.

Proposal descriptions must be written in such a way as to allow for anonymity during the selection process. Panel proposals must include a diversity statement wherein the conveyor explains in what ways the panel is diverse or the rationale for a lack of diversity.

Mission Statement:

Comparative (interreligious) theology tries to be seriously theological, interreligious, and consciously comparative — all at the same time. It is, like other forms of theology as familiarly understood, primarily a matter of “faith seeking understanding” (or, more broadly, perhaps “the practice of reflective meditative perception” or “insight”) and reflection on this faith as it has been enacted in doctrine, argument, meditation, ritual, and ethical behavior. Like other forms of theology, it is an academic discipline, but may also be about and for the sake of knowledge of God or, more broadly, the ultimate mystery toward which life points. In comparative theology, faith and practice are explored and transformed by attention to parallel theological dimensions of one or more religious or theological traditions, examined historically or in the contemporary context. As a discipline within the academy, this communal and intercommunal faith and practice are open to the analyses, comments, and questions of insiders to the involved traditions, and to scholars not necessarily defined by any such commitments who are nonetheless able and willing to explore the full range of dynamics of faith seeking understanding in a comparative perspective. Please contact any Steering Committee Member for further information on the Unit, including the most recent self-study and statement of purpose, or to be added to the Unit.
**Anonymity:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of Submission:**

PAPERS

**Chairs:**

- Bede Bidlack, Saint Anselm College  
  bbidlack@anselm.edu
- Catherine Cornille, Boston College  
  cornille@bc.edu

### Confucian Traditions Unit

**Call Text:**

We welcome full panel proposals and individual paper submissions on the following themes for 2022.

- Confucian political theory
- Ritual theory and ritual performance in Confucianism
- What does it mean to be "Confucian"? What sort of religion is Confucianism, and what constitutes adherence to the tradition?
- Different methodological approaches to Confucianism; how religious studies relates to other common approaches to Confucianism
- Reception of Confucianism in the West; more generally, how did Confucians respond to modernity?
- Discussion of a recent book or books on any aspect of Confucian Studies

Other topics are also welcome, as are co-sponsored sessions with other Units.

**Mission Statement:**

This Unit is committed to the study of the diversity of religious traditions associated with Confucius and his followers, including areas where Confucian thought and practice intersect with those of other traditions. The Unit embraces historical, philosophical, and dialogical approaches, and is not located in any single country or discipline.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**
Contemplative Studies Unit

Call Text:

The Contemplative Studies Unit is seeking to fill two sessions and one co-sponsored session and strongly encourages proposals for fully developed panels, roundtable discussions, or other formats focused on a single theme, question, or recent publication(s). We also welcome individual proposals and reserve the right to group them into appropriate panels.

Please consider the pertinent topics below, and feel free to contact committee members who are serving as point persons for specific topics.

- Zen, Psychotherapy, and Contemplative Studies. How has Zen’s encounter with Psychotherapy impacted the development of contemplative research in Japan and the West? Contact, Harold Roth.
- Juxtaposition of philosophical text with contemplative practices that are meant to internalize the ethical, ontological and/or epistemological principles enunciated in texts. Contacts, Anne Klein and Loriliai Bernacki.
- The role of cognition in contemplative practices, the influence of contemplative practice on cognition, and the influence of cognition on contemplative practice. Contacts, Anne Klein, Judith Simmer-Brown.
- The Human and Posthuman: Contemplative Dimensions, explores intersections of the contemplative human with perspectives of posthumanism and our technological society that understand human agency to be distributed in broader non-human ecological worlds. Contacts, Loriliai Bernacki and Michael Sheehy.
- Contemplative approaches to addressing the climate crisis. Contact, Jacob Sherman.
- Rethinking Contemplative Education, how contemplative studies has shaped higher education, including graduate education, identifying alternatives to the current canon, ways the paradigm for education has been, or could be, shifted through contemplative studies. Recommended for Roundtable Format. Contacts, Niki Clements, Harold Roth.
- Compassion Training and Compassion Science—conversations about how compassion is conceived across traditions, how it can be trained in secular contexts, how it can be measured, and recent findings. Contact, Judith Simmer-Brown.
- Extreme Contemplative Practices, the range of contemplative practices that intentionally induce states of arousal or exhaustion and other dramatic shifts in consciousness that transgress normative frameworks. Contact, Michael Sheehy.
- Exploring Microphenomenology—fresh contemplative methods that scientifically and rigorously explore first-person experience. Contacts, Anne Klein and Niki Clements.
- Book panels:
- Oxford Handbook of Buddhist Practice, edited by Paula Arai and Kevin Trainer exploring the range of contemplative practices in Buddhism.
- On the anniversaries of Knowledge and Liberation (1986) and Unbounded Wholeness (2006), a celebration of the contributions of Anne Klein to Contemplative Studies with papers on Dzogchen, Sutra or other epistemological perspectives on the contemplative interface between thought (kalpanā, rtog pa) direct perception (pratyaṣa, mgon sum).

**Mission Statement:**

This program unit aims to strengthen and develop contemplative studies as an academic field of inquiry, especially in the context of religious studies and the AAR. Our Unit provides a forum for:

- The investigation of contemplative practice and experience, considered inclusively and comprehensively
- Critical discussions on the field itself, including theoretical and interpretive issues
- The application of contemplative practice to academic life and university culture, including the possible contribution of “contemplative pedagogy” to teaching and learning

The Unit thus aims to gather together currently diffused groups as well as dislocated, marginalized, and underrepresented individuals in the academy. To this end, we encourage research that is topical, tradition-specific, comparative, and cross-cultural. We also invite scholars to investigate contemplative practice and experience in ways that traverse and transcend the boundaries of traditions, disciplines, and research methodologies.

**Anonymity:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of Submission:**

**PAPERS**

**Chairs:**

- Harold D. Roth, Brown University
  harold_roth@brown.edu
- Judith Simmer–Brown, Naropa University
  jsimmerbrown@gmail.com

**Contemporary Islam Unit**

**Call Text:**
The Contemporary Islam Group is soliciting proposals for the 2022 AAR meeting on any topics related to the study of Islam in the contemporary period. This year we have particular interests in the following topics and would welcome papers or panels that focus on them:

- “Religion and Catastrophe,” the annual theme for the 2022 meetings
- Climate and environment
- Muslim Futurism and Sci-Fi
- The impact of Covid–19 on religious practice, authority, and practices of grieving and mourning
- Black Islamic Studies over the past 25 years
- Technology and spiritual piety
- borders and border-crossing
- presenter-authored fiction, poetry, creative prose, or artwork related to contemporary Islam.

Pre-arranged panels should reflect gender and racial/ethnic diversity as well as diversity of field, method, and scholarly rank. We also encourage pre-arranged panels to take a broad and inclusive approach to what counts as “Islam,” recognizing the theological diversity within Islam and among Muslims.

If your proposal is accepted and you agree to be on the program, we expect you to show up to participate in the Annual Meeting. However, please reach out to us if this is difficult for whatever reason.

**Mission Statement:**

The mission of this unit is to provide a venue for discussing emerging issues and developments within Muslim societies and Islamic studies during the past 200 years, particularly in the twentieth and early twenty-first centuries.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- Zahra Ayubi, Dartmouth College  
  zayubi@gmail.com
- Noah Salomon, University of Virginia  
  nsalomon@virginia.edu
- Kayla Renee Wheeler, Xavier University  
  krw18@case.edu
Contemporary Pagan Studies Unit

Call Text:

Contemporary Pagan Studies is an interdisciplinary Unit, and we welcome submissions of theoretically and analytically engaged papers and panels relating to modern Paganism, Witchcraft, Magic, and Polytheism, employing scholarly analysis to discuss the topic from any relevant methodology or theoretical orientation. In addition to receiving paper or panel proposals on topics generally in the purview of Contemporary Pagan Studies, we especially welcome proposals that address the following themes:

- Animism, Neo-Animism, and the Ontological Turn in contemporary Paganism, Witchcraft, and Magic
- New Witchcraft, intersectionality and religiosity. Topics may include Brujeria, Black Girl Magic, Queering/Queer witchcraft, Witchtok and Witches of Instagram, and how people understand witchcraft as a “religion” or not.
- How Pagans perceive and interact with other religions and how other religions interact with Paganism
- Contemporary Paganisms, lived religion, and Material Culture
- Critical approaches in the study of Paganism
- How do libraries and archives impact Contemporary Paganisms? How do archival materials inform developing practices and rhetoric around authenticity and historicity.

Mission Statement:

The Contemporary Pagan Studies Unit provides a place for scholars interested in pursuing research in this newly developing and interdisciplinary field and puts them in direct communication with one another in the context of a professional meeting. New scholars are welcomed and supported, while existing scholars are challenged to improve their work and deepen the level of conversation. By liaising with other AAR Program Units, the Unit creates opportunities to examine the place of Pagan religions both historically and within contemporary society and to examine how other religions may intersect with these dynamic and mutable religious communities.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:
- Christopher Chase, Iowa State
cwc@iastate.edu
- Giovanna Parmigiani, Harvard University
Call Text:


While designations for a supposed “Golden Era” of Hip Hop culture are contested, a timeframe covering roughly the years 1986–1993 (perhaps as far as 1996) is broadly accepted (Dyson, *Know What I Mean?: Reflections on Hip-Hop*) as having been a salient period for the development of what comes to be galvanized in the popular imagination as “hip hop culture.” Many hip hop commentators understand this period as the high-water mark for Hip-Hop culture and activism, while others treat the notion of a “Golden Age” as a theoretical fiction. Is the recognition of the rarified air of the Golden Era a reality or is it the product of nostalgia and community memory? Moreover, is there legitimate criticism to be leveled at that era, especially as it relates to being an important bridgepoint to the current era of Hip-Hop Culture? We seek paper and panel proposals that interrogate (as well as celebrate) the Golden Era of Hip-Hop while assessing and addressing the various uses of the past in hip hop and explore the stakes associated with claiming and framing ephemeral moments in/as culture. Some of the possible directions submitters may go involve asking questions related to the Culture’s commitment to social change and social equity? Is one of the legacies of the Golden Era that of the pursuit of financial gain and the gain of social currency, albeit in new and ever-changing forms (social media/followers, etc.)? Of significant interest here would be the intersections of religion, social movements, and social justice as well as explorations of Hip-Hop Culture that might include but move beyond a lyrical analysis.

**Author Meets Critics: Jennifer M. Buck’s, *Bad and Boujee* (Cascade, 2022) (Co-sponsored between the Critical Approaches to Hip-Hop and Religion and the Womanist Approaches to Religion and Society Units)**

We seek papers that debate and discuss Jennifer M. Buck’s *Bad and Boujee* (Cascade, 2022). Buck’s text engages with the overlap of black experience, hip-hop music, ethics, and feminism to focus on a subsection known as “trap feminism” and constructs a Trap Feminist Theology. Interacting with concepts of moral agency, resistance, and imagination, Trap Feminist Theology seeks to build an intersectional theology emphasizing women’s agency in their bodies and sexuality while also remaining faithful to the “trap” context from which they are socially located. The publication of this work creates opportunities for fresh engagement with questions pertaining to the intersections of Womanist theology, feminism/feminist theology, economics, Hip Hop, and religion.

**Postcolonial Perspectives on Religion and Hip-Hop (co-sponsored session with the Religion, Colonialism, and Postcolonialism Unit)**
We are looking for papers making use of postcolonial theories for an analysis of Religion and Hip-Hop, with a particular interest in Hip-Hop as "diasporic lingua franca" (Fatima El-Tayeb) for dispossessed and marginalized communities and as a tool for de-/anticolonial activism.

We also welcome paper and panel proposals for subjects and discourses not addressed here and encourage those from a non-Western/North American perspective to submit their work.

**Mission Statement:**

This Unit’s purpose is to provide a space for interdisciplinary, sustained, scholarly reflection and intellectual advancements at the intersections of religion and hip-hop culture. We believe the Unit will assist religious and theological studies to take more seriously hip-hop culture, while expanding the conversation of hip-hop culture beyond a thin analysis of rap music. To these ends, this Unit is marked by an effort to offer critical reflection on the multiplicity of the cultural practices of hip-hop culture. We also see something of value in advancing the field of religious studies through attention to how hip-hop might inform these various disciplines and methods. Understood in this way, scholarly attention to hip-hop will not transform it into a passive object of the scholar’s gaze; rather, through our attention to hip-hop, it also speaks back to the work of the AAR, offering tools by which to advance theory and method in the field.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Justin Smith, Azusa Pacific University  
  jmsmith@apu.edu
- Daniel White Hodge, North Park University  
  dan@whitehodge.com

**Critical Theory and Discourses on Religion Unit**

**Call Text:**

The Critical Theory and Discourses on Religion Unit is seeking proposals on:

- Teaching or using in scholarship Walter Benjamin’s *Arcades Project*
- Theory making in religious studies and indigenous critique (and other critiques) as possible constructive forces
- The seeming reinsertion of positivism in Religious Studies via postmodernism
- The work and field effect of Talal Asad as we approach 30 years after *Genealogies of Religion*
• 50 years after *God is Red*, readings of Vine Deloria, Jr.
• We also have a preplanned “authors meet” roundtable session set on neoliberal spiritualities, conspiracies, race, and class with Susannah Crockford, Andrea Jain, Dennis LoRusso, Amanda Lucia, and Sean McCloud

• **Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks** (Co-sponsored between the African Diaspora Religions Unit, African Religions Unit, Afro-American Religious History Unit, Black Theology Unit, Critical Theory and Discourse on Religion Unit, Liberation Theologies Unit, North American Religions Unit, Womanist Approaches to Religion and Society Unit, Women and Religion Unit, Women of Color Scholarship, Teaching and Activism Unit, and the Women’s Caucus)

Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague–sisterhood, and their marasa–ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This session will focus on not only the legacy of their collective work and collaborations but also their forthcoming two volume collaborative project, *Obeah, Orisa, and Religious Identity in Trinidad*, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar–sisterhood and how it not only has informed and fostered their collaborative research and writing but also how Africana religious practices, theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto-epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

**Mission Statement:**

The Critical Theory and Discourses on Religion (CTDR) Unit offers an interdisciplinary and international forum for analytical scholars of religion to engage the intersection of critical theory and methodology with a focus on concrete ethnographic and historical case studies. Critical theory draws on methods employed in the fields of sociology, anthropology, history, literary criticism, and political theory in order to bring into scrutiny all kinds of discourses on religion, spanning from academic to nonacademic and from religious to nonreligious.

This Unit seeks to provide a forum in which scholars of religion from a wide range of disciplines can examine and question their disciplinary presuppositions. The work of this Unit can be placed under three main rubrics:
Critical investigation of the categories generated and employed by the discourses on religion, such as experience, the sacred, ritual, and the various ‘isms’ that can be found in classic and contemporary studies of religion

Analysis of new and neglected theorists and works central to the critical study of religion, including those produced in cognate fields such as anthropology, political science, or literary theory

Theoretically-informed examination of elided and often neglected themes in religious studies, including class, race, gender, violence, legitimation, and the material basis of religion

Anonymity: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of Submission:

PAPERS

Chairs:

- Sean McCloud, University of North Carolina, Charlotte
  spmcclou@uncc.edu
- Kristin Scheible, Reed College
  scheiblk@reed.edu

Cultural History of the Study of Religion Unit

Call Text:

The Cultural History of the Study of Religion Unit seeks papers that examine the formation and transformation of “religion” and related categories in social, cultural, and political practice in different geographic and historical contexts and in relation to the scholarly study of religion as that study has evolved over time.

For the 2022 Annual Meeting, we particularly welcome proposals on the following topics:

- Scholarship in the Time of Catastrophe

Upheaval has often prompted scholars and intellectuals to question their normative assumptions and practices. In the 1920s, anticolonial and antiracist thinkers like Gandhi and Du Bois rethought European “civilization” in the shadow of World War I. More recently, scholars have rethought religion in the aftermath of the 1992 Babri Masjid demolition, 9/11, the 2015 devastation of Hurricane Katrina, and the COVID–19 pandemic. We welcome papers and panels that take these or any other similarly calamitous event in any region of the world as site for exploring the cultural history of the study of religion.
• Religion and the City

Although cities have existed for thousands of years, the city has figured as the epitome of modern spaces, a precondition for publicness, and the scene of visions of futurity—whether utopian or dystopian. In the 20th century, increasing urbanization was understood to spell the end of religion. In the last couple of decades, however, a focus on the city has helped to usher in new ways of approaching the study of religion (e.g. “lived religion”) and expanded the range of populations, places, and practices to which scholars of religion give their attention. We invite papers and panels that excavate the interests, politics, and projects that animate this shift of attention, the impact it has had on the study of religion, and the contours of future projects.

• Scholarly Blasphemers: The Limits on Academic Speech

Scholars of religion have been accused of blasphemy (insult, contempt, or lack of reverence for a deity or exalted religious figure) with varying outcomes, depending on context. Scholars of religion have also had to grapple with efforts to limit academic speech, e.g. critical race theory, which may not utilize the category of blasphemy, but which reflect similarities in terms of stakes and presumed sacrality. At the same time, scholars of religion may intentionally avoid disclosures for fear of losing access or out of respect for esoteric rituals. We invite papers and panels which utilize such cases in order to raise and explore important questions about the various publics, aims, and responsibilities of scholars of religion, and to assess the current cultural and political climate for the study of religion.

• “Nature” and the “Natural” in the Study of Religion

These categories have had multiple meanings in the history of the study of religion, depending on whether the scholars in question are deists, comparativists, romanticists or cognitive scientists. In some cases, “nature” is aligned with “reason” and underlies all religions; in others, it is the opposite of reason and is associated with the so-called “primitive.” In some instances, nature is the catalyst for transcendence; in others, it signifies a lower stage of development in the history of religions. We are interested in papers and panels that (1) critically examine “nature” and the “natural” in the history of the study of religion; (2) subject these categories to the rigorous cross-cultural analyses to which the category of “religion” has been subjected; or (3) explore how presuppositions about the “natural” continue to inform the study of religion.

This group regularly uses its sessions to develop new models for conference conversation. Toward that end, we ask that participants be prepared to write shorter papers for possible pre-
circulation or short position papers for roundtable format. We also welcome suggestions for new conversational models.

**Mission Statement:**

This Unit is devoted to historical inquiry into the social and cultural contexts of the study of religion and into the constructions of “religion” as an object of scholarly inquiry.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- Elizabeth Ann Pritchard, Bowdoin College
epritcha@bowdoin.edu
- Marko Geslani, University of South Carolina
  Geslani@mailbox.sc.edu

**Daoist Studies Unit**

**Call Text:**

The Daoist Studies Unit invites proposals for the AAR Annual Meeting in Denver, Colorado (November 19–22, 2022). We welcome proposals for individual papers, paper sessions, and roundtables concerning any aspects of Daoism regardless of the time period, geographical area, or methodological and theoretical approach. The proposals could be either individual papers, 90-minute paper sessions (consists of 3–4 papers, a presider, and a respondent), or roundtables.

We look forward to receiving proposals that are multi-disciplinary and border-crossing, as well as submissions that address the 2022 AAR theme, Religion and Catastrophe. As we continue to reach out to other program units and promote dialogue between different fields, we strongly encourage applications for co-sponsorship. A complete list of AAR program Units can be found at (https://papers.aarweb.org/program-units)

The Daoist Studies Unit steadfastly supports diversity and inclusivity. We require all pre-arranged sessions to incorporate a diversity of gender, race/ethnicity, seniority, sub-field, and/or methodology. We hope you can reach out to others by utilizing resources, such as the Women in the Study of Asian Religions database (http://libblogs.luc.edu/wisar/). Please feel free to contact the co-chairs for assistance.

**Mission Statement:**
The Daoist Studies Unit organizes the most consistent venue in North America for sharing research on the Daoist religion. We are guided by a vision with three main goals: to reach into the vast recesses of the largely understudied Daoist tradition; to reach out in conversation with the broader American Academy of Religion, and to promote the Annual Meeting of the AAR as an international venue for sharing and vetting research by all levels of Daoism scholars. Since early 2021, the Daoist Studies Unit has also been hosting regular online presentations and workshops throughout the year under the rubric of the Global Daoist Studies Forum.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:
PAPERS

Chairs:
- Jessey Choo, Rutgers University, New Brunswick
  j.choo@rutgers.edu
- Jonathan Pettit, University of Hawai‘i
  jeep@hawaii.edu

Death, Dying, and Beyond Unit

Call Text:
Death, Dying and Beyond Unit invites paper proposals on the following topics:

- Traumatic death and dying, such as but not limited to murder, suicide, natural disaster, catastrophe, etc. and/or trauma-informed practices and research methods. We specifically seek proposals that can be developed for an edited and publishable collection.
- Working and Teaching Outside the Academy: A Roundtable on Death, Dying, and Beyond Landscapes: The Death, Dying, and Beyond Unit, Applied Religious Studies Committee, and the Teaching Religion Unit would like to host a roundtable discussion that will bring together individuals educationally trained in religion, comparative religious studies, theology, etc. who are working, teaching or consulting in fields outside the academy in the death, dying, and beyond landscapes. These fields could include death technology, funeral services, grief and bereavement counseling, media (e.g. podcasts), hospice and hospital work, policy and nonprofits. This moderated, roundtable discussion will generally explore and value careers beyond the academy but more particularly the ways in which education, skills and pedagogical training in religion have uniquely prepared folks for careers in fields associated with death, dying, and bereavement outside the academy.
• Collective for Radical Death Studies Workshop: similar to our work with Death Over Dinner in 2020. While the theme and structure of the workshop will be different, the committee is actively seeking to decolonize and decentralize whiteness in death and dying studies.

Mission Statement:

This Unit was formed to address all manner of scholarly discussion relating to death. While death is the single certainty in every life, a myriad number of ways exist to study and approach it. Our aim is to provide an outlet for the scholarly discussion of all issues relating to death, the dying, the grieving, the dead, and the afterlife. We are open to all methodologies, religious traditions, and topics of inquiry.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Candi K. Cann, Baylor University
candi_cann@baylor.edu
• Amy Defibaugh, Temple University
amy.defibaugh@temple.edu

Eastern Orthodox Studies Unit

Call Text:

For 2022, we welcome proposals on the following three themes:

• Science and Orthodox Christian Thought and Practice

Some of the most urgent contemporary global debates take place at the intersection of religion and science, where deeply rooted conceptions of theological anthropology and religious identity interact with newly emergent data and knowledge about the physical world. We invite both paper and panel proposals that analyze how Orthodox Christian thought and practice have interacted with, and have shaped and in turn been shaped by, advances in empirical knowledge and their attendant ethical and political demands and controversies. In addition, and consonant with the 2022 AAR Presidential Theme – Religion and Catastrophe – the session is interested in proposals that address the broader theme of Orthodox Christianity and science within the context of specific scientific issues of contemporary concern, such as climate change, vaccination and public health, bioethics, and human sexuality and reproduction. This session is interested in, and open to, a wide range of methodological and disciplinary perspectives,
including but not limited to those grounded in scientific training and expertise, theology and religious thought, sociology and anthropology, and the history of science and related philosophical discourses in the Orthodox world.

- **Orthodox Christian Hymns, Music, and Sound**

Within Orthodox Christian communities past and present, there are numerous traditions of song and music. From liturgical chant and poetic hymns, to bells and talaton, Orthodox Christianity has many musical, vocal, and auditory expressions. For this session, we invite papers and panel proposals that focus on the hymnic and/or musical expressions of Orthodox Christianity. We welcome consideration of the sonic, aural, ritual, and performative aspects of liturgical music and para-liturgical musical traditions as well as the texts of hymns themselves. Submissions might attend to surrounding cultural or historical contexts of particular hymns or musical traditions, practical local adaptations, variations and development of texts and sounds, theological significance and debates, reflections on the religious practices of singing or hearing, or music as significant for shaping and reflecting religious identities.

- **Eastern and Oriental Orthodox Christianity in the Midst of Catastrophes (co-sponsored with the Middle East Christianity Unit)**

The study of religion has long been concerned with the relationship between the global and the local, the specific and the universal. Global disruption and catastrophes, past and present, bring these relationships to the fore in particularly urgent and dramatic ways. In the spirit of the 2022 AAR Presidential Theme—Religion and Catastrophe—this session is interested in proposals that address the lived reality of Eastern and Oriental Orthodox Christianity in the midst of catastrophes, past or present. This session will consider how mass disruption and hardship affect the core elements of Eastern and Oriental Orthodox religious identity, hoping to shed light on the local and experiential reverberations of global cataclysmic forces within an Orthodox Christian context. The session is interested in papers that analyze these lived realities from a variety of disciplinary and methodological perspectives (including political science, sociology and anthropology, history, theology, etc.), with a special interest in the ways that COVID-19 or other contemporary and historical crises have affected the liturgy and the ways liturgical practice has responded to catastrophes.

- **Origen and Augustine in Conversation (Co-sponsored with the Augustine and Augustinianisms Unit)**

Papers are invited from all disciplines employing any and all contemporary methodologies for a session bringing the influential early Christian giants, Origen and Augustine, into conversation. Papers need not always compare the two, but must address one of them in a way that is timely and invites conversation with the other. Papers will be considered that explore a wide variety of topics including Augustine’s evolving perspective on Origen and Origenism, Augustine and
Origen’s respective methods, theological and philosophical orientations and topics, biblical interpretation, and social contexts and teachings.

- Our unit is also co-sponsoring a pre-arranged panel honoring Al Raboteau (1943–2021). Co-sponsored between Afro–American Religious History, Eastern Orthodox Studies, African Diaspora Religions, and North American Religions.

Mission Statement:

This Unit focuses on the critical study of the theology, culture, history, and practices of the many different Eastern Christian churches (numbering some 260–300 million worldwide), including their mutual interaction and engagement with Western Christian and non-Christian groups.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Philip Dorroll, Wofford College
dorrollpc@wofford.edu
- Ashley Purpura, Purdue University
apurpur@purdue.edu

Ecclesial Practices Unit

Call Text:

Practicing Hope in Catastrophic Times
We invite papers addressing variations on the question: what is the role of ecclesial bodies in the midst of catastrophes, crises, and/or traumatic events? How is hope articulated in practice that is cognizant of these material realities? Submissions that incorporate original fieldwork will be prioritized.

Faith communities embody implicit and explicit practices that point towards an understanding of hope or a theology of hope. Hope as a theological category can be expressed by theologians within generalizing claims. How, as an ethnographer/qualitative researcher can one address the contextuality and awareness of hope as global, local, and/or regional? What are the frameworks and methodologies these communities employ to manage catastrophes? What is the theology of
hope and how is it practiced, or not? What are the nuances of their practices in combination or contrast with their theology of hope?

Mission Statement:

Ecclesial Practices provides a collaborative space at the intersection of ethnographic and other qualitative approaches and theological approaches to the study of ecclesial practices. This might include churches, other (new, emerging, para–church, and virtual) communities, and lived faith in daily life. International in scope, the unit encourages research contributing to a deeper understanding of “church in practice” in a global context, including decolonization and postcolonial theologies. The unit encourages ongoing research in the following areas:

- Empirical and theological approaches to the study of ecclesial communities (churches, congregations, and emerging communities), especially as interdisciplinary efforts to understand lived faith and practice extending from them
- Studies of specific ecclesial activities, e.g. music, liturgy, arts, social justice, youth work, preaching, pastoral care, rites of passage, community organizing
- Studies of global contexts of lived faith in relation to ecclesial communities, for example, decolonizing and postcolonial theory and theology
- Discussions of congregational growth and decline, new church movements, and ecclesial experiments connected to shared practices in a worldly church
- Explorations of Christian doctrine in relation to the potential implications of empirical and qualitative research on ecclesial communities and lived faith for discerning, defining, and challenging standard theological genres such as systematics and doctrine, as well as inviting new ways to understand normative logics
- Discussions of methodological issues with regard to qualitative research on theological topics, especially related to ecclesial communities and lived faith
- Discussions (both substantive and methodological) of the implications of new technologies and digital cultures for ecclesial communities and lived faith

Book Panel: The Wiley Blackwell Companion to Theology and Qualitative Research (Co-sponsored with the Practical Theology Unit)

In the last twenty years, there has been a steady rise in the numbers of doctoral students and academics who have taken up the challenge of working as theologians with qualitative methods of enquiry. Qualitative research has much to offer theology, yet, in doing so, what is meant by theology and indeed what it means to be a theologian undergoes significant revision. The Wiley Blackwell Companion to Theology and Qualitative Research is born out of excitement around these developments. The book contains 50 chapters by some of the most prolific researchers in the field.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members
Method of Submission:

PAPERS

Chairs:

• Theodore Hickman–Maynard, Boston University
  thickmanmaynard@hds.harvard.edu
• Rebecca Spurrier, Columbia Theological Seminary
  spurrierr@ctsnet.edu

Ecclesiological Investigations Unit

Call Text:

• Catastrophe in the Life of the Church

Many discussions of catastrophe as a dimension of religious studies or theological analysis focus on public events which religious communities must interpret or to which they must respond: how do theologians, religious leaders, lay adherents, and others, make sense out of (for example) climate change, political upheaval, or a public tragedy?

Without ignoring such considerations, we hope with this session to engage in a more specifically ecclesiological conversation on catastrophe as an internal dynamic of Christian communities confronted with realities that oblige profound soul-searching and transformation. Reflecting on the sense of catastrophe as a sudden overturning (kata–strephein) of things as they are, we are interested in papers that reflect substantial research on catastrophic transitional moments in the life of churches – whether these moments are historical or contemporary, and whether they take place on the macro–scale of denominational emergence/collapse or on the micro–scale of individuals confronting terrible loss or betrayal in a religious community. We intend to pay particular attention to, and bring into the foreground the voices of, historically catastrophized groups: those whose integrity as a community or subculture is grounded in tragedy and endures in the face of continuing (accidental or intentional) disaster.

• Theologies of Ecclesial Dialogue, Discernment, and Consensus–Building

Dialogue is a longstanding component of ecclesial praxis, especially in recent years in the ecumenical movement and in other areas of inter– and intra–ecclesial relations. Various contemporary events and movements have restored focus upon dialogue, discernment, and consensus–building in the Christian churches. Most prominently, in 2021 Pope Francis launched a worldwide, two–year process of ecclesial discernment in the Roman Catholic Church in
preparation for the 2023 Synod on Synodality. At the same time, in 2022, other major dialogical moments in worldwide Christianity will take place: the 11th Assembly of the World Council of Churches in Karlsruhe, Germany, and the 15th Lambeth Conference of Anglican bishops in England. And, at various local levels, dialogue within and between churches occurs in a broad variety of ways, both formal and informal, and in ways that are often countercultural in contexts marked by polarization, division, and a lack of dialogue. Dialogue and consensus-building seem to many Christians a part of the nature of the church and not an optional practice.

We invite papers that attend to theologies of ecclesial dialogue, discernment, and consensus-building, drawing upon concrete experiences and events of such processes, and exploring ecclesiologies of dialogue and shared discernment based upon those experiences and events.

We are interested in papers related to issues of local, global, and historical synodality, conciliarity, dialogue, decision-making processes, consensus-building, or shared discernment. Discussions of liberative ecclesial dialogue in light of the ways that such dialogue is hampered by divisions based on clerical status, geographical location, gender and racial differences, or colonial and post-colonial power imbalances are particularly welcome.

**Mission Statement:**

This Unit is a part of the Ecclesiological Investigations International Research Network, which seeks to serve as a hub for national and international collaboration in ecclesiology, drawing together other groups and networks, initiating research ventures, providing administrative support, as well as acting as a facilitator to support conversations, research, and education in this field. Hence the Network exists to promote collaborative ecclesiology. The Network’s five fundamental aims are as follows:

- The establishment of partnerships between scholars, research projects, and research centers across the world
- The development of virtual, textual, and actual conversation between the many persons and groups involved in research and debate about ecclesiology
- Organizing and sharing in colloquia, symposia, and conferences
- Encouraging joint teaching and exchanges of postgraduate students and faculty
- The Unit seeks to publish the best fruits of all such collaboration in our new Palgrave Series, Pathways for Ecumenical and Interreligious Dialogue, as well as in the journal Ecclesiology (Brill), published in association with the Network. The Network is a “network of networks” serving a “church of churches.” See http://www.ei-research.net/ for more information.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**
Employment Workshops

Call Text:

In an effort to offer additional programming and networking opportunities for our members, the Employment Center will host a Workshop Series during the 2022 Annual Meeting. Are you seeking opportunities to mentor? Do you have learning, insight, or technology tips to share? Are you a wizard with social media and personal branding? Do you have an ability to create a CV from a résumé? Do you have specific advice for creating a successful portfolio and navigating the job market? Please consider leading a 60 to 90 minute workshop or intimate roundtable for 6 to 15 individuals that engages members pursuing academic and non-academic careers. We would love to have you!

Successful proposals from previous years included the following sessions:

- Alt–Ac Employment in Religious Studies and Creative Careers in Church and Faith–Based Non–Profits
- Developing a Public Voice and Making a Living from It
- Envisioning Academic Alternatives
- Job Transitions over 40 with a Ph.D.
- Marketing Matters for Academics: It’s Not Just a Corporate Thing!
- Online Pedagogies and Leveraging Online Experience in the Job Market
- Religious Studies and Nonprofit Management

If you are interested in submitting a workshop or roundtable proposal, please submit a proposal through the AAR’s PAPERS system using the buttons above!

All sessions will be advertised in the online and print program books.

Have questions? Contact Employment Services at careers@aarsbl.org.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of Submission:

PAPERS
**Chairs:**

- Marchell Jackson, American Academy of Religion  
  mjackson@aarweb.org
- Robert Puckett, American Academy of Religion  
  rpuckett@aarweb.org

**Ethics Unit**

**Call Text:**

This year the Ethics Unit welcomes individual proposals, pre-arranged paper sessions, and roundtables on the following themes:

- **Collective Action Problems and Religious Ethics**

  Given the contemporary expansion and intensification of myriad interdependencies and conflicts of interests, some of the most important opportunities and challenges for religious ethics now involve collective action problems—roughly, situations in which a group of individuals do not achieve possible outcomes they all prefer to outcomes that result from each individual acting in their own self-interest. We therefore invite proposals concerning collective action problems and religious ethics. How might religious ethics contribute to redressing collective action problems? How might these ethics exacerbate them? How should the escalation of collective problems affect religious ethics, if at all?

- **Ethnography and Religious Ethics**

  While religious and theological ethics have often been conceived as normative disciplines, we hope to host a conversation that explores the roles of ethnography in religious ethics. For this conversation, the Unit is especially interested in proposals addressing ethnographic engagements with specific places and communities, and with the ways that race, gender, class, and sexuality affect religious identity and practice.

- **Gentrification and Religious Ethics**

  The annual meeting’s location in Denver, Colorado calls our attention to the economic, social, and political challenges facing the host community and especially those on its margins. Denver’s breathless population boom over recent decades has rapidly raised the cost of living in historically Black, Latinx, Asian/Asian-American, and immigrant neighborhoods across the city. Moreover, these patterns of displacement impact working class, service class, and poor communities in cities both large and small across the United States and beyond. The Ethics Unit seeks proposals that address ethical questions generated at the nexus of gentrification, ethics, and religion. How are religious communities, people, and practices fueling rampant gentrification? How are religious communities responding to rampant gentrification's various
consequences? How can religious ethics facilitate understandings and evaluations of rampant gentrification?

- Lessons and Legacies of America’s 21st Century Wars (Co-sponsored with Religion and Politics Unit)

What have we learned from the multiple US-led wars and combat operations that consumed the first two decades of the twenty-first century? The withdrawal of US forces from Afghanistan in 2021 closed a significant chapter that included the longest war in US history (Afghanistan), the most controversial war in the last 50 years (Iraq), and numerous other military operations around the world (Syria, Yemen, Libya, Somalia, and others). While the use of force continues in various parts of the world, we have yet to grapple fully with the moral lessons and legacies of the “war decades” in the early twenty-first century. This call seeks papers examining the religious, ethical, and political implications of these wars for the following: US foreign policy; the future of just war thought; military strategy and tactics; the moral injuries of veterans of these wars; the authorization of military force; and the future of the all-volunteer force.

- Michel Foucault and Religious Ethics

We invite individual proposals, pre-arranged paper sessions, and roundtables addressing what Foucault might mean by ethics and the ways that he connects or fails to connect ethics with religion. We are particularly interested in proposals examining how Foucault’s notion of “care-of-the-self” may relate to, challenge, or enrich religious ethics.

**Mission Statement:**

The Ethics Unit seeks to serve the AAR by providing a forum for scholarly engagement with the ethical dimensions and interests of religious traditions.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Nichole Flores, University of Virginia
  nichole.flores@virginia.edu
- Frederick Simmons, Princeton Theological Seminary
  frederick.simmons@ptsem.edu

**Evangelical Studies Unit**
Call Text:

Theme for 2022: Evangelicalism and Catastrophe

The Evangelical Studies Unit invites proposals that examine evangelical developments in periods of upheaval. We are particularly interested in individual papers and organized panels that trace how Evangelicalism contributed to, participated in, and responded to various forms of social, political, environmental, and other catastrophe. Some framing questions include: What contextual factors informed evangelical religious practices, theological shifts, and social movements during times of tumult? How did evangelicals see themselves as set apart from their culture? To what extent did they conflate their identity with prevailing norms? And in what ways did their theology inform, hinder, and/or shape their engagement?

We especially welcome new research related to Evangelicalism and the environmental crisis: the spectrum of evangelical actions—from stewardship to exploitation—toward natural resources, theological justifications in the pursuit of crude, divergent understandings of climate change, activism related to environmental justice and the exacerbation of social inequality, and other proffered remedies practical, theological, and theoretical.

Additional sub-themes of interest include:
- Immigration and Diaspora
- War and Geopolitical Conflict
- Political Engagement
- Disinformation
- Racism
- Institutional and Theological Shifts in the Church
- Economic Power, Corruption, and Inequality
- Sexuality
- Technology

Mission Statement:

The Evangelical Studies Unit promotes critical analysis and innovative thinking around the study of Evangelicalism through multifaceted approaches by fostering dialogue across disciplines and diverse social locations.

Unlike many groups aimed at the study of Evangelicalism, there is no confessional expectation or requirement for membership or participation within this Unit.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS, E-mail without Attachment (proposal appears in body of e-mail), Other
Names of authors remain anonymous to the steering committee and co-chairs during the review process, but, out of consideration for diversity, access, and inclusion, will be visible to co-chairs during session construction. Our approach to evaluating proposals in this manner is part of our effort to broaden participant diversity, while, at the same time, mitigating partiality in the review process. While not ideal, this approach remains helpful for the time being, especially as the Evangelical Studies Unit continues to correct for its long history of being dominated by white men who took a more traditional approach to the subject.

Chairs:

- Jessica Wong, Azusa Pacific University
  jessicawong@apu.edu
- Peter Choi, Newbigin House
  peter@newbiginhouse.org

Exploratory Sessions

Call Text:

All proposals for new Units must begin as Exploratory Sessions. An exploratory session is a complete prearranged session that provides a platform for a group of members to announce a line of inquiry new to the AAR program and to seek out others interested in pursuing it further. The proposal can be for a paper, panel, or other creative type of session format. Exploratory sessions are submitted through the PAPERS system and must be submitted before March 1, 2022. Notification of program acceptance will be announced by April 1, 2022.

In order to establish a new program unit, the unit proposers must normally be approved by the Program Committee to hold an exploratory session two years in a row. After the second exploratory session, the unit proposers may submit their proposal for a new unit, which the Program Committee can approve, deny, or — in very rare circumstances — return for revision and resubmission after a third, final exploratory session. More detailed information can be found on our webpage about Proposing a New Program Unit.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of Submission:

PAPERS

Chairs:

- Whitney Bauman, Florida International University
  whitneyabauman@mac.com
- Robert Puckett, American Academy of Religion
  rpuckett@aarweb.org
Feminist Theory and Religious Reflection Unit

Call Text:

For the 2022 meeting, we seek proposals related to the purpose of our unit with attention to three specific themes:

In response to AAR’s 2022 presidential theme, focused on climate catastrophe, we seek proposals related to feminist approaches to climate change, including:

- explorations of emotion and affect (hope, despair, etc)
- climate change narratives (how they are produced and/or disrupted – examples might include the anthropocene hypothesis and its critics; prepper/doomsday movements; Extinction Rebellion; climate deniers, especially groups affiliated with particular religious traditions; etc.)
- the uneven effects of climate change across colonial and racialized geographies
- public facing scholarship and/or pedagogical approaches to teaching climate change
- and, especially in light of what would have been Octavia Butler’s 75th birthday, approaches to her climate change fiction

Following a panel on thinking through the themes of our unit in relation to teaching contexts in 2021, we seek proposals related to feminist approaches to religious studies pedagogy including how we can invite students into scholarship that is more public facing, teaching and research in the age of digital methods (including AI, the digital humanities, and pandemic crisis teaching, which necessitated new uses of virtual tools), and how to navigate teaching critical theories such as feminist theory and critical race theory in introductory classes, often for general education credit.

Reproductive Labor: For a session co-sponsored by the Feminist Theory and Religious Reflection, Religion and Sexuality, Women and Religion, and Class, Religion, and Theology units, we seek papers that thematize reproductive labor, which encompasses both biological and social reproduction, in both past and present contexts. We welcome papers that help define and/or queer reproductive labor in multifaceted yet clear ways and show how it interlocks classed, gendered, raced, sexualized, and many other inequalities. Some possible points of focus include but are not limited to

- recent theorizations and analyses of reproductive labor in feminist/queer studies
- how capitalism intertwines the exploitation of reproductive labor and productive labor
- COVID–19 as a crisis of reproductive labor and/or essential labor as reproductive labor
- debt, poverty, and reproductive labor; enslaved or coerced reproductive practices (including obstetric violence/birth injustice)
- reproductive labor as religious practice (or vice-versa)
- religious regulation of reproductive labor
• connections between theories and practices of reproductive decision-making and religious, racial, and/or nationalist ideologies
• relationships between the exploitation of reproductive labor and the restriction of reproductive freedom
• practices and ethics of surrogacy or sex work.

Mission Statement:

This Unit has consistently provided programmatic space for a wide variety of feminist theories, including feminist theology, queer theory, continental feminist theory, feminist political theory, etc., as these intersect with a broad understanding of “religious reflection”, including institutional religious settings, or intersections of religion and culture, religion and aesthetics, religion and the body, and religion and nature. As the 21 century commences, FTRR will plan to invigorate feminist analyses of religious discourse within a global setting. Urgent concerns include forms of religious violence and climate crises, among others.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:

PAPERS

Chairs:

• Annie Blazer, College of William & Mary
  annie.blazer@gmail.com
• Meredith Minister, Shenandoah University
  mministe@su.edu

Films

Call Text:

Every year the AAR screens 8–12 films at the Annual Meeting, ranging from documentaries made by members as part of their research to blockbuster Hollywood films which impact the public understanding of religion. If you wish to screen a film at the Annual Meeting, please submit your proposal as a Roundtable Session and include a short description of the film, runtime, name of the director, and year it was released. Please include yourself as the presider of the session and as a panelist (as the system requires both for a roundtable session). If you wish to have a panel discussion after the film, submit the names of those panelists as well.

Preference will be given to films that tie into AAR Program Unit sessions, relate to the Presidential theme, or the Annual Meeting locale.
For any questions, please contact annualmeeting@aarweb.org.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of Submission:

PAPERS

Chairs:

- Whitney Bauman, Florida International University
  whitneyabauman@mac.com
- Robert Puckett, American Academy of Religion
  rpuckett@aarweb.org

Gay Men and Religion Unit

Call Text:

The Gay Men and Religion Program Unit invite papers for the 2022 annual meeting of the American Academy of Religion in Denver, Colorado; November 19–22. The following three headings represent lines of inquiry identified by committee members and attendees of the 2021 annual meeting. That said, we will consider all paper proposals. We encourage those submitting papers to read our revised program unit description. So, too, we are very interested in papers that represent a wide variety of religious and geographic locations.

Religion and the Formation of (anti) Gay Male Identities

- How Afrofuturism contributes to the religious identities of gay men, and/or men who have sex with men
- The formation of gay men’s identities, and those identities of men who have sex with men, from queer Jewish, Catholic, and/or Islamic perspectives.
- The construction of anti–gay male identities by religious persons and communities (e.g., Ted Haggard, ex–gay movements globally, ex–gay men in alt–right/conservative movements, Michael Voris and Church Militant, etc.)
- Gay male white supremacy and religion
- Polity and social power, denominational splits over LGBTQ inclusion (and the place of men who have sex with men in those denominational fractures)
- Envyng the homosexual: heterosexist religious panic(s) to men who have sex with men and /or non–monogamous arrangements

Sensus fidelium: how does practice shape theory?

- Trans gay men’s religious experiences from global religious perspectives; and/or the exploration of trans masculinities within religious frameworks
- The visibility, celebration, or erasure of bisexual men in religious communities from comparative religious perspectives
• Gay men and iconography: what gay men create, venerate, and criticize
• Pilgrimage and the gay male experience: gay men reclaiming and creating sites of pilgrimage
• The Latter Day Saints and the identity of gay men and men who have sex with men; church statements and the experiences of gay men
• The turn to/return of sex as a line of inquiry for the study of religion and gay men

**Book and/or Film Responses:**

- *The Dreamer and the Dream: Afroturism and Black Religious Thought*, by Roger A. Sneed
- *Tabernacles of Clay*, by Taylor Petrey
- *Pray Away*, Kristine Stolakis, Director; Carla Gutierrez, Editor. (Netflix, release date June 16, 2021)

**Mission Statement:**

The Gay Men and Religion Unit:

Provides scholarly reflection and writing on the intersections of gay male experience, including sexual experiences, with religious traditions and spiritual practices.

Fosters ongoing contributions by (or about) gay men—or men who have sex with men—to religious scholarship in all its forms; we are especially interested in gay men's experiences across a range of religious traditions and in a wide variety of geographical contexts.

Critically challenges homophobic scholarship and religious teaching, on the one hand, and aspects of the LGBTQI equality movement that promote assimilation and normalization of hegemonic patriarchy and heterosexism, on the other.

Engages a variety of theoretical and political discourses, which fosters vigorous dialogue between essentialist and constructionist notions of gay male identity; this includes recognizing the insights and limitations of any theoretical and methodological approach to the study of religion and sexuality.

**Anonymity:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of Submission:**

**PAPERS**

**Chairs:**

- Richard McCarty, Mercyhurst University
Hindu Philosophy Unit

Call Text:

The Hindu Philosophy unit of the American Academy of Religion is pleased to invite proposals for three sessions to be held at this year’s Annual Meeting:

Philosophical Roundtable

This format brings together several participants to discuss either a single argument or a closely related series of arguments from a single author. This year we will focus on Kumārila’s arguments for svatah-prāmāṇya, or the “intrinsic validity” of cognitions, at Śloka-vārttika II.33–61. The goal is not to have traditional presentations but to create a space for lively and rigorous discussion. In lieu of traditional paper proposals, therefore, we instead invite prospective participants to write a short philosophical analysis either of the section as a whole or a single argument from the section. One might, for example, criticize Kumārila’s argument, or extend it, or defend it against further objections, or note something surprising in the argument, or simply assess its strengths and weaknesses.

Traditional Papers Session

For this session we are looking for individual paper proposals (rather than full panel proposals). We are especially interested in papers on yogic perception or the philosophy of perception more broadly, but we are also open to a wide range of other topics related to Hindu philosophy. Possible topics include but are by no means limited to: Philosophy of Language, Philosophy of Materiality, Discourses of Ultimate Reality, Philosophy and Pedagogy, Lived Philosophy, “Philosophy” as a Category, Stock Examples, Philosophy and Literature, and Philosophy in Vernacular Texts.

Sikh Philosophy (Co-sponsored with the Sikh Studies Unit)

We also seek papers for a session on Sikh philosophy, with an emphasis on exchanges and influences between Sikh and non-Sikh traditions, for a co-sponsored session with the Sikh Studies unit.

Mission Statement:

This unit aims to bring together scholars working on Hindu philosophy broadly construed, including not only the classical schools of Nyāya, Mīmāmsā, Vedānta, etc., but a wide range of intellectual traditions from the Vedic period to the present day. These traditions are vast and varied, engaging with questions of epistemology, metaphysics, philosophy of language,
aesthetics, theodicy, ritual theory, ethics, and political philosophy, not to mention areas that have, arguably, no direct parallel in Western thought. Our goals are (1) to advance research in Hindu philosophical traditions, encouraging new approaches and new topics within the field; (2) to explore interactions and influences between Hindu philosophy and other traditions of South Asian philosophy (Buddhist, Jain, Sikh, Islamic, etc.); and (3) to contribute to the study of cross-cultural philosophy at the AAR.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of Submission:

PAPERS

Chairs:

- Michael Allen, University of Virginia
  msa2b@virginia.edu
- Parimal G. Patil, Harvard University
  ppatil@fas.harvard.edu

Hinduism Unit

Call Text:

The Hinduism Unit invites contributions on the following topics suggested at the 2021 Annual Meeting as well as on other topics consistent with the Unit’s Statement of Purpose. Proposals of complete papers sessions and roundtable sessions are especially welcome, as are proposals that specify creative and efficient uses of the 90-minute and 120-minute sessions that will make up the entirety of the Unit’s programming for the 2022 Annual Meeting. For further information about potential sessions on the topics already suggested, please e-mail the points of contact for each topic listed below:

- New Books Panel

Sohini Pillai, sohini.pillai@kzoo.edu
This panel features first monographs in Hindu studies with the aim of both exposing scholars in the field to new theoretical interventions, and of providing concrete ideas about how to incorporate those interventions into scholars’ own pedagogies. Given the range of new books in Hindu studies, preference will be given to first monographs. To nominate a book for consideration (either your own or someone else’s), please fill out this brief survey: https://docs.google.com/forms/d/e/1FAIpQLSfmluegUJu8HDGeUTiLhSrdMfW0bYm_...
We are seeking presenters for a multi-disciplinary panel on Swaminarayan Hinduism. The panel will focus on discourses and practices of the tradition, both historically and within contemporary India and the US. We plan to approach the tradition through historical, literary, art historical, and anthropological lenses.

- Translation and Canonicity

Srilata Raman, s.raman@utoronto.ca
The canonicity of the textual communities of Hindu religious traditions is constructed not only through original works or through commentaries but also through translation between languages as well as between scriptural traditions. Claims are made about new texts which are considered to be translations of older, divine revelation. Alternatively, there are texts whose readership and influence are broadened at specific historical moments through translation, leading to a reordering of what is canonical. This panel welcomes papers which address any or all of these issues regarding the relationship between texts, translation and canonicity.

- Reading Hindu Classics Anew: Creativity and Critique

Nell Hawley, nshawley@fas.harvard.edu
We might define the classics by their perennial relevance. Globally we are facing the arrival of climate catastrophe and carrying the burdens of deep–rooted social injustice into the twenty-first century. What roles do the Hindu classics play in such a world? Contemporary interpretations of classical Hindu texts deliberately test their tensile strength: Perhaps the classics have helped to bring us where we are—but might they also show us a different path forward? This panel welcomes papers that address contemporary engagements with the Hindu classics, with an open invitation to define what makes a particular text a “classic.” The panel seeks to strike a balance between new scholarly readings of the classics and recent (or in–process) artistic interpretations thereof. Presenters may wish to discuss their own interpretations or the scholarly and artistic interventions of others.

- Religious conversion through auto/biography

Deepra Dandekar, deepradandekar@gmail.com
This panel attendees to the ways conversion experiences are predicated on bodies located within and across various subtle, precarious, and unstable micro–hierarchies that produce conversion as a specific auto/biographical experience. This panel, hence, asks methodological questions about the study of religious conversion and the use of individual auto/biographical
materials from nineteenth and twentieth century India as resources for the critical, and historical study of a Hinduism in dialog with a religious world outside of itself.

- Hinduism and Disability

Nicole Karapanagiotis, nicole.karapanagiotis@rutgers.edu
In this panel, we invite papers that critically reflect on discourses of disability within the Hindu traditions. We particularly welcome papers that examine issues of marginalization and stigma as well as papers that reflect on discourses of normalcy and ableism, and the religio-social factors involved in their production.

- Deception and the Hindu traditions

Nicole Karapanagiotis, nicole.karapanagiotis@rutgers.edu
This panel invites papers that engage with the topic of deception in the Hindu traditions. How is deception theorized within Hindu religious discourses? How do Hindu communities deal with issues of religious lying, fraud, and other forms of deception? How are scholars of Hinduism to critically reflect on instances of religious lying, fraud or deception in the fields they study? What theoretical frameworks are best employed?

- Hinduism and Climate

Vijaya Nagarajan, nagarajan@usfca.edu
This panel wishes to explore the many interlinkages between Hinduism as a field of study and the current climate chaos. Are there worldviews from within the long history of what we have come to understand as Hinduism that could be repurposed to help conceptualize, reframe, resolve, and solve the current carbon dilemmas in the atmosphere and elsewhere? Are there understandings that could serve to do the opposite—to accelerate and worsen the current climate crisis? How do Hindu notions of caste, race, sexuality, gender, and the natural world influence multiple rivers of contemporary Hindu communities’ responses to the collapsing environment in India and elsewhere? Hoping to bridge the phenomenon of melting Himalayan glaciers, and the increasing floods and drought throughout India and the world, this panel wishes to illuminate possible bridges between various research areas of Hinduism and the increasingly chaotic warming world.

- Critical Hindu Studies
Harshita Mruthinti Kamath, harshita.kamath@emory.edu
This panel brings together scholars who engage the work of queer, critical race, and/or feminist theories to interrogate the structures of knowledge and power in the construction of the field of Hindu studies. Drawing on the recent work of the Feminist Critical Hindu Studies (FCHS) Collective, we invite papers that employ a FCHS approach to examine critically the formation of the field of Hindu studies with attention to white supremacy, caste supremacy, and Hindu nationalism while also interrogating our own positionality in the formation of the field. Papers can critically examine the formation of Hindu studies more broadly or employ a critical lens to examine a particular case study in relation to a specific area of research within Hindu studies.

- The Sanskrit Dilemma

Varun Khanna, vkhanna1@swarthmore.edu
This panel seeks to understand what it means to be a scholar of Sanskrit when Sanskrit is often used to fortify and reproduce configurations of Brahminical power. How can Sanskrit be used to challenge or subvert that power? What is the scope for Sanskrit scholarship to challenge caste, patriarchy, and Hindu nationalism? Can Sanskrit be separated from Brahminism? What would such a Sanskrit look like? Can there be a “Critical Sanskrit Studies”?

- Hinduism and popular literature and/or new media

Deepra Dandekar, deepradandekar@gmail.com
Comics, graphic novels, and animated films in India have played a fundamental role in shaping the popular imagination of culture, religion, and history. Not only do these produce diverse imaginations consisting of a myriad human, non/semi human, demonic and celestial forms, they also reframe global religion on cultural, vernacular terms. Infusing this imagined, diverse global world with ethnic and gendered hierarchies and moralities from India, comics, graphic novels, and animated films are central to postcolonial identity formation and its associated pedagogy based on an aesthetics that locates Indian heritage on the world stage. This panel invites contributors who may find it interesting to analyze the role of graphic novels in the self-fashioning of global Indian citizens, Indian heritage, and postcolonial identity.

- Film Cast(e)

Srilata Raman (s.raman@utoronto.ca) and Prea Persaud (preakpersaud@gmail.com)
This panel seeks papers that examine portrayals of caste in popular films and TV shows in terms of their subject, cast, and reception. We are particularly interested in papers that analyze recent films, including but not limited to Pariyerum Perumal, Asuran, Article 15, Geeli Pucchi,
and Jai Bhim. We are also interested in papers that investigate the ways in which caste makes an appearance and is casted in particular ways in TV shows such as Never Have I Ever or Indian Matchmaking.

Mission Statement:

This Unit was established in 1997 with the mission of providing a forum within the AAR for the academic study of Hinduism. The Unit seeks to foster research on all periods, geographies, and registers of Hindu texts and practices through the presentation of critical analysis and interpretative strategies based on textual, sociohistorical, ethnographic, philosophical, theological, and theoretical frameworks. We are particularly interested in forging connections between Hindu studies and other areas of religious studies, and we welcome proposals from scholars in the field that can provide such connections.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS
If you would like to nominate a book to be featured in our annual "New Books in Hindu Studies" panel, please use the following link. Note that selected books should be single-authored monographs that are the author's first book:
https://docs.google.com/forms/d/e/1FAIpQLSfmluegUJu8HDGeUTiLhSrdMfW0bYm_84q06QIcuBiPlbrLYA/viewform?usp=sf_link

Chairs:

- Harshita Mruthinti Kamath, Emory University
  harshita.kamath@emory.edu
- Varun Khanna, Swarthmore College
  vkhanna1@swarthmore.edu

History of Christianity Unit

Call Text:

The History of Christianity Unit invites papers that offer new interpretations of and findings in Christian history. We especially welcome chronological diversity with a special call to pre-modern issues. We stay open to full panel proposals on new approaches (e.g., material culture) and locations for pre-modern Christianities. While we are open to other panel proposals and roundtable sessions, we are especially interested in the following:

- 75 Years since the Modern Discovery of the Dead Sea Scrolls and Nag Hammadi Library
  Reflecting on 75 years since the (re)discovery of the Dead Sea Scrolls and Nag Hammadi
library, we invite papers that discuss any of the following: the impact of the discovery upon public perceptions of Christian origins and development; the historical politics of showcasing and exhibiting the manuscripts (and fragments thereof); a public history of the dead sea scrolls; material historical analysis of the impact of the manuscript and fragment; the political uses of the past.

- **Rhetoric of Persecution and Martyrdom**
  We are especially interested in how Christian communities mobilized the rhetoric of persecution to call attention to their causes; what are the politics of deploying persecution narratives. 450 years since “St. Bartholomew’s Day Massacre” calls us to critically examine the language and deployment of the term “massacre” Christian history.

- **Christian Reflections on the Climate and Catastrophe**
  We invite proposals that examine Christian reflections on climate and catastrophe. We welcome proposals that consider Christian reflection on the impact of climate change on the global south/non–industrial societies. Attention to the development/reception of eco-theology in light of Western Christian responsibility would be welcome. We also invite (though not exclusively) proposals situated in non-Western Christian traditions.

- **Refuge in the Christian Tradition**
  We are interested in the interplay of refuge and refugee in Christian communities. We would invite papers that explore either historical or contemporary refuge/refugee dynamics (of offering and taking refuge) in Christian communities as well as Christian self-conceptualizations as refugees (spiritually, politically, culturally). More broadly we welcome papers on Christianity and Humanitarianism. We also invite (though not exclusively) proposals situated in non-Western Christian traditions.

- **White Supremacy’s Use of Christian Texts and History**
  We invite proposals that explore the use of Christian texts and history in white supremacy. We would particularly welcome proposals that explore the (re)use/appropriation of pre-modern Christian symbols, texts, and rituals in contemporary White Supremacist or nationalist movements.

- **Christianity in the American West**
  We invite proposals that examine the history of Christianity in the American West; we especially encourage panels/papers that examine Christianity in the Intermountain West and/or Denver.

- **Counter-Reformation and Saint Making (Co-Sponsored Session with the Religion in Europe Unit)**
  In 1622, Pope Gregory XV canonized four major figures of the Catholic Reformation: Ignatius Loyola, Francis Xavier, Filippo Neri, and Teresa of Avila. Founders, missionaries, mystics, and exemplars of clerical reform, the making of these four saints represented the conjuncture of
popular and official holiness in early modern Catholicism. Each was the focus of an emerging devotional cult, but held up as exemplary, each could likewise serve the larger theological and political goals of the ecclesiastical hierarchy. The four-hundredth anniversary of this moment of "Counter-Reformation" saint-making offers an opportunity to assess the many ways in which sanctity has been constructed in European religions. We seek chronologically and geographically diverse proposals for a panel on saint-making as a historical process that may address the following: political and social boundary construction; space and place; race and ethnicity in constructions of holiness; gender and sexuality; relationships between centers and peripheries/regional identities; social discipline; saints and popular culture; and innovation and dissent. Proposals need not focus on a single figure, location, or tradition. Comparative proposals and those that examine sanctity beyond Christian traditions are particularly welcome.

Mission Statement:

The mission of this Unit is to deepen and broaden the study of the Christian past by presenting innovative and engaging research on the history, culture, and development of Christianity from its origins to the present, while at the same time promoting interdisciplinary dialogue among the fields of history, religious studies, ritual studies, art history, anthropology, and historical theology. We have a strong commitment to providing a showcase for the work of both younger and established scholars in the field.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Lloyd Barba, Amherst College
  lbarba@amherst.edu
- Roy Fisher, University of California, Berkeley
  rafisher@berkeley.edu

Human Enhancement and Transhumanism Unit

Call Text:

This Unit welcomes papers on any aspect of the relationship between religion and human enhancement through technology or on transhumanism. We seek perspectives from a variety of religious traditions and encourage relational, feminist, queer, postmodern, and postcolonial analyses.

Original research is a priority. Papers may identify and critically evaluate any implicit religious beliefs, practices, and values that might underlie the development and use of human
enhancement technologies or the key claims, goals, values, and assumptions of transhumanism. For example, papers might explore the relationship between enhancement and core doctrines or practices of religious traditions, asking how religion might challenge a culture of enhancement or how the growing use of enhancement technology might challenge or reshape the religions of the future. Papers may provide critical and constructive assessments of an envisioned future that places confidence in nanotechnology, cognitive science, moral bioenhancements, genetics, robotics, and information technology to achieve enhanced human capacities or extend the human lifespan.

Our Unit also welcomes proposals on:

- Religious transhumanisms
- Global South perspectives on transhumanisms
- Surveillance technologies
- Ethnographic and anthropological methods in transhumanism and religion
- Climate change, enhancement, and transhumanisms
- Animal liberation and transhumanisms
- Constructive proposals for the future of religion and technology

Co-sponsored session: Book Discussion Roundtable, Co-sponsored by Human Enhancement and Transhumanism Unit and Body and Religion Unit: We are seeking to form a book discussion roundtable on Philip Butler’s *Black Transhuman Liberation Theology: Technology and Spirituality* (Bloomsbury, 2021). The vision is to select 5–6 scholars to receive a copy of Butler’s book to read in advance of AAR, prepare two pages of opening observations, and then engage in a book discussion during the session that would be transcribed and an excerpt published in the journal *Body and Religion*, along with your prepared remarks. Instead of a paper proposal, we would like a few paragraphs on the following: Why would you like to participate in this book discussion? What is your level of expertise on body, liberation theologies, and/or topics of transhumanism? What lenses would you bring to the conversation on this book? Those selected will be contacted for an address to send a copy of the book to you by the end of April–May 2022.

**Mission Statement:**

“Transhumanism” or “human enhancement” refers to an intellectual and cultural movement that advocates the use of a variety of emerging technologies. The convergence of these technologies may make it possible to take control of human evolution, providing for “desirable” physical, moral, affective, and cognitive enhancements and the amelioration of aspects of the human condition regarded as undesirable. These enhancements include the radical extension of healthy human life. If these enhancements become widely available, it would arguably have a more radical impact than any other development in human history — one need only reflect briefly on the economic, political, and social implications of some of the extreme enhancement possibilities. The implications for religion and the religious dimensions of human enhancement technologies are enormous and are addressed in our Unit. We are interested in encouraging and
providing a forum for a broad array of diverse scholarly input. To be placed on a very occasional mailing list, contact Calvin Mercer, East Carolina University, mercerc@ecu.edu.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Amy Michelle DeBaets, Hackensack University Medical Center
  Amy.debaets@gmail.com
• Stephen Garner, Laidlaw College
  sgarner@laidlaw.ac.nz

Indian and Chinese Religions Compared Unit

Call Text:
We invite proposals from a wide range of disciplinary approaches exploring connections between and perspectives from the diverse traditions, regions, topics, and periods of Indian and Chinese religions. We encourage individual and panel submissions that address:

• Buddhist visual culture – Influences between Indian and Chinese art

We encourage proposals on Buddhist visual or material culture and the interplay between texts, images, and rituals of Buddhism within the context of its transmission from India to China up until the 11th century CE. The main focus should involve either comparing Indian and Chinese Buddhist visual and/or material cultures or aspects of either culture reflecting transmitted influences. To express interest to submit a paper proposal please contact Dessi Vendova (dvendova@gtu.edu).

• History of Emotions in India and China

While attention to the history of emotions has increased in Europe in recent decades, primarily focused on its history in Europe, the rich traditions of India and China on the subject have received less attention, though deserved. For instance, in India aesthetics and rasa theory in contrast to ascetic and meditative analysis of positive and negative emotions permeate cultural sensibilities. The model of “seven emotions” (or drives) in ancient China diversified over the centuries, including incorporating Buddhist models, medical theories, etc. We invite proposals on the history of emotions in India and/or China. If interested in submitting a proposal, please contact Esther–Maria Guggenmos (esther–maria.guggenmos@fau.de).
• The *Qizil Yoga Manual* and Yogic Meditation on the Silk Road

The *Qizil Yoga Manual* (also called *Yogalehrbuch*) is a Buddhist text on meditation from c. 4th–6th century CE, found in the Kucha region on the northern Silk Road, and pieced together from manuscript fragments by Dieter Schlingloff in the 1960s. To coincide with a new critical edition and translation of this text into English by a Robert–Ho funded international team, this panel topic invites proposals that relate to the *Qizil Yoga Manual* itself or the transmission of Indian texts on and knowledge of meditation or yogic–related practices into China. To express interest to submit a paper proposal please contact Karen O'Brien–Kop (karen.obrien–kop@roehampton.ac.uk).

• Contemporary Spiritual Technologies in Indian and Chinese Contexts

How do popular contemporary practices in the Indian and Chinese worlds draw selectively on earlier traditions, adapt techniques from outside Asia, or develop something new? What roles are played by aspects of modern life, such as cultural identity, scientific discourse, political currents, national borders, and transnational flows? Are these techniques and technologies distinctly local, or do they reflect larger international forces and concerns? And does it make sense to think in terms of “the spiritual” in these contexts at all? To enhance panel cohesion and interaction, participants in this panel will engage in discussion and mutual feedback in the months leading up to the conference. To express interest to submit a paper proposal please contact Jon Keune (keunejon@msu.edu).

• Responses to Catastrophe/Disaster in India and China

To link with the presidential theme of “catastrophe” at AAR 2022, this panel invites proposals that discuss how themes and events of catastrophe and disaster have been responded to in the religious discourses, texts and practices of India and China. Proposals can address themes and perspectives in historical and/or modern contexts. To express interest to submit a paper proposal please contact: Eyal Aviv and Karen O'Brien–Kop (karen.obrien–kop@roehampton.ac.uk and aviv@email.gwu.edu).

Please direct any general unit enquiries to the co–chairs: Eyal Aviv and Karen O’Brien–Kop (karen.obrien–kop@roehampton.ac.uk and aviv@email.gwu.edu).

**Mission Statement:**
This Unit draws together scholars who study the religions of India and China in discrete or comparative frames. Given the increasing global importance of China and India in the contemporary world, this unit serves as an important forum for sustained discussion of their religio-cultural relationship in historical and modern contexts. Our panels can connect scholars working on diverse traditions, regions, and eras who otherwise might not have the opportunity to learn from each other. Interested members are encouraged to join our (low volume) email list by contacting the co-chairs.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Eyal Aviv, George Washington University
  aviv@gwu.edu
- Karen O'Brien-Kop, University of Roehampton
  karen.obrien-kop@roehampton.ac.uk

Indigenous Religious Traditions Unit

Call Text:

- Indigenous Land Back

We invite papers for a session highlighting the restoration of land, land access, land relationships, and land stewardship to Indigenous communities. We encourage papers that explore not only the return of Indigenous treaty lands, but also lands that are unceded regardless of treaty status. Moreover, we encourage consideration of the spiritual implications of land back movements that occur globally and within urban and diasporic Indigenous populations. Scholars may also consider land back in terms of legal restitution, decolonial land philosophies, and the remaking of land traditions.

- Indigenous Media Festivalization, Translation, and Theory

Despite calls for increased Indigenous representation in media, Indigenous media remains severely underrepresented globally. However, Indigenous media makers are challenging this trend in global media towards a more compelling and accurate portrayal of Indigenous life. We invite papers exploring how Indigenous storytelling challenges stereotypes in the media industry today including issues of visual sovereignty theories, festivalization, and translation.

- Indigenous Traditional Medicine and Western Medicine Practices
Proposals exploring Indigenous traditional medicine and their appropriation in Western medicine research and practice. We welcome proposals addressing concerns such as patent registration, research methodologies, and ethical approaches to Indigenous traditional medicine.

- After Catastrophe: (Co-sponsored with the Religion and Ecology Unit)

While environmental catastrophes are often narrated as threats to dominant (i.e., white settler) social orders that need to be maintained, this session explores environmental catastrophe as de- and anti-colonialism. In other words, this session challenges the anxiety of rescuing settler futurity in decolonial projects by focusing on Indigenous scholarship of decolonization. Successful proposals will foreground Indigenous voices not as case studies in victims of catastrophe but as sources for reimagining and interpreting the connections between ecological changes and overturning social order as well as the structures and narratives for a decolonial inhabitation of land after catastrophe. Possible themes and questions might include:

- Past catastrophes as present problems: How do the underlying logics of colonial events like residential schools, forced removals, etc. live on in the structures of settler relations to land (property ownership, mobility, community building, gardening/agriculture, environmental protection and conservation, nature recreation, environmental organizations and movements, resource management etc)?
- How do/should religious environmental organizations or movements engage with Indigenous nations or colonialism? Both descriptive and constructive research are welcomed.
- Indigenous futures: what is the current scholarship in Indigenous religious traditions on Indigenous futurity? How does/should this impact how environmental problems and solutions are framed?
- Religious environmental concerns as rescuing settler futurity: How are environmental problems being framed in religious contexts to get practitioners to care about environmental problems, frame environmental issues as religious problems, or use religious traditions as resources for addressing those issues in ways that presume an anxiety about settler futurity? How do Indigenous religious traditions either frame these differently or offer theories and scholarship for critically engaging and changing these frames?
- Indigenous religious traditions and climate change: How have Indigenous nations both narrated and responded to climate change? How is climate change not an issue for a generalized abstract "Anthropocene" but for specific Indigenous communities? What are the responses to particular problems – both in terms of how communities draw on their own resources as well as advocate for themselves in public or political arenas?
Indigenous Religions and Human Rights

In light of the presidential theme “Religion and Catastrophe,” we invite papers for a joint session with the Religion and Human Rights Unit and the Indigenous Religious Traditions Unit. This session will focus in particular on:

- Exploring how rights language can function as a vehicle for protecting non-human entities ranging from animals to ecosystems.
- Exploring intersections between religion and contemporary nonhuman rights movements such as the Rights of Nature Movement and the Nonhuman Rights Project.
- Exploring intersections of Indigenous religions and human rights values.

Mission Statement:

The Indigenous Religious Traditions Unit welcomes any theoretical, methodological, and conceptual proposals in the study of Indigenous religious traditions the world over. We are concerned with the interface of Indigenous religious traditions and modernity, colonial and postcolonial conditions, and local and global forces that shape the practice of Indigenous traditions and their categorizations. Though particularly interested in interdisciplinary approaches to the study of Indigenous religions, we are primarily grounded in the “history of religions” approach as it concerns the analysis of Indigenous traditions. We also emphasize Indigenous Methodologies among other Humanities and Social Sciences approaches. We strive for increasingly global perspectives with representation of Indigenous Peoples and traditions from all continents. Similarly, we aspire to include other, more-innovative and less conventional modes of scholarship enhancing our inclusion of creative, embodied, virtual, digital, and public-facing work.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:

PAPERS

Chairs:

- Yuria Celidwen, Independent Scholar
celidwen@hotmail.com
- Seth Schermerhorn, Hamilton College
jscherme@hamilton.edu

Innovations in Chaplaincy and Spiritual Care Unit

Call Text:
For the 2022 Annual Meeting, Innovations in Chaplaincy and Spiritual Care will host two sessions: an open call co-hosted with Psychology, Culture, and Religion and an invited panel.

- **Ethical Care? Moral Advocacy and the Challenge of Working in Institutions (Co-sponsored with Psychology, Culture, and Religion Unit)**

Given the growing consensus among spiritual and therapeutic caregivers that moral advocacy is central to their professional identity, how might spiritual caregivers understand the future of their work in institutional contexts like hospitals, prisons, the military, or others that demand neutrality on political matters such as racial and social justice? And how might pastoral psychotherapists and clinicians negotiate the increasing emphasis on integrating spirituality as a morally-neutral “tool” in psychotherapeutic contexts? We welcome proposals that answer these questions directly or in any way address the moral complexity of operating as professionals at the intersection of spiritual and clinical care in institutional settings.

- **Chaplaincy is an inherently diverse field**

In the wide range of sites and institutions in which chaplaincy is practiced, in the identities of practitioners and those seeking care, and in the clinical and theological models used for care. For its second session, Innovations in Chaplaincy and Spiritual Care will host an invited panel of scholars and practicing chaplains that intentionally highlights the diversity in the field, sparking imagination for innovations in research, practice, and education for practitioners in this field.

**Mission Statement:**

Chaplaincy is becoming more and more central to the religious/spiritual experiences of individuals and communities in the world. Shifts in religious leadership, religious/spiritual affiliation, and theological education are all occurring at a rapid pace; this unit helps shape AAR as the primary academic home of these discussions. This unit is not only academic in nature; its work is consonant with the AAR’s commitment to the public application of scholarship taking place within the Academy.

This unit gathers researchers, educators, and broad-minded practitioners to extend and make permanent the conversation begun through an exploratory session held at the AAR in November 2018. Innovations in Chaplaincy and Spiritual Care breaks down the barriers between these siloed communities and draws them into a common conversation on how best to meet individuals’ and communities’ spiritual needs today. Doing so requires:

- translating the research needed to support the work of accompanying individuals through growth, change, and struggle;
• investigating how chaplaincy provision is shaped by the people it is offered to and the institutions within which it is provided;
• asking how chaplains can be more effectively present in settings currently lacking spiritual care providers for those in need and how those chaplains can respond most effectively to the increasingly diverse religious landscape.

The mission of Innovations in Chaplaincy and Spiritual Care is to improve how chaplains are trained, how they work with diverse individuals (including those with no religious or spiritual backgrounds), and how chaplaincy and spiritual care coheres as a professional field.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

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

Chairs:

• Wendy Cadge, Brandeis University
  wcadge@brandeis.edu
• Michael Skaggs, Brandeis University
  mskaggs@brandeis.edu

International Development and Religion Unit

Call Text:

Panel 1: International Development, Religion and Power

Recent discourses within international development theory and practice around localization and decolonization emphasise the importance of shifting power to the local level as a counterbalance against a colonialist and bloated international aid system. With religious actors playing an increasingly visible role in global development policy and practice, it is timely to reflect upon the role of religion in challenging the damaging power relations in the aid system that further entrench inequality and poverty. For instance, there have been calls to involve local faith actors more fully in development and humanitarian action, where they are often already doing work in this area but without recognition and support from international actors. At the same time this has been lauded as an example of the kind of decolonial approach required to shift power relations within development action. However, with their own legacies of abuses of power, along the lines of gender, sexuality, race, ethnicity and class, as well as a historical link with colonialism, are religious actors reliable partners in this endeavour and could the shift of power to local faith actors exacerbate power imbalances and create further inequality and marginalization for some groups? The papers in this panel will examine the role of local faith actors in the rebalancing of power within the framing and practice of development. What do processes of decolonization and localization look like from the perspective of faith actors? What are concrete examples of localization projects involving faith actors and what were the
outcomes with respect to addressing power relations between the local and global and between differently situated local groups and actors? How are faith actors decolonizing development and who benefits from this? What is working well and not so well?

Panel 2: TBC

**Mission Statement:**

Since its establishment as an academic discipline in the 1960's the field of International Development Studies (IDS) has evolved from a fragmented topic, contained within the many silos of different academic departments, into an interdisciplinary field that draws on knowledge from across the humanities and social sciences. Despite this growing trend, until recently, religious and theological studies have found it a challenge to contribute to this growing conversation. The International Development and Religion Unit was established at the AAR in 2009 as one avenue through which religious and theological studies could engage in this emerging constructive dialogue with development studies.

The primary objective of our Unit is to use the AAR’s interdisciplinary and international reach as a focal point to gather scholars from across the humanities and social sciences, including those outside the AAR, who are engaged in the study of the space and place of religion in the context of economic, political and socio-cultural development in the global south.

We wish to support theoretically robust and practically oriented research that interrogates the post/de/colonial, theological, religious and missionary assumptions and mentalities of the global confluence of international development and religion in the developing world, including, but not limited to the investigations of current faith–based NGO’s and their projects in the field, practitioner–based research and reflection from the field and the encounter between private and public religion(s) in the developing world.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS, E-mail without Attachment (proposal appears in body of e-mail)

Papers of sufficient quality will be considered for publication in an edited volume on the same or similar theme for the Routledge Research in Religion and Development book series. (see [http://ow.ly/FGEJb])

**Chairs:**

- John Rees, University of Notre Dame, Australia
  
  john.rees@nd.edu.au
- Emma Tomalin, University of Leeds
Call Text:

We invite individual paper and panel proposals for one of our 3 sessions. The Interreligious and Interfaith Studies unit is committed to equity. If you are submitting a panel proposal, diversity of spiritual lifestances (aka religions) is of primary importance. We also consider gender, ethnic and racial diversity to be significant, and value voices from scholars at various points in their careers.

- Diversity, Equity, and Inclusion

Scholars and practitioners of interfaith engagement have begun to emphasize how any meeting between those who orient around religion differently should also reckon with other identity markers. Like other elements in DEI work, religious identity is a social construct which affects people’s positionality in society. Unfortunately, it appears that diversity efforts aimed at inclusion in the workplace or on campus still struggle to address religion. Even as such projects broaden beyond gender and ethnic diversity to include ability, age, and sexual orientation—religion/lifestance tends to be left out.

This panel calls for paper or panel proposals which

- Explore why it is important for interfaith initiatives to adopt an intersectional approach to identities and avoid focusing solely on 'religious difference'
- Probe reasons why diversity and inclusion initiatives often do not include religion/lifestance
- Elaborate on theories and practices that help defuse situations in which religious commitments conflict with the goals of inclusion and equity
- Examine ways in which the language of inclusion may at times be weaponized as a means of exclusion
- Analyze and deconstruct normative assumptions that exclude religion from diversity initiatives and even discriminate against people of faith

We would like to offer the opportunity for deep analysis and conversation so, while we welcome all proposals, we would love to see a panel proposal with 3 papers in deliberate conversation with one another, leaving time for conversation among the presenters and with attendees.

- Interactive Workshop

  Based on the success of our previous interactive workshops, we invite brief presentations (10 minutes) designed to stimulate substantive conversation on critical
issues in Interreligious and Interfaith Studies and engagement. Please indicate in your proposal that you intend it for the workshop. One round will address 4–5 of the following topics:

- White Christian Supremacy: What is the role of Interreligious Studies and Engagement in challenging White Christian Supremacy?
- Pandemic of Polarization: What can Interreligious Studies and Engagement do to rebuild democracy and reconstruct civic discourse?
- Recent Publications in the Field
- Assessment Processes: Determining best practices and evaluating impact
- Building Resilient Communities: Religious and interreligious efforts to build more resilient communities amidst the climate crisis—current experiments and future models
- Outside the Box: Valuing/Integrating different ways of doing/teaching Interreligious Studies
- Beyond Religious Studies: How Interreligious Studies can impact diverse fields of study and work in the world
- Language of Interreligious Studies: Using a Communications/Linguistics lens to examine how we talk about and among religious difference

A second round will address particular contexts and projects, some of which may also have a brief presentation. Feel free to suggest a frame for your proposal. For example:

- Teaching Interreligious Studies in homogeneous contexts
- Entering the field as a PhD student
- Pitching a cohort–based project or edited volume

Presentations unfold at separate tables, with attendees selecting the conversations in which they would like to participate.

- Agile Boundaries

The Lesbian–Feminisms and Religion Unit and the Interreligious Studies and Interfaith Studies Unit invite papers or panel proposals that explore intersections of gender, sexuality, and interreligious methodologies. Both units consistently engage the confluences of identity and boundaries in a diverse, pluralistic world. The boundaries of religious traditions and the contours of sexual identities shape the ways we construct similarity and difference. These constructions, in turn, shape cultural and religious norms that discipline how we relate to ourselves and others.

Issues of interest include:

- Theoretical synergies. What might lesbian–feminist theologies, or the turn to queer theory, mean for the emerging field of interreligious studies—and vice versa?
- How do gender and sexuality impact interreligious engagement?
• Methodologies and theologies of relationality. Claims of particularity, historical norms, and the desire to fashion an equitable discourse and space of encounter complicate the work of both Gender Studies and Interreligious Studies. For example, how can particular identity claims (lesbian, feminist, religious, spiritual, etc.) create important boundaries for relationships and activism, while avoiding trans-exclusion or other forms of erasure and violence? How do we continue to "decolonize the interfaith table" while also challenging historical privilege for the Abrahamic traditions, heterosexual family structures, and patriarchal leadership? How could these interrelated dialectical tensions be generative for theories and theologies that create agile boundaries for identity and relationality, both on individual and collective levels?

Underrepresented scholars, practitioners, and activists are especially encouraged to submit.

**Mission Statement:**

This Unit creates space for critical interdisciplinary engagement with interfaith and interreligious studies, examining the many modes of response to the reality of religious pluralism (theological, philosophical, historical, scriptural, ethical, praxiological, and institutional). We seek to:
- Foster rigorous analysis to establish the contours of this emerging field.
- Explore connections with diverse disciplines as they grapple with the encounter of persons and traditions in our multi–faith contexts.
- Advance cutting–edge institutional and pedagogical innovation at the intersection of the academy and civic engagement.

**Anonymity:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection.

**Method of Submission:**

**PAPERS**

**Chairs:**

- Rachel Mikva, Chicago Theological Seminary
  rmikva@ctschicago.edu
- Feryal Salem, American Islamic College
  fsalem@aicusa.edu

**Islam, Gender, Women Unit**

**Call Text:**

Gender, Space, and Time
This IGW workshop session focuses on the field of Islam and gender, and Islamic studies more broadly, by thinking about spatiality and temporality and its intersections with gender. We are interested in thinking about space, physically, materially and also more expansively, whether as geography, location, position, belonging, perspective, or the dynamic of relationship. Time and the dynamics of temporality are envisioned as they intersect with ways of being also determined by race, class, religion, location, movement and migration. IGW encourages submissions that explore the meanings of geographical diversity (Islam in Africa, Eastern Europe, and Southeast Asia) change over time, migration, indigeneity, and digital Islam. We especially welcome submissions that deconstruct normative categories such as center/periphery, authenticity/orthodoxy and center the voices of marginalized communities.

In keeping with our commitment to non-traditional programming, the session will be organized as a workshop, with discussion tables formed around those pre-circulated readings. Therefore, IGW is not accepting proposals for standard conference papers or for prearranged paper panels. Rather, we solicit proposals from those who would like their recently published or forthcoming article or chapter of a book to serve as a basis for a discussion at the session.

Although we have a strong preference for scholars proposing their own work, we are also willing to consider proposals to serve as table facilitator for a discussion of another scholar’s published work. Should such a proposal be accepted, we would then also encourage the author to attend and participate in the session.

Proposals to IGW for this session need to include:
- an abstract of the piece
- a clear explanation of the contribution the piece makes to the field and how it might help to initiate a discussion on the further development of the field of Islam and gender
- the length of the full piece
- its status in the publishing process (if published, details; if forthcoming, where; etc.) and whether it forms part of a larger project (especially if it is a chapter from a monograph)
- suggestions for possible facilitators for discussion of the piece at the workshop

Approximate Timeline:
March 1: Proposals due through the PAPERS system
March 9: IGW requests full text of articles/chapters/books from finalists before making final selections
August 30: Discussion tables and themes will be announced
September 15: Readings will be posted on the AAR website (accessible for registered participants) and registration for tables is opened

Mission Statement:
The Islam, Gender, Women (IGW) Unit uses non-traditional programming to address meta-questions of the study of gender and women in relation to Islam and Muslims, to support the
mentoring and development of its scholars, and to create resources and scholarly networks to advance the field. The name IGW signals that the study of gender and women is an essential subfield of the larger study of Islam and Muslims while shifting attention away from the “woman question in Islam” and toward the study of gender. Our unit examines the relational formation and subversion of genders, while still taking into account “women” as they are interpellated by complex social and symbolic systems.

IGW brings together scholars at all career stages, including those working outside the academy. It supports scholarly reflexivity in a collaborative and collegial setting, discussing methods/approaches and the professional dimensions of research and teaching in the field. It fosters collective consideration of the aims, evolution, and lacunae of the field as a way to nurture new lines of inquiry. Our non-traditional programming, such as workshops and mentoring/networking sessions, aims to strengthen rather than compete with the work of related program units, prevent the segregation of scholarship on gender and women into one unit, encourage sustained “mainstream” engagement with questions of gender and women, and expand opportunities for collaboration and conversation with and among other units.

**Anonymity:** For our review of workshop session proposals, proposals are anonymous to chairs and steering committee members during review, but visible to chairs and steering committee members prior to final acceptance or rejection. This is a necessary feature of our review process, since we select promising proposals and review full papers (in draft form) prior to making our final selections. For other session types, proposals are anonymous to chairs and steering committee members until after final acceptance/rejection. For the deliberation process among chairs and steering committee members to select proposals, we have decided to make each other’s comments visible to one another in order to encourage conversation amongst us about the proposals and their merits.

**Method of Submission:**

**PAPERS**

**Chairs:**

- Fatima Seedat, University of Cape Town  
  fatima.seedat@uct.ac.za
- Saadia Yacoob, Williams College  
  saadia.yacoob@williams.edu

**Islamic Mysticism Unit**

**Call Text:**

The Islamic Mysticism Group solicits paper and panel proposals for the 2022 AAR Annual Meeting. All proposals related to Islamic mysticism, as described in the Mission Statement are welcome. This Unit encourages proposals for individual papers, paper sessions, and roundtable discussions in all areas related to Islamic Mysticism, including but not limited to contemporary and classical Sufism, Isma’ili and broader Shi’i mysticism, the esoteric and occult arts, aspects
of Islamic philosophy and mystical hermeneutics. Proposals must engage with existing scholarship, show theoretical sophistication, and offer original research.

Pre-arranged sessions are encouraged. Remember that pre-arranged sessions must show diversity of gender to be considered. We also greatly encourage other forms of diversity, especially race, ethnicity, theoretical method, and rank. Authors of accepted proposals are expected to attend the annual meeting and will be barred from future programs if they fail to show, special and emergency circumstances aside.

- Initiation: Conversion by Another Name? (Co-sponsored with the Religious Conversions Unit)

“Initiation” has been a longstanding paradigm for understanding personal religious transformation in a variety of religious communities and contexts, in both the orient and occident, in ancient religions through New Religious Movements. How does “initiation” as a paradigm for religious transformation compared to that of “conversion” in an initiatory context, especially in the context of Islamic Mysticism? How are they similar and how are they different? Or does “initiation” amount to “conversion” by another name? How does the study of initiation challenge the assumptions of the conversion paradigm and contemporary conversions studies? (Contact: Edith Szanto, eszanto@ua.edu)

Mission Statement:

Islamic mysticism is a broad rubric, one that allows us to engage in areas such as Sufism, Isma’ili and broader Shi’i esoteric thought, some aspects of Islamic philosophy, and allegorical interpretations of the Qur’an. The study of Islamic mysticism also allows our members to engage Islamic materials from many different parts of the world including, but not limited to Persianate regions, the Arab world, South Asia, Southeast Asia, Sub-Saharan Africa, Europe, and North America.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- M. Shobhana Xavier, Queens University
  merin.shobhana@gmail.com
- Cyrus Zargar, University of Central Florida
  cyzargar@gmail.com
The Jain Studies Unit welcomes suggestions for panel ideas to be included in the AAR 2022 Call for Papers. If you would like to add your idea to the CFP, or if you have any questions, please send a short provisional title of your topic to one (or both) of the Jain Studies co-chairs, Steve Vose (svose@sas.upenn.edu) or Whitney Kelting (m.kelting@northeastern.edu). We especially welcome suggestions for panels to be co-sponsored with other units. Please note that the Jain Studies Unit only accepts proposals for full papers sessions, roundtables, book discussions, etc. and does not accept individual papers.

The following are proposed panel titles as of Dec. 10, 2021. Additional panel proposals are welcomed. The Jain Studies unit exclusively uses the AAR PAPERS system for all submissions.

Proposed panel titles with contact information. If interested, please contact the listed person(s) directly:

- Jain Self-Representations: Negotiating Contemporary Jain Identity
  (contact: Rahul B. Parson, rahulparson@berkeley.edu)
- Aesthetics of Excess in Jain Literature
  (contact: Morgan J Curtis, morgan_curtis@mail.harvard.edu; and Greg Clines, gclines@trinity.edu)
- Construction of Jain Identity in Vernacular Literature
  (contact: Venu Mehta, vmehta@cst.edu)
- Women's Leadership and Changing Roles in the Jain Traditions
  (contact: Shivani Bothra, shivanibothra@rice.edu)

Mission Statement:

This Unit began in 2009 in recognition of the burgeoning state of the field and its relative neglect in the AAR. Originating in India in the first millennium BCE, Jainism — historically as dominant a South Asian religious tradition as Buddhism and Hinduism and, in the light of current demographics, a disproportionately powerful presence in the cultural and economic life of India — is a world religion now extending far beyond South Asia to East Asia, Europe, North America, Africa, and Australia. Given the increasing focus of scholarly attention on Jainism both in India and around the globe, this Unit provides a venue in North America for scholars of Jainism to meet regularly and exchange ideas.

Anonymity: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of Submission:
Japanese Religions Unit

Call Text:

We invite papers sessions, individual papers, and roundtables that address all aspects of Japanese religious practice and thought. All time periods are welcome. To facilitate maximal exchange within and beyond Japanese religions, we prefer proposals that include explicit reflection on the study of religion. Creative formats are encouraged (film, organized discussion, pre-circulated papers/texts, workshop, etc.).

Our Unit is committed to diversity and inclusion. We strongly encourage considering balance in terms of gender, areas of specialization, and time periods, as well as balance between graduate students, junior scholars, and senior scholars. Showing little or no regard for such diversity will exercise an adverse effect on the likelihood that your proposal will be accepted.

In submitting proposals, please follow the AAR guidelines carefully. First-timers are encouraged to contact the co-chairs for additional advice (Levi McLaughlin at lmclaug2@ncsu.edu and Jessica Starling at jstarling@lclark.edu).

This year’s AAR theme is “Religion and Catastrophe.” Of course, proposals need not be limited to this theme.

Our Unit is allotted two two-hour sessions. Co-sponsorship adds an additional two-hour session.

We would like to remind you about the Women in the Study of Asian Religions website (http://libblogs.luc.edu/wisar/find-scholars/). This website was created to facilitate greater representation of women in scholarly activities by providing a crowdsourced list of female scholars working in Asian Religions. We encourage everybody to use this website and to otherwise go beyond old networks to seek new one and to help us further strengthen our commitment to diversity, equity, and inclusion.

Below are possible topics proposed by our members this year. We welcome proposals on other topics as well. Please contact the proposers if you are interested in participating in these proposals:
• Lived religion in Japan / East Asia (premodern / modern mix, with an eye to a journal special issue). David Quinter (quinter@ualberta.ca)
• Apotropaic religion. Kristian Burhman (kbuhrman@fsu.edu)
• Grief and mourning in Japanese religions (premodern / modern technologies, techniques, teachings). Eric Swanson (eric.swanson@lmu.edu)
• Prophecies and oracles in Japanese / East Asian religions (premodern / modern). Marta Sanvido (msanvido@berkeley.edu)
• Court and countryside / religion on the peripheries. Abigail MacBain (aim2121@columbia.edu)

Mission Statement:

This Unit is a forum for scholars of different disciplines — including textual, historical, anthropological, sociological, ritual, artistic, and other areas of study using different approaches — to present their research findings on various theories and forms of Japanese religious life in the past and in the contemporary setting, within Japan and other areas of the world.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:
• Levi McLaughlin, North Carolina State University
  lmclaug2@ncsu.edu
• Jessica Starling, Lewis and Clark College
  jessie.starling@gmail.com

Kierkegaard, Religion, and Culture Unit

Call Text:

This year, the Kierkegaard, Religion, and Culture Unit invites proposals for sessions on the following topics:

• Kierkegaard on Preferential Attachments and Love for Strangers and Enemies

This session calls for papers that explore the relation of ordinary human affiliative dispositions, such as friendship, romance, familial affection, patriotism, partisanship, and other loyalties to particular communities, to the more extraordinary forms of Christian love, such as loving strangers and enemies, in Kierkegaard’s literature. The problem, as Kierkegaard develops it, is that ordinary forms of attachment presuppose a preference for some people over others, while
the exhortation to love all neighbors seems to have a universal scope and therefore to be non-preferential. For generations many interpreters of Kierkegaard have highlighted his frequent dichotomization of the preferential loves and non-preferential neighbor love, and have often seen this disjunction as an essential component of his critique of complacent collectivities. However, in more recent decades some of his expositors, inspired by the pioneering work of such scholars as Jamie Ferreira, have sought to find significant continuities between the two types of love. In the last few years the interpretive debate has heated up again, with proponents of both trajectories proliferating books and articles. The current rise of public debate about organic forms of human sociability, including nationalism and ethnic solidarity, and the valorization of romance and family cohesion, suggests that a reconsideration of Kierkegaard’s writings about these matters is extraordinarily timely.

- Kierkegaard and the Press, Then and Now

This session calls for papers that address Kierkegaard’s relationship to newspapers and members of the press during his lifetime and, relatedly, Kierkegaard’s significance for analyzing various trends and forms of traditional and emerging media today. In our age social media, multimedia production, the digital turn, and corporate media consolidation have radically altered the ways in which societies and individuals receive and interact with journalism, news coverage, ideas, opinion, and critical discourse. How did Kierkegaard negotiate his relationship with the press, journalism and critical discourse in the 19th century? How do Kierkegaard’s methods, approaches and ideas apply to the new sets of relations, platforms and technologies in the 20th and 21st centuries?

Kierkegaard’s journalistic writings form a substantial part of his authorship. He engaged in famous personal battles with members of the Danish press, warned against the dangers of a press bent on promoting social conformity, extolled the extraordinary possibilities of newspapers, and variously reflected on the obligations of the journalist, the editor, the singular “newspaper reader,” and the broader reading public. Across his writings Kierkegaard can be seen as journalist, editor, editorialist, media critic, cartoon caricature, reader, anonymous contributor, and pamphleteer.

Kierkegaard’s journalistic engagement and the scholarship that has emerged from assessment of his writings form a substantial discursive plane for examining contemporary media concerns and a climate in which journalism and the expression of opinion are in crisis. Social media, more than just a vehicle for entertainment and interpersonal communication, have become means and sources for media reporting, debate, readership, and the circulation of unmediated misinformation. Anonymity, in the form of discussion boards and comment sections, has resulted in hate speech, bullying, despair, and even death, sometimes by suicide.
The new pressures on journalism and the journalists, and the new venues for the expression of public opinion, have implications and consequences that call for a reconsideration of Kierkegaard and his unique relationship to and commentary on newspapers and the press.

**Mission Statement:**

This Unit seeks to explore the significance of the religious thought and ethics of Kierkegaard for contemporary culture in its various aspects — social, political, ecclesiastical, theological, philosophical, and aesthetic.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- Lee Barrett, Lancaster Theological Seminary
  lbarrett@lancasterseminary.edu
- Jennifer Veninga, St. Edwards University
  jennv@stedwards.edu

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**Korean Religions Unit**

**Call Text:**

The Korean Religions Unit welcomes proposals for papers sessions, roundtable sessions, and individual papers. Proposals in all areas of Korean Religions will be considered. This year, we especially invite submissions to the subtopics proposed by interested AAR members, as listed below. If you would like to contribute to one of the panel proposals below, please contact the organizer(s) directly, and submit your proposal at least two weeks prior to the AAR submission deadline which will be on March 2, 2022, 5:00 PM Eastern Standard Time.

For KRU Standalone panels:

- **Korean Confucianism at a Crossroads** Organizer: Young-chan Ro (yro@gmu.edu)
  
  This session will explore the significance and implications of Korean Confucianism from diverse perspectives to demonstrate the multidimensions of the Korean Confucian tradition for a comprehensive understanding of Korean Confucianism based on Dao Companion to Korean Confucianism (Springer 2019). Furthermore, the panel will examine how the Confucian tradition has been related to other religious traditions of Korea.

- **Catastrophe, Recovery, and Korean Religions** Organizer: Minjung Noh (minjung.noh@temple.edu)
What are the roles of Korean religions in the face of disasters? We are interested in proposals that explore the multifaceted relationships between catastrophe, healing, and Korean religions. For example, how do Korean religious communities respond to various catastrophes, including ecological, political, social, emotional, historical, and transnational disasters? What ideas and practices do they offer for recovery and healing? The session is related to next year’s annual meeting theme "Religion and Disaster."

Co–sponsored with the New Religions Unit:

- New Religions in Korea Organizer: Holly Folk (folkh@wwu.edu)

For a panel co–sponsored between the Korean Religions Group and the New Religious Movements Group, proposals are sought on Korean new religious movements in Korea, East Asia, and North America; contemporary Korean new religions and their influential predecessors; media representation of Korean NRMs; and Korean new religions’ practices in response to the pandemic.

Any other papers that address the relationship between society, culture, and religion as broadly construed can be submitted. Other inquiries can be directed to Sean Kim ckim@ucmo.edu, or Liora Sarfati lsarfati@tauex.tau.ac.il. In submitting proposals, please follow the AAR guidelines carefully.

Mission Statement:

This Unit provides a forum for the scholarly exchange of ideas on the religions of Korea. It addresses all aspects of religions and religious experiences of Korea — past and present and traditional and modern. The Unit investigates Korean religions in all its diversity, including social, cultural, historical, political, and philosophical, giving full weight to the complexity of religious phenomena in Korea. The Unit encourages conversations that compare aspects of Korean religions with those of other religious traditions, as well as theoretical conversations about religion that are grounded in Korean religions. In order to facilitate a comprehensive understanding of Korean religions, the Unit welcomes scholars from both in and outside of Korean religions and fosters a dialogue among scholars from different religious traditions as well as different disciplinary approaches to religions.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Chong Bum (Sean) Kim, University of Central Missouri
La Latina/o Religion, Culture, and Society Unit

Call Text:

The Latina/o, Religion, Culture, and Society program unit solicits papers in the following 3 areas of study:

- Forty Years of the Sanctuary Movement: Reflecting on the Past and Looking to the Future

Upon the 40th anniversary of the official declaration of the U.S. Sanctuary Movement in 1982, we invite proposals that offer new directions in the study of the U.S. Sanctuary Movement, that is, both the movement from the 1980s as well as the New Sanctuary Movement declared in 2007. We especially invite proposals centered on Latinx and Latin American experiences and praxis as well as proposals that de-center the more traditional tellings of the movements. The conference theme of “Religion and Catastrophe” calls for such examinations of “sanctuary” (a pre-modern practice resurrected by religious activists) precisely because of our present moment shaped by the United States’ catastrophic intervention in Central America, its lopsided NAFTA policies, and the state’s catastrophic failure to deal justly with Latin American immigration. In short: sanctuary is a religious response to catastrophe. Proposals for this panel should plan for shorter presentations (approximately 10 minutes each), as the Unit hopes to invite an interdisciplinary bench of scholars and activists.

- Catástrofe, Esperanza, y Lucha: Puerto Rico a Cinco Años de María y el Plan Promesa
  (Catastrophe, Hope, and Struggle: Puerto Rico after Five Years Since Hurricane María and the Promesa Legislation)

(Co-sponsored between the Liberation Theology Unit, Latina/o Religion, Culture, and Society Unit, and Women and Religion Unit)

In the five years since hurricanes Irma and María struck the island of Puerto Rico – adding significantly to existing economic, environmental, political, energetic, and educational vulnerabilities – the island, its residents, and Puerto Ricans in the diaspora have resisted wave after wave of catastrophes. These include government malfeasance and misogyny in the recovery efforts after María (revealed in private chats leading to the protests of El Verano del ’19), the ongoing crises of feminicide and gender violence, the vise-like hold by the Fiscal Oversight Board on all levels of education, a string of earthquakes that revealed once again the deep socio-economic divide product of colonization, and the impact of the global Covid pandemic. Amidst these catastrophes, the last five years have been marked by resistance from
diverse actors on the island including women’s collectives, student groups, and everyday citizens outraged at the handling of these catastrophes and the disrespect of the Fiscal Oversight Board; rebuilding by mutual aid societies among the most marginalized and collaborations of scholars offering their specialization toward community empowerment (such as energy and water independence); and visioning for a future free from the various forms of colonialism still felt on the island, gender violence, and political ineptitude, toward a future that opens spaces for authentic Puerto Rican responses to the many current challenges, and those on the horizon.

- Dissecting Latinx Bodies: Crises in Religion, Bioethics, and Healthcare (Co-sponsored with Bioethics and Religion Unit)

The Latina/o Religion, Culture, and Society Unit and the Bioethics and Religion Unit welcome proposals that examine the intersection of religion, healthcare and bioethics that focus on experiences of Latinx, Black, and indigenous persons/communities. Topics may include but are not limited to: effects of immigration and border policies on physical or mental health; histories of medical experimentation; bodily autonomy, threats to reproductive health including forced sterilization; disproportionate consequences of illness, fatalities, and economic loss related to Covid-19; racial disparities in healthcare access [delivery during the Southern Hemisphere trek northward. Various disciplinary approaches and methodologies are welcome.

Mission Statement:

This Unit examines, through systematic study and reflection, the social locations, religious beliefs, and practices of the rich and diverse multicultural backgrounds of Latinas/os in the United States and Canada. The Unit recognizes that this is an interdisciplinary enterprise in view of the cultural and religious roots and sources of Latinos/as, including heritages from Europe, indigenous nations of the Americas, Africa, and Asia. The traditions emerging out of the mixture of these cultures throughout the Americas continue to undergo further development and innovation in the North American context, producing the distinct phenomena of Latino/a theologies and religions. It is this rich and deep religious/theological-cultural-social-political complex that is the focus of this Unit.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Ángel Gallardo, Southern Methodist University
Law, Religion, and Culture Unit

Call Text:

As always, the Law, Religion, and Culture Unit welcomes proposals for individual papers, papers sessions, and roundtable panel proposals, including author–meets–critics sessions, on any aspect of the cultural, historical, critical, and comparative study of the intersections of law and religion in Asia, Africa, Europe, or the Americas.

- “The child” as a category in religion and law (Co-sponsored with the Childhood Studies and Religion Unit)

This year, our unit particularly invites proposals that address “the child” as a category in religion and law. This topic includes issues such as age of consent for religious identity/practice, the problem of religion in family law, and child welfare in relation to religious communities, especially in the context of legal frameworks such as the U.S. Indian Child Welfare Act (currently under debate in the U.S. Supreme Court). We also welcome paper or panel proposals about the closely related topic of law and education and childhood (e.g., recent U.S. school–board wars over “Critical Race Theory” and other types of claims about parental autonomy and parents' rights)."

Other issues of interest include:

- religion and (or religious) bureaucracy
- religion and intellectual property law
- the entanglement of institutions and legal bodies and the actual bodies of their members (including, in this regard, bodies within the corporate body of the AAR)
- global issues of emergent religions and the law

Mission Statement:

This Unit is interested in the cross-cultural, interdisciplinary, and comparative studies of the interrelationships of law and religion. The terms “law” and “religion” are broadly conceptualized, and our interests have extended to include ancient and contemporary contexts and a wide variety of critical approaches. We hope to instigate consideration of religion and law issues at the AAR beyond issues concerning religious freedom and the United States Constitution.
Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Spencer Dew, Ohio State University
  spencerdew@gmail.com
- Leslie Ribovich, Transylvania University
  lribovich@transy.edu

Lesbian–Feminisms and Religion Unit

Call Text:


- Agile Boundaries (Co-Sponsored call with Interreligious and Interfaith Studies Unit)

The Lesbian–Feminisms and Religion unit and the Interreligious Studies and Interfaith Studies Unit invite papers or panel proposals that explore intersections of gender, sexuality, and interreligious methodologies. Both units consistently engage the confluences of identity and boundaries in a diverse, pluralistic world. The boundaries of religious traditions and the contours of sexual identities shape the ways we construct similarity and difference. These constructions, in turn, shape cultural and religious norms that discipline how we relate to ourselves and others.

Issues of interest include:

- Theoretical synergies. What might lesbian–feminist theologies, or the turn to queer theory, mean for the emerging field of interreligious studies -- and vice versa?
- How do gender and sexuality impact interreligious engagement?
- Methodologies and theologies of relationality. Claims of particularity, historical norms, and the desire to fashion an equitable discourse and space of encounter complicate the work of both Gender Studies and Interreligious Studies. For example, how can particular identity claims (lesbian, feminist, religious, spiritual, etc.) create important boundaries for relationships and activism, while avoiding trans–exclusion or other forms of erasure and violence? How do we continue to "decolonize the interfaith table" while also challenging historical privilege for the Abrahamic traditions, heterosexual family structures, and patriarchal leadership? How could these interrelated dialectical tensions
be generative for theories and theologies that create agile boundaries for identity and relationality, both on individual and collective levels?

• Theologies for Black Lesbian Mothering (Co-sponsored between the Lesbian-Feminisms and Religion and Theology and Religious Reflection Units)

The Lesbian-Feminisms in Religion and the Theologies and Religious Reflection units invite papers that explore theologies and religious reflection on Black lesbian–feminist mothering. With Black lesbian–feminist mother and poet Pat Parker (1944–1989) and Mignon Moore’s social scientific research on religious Black lesbian mothers (2011), papers might consider the “power and vulnerability” that sons of Black lesbians inhabit to “recognize that the legitimate objects of his hostility are not women, but the particulars of a structure that programs him to fear and despise women as well as his own Black self” (Audre Lorde, 1984), “the ways Black feminists might envision new forms of freedom for Black mothers, including freedom from the rhetoric of crisis and the weight of the symbolic” (Jennifer Nash, 2021), and “how fetal personhood is culturally produced and reproduced within the context of a theology of Christian redemption and its supersessionist sense of peoplehood” (Amaryah Armstrong, 2021). Themes might include rhetoric, theo–politics, poetry, medical racism, surrogacy, abortion, sterilization, insemination, kinship, the prison industrial complex, and others.

Underrepresented scholars, practitioners, and activists are especially encouraged to submit.

Mission Statement:

For over 25 years this unit has been committed to lesbian–feminism in the study of religion. Whether pursued through religious studies, social–scientific, historical, or theological methods during the approach to the academic study of religion, lesbian–feminist scholarship challenges hegemonic discourse within gay, lesbian, and queer movements that function to privilege queer theory as capable of eclipsing theories and methodologies that are explicitly feminist in the face of entrenched patriarchy and self–consciously lesbian in the face of persistent maleness and heteronormativity. We are especially committed to scholars and scholarship that advance people of color, persons with disabilities, decoloniality, and economic justice. This is accomplished with diverse and timely themes, and by providing a theoretical space for probing and further developing the openings and opportunities afforded by changing sociopolitical and theoretical contexts.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS, Other
Chairs:

- Sarah Bloesch, University of North Carolina
  sbloesch@smu.edu
- Michelle Wolff, Augustana College
  michellewolff@augustana.edu

Liberation Theologies Unit

Call Text:

- **Mapping Catastrophes: Vulnerability, Exclusion, and Hope for Liberation**

Conscious of the theme of the 2022 AAR meeting, “Religion and Catastrophe,” the Liberation Theologies Unit invites proposals with a general focus on Mapping Catastrophes: Vulnerability, Exclusion, and Hope for Liberation. Catastrophes on a local, regional, and global scale are not new phenomena, especially for the most vulnerable, the impoverished, and the excluded by those who benefit greatly from the status quo and the systems they support and participate in. New to this time is the rapidly increasing impact of climate change, the rise of governments and political leaders that continue to pursue policies that are extractive of natural resources, exclusivist of peoples on the move and peoples on the margins, and the continued manufacturing of untruth at the service of nationalistic power and market progress. All of this makes it difficult to hear the voices of the excluded and marginalized as they identify sources and places for liberation and hope.

With these questions in mind, proposals are encouraged that consider (among other possible topics):

- Social movements and builders of alternative visions for progress amidst catastrophes
- The difference between hoping for a return to “normalcy” and hope for liberation
- Liberation as tool for mitigating or avoiding catastrophe
- Defining liberation in the midst of human-made catastrophe
- The fabrication of certainty and uncertainty (and the value systems this might favor)
- Catastrophized lives and human suffering
- Geographies of current and future catastrophes and resistance
- Technology, technocracy, space travel, the metaverse and liberation
- Reestablishing hope, identity, and direction amidst and after disasters
- Militarization of responses to catastrophes/militarization as catalyst for catastrophes
- The impact of catastrophes in our understanding of history, and expectations for the future.

- **Catástrofe, Esperanza, y Lucha: Puerto Rico a Cinco Años de María y el Plan Promesa (Catastrophe, Hope, and Struggle: Puerto Rico after Five Years Since Hurricane**
María and the Promesa Legislation) (Co-sponsored between the Liberation Theology Unit, Latina/o Religion, Culture, and Society Unit, and Women and Religion Unit)

In the five years since hurricanes Irma and María struck the island of Puerto Rico – adding significantly to existing economic, environmental, political, energetic, and educational vulnerabilities – the island, its residents, and Puerto Ricans in the diaspora have resisted wave after wave of catastrophes. These include government malfeasance and misogyny in handling recovery efforts after María revealed in private chats leading to the protests of El Verano del ’19, to the ongoing crises of feminicide, to the vise-like hold by the Fiscal Oversight Board on all levels of education, a string of earthquakes that revealed once again the deep socio-economic divide product of colonization, and the impact of the global Covid pandemic. The last five years have been marked by resistance, from diverse actors on the island including women’s collectives, various denominations and religious organizations, student groups, and everyday citizens outraged at the handling of these catastrophes and the disrespect of the Fiscal Oversight Board; rebuilding by mutual aid societies among the most marginalized and collaborations of scholars offering their specialization toward community empowerment (such as energy and water independence); and visioning for a future free from the various forms of colonialism still felt on the island, gender violence, and political ineptitude, toward a future that opens spaces for authentic Puerto Rican responses to the many current challenges, and those on the horizon. We welcome proposals that address any dimension of this topic.

• Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks Hucks (Co-sponsored between the African Diaspora Religions Unit, African Religions Unit, Afro–American Religious History Unit, Black Theology Unit, Critical Theory and Discourse on Religion Unit, Liberation Theologies Unit, North American Religions Unit, Womanist Approaches to Religion and Society Unit, Women and Religion Unit, Women of Color Scholarship, Teaching and Activism Unit, and the Women’s Caucus)

Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague-sisterhood, and their marasa–ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This session will focus on not only the legacy of their collective work and collaborations but also their forthcoming two volume collaborative project, Obeah, Orisa, and Religious Identity in Trinidad, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar-sisterhood and how it not only has informed and fostered their collaborative research and writing but also how Africana religious practices,
theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto–epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

- **PACTS Reader (1976) and Asian Pacific American Liberation Theology (Co-sponsored with the Asian North American Religion, Culture, and Society Unity)**

  *The Theologies of Asian Americans and Pacific Peoples: A Reader (1976)*—also known as the “PACTS Reader”—represents some of the earliest Asian Pacific American theological writings. Compiled by Roy Sano, Director of Pacific and Asian American Center for Theology and Strategies (PACTS) at the Graduate Theological Union, this collection displays the burgeoning Asian Pacific American theological subjectivity—stimulated by the Third World Liberation Front protests—as well as the beginnings of the Asian American movement and ethnic studies. While some of the analytic concepts differ, the liberative struggles of these Asian Pacific American Christian mainline denominational leaders continue today. Despite its historical significance, the PACTS Reader was never formally published, but photocopied, roughly bound, and disseminated, known to only a small academic circle. To make this important work more widely accessible, Daniel Lee of Fuller Seminary’s Center for Asian American Theology and Ministry has prepared and edited its forthcoming publication, including additional introductory essays. This roundtable session will revisit the reader’s significance, including its broader historical, social, and political contributions to US and global theological discourse and praxis.

**Mission Statement:**

This Unit asks “What does liberation theology mean in and for the twenty-first century?” We encourage crossover dialogue — between contexts and between disciplines — and reflection on the implications of liberationist discourse for the transformation of theology as a whole, both methodologically and theologically.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Iskander Abbasi, University of Johannesburg
  alex.abbasi8@gmail.com
- Maria T. Davila, Merrimack College
  mariatdavila@gmail.com

**Martin Luther and Global Lutheran Traditions Unit**

**Call Text:**

- Accelerations, Disruptions and Catastrophes: Global Lutheran Responses
Accelerate. Ramp up. Market frenzy. Screeching halt. Biotic collapse. Stock market crash. Extreme weather. Global shut down. On the brink. Whether it’s the “great acceleration” leading to catastrophic extinction events, the exponential increase of fossil fuel use and intensifying global warming, the rapid rise in extremist, authoritarian, and hate groups, or the rapid mutation and exponential spread of pandemic inducing viruses, catastrophe is often accompanied by narratives with implicit temporalities, temporal disruptions, and long-lasting effects.

Responding to the 2022 AAR Presidential Theme, this call invites reflection on global Lutheran heritages, responses, and resistance to accelerating events, impending or ongoing catastrophe. We ask how Luther’s writing or Lutheran traditions might frame or respond to a theology of catastrophe? How are contemporary Global Lutheran Traditions responding to accelerations, disruptions, or catastrophes? And what might Lutheran ethics offer? Papers or panel presentations could include reflection on the Lutheran tradition and economics, environmental theologies, responses to racism, genocide and colonialism, and climate change.

- Public Theologies in Global Contexts

The Martin Luther and Global Lutheran Traditions Unit also welcomes papers and panel proposals on Lutheran public theologies in global contexts. How might Lutheran perspectives on church, state, neighbor love, freedom and more contribute to contemporary political imagination. Although Martin Luther is not known as a political philosopher, his teachings and writings carried political implications for various publics and bear complex political legacies. From his two kingdoms theory to suggestions to improve the state of the German nation, from an understanding of Christians as engaged participants in the public sphere to his interpretation of Mary’s song, the Magnificat, as the guideline for all people in public office, Martin Luther understood the role of theology both as instrumental and transformative of the public realm.

Papers and panel proposals considered will use Martin Luther’s theology and establish dialogue with current social and political issues, draw from grassroot initiatives, propose transformative engagements, or identify modalities of resistance and advocacy in light of disruption. The invitation is to reflect on how Martin Luther’s thought and Global Lutheran Traditions can furnish knowledge to global and public theologies.

- Open Call
- The Martin Luther and Global Lutheran Traditions Unit considers any papers or panel proposals related to the research interests of this Unit. We welcome proposals from scholars who wish to share their current research. In panel or roundtable proposals, the Unit strongly encourages organizers be attentive to gender and racial diversity.

**Mission Statement:**

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This Unit seeks to provide an avenue for a comprehensive conversation on both Lutheran history and thought in the global context. In so doing, it is able to draw on an immensely rich tradition that goes far beyond Lutheran parochial interests as it includes the relationship to other Christian traditions as well as cultures in the global South.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Jacob Erickson, Trinity College, Dublin
  jacobjerickson@gmail.com
• Kristen E. Kvam, Saint Paul School of Theology
  kriskvam@spst.edu

Men, Masculinities, and Religions Unit

Call Text:

• Love, Romance, and Intimacy

We invite paper proposals that consider masculinities, intimacy and love broadly construed. Papers could consider the relationship between romance and romantic practices and religious practices, the establishing of close and intimate friendships between humans, between humans and gods, and humans, spirits, and other beings or agents. Papers might also consider familial, and human–animal relationships, or even relationships between humans and technologies. We invite textual, material, ethnographic, pop cultural, and historical analysis and invite papers that think about masculinities and emotion, embodiment, and relationality. We are especially excited about papers that consider religion in relation to bio politics, affect studies, and queer studies.

• Book Panels

We invite panel proposals highlighting new books in the field. We encourage broad thinking about what constitutes studies of masculinities and religion, and welcome books that might not be “masculinity studies” on first blush but would contribute broadly to our historical and contemporary understanding of men and masculinities. We are particularly looking forward to creative formats and panels that put multiple books and authors in conversation in a roundtable or Q&A format or invite multiple authors to respond to other new books in the field. We are open to many books, and one possible book to consider is Flaming?: The Peculiar Theopolitics of Fire and Desire in Black Male Gospel Performance (OUP, 2020) by Alisha Lola Jones.

• Play, Levity, and Poking Fun
We invite papers that consider play, levity, and religious masculinities. Possible topics might include media representations and popular culture, religion and recreation, costuming, festivals, and other liturgical or embodied performances, playful rituals and theologies, art, dance, theater and experimental performances that critique and poke fun at and/or construct masculinities. We invite papers that think about humor, whimsy, dress-up, camp and the making and unmaking of gender and masculinity.

We also invite paper proposals on:

- Emotions, Affect, and masculinities
- Sensory studies of masculinities
- South Asian religious masculinities
- Medieval religious masculinities

**Mission Statement:**

This Unit provides a forum within which the phenomenon of masculine gender – as identity, practice, discourse, and structure – is examined, building on scholarship in masculinity, gender, and queer studies, and using the range of methodologies found in the broad field of religious studies. This Unit engages in the critical study of men and the performance of masculinities in culturally and religiously specific settings and traditions.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

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

**Chairs:**

- Sarah Imhoff, Indiana University  
  seimhoff@indiana.edu
- Alyssa Maldonado-Estrada, Kalamazoo College  
  amaldona@kzoo.edu

**Middle Eastern Christianity Unit**

**Call Text:**

The Middle Eastern Christianity unit welcomes proposals on the following topics from all academic fields of study (sociology, ethnography, history, theology, literary theory, ritual studies, etc.) as they are applied to Middle Eastern Christians in any of their communities throughout history, whether in their native lands, or as immigrants throughout the world.
Successful proposals must present a clear thesis, explain the theoretical and methodological approaches of the research, and identify a specific body of evidence that the research will interpret. The Middle Eastern Christianity Unit encourages and promotes the inclusion of all scholarly voices and invites proposals from scholars of all ethnic/national backgrounds, genders, professional ranks, disciplinary perspectives, and life circumstances.

- Eastern and Oriental Orthodox Christianity in the Midst of Catastrophes (co-sponsored with Eastern Orthodox Studies)

The study of religion has long been concerned with the relationship between the global and the local, the specific and the universal. Global disruption and catastrophes, past and present, bring these relationships to the fore in particularly urgent and dramatic ways. In the spirit of the 2022 AAR Presidential Theme—Religion and Catastrophe—this session is interested in proposals that address the lived reality of Eastern and Oriental Orthodox Christianity in the midst of catastrophes, past or present. This session will consider how mass disruption and hardship affect the core elements of Eastern and Oriental Orthodox religious identity, hoping to shed light on the local and experiential reverberations of global cataclysmic forces within an Orthodox Christian context. The session is interested in papers that analyze these lived realities from a variety of disciplinary and methodological perspectives (including political science, sociology and anthropology, history, theology, etc.), with a special interest in the ways that COVID–19 or other contemporary and historical crises have affected the liturgy and the ways liturgical practice has responded to catastrophes.

- Middle Eastern Christianity, Materiality, and Communal Identity

The Middle Eastern Christianity unit invites paper proposals addressing the theme of materiality and communal identity, particularly on the question of how the different Middle Eastern Christian groups use(d), incorporate(d), and espouse(d) materials (e.g. texts, objects, sacred spaces, etc.) from the religious other non–apologetically. Papers addressing the roles these materials play in constructing communal identity are particularly welcome as they are applied to Middle Eastern Christians in any of their communities throughout history or in the contemporary era, whether in their native lands, or in the diaspora.

Mission Statement:

This Unit is devoted to the study of developments within Coptic, Armenian, Chaldean/Assyrian, Syrian, Maronite, and other relevant communities living inside the Middle East or in lands of immigration. The Unit promotes scholarship on themes from the early Christian period to the present, encompassing various approaches and subjects. Its aim is to establish an interdisciplinary platform for fostering scholarly approaches to Middle Eastern Christianity, and to provide opportunities for scholars to discuss their work in relation to the overall field of the study of religion.
Anonymity: Proposer names are visible to chairs but anonymous to steering committee members.

Method of Submission:

PAPERS

Chairs:

- Mourad Takawi, University of the Incarnate Word
  mtakawi@gmail.com
- Deanna Womack, Emory University
  deanna.f.womack@emory.edu

Moral Injury and Recovery in Religion, Society, and Culture Unit

Call Text:

For the 2022 AAR Annual Meeting, we invite papers or complete panels on:

- Moral injury and intersectionality

As the whole world reckons with pandemic and climate change, both of which disproportionately affect various regions, peoples, etc., how might these intersectionalities of oppression deepen/complexify the concept of moral injury. How also might the concept of moral injury help us identify the complex histories of colonialism/imperialism/capitalism/militarism that gave rise to climate change and other catastrophes?

- Moral injury and international responses to catastrophe

We invite papers exploring how international responses to catastrophe in the midst of epistemic and structural injustices contribute to various forms of moral injury. For instance:

- Unequal distribution of vaccine
- Different healthcare systems (e.g., private vs. public)
- Resistance of biggest contributors of climate change to adopting corrective policy/practices
- Disproportionate media responses

Contributions are always welcome engaging:

- Diverse religious, cultural, and social systems and their sacred texts
- Neuroscientific approaches to ritual, moral formation, and the moral emotions
• Proposed methods for recovery, such as ritual, pastoral counseling, spiritual direction, arts, community life, narrative, and interreligious cooperation
• The roles of gender, ethnicity, sexuality, class, race, and other forms of oppression in relation to personal agency and theories of ethics.

Mission Statement:

The Moral Injury and Recovery in Religion, Society, and Culture Unit engages interdisciplinary study on moral injury, an emerging concept which attempts to engage the impact of making difficult moral choices under extreme conditions, experiencing morally anguishing events or duties, witnessing immoral acts, or behaving in ways that profoundly challenge moral conscience and identity and the values that support them.

In examining how understandings of recovery from moral injury might illuminate post–conflict situations in many areas of the world, this unit will interrogate how educating a wider public about moral injury might challenge the role of religion in supporting war and the militarization of international and intra–national conflicts, the effects of war on combatants in post–conflict societies, and more effective means for social support in recovery from moral injury.

Contributions are welcome engaging:

• Diverse religious, cultural, and social systems and their sacred texts
• Neuroscientific approaches to ritual, moral formation, and the moral emotions
• Proposed methods for recovery, such as ritual, pastoral counseling, spiritual direction, arts, community life, narrative, and interreligious cooperation
• The roles of gender, ethnicity, sexuality, class, race, and other forms of oppression in relation to personal agency and theories of ethics.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Joseph Wiinikka-Lydon, University of Pardubice
  jlydon@post.harvard.edu
• Michael Yandell, Emory University
  m.yandell@me.com

Mormon Studies Unit

Call Text:
The Mormon Studies Unit welcomes papers and/or panels on a variety of themes and topics relating to the Mormon tradition, broadly defined. The proposals should analyze the material in terms of the academic study of religion.

**Mormonism and the Pacific (Co-sponsored with the Space, Place and Religion Unit)**
The Units seek papers that examine Mormonism’s relationship to the Pacific and Pacific Islanders at home and in diaspora. Papers that explore the history of missions and conversion, issues of colonialism and post-colonialism, identity, the meanings of land and history, and contemporary practices are especially encouraged.

**Mormonism, Medicine, and Healing (Co-sponsored with the Religions, Medicines and Healing Unit)**
This call seeks papers that examine the interrelated themes of both units by exploring medicine and healing in the Mormon tradition (broadly defined) from a variety of methodological approaches and historical eras. We especially appreciate papers that can connect their topics to lived traditions and practices among Mormons, past or present.

**Virtual Mormonisms (Co-sponsored with the Space, Place and Religion Unit)**
This call seeks papers that explore “the virtual” as a site in Mormon practice and imagination. Papers might examine the rise of on-line churches and other virtual spaces for study, communal worship, and individual practice. Other ways of examining the virtual in Mormon culture are also welcome. Papers may also consider the senses, materiality, and the imagination as it relates to the topic.

Open Call: Other papers or panels dealing with aspects of Mormonism not mentioned in the previous call will also be considered. Papers may be selected for their relevance to themes which emerge among other submissions.

**Mission Statement:**
This Unit will examine the range of topics, disciplines, and methodologies that can be brought into dialogue with Mormonism as studied in an academic environment. It is interested in exploring strategies for teaching about Mormonism, both as the main focus of a class or as a unit within a survey course. It seeks to identify the best resources available for teaching and understanding the tradition and provide encouragement for scholars to fill gaps in what is currently available. The Unit encourages significant comparative studies and interdisciplinary cross-fertilization and hopes to explore intersections between Mormonism and ethics, theology, philosophy, ecclesiology, missiology, spirituality, arts and literature, sociology, scripture, and liberation studies.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**
Music and Religion Unit

Call Text:
The Music and Religion section is perpetually interested in panels that combine performance and scholarly reflection, and/or book panel discussions that help to advance the field. These ideas can be incorporated into any of the other ideas below.

- The Messiah? Handel’s investment in Transatlantic slave trade, Quincy Jones *Soulful Messiah* (1992), music in and around the film *Judas and the Black Messiah*, and Black Jewish music.
- Cosmic Mysticism, Introspection and Depression in early 1970s rock music: Nick Drake, Pink Floyd, Yes, Bowie, Stevie Wonder
- Gospel Music and Black Women’s Voices (2022 will be the 50th anniversary of the death of Mahalia Jackson), and the availability of the film of Aretha Franklin’s *Amazing Grace* (also the 50th anniversary of that concert)
- Theoretical and Theological Articulations of Music’s Meaning and Purpose from Asian and African religious systems – we are especially interested in Japanese Buddhist, Confucian, South Asian, African Islamic traditions (including chanting), and indigenous African cultures
- Romanticism in the Austrian/German Sturm und Drang movement, particularly in the music of Haydn and Vanhal

Topics not covered herein are also acceptable, provided they are directly related to music and religion.

Mission Statement:
The discipline of religious studies has expanded beyond linguistic rationality to include the importance of musical phenomena in the development of religious communities and religious consciousness. Meanwhile, theological aesthetics is moving beyond the textual to include music as a resource in its own right for constructive and transformative meaning-making. Music,
religiously speaking, is no mere adjunct to the study of sacred space, ritual, visual art, liturgy, or philosophical aesthetics; rather, it is a distinct field in its own right — with its own particular content, methods, and norms. By placing the relationship between music and religion at the center of our endeavor, this Unit seeks to serve scholars who operate out of this ubiquitous, but ironically unrepresented, realm of academic pursuit within the guild.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Alisha L. Jones, Indiana University  
  jonesall@indiana.edu

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**Mysticism Unit**

**Call Text:**

- **Mysticism, Consciousness, and the Paranormal**

The past decade of scholarship in the academic study of mysticism has seen an explosion of interest in the paranormal, near-death experience (NDE), and anomalous phenomena (e.g. UFO contactee experience), as well as a variety of "non-traditional" and "non-religious" religious experiences. What do these types of historically marginalized experiences reveal about shifting currents in what "counts" as "mysticism"? How do investigations into paranormal and anomalous phenomena shed light on difficult questions regarding consciousness and the nature of mind itself? This panel examines perennial "religious" questions regarding the phenomenology of mind, soul, spirit, and body through the lens of an expanded "mystical" horizon.

- **Decolonizing the Study of Mysticism**

The study of mysticism has historically been dominated by Western, and especially Christian, concepts and assumptions. This session seeks submissions that subvert, challenge, and reconfigure that influence by asking how we might reconceptualize the study of mysticism. Submissions might draw insights from indigenous, non-Western, and marginalized/underrepresented religious and mystical traditions, and/or propose alternative methodological orientations that counterbalance the historical dominance of Western and Christian language, concepts, and theories in scholarship and pedagogy on mysticism.

- **Relational Cosmologies and Mystical Practices for Ecological Repair (co-sponsorship with the Open and Relational Theologies Unit)**
This panel will consider mystical cosmologies of relation as grounds for resistance to impending climate catastrophe. Cosmologies of separation deem God, humanity, and creation to be discrete, and have been used to justify centuries of extractive colonialism and environmental degradation, leading to today's climate catastrophes, as well as cutting humans off from the spiritual riches resident within nature. What might sacred cosmologies of connection yield instead? How can alternative relational cosmologies serve to open humankind to the mystical abundance resident within nature and more fruitfully ground an ecological ethics of repair? What sorts of mystical practices might embody or channel relational cosmologies and attune practitioners to the interconnections between the divine, the human, and the creaturely?

- Mystic, Magic, Queer, and Weird (co-sponsorship with the Western Esotericism Unit)

What is queer about mysticism? What is mystical about queerness? Engaging this question requires acknowledging the complexity of both these categories. Queer theory is a capacious category that is becoming ever more so. For example, how does mysticism exceed and defy the categories articulated by its early scholars such as James, Stace, Zaehner, and Katz? Do these early definitions accommodate its many forms? And how does queerness help us to understand mysticism as practiced in the past and present? Does it refer to action, affect, social taxonomy, or on the most basic level, can it be used to understand and describe modes of experience? Does it include the “weird,” as that which refuses rigid categorization and reductive explanation? In short, how do these two types of theoretical models inform each other? And what can they tell us about how mysticism happens?

Mission Statement:
This Unit began as a Consultation within the AAR in 1987 and achieved formal Unit status in 1989. While its early focus was primarily Christianity and Western religions — and the study of experience and textual interpretation within those areas — the Unit has grown and changed over time, paralleling the change and growth in the AAR itself. Today, our conversations cut across boundaries that characterize many of the Program Units within the AAR — boundaries of discipline, tradition, temporality, and region. Members of our Unit use different methodologies and work across a variety of disciplines, among which are the psychology of religion, sociology of religion, history of religions, hermeneutics and textual analysis, biographical analysis, feminist studies, film studies, philosophy of religion, mysticism and science, art criticism, postmodern theory, cultural studies, and anthropology of consciousness, among others. This interdisciplinarity has importance not only to our work as scholars, but also to our work as teachers and public educators. We post our current call, past sessions, a selection of past papers, as well as links in the field of mysticism to our Facebook page at https://www.facebook.com/groups/aarmysticism/.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection.
Method of Submission:

PAPERS
We do not accept proposals by email.

Chairs:

• Jason N. Blum, Davidson College  
  jnblum09@gmail.com
• Margarita Simon Guillory, Boston University  
  mlsg@bu.edu

Native Traditions in the Americas Unit

Call Text:

We invite individual paper and group proposals on any aspect of Native Traditions in the Americas (North, Central and South). In particular, we invite papers on the following topics:

In light of this year’s theme “Religion and Catastrophe” we invite proposals for papers or panels that reflect on the contributions of Native traditions in the Americas to addressing climate change. This might include applied and activist work being done by Indigenous communities or resources to be found within Indigenous traditions for making sense of our present moment and moving forward in restorative justice and healing.

• Religion, Ecocide, and Climate Catastrophe (Co–sponsorship between Native Traditions in the Americas, Comparative Approaches to Religion and Violence, Religion, Media, and Culture, Religion and Human Rights, and Religion and Politics, and Religions, Social Conflict, and Peace Units)

We invite proposals that investigate how violence and religion intersect in the environmental injustice of climate catastrophe, including increased intensity of weather events, drought, fire, food insecurity, climate refugees, species extinctions and growing global gaps in access to resources needed for life and health. Specifically, we encourage papers that address:

• the “Anthropocene” as the age of climate catastrophe and violence, with focus on the ways in which religious ideas, practices, institutions, and rituals respond to the severe anthropogenic disruptions that distinguish the Anthropocene, and with a view to the differential quality of “the human” in light of environmental injustice.
• The Sixth Mass Extinction as an ongoing event that exemplifies, if not epitomizes, the violence of human–animal relations, human exceptionalism, and attitudes of supremacy, through the lens of religious views and practices, whether as purveyors and/or disruptors of anthropocentrism.
• Indigenous and non–Indigenous resistance to ecocidal violence
• The role of religion in ecocidal violence embedded in the cultures, institutions and practices of militarism, militarization, war and colonialism.
The role of the study of religion in the time of climate violence, in light of the fact that, as the Presidential theme states, “It seems likely that climate catastrophes—the effects of which are exacerbated by and exacerbate social inequality—will continue to transform the worlds in which we live.”

We also invite papers on the following topics:

- A session in honor of the life and work of Michelene Pesantubbe, including the complex historical engagement between Christianity and Indigenous communities; the role of women in Native American religious life; and Choctaw religious traditions.
- In light of this year's theme of “religion and catastrophe” we note that Indigenous storytellers and visionaries may provide alternative ways of conceptualizing the future. To that end, we invite papers on Indigenous futurism. This might include Indigenous millenarian movements, or alternative conceptions of Indigenous futures as presented in creative work such as contemporary scifi/fantasy/horror novels, films, or role playing games (RPG).
- (For a possible co-sponsorship with the Indigenous Religious Traditions Unit) We invite papers for a session highlighting the restoration of land, land access, land relationships, and land stewardship to Indigenous communities. We encourage papers that explore not only the return of Indigenous treaty lands, but also lands that are unceded regardless of treaty status. Moreover, we encourage consideration of the spiritual implications of Land Back movements that occur globally and within urban and diasporic Indigenous populations. Scholars may also consider land back in terms of legal restitution, decolonial land philosophies, and the remaking of land traditions.
- Reflections on the role of religious and spiritual resources within American Indian/Alaska Native/Native Hawaiian student success and retention in higher education, including considerations of what it means to decolonize such institutions, particularly in light of the historically violent role that western education has played in Indigenous communities.
- Indigenous methodologies and ontologies within Native American religious studies.

Mission Statement:

This Unit sees its mission as the promotion of the study of Native American religious traditions and thereby the enrichment of the academic study of religion generally, by engaging in discourse about culturally-centered theories and encouraging multiple dialogues at the margins of Western and non-Western cultures and scholarship. The Unit is committed to fostering dialogue involving Native and non-Native voices in the study of North, Central, and South American Native religious traditions and to engaging religious studies scholarship in robust conversation with scholarship on other facets of Native cultures and societies.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members
New Religious Movements Unit

Call Text:

The New Religious Movements Unit welcomes all papers that address research pertinent to the study of marginal, emergent, “alternative,” innovative, “invented,” or minority religions. In particular, we encourage submissions on the topics:

- There is currently a glut of podcasts and “true crime” documentaries on NRMs. What is causing this current preoccupation? What are its consequences for NRMs or teaching undergraduates about NRMs? What is the role of this media in reifying categories like “sex cult?”
- We seek papers related to disaffiliation and the role of apostates. In particular we are interested in a current surge of “apostate narratives” in the popular media.
- In keeping with the 2022 meeting’s location in Denver, we seek papers on the International Church of Cannabis. We also seek papers on the intersection of NRMs with drugs and entheogens broadly.
- We seek papers on NRMs and Covid–19 vaccination: What theological and legal arguments are NRMs making either to seek exemptions from vaccination mandates or to encourage them?
- In light of the spate of wildfire, hurricanes, and other weather–related or geological events, we are soliciting papers on new religions and environmental catastrophe, weather, or climate.

- We seek papers for a co–sponsored session with the Korean Religions Unit, titled New Religions in Korea

We seek proposals are sought on Korean new religious movements in Korea, East Asia, and North America; contemporary Korean new religions and their influential predecessors; media representation of Korean NRMs; and Korean new religions’ practices in response to the pandemic.

Mission Statement:
This Unit supports and encourages research on all aspects of the study of New Religious Movements. Presenters in our sessions study new, and alternative religions, past and present, from a variety of methodological and disciplinary perspectives. Our sessions and additional meetings are intended to create opportunities for dialogue among academics who share a passion for understanding NRMs, and to make known to a broader audience the importance of such movements for understanding issues of religious difference, community building and maintenance, ritual and doctrinal innovation, and other aspects of religious life.

As scholars of minority, alternative, and new religions, we are deeply aware of the challenges facing those on America’s religious margins. We know the immense human toll such intolerance causes. Our scholarship also demonstrates the violence and tragedy than can result when federal and state agencies fail to recognize the humanity of marginalized religious groups. We are resolved to make space for difference both within the academy and beyond.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Joseph Laycock, Texas State University  
  joe.laycock@gmail.com
- Jeremy Rapport,  
  jrapport@wooster.edu

**Nineteenth Century Theology Unit**

**Call Text:**

In 2022 we will have three sessions

- Theological System-Building: Doctrine, Method, and Context (co-sponsored with the Schleiermacher Unit)

Friedrich Schleiermacher’s *Glaubenslehre*, first published in 1821/22, was a turning point that ushered in the modern development of theological system-building, even among theologians who disagreed with his approach. As part of their efforts to expand on and engage with Schleiermacher’s method and work, theologians wrote systematic works on both sides of the Atlantic. Those texts also reflected the role of religious consciousness for scientific theology. Papers may cover any topic related to the theme of theological system-building in a global context from 1800 to 1914. We welcome submissions representing philosophical, theological,
and historical approaches. For example, proposals might examine comparisons of thought systems or theology as a system or analyze specific issues such as theology as science, philosophical influences, the social contexts of theological systems, and syntheses of system-building processes.

For our other sessions we are looking for paper proposals on the following theme:

- Theodicy in Nineteenth-Century Religious Thought

As more areas of life came under human control, uncontrollability became a more acute problem. Human suffering, natural and human disasters evoked renewed interest in theodicy. Papers may address either the more theoretical discussions of theology and philosophy or the cultural manifestations of these concerns. They may, if they wish (but are not required to), take up the AAR presidential theme “Religion and Catastrophe.”

**Mission Statement:**

Our Unit focuses on major themes, thinkers, and movements in nineteenth century religious thought and theology — from the French Revolution to World War I — and on the relation of religious thought to its historical, political, and cultural contexts. Each year the Unit selects two or three focused topics and distributes papers before the AAR sessions.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS, E-mail without Attachment (proposal appears in body of e-mail), Other

We ask that all accepted papers be submitted to the AAR's Full-Paper Submission program by November 1. We have found that pre-circulated papers improve the quality of our sessions. Our regular attendees expect to read the papers before the meeting. Presenters will give 15–20–minute summaries of their papers during their session.

**Chairs:**

- Sheila Briggs, University of Southern California
  sbriggs@usc.edu
- Zachary Purvis, University of Gottingen
  zackpurvis@gmail.com

**North American Hinduism Unit**

**Call Text:**
While we accept paper proposals, we strongly encourage full panel (paper or roundtable) proposals with a coherent theme. In addition to the CFPs below, we welcome other full panel proposals. If you have any additional questions, please feel free to contact Shana Sippy and/or Dheepa Sundaram.

NAH seeks to sponsor a new "Emerging Voices" panel. We invite outstanding emerging scholars of North American and Diaspora Hinduism to present their work at a paper session at the forthcoming AAR. The primary goal of the Emerging Voices Roundtable: to showcase emerging scholars’ work and to create space for emerging voices (in terms of sexuality, gender, or race) through their intersections with North American Hinduism. We aim to learn from these new scholars not only in terms of the content of their research, but also to provide a national platform for career development and networking. Contact Shana Sippy (shana.sippy@centre.edu) and Dheepa Sundaram (dheepa.sundaram@du.edu) for more information.

- Caste in Diaspora: Rethinking Caste as a Transcontinental Practice (Contact: Shana Sippy, shana.sippy@centre.edu)

This panel seeks papers that challenge the myth that caste has disappeared in the Indian diaspora, both within the U.S. and beyond, as a result of the indentured diaspora and other migration waves. We are especially interested in papers that use caste as a mode of examining the development of Hindu traditions in places like North America, the Caribbean, as well as transnationally in places such as Fiji, South Africa, etc.

- Political Hinduisms (Contact: Dheepa Sundaram, dheepa.sundaram@du.edu)

This panel seeks papers that consider how the diversity, dynamism, and growing social/political influence of Hindus and Hindu 'publics' within the US. In particular, we are interested in papers that consider the intersectional power dynamics that inform Hindu communities in the US. Suggested topics may include: the role of community organizations in shaping Hindu public life, Tulsi Gabbard and expressions of Hinduism and Hindu nationalism in US political arenas, activism and Hindu student organizations, Hinduism and interfaith organizing, enacted rituals and recognition of Hindu festivals and rituals in the public sphere, and the role of organized Hindu groups in political campaigns.

- Hinduism and the Other: Indo–Caribbean tradition, Islam, Trinidad, North American Hindu Diaspora (Contact: Prea Persaud, ppersaud@ufl.edu)

This panel seeks papers that discuss interreligious encounters, conflict, and/or solidarities between Hindus and other religious groups in the Americas. Papers may discuss how Hindus use these encounters to define Hinduism or draw boundaries around their identities, how conflicts are mobilized in politics, the intersection between constructions of racial and religious
identities, ways in which religious practices have been combined or mixed, issues of marriage, gender, etc.

- **Digital Hindu Publics** (Contact: Dheepa Sundaram, dheepa.sundaram@du.edu)

The panel explores how caste and capital shape the contours of Hindu digital engagement, platforms, and communities within North America and through transnational connections. We seek papers that consider the term “digital” broadly and engaged with various themes including (but not limited to): the digital economy of caste, virtual ritual communities, social media groups, digital media and nationalism, and virtual applications and capital investment.

- **Gurus, Godmen, and New Age Dharma: New Religious Movements in the North American Context** (Contact: Tulasi Srinivasan, tulasi.srinivas@emerson.edu)

This panel seeks papers that explore "guru culture" or the "guru craze" broadly defined in North American contexts.

- **Student Activism, Hindu Communities, and Caste on University Campuses in North America** (Contact: Shana Sippy, shana.sippy@centre.edu)

This panel explores how Hindu student groups have been impacted by transnational discourse and how they interact with such discourses in North America. We particularly welcome papers on caste discrimination/recognition, the development and agendas of Hindu student groups, and intersections between Hindu student activism, and other social and political movements (interfaith, progressive, Hindutva/nationalist, BLM, feminist, environmental).

- **Screening Caste, Teaching Caste in North America: Pedagogical Approaches to Media Studies that attend to discourses of Inequity and Power** (Contact: Prea Persaud, ppersaud@ufl.edu)

This panel seeks papers that examine portrayals of caste in popular South Asian films and TV shows, their reception in North American contexts, and teaching South Asian media inclusively. We are particularly interested in papers that analyze recent films and offer teaching tactics, including but not limited to *Pariyerum Perumal, Asuran, Article 15, Geeli Pucchi, and Jai Bhim*. We are also interested in papers that investigate the ways in which caste makes an appearance and is casted in particular ways in TV shows directed at North American audiences such as *Never Have I Ever* or *Indian Matchmaking*.

**Mission Statement:**
This Unit was established in 2006 for the purpose of drawing greater scholarly attention to Hinduisms outside of South Asia. Though it will focus on North America, the Unit also welcomes relevant research on Hinduisms in other non-Indian contexts. The Unit has three main goals:

- To study and describe Hinduisms in North America and related diaspora contexts
- To develop a more sophisticated understanding of what distinguishes these Hinduisms from those in South Asia
- To nurture thoughtful debate on the methodologies unique to and appropriate for their study

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS, Other

We encourage people to contact the Chairs advance of submitting proposals if you have any questions or need assistance. We also welcome the possibility of co-sponsored sessions.

**Chairs:**

- Shana Sippy, Centre College
  shana@sippys.net
- Dheepa Sundaram, University of Denver
  dheepa.sundaram@du.edu

**North American Religions Unit**

**Call Text:**

This Unit advances the study of religions in North America, broadly conceived (Mexico, the United States, Canada, the Caribbean, etc.), as well as the study of historical, social, and structural links between North American religions and those beyond North American boundaries. We are committed to sponsoring sessions that explore fundamental questions that have shaped the field in the past or should shape it in the future.

The Unit sponsors roundtables, debates, workshops, performances, pre-circulated papers, and other creative formats. As always, this program unit also welcomes proposals for keyword panels based on important concepts in the field. We encourage the submission of both individual contributions and complete panels, though we may reconfigure proposed panels to place them on the conference program. For panel proposals, diversity of rank (including graduate student, post-doctorate, contingent faculty, and junior and senior participants), and gender, race, and ethnicity are strongly encouraged. We especially seek proposals from junior and contingent scholars. Presenters in any format should expect to give short presentations that maximize time for audience questions and comments. All presenters should explicitly relate research to ongoing discussions in the field and the wider academy. Please ensure that all submissions are anonymous.
In addition to the above, we seek proposals on the following topic for our 2022 meeting in Denver, CO:

We especially invite proposals for papers and panels that think with and around the 2022 presidential theme of Religion and Catastrophe and assess the uses and limitations of catastrophe and adjacent concepts as frameworks for the study of religion in North America. We encourage submissions that think broadly and creatively about the character of catastrophe, not only as a disastrous or damaging event, but also in ways that play upon the word’s etymological origins from the Greek “to overturn.” As such, we are interested in submissions that consider themes of abolition, revolution, regeneration, and other (past, present, and future) modes of overturning “the world as we know it,” all in relation to religion in North America. At the same time, and on different note, we also encourage submissions that consider slow violence and other means of talking about devastation that attention to catastrophe (and to the remarkable event as such) might occlude.

Related to the Religion and Catastrophe theme, we also seek:

- Papers and panels that reconsider North American religion in ways that centers the religious lives of migrants, refugees, and/or other displaced people.
- Papers and panels that approach North American religion relative to the temporality of the Anthropocene.
- Papers and panels that consider scandal (political or otherwise), panic (moral or otherwise), or other categories that signal catastrophe within, or in relation to, North American religious communities.
- Papers and panels that explore religion and carcerality, including beyond the walls of the prison.

- **Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks** (Co-sponsored between the African Diaspora Religions Unit, African Religions Unit, Afro-American Religious History Unit, Black Theology Unit, Critical Theory and Discourse on Religion Unit, Liberation Theologies Unit, North American Religions Unit, Womanist Approaches to Religion and Society Unit, Women and Religion Unit, Women of Color Scholarship, Teaching and Activism Unit, and the Women’s Caucus)

Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague–sisterhood, and their marasa–ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This
session will focus on not only the legacy of their collective work and collaborations but also their forthcoming two volume collaborative project, Obeah, Orisa, and Religious Identity in Trinidad, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar-sisterhood and how it not only has informed and fostered their collaborative research and writing but also how Africana religious practices, theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto–epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

In addition, our unit seeks:

- Papers and panels that explore religion in relation to economic treaties and other political, legal, and/or economic structures that manage flows of work and labor across the Americas.
- Papers and panels that consider religious fascisms, particularly in comparative context.
- Papers and panels that consider the history and legacy of North American religions as a field of inquiry and assess its present purpose and/or function within the academic study of religion. We are also interested in submissions that explore changing ways in which scholarly positionality has informed, and informs, the study of North American religions.
- Papers and panels that consider the intersections of empirical and normative scholarship and reflect on challenges and possibilities that emerge from conversations between empirical and normative approaches to thinking about religion in North America.


**Mission Statement:**

The North American Religions Program unit exists to sponsor conversations about the field at thematic, theoretical, definitional, experimental, or historiographical levels, in order to ask where the study of North American religions is going or should be going. Such conversations embrace the diversity of scholars, disciplines, methods and traditions that make up the field.

**Anonymity:** Proposer names are anonymous to chairs and steering committee members for the first round of steering committee review. For the next rounds and until final acceptance or rejection, proposer names may be made visible to both chairs and steering committee members.

**Method of Submission:**

**PAPERS**

**Chairs:**

- Kathleen Holscher, University of New Mexico
Open and Relational Theologies Unit

Call Text:

For 2022, we are inviting proposals on the following topics that have been intentionally crafted to address the presidential theme of Religion and Catastrophe:

- Grief, Trauma, and Care in Times of Catastrophe (Co-Sponsored with Religion and Disability Studies Unit and Sacred Texts, Theory, and Theological Construction Unit)

What distinct insights are available when catastrophic events are experienced and analyzed from within a disability perspective? What kinds of responses to trauma are needed to adequately grieve, mourn, and flourish? How do disability perspectives (from within and without religious communities and their sacred texts) imagine and practice a different world and collective future in which mutual care in vulnerability is possible? Which histories, theologies, cosmologies, or theories of grief and flourishing in times of catastrophe need to be centered?

- Relational Cosmologies and Mystical Practices for Ecological Repair (Co-Sponsored with Mysticism Unit)

This panel will consider mystical cosmologies of relation as grounds for resistance to impending climate catastrophe. Cosmologies of separation deem God, humanity, and creation to be discrete, and have been used to justify centuries of extractive colonialism and environmental degradation, leading to today's climate catastrophes, as well as cutting humans off from the spiritual riches resident within nature. What might sacred cosmologies of connection yield instead? How can alternative relational cosmologies serve to open humankind to the mystical abundance resident within nature and more fruitfully ground an ecological ethics of repair? What sorts of mystical practices might embody or channel relational cosmologies and attune practitioners to the interconnections between the divine, the human, and the creaturely?

We are also hosting a Book Panel on *Process Thought in Roman Catholicism: Challenges and Promises*, John Becker and Marc Puglieses, eds. (Lexington Press, 2022). (Panel will be pre-populated by volume contributors.)

This collection of essays explores convergences and divergences between Process thought and Roman Catholicism with the goal of identifying reasons why Process philosophy and theology
has not had the same impact in Roman Catholic circles as in Protestantism and of constructively navigating avenues of promising engagement between Process thought and Roman Catholicism. In creatively considering the Roman Catholic tradition from the vantage point of Process thought, different theoretical perspectives are brought to bear on Catholic characteristics of historical theology, fundamental theology, systematic theology, moral theology, social justice, and theology of religions.

Mission Statement:

The Open and Relational Theologies Unit promotes academic research and discourse on open, relational, and process methods and perspectives (including those of open theism, process philosophy, and other relational and personalists traditions). These explorations tend to be constructive in nature, regularly involving theological and philosophical speculation about the nature of God, freedom, power, relationality, materiality, love, and more. Our Unit’s inquiries also explore the implications of open–relational methods and perspectives on a wide range of social, scientific, and spiritual topics. We welcome contributions from across religious traditions.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Krista E. Hughes, Newberry College
  kristaehughes@gmail.com
- Jon Paul Sydnor, Emmanuel College, Boston
  jonpaulsydnor@gmail.com

Pentecostal–Charismatic Movements Unit

Call Text:

The Pentecostal–Charismatic Movements Unit of the American Academy of Religion seeks papers and panels for the 2022 meeting in Denver on the following topics:

- Oneness/Trinitarian Pentecostal–charismatic theologies and practices
- charismatic and Pentecostal Apocalypticism and prophecy
- Colorado–based charismatic communities
- Pentecostal and charismatic celebrities
- Critical Race Theory and Pentecostal–charismatic theology and practice
- Brazilian Pentecostalism; Black and Latinx Pentecostalism
For panels, the unit requests diverse representation in presenters, research subjects, topics, and methodologies.

**Mission Statement:**

This unit provides a forum for scholarly consideration of global phenomena associated with Pentecostalism and Charismatic movements. This unit provides an arena for a wide array of scholars, disciplinary orientations, and methodological approaches bringing together those working constructively from within these traditions with scholars considering the phenomena from historical, sociological, ethnographic, theological, and other perspectives. The unit intentionally seeks to encourage a global and pluralist perspective.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Andrea Johnson, California State University, Dominguez Hills
  anjohnson@csudh.edu
- Leah Payne, George Fox University
  lpayne@georgefox.edu

**Philosophy of Religion Unit**

**Call Text:**

In order to foster rich, innovative, and challenging intellectual conversations, the Philosophy of Religion Unit is committed to inclusion. Our Unit expects pre-arranged sessions or panel proposals to incorporate diversity of gender, race, ethnicity, and rank.

The steering committee invites proposals on the following topics:

- Envisioning the future of philosophy of religion, including new approaches to teaching philosophy of religion (syllabi, sources, geography)
- Philosophy of religion’s contributions to environmental humanities
- Ritual and/in philosophy of religion
- Race and philosophy of religion (including, for example, work on race and ontology or racial capitalism)
- Love and political imagination (love and the work of critique, genealogies of love, etc.)
- Baldwin and philosophy of religion
- Marx and Specters of Marx (Co-sponsored with the Political Theology Unit)
- Non-Dualism in the Various Subfields of the Study of Religion
Although proposals for individual papers will be given due consideration, we encourage proposals for prearranged "papers sessions" (i.e., an entire session with a designated group of presenters) on these or other topics that will be of interest to philosophers of religion. Proposals have a much greater chance of acceptance if they are written so as to be accessible to philosophers with no expertise on the particular topics or figures dealt with in the proposed paper, and they make very clear the central thesis and main line(s) of argument of the proposed paper.

**Mission Statement:**

This Unit analyzes the interface between philosophy and religion, including both philosophical positions and arguments within various specific religious traditions and more generalized philosophical theories about religion. We include in our purview not only traditional topics of Western philosophy of religion but also those arising from non-Western traditions and from the study of religion in a comparative context.

**Anonymity:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of Submission:**

PAPERS

NA

**Chairs:**

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

**Platonism and Neoplatonism Unit**

**Call Text:**


On the occasion of the publication of the *Cambridge Companion to Christianity and the Environment* this panel offers contributions by established and emergent scholars on one of the determinative existential issues of our time. Religion, and particularly Christianity, has played, and continues to play, a determinative role in shaping the human–nature relationship. Christianity has variously understood the environment as a gift to nurture and steward, as a book of revelation disclosing the divine mind, as a wild garden in need of cultivation and betterment, and as a resource for the creation of a new Eden. These ideas have
been equally characterised as the source of our environmental crisis, and as the way out of it. Both the new volume and the panel bring together the work of leading international scholars on the subject from a diversity of fields to offer a comprehensive and systematic reflection on the complex relationship between Christianity and the environment that moves beyond disciplinary boundaries. On the occasion of its publication, both contributors and respondents will consider this volume and the wider topic of Christianity and the Environment.

- **Nature and the Platonic Tradition**

  The Platonic tradition has, throughout history, offered a radically alternative understanding of the relationship between humans and nature, and between humans and non-human animals. This panel invites papers that explore historical and contemporary instances of the Platonic conceptualisation of nature. We encourage contributions that explore the contemporary application of this tradition for the task of reconceptualising our collective understanding of nature. Exploration of the relationship between Platonic realism across multiple religious traditions is encouraged, as well as constructive proposals for inter-religious ecologies. Papers may draw upon sources from antiquity to the present, ranging from the philosophical and theological sources to the poetic and artistic resources.

- **One and Many in Plato and the Platonic Tradition**

  The question of ‘one and many’ is an issue that steps over different traditions, East and West, and over many time frames. It is also fundamental to the study of Pythagoras and Plato. We encourage contributions that explore the emergence of this and cognate issues in Presocratic thought, Plato’s dialogues themselves, the Early Academy, and early or later Pythagoreanism. However, we also welcome contributions that wish to frame this question in much broader ways: for instance, in relation to other current themes/projects in the Platonism and Neoplatonism Unit, namely, the Christian Platonic tradition, as in our *volume Christian Platonism* (eds. Alexander J.B. Hampton, John Peter Kenney, Cambridge 2021), or our co-sponsored panel *Schleiermacher’s Plato* (Julia Lamm, De Gruyter, 2021); or also in relation to innovative approaches to race, diversity, and identity that are also part of our focus in our other two panels.

**Anonymity:** Proposer names are visible to chairs and steering committee members at all times

**Method of Submission:**

PAPERS

**Chairs:**

- Kevin Corrigan, Emory University  
  kcorrig@emory.edu
- Douglas Hedley, University of Cambridge  
  rdh26@cam.ac.uk
Political Theology Unit

Call Text:

Political theology invites submissions in the following three areas:

- Challenging the theory/practice divide by pursuing multiple ways of knowing related to political theology. For example: What does sociology/social life have to do with political theology (often hyper-focused on state power and sovereignty)? How can attention to imaginary and social dimensions of political theology help us understand the emerging force of conspiratorial thinking (e.g. QAnon)? What non-traditional archives are relevant to political theology, especially among marginalized groups (e.g. music, art, performance, and other aesthetic archives with political force)? Why is “theory” so persistently seen as alien to the goals of activism, and need it be so?
- Marx and Specters of Marx (Co-sponsored with the Philosophy of Religion Unit)
- Calvinism, Secularity, and Political Theology (Co-sponsored with the Reformed Theology and History Unit, the Secularity and Secularism Unit and the Political Theology Unit)

We are interested in papers that explore Reformed history and theology alongside discursive and institutional secularism. Possible areas of focus could include (but are not limited to): law and sovereignty; reassessing the sociology of predestination; socio-political–biblical narrative; and the influence of Calvinism on thinkers impacted by Calvinism, but who rejected or were not directly associated with Calvinism.

Mission Statement:

The Political Theology Unit examines the interaction between religious and political thought: how do they influence one another, and how should we respond?

Political theology emerged as an area of study through the work of scholars such as Carl Schmitt, who examined the origin of political concepts in Christian theology. The area has also drawn upon theological traditions (Christian, Jewish, and otherwise) in order to reflect constructively upon the way in which politics ought to operate. In recent years, political theology has been taken up by scholars in various disciplines, including philosophy of religion, Biblical studies, Islamic studies, African American religion, sexuality and religion, and elsewhere. This program unit draws upon these diverse approaches in order to explore the contribution of political theology to the study of religion.

The Unit aims to expand the conversation about political theology to highlight minority, feminist, and queer voices and to foreground scholars from Jewish, Muslim, and other religious traditions. The goal of the unit is to provide a forum for a diverse group of scholars to explore what political theology means in their own work, how they see the conversation about political theology developing, and how political theology can enrich the study of religion.
Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- David Newheiser, Australian Catholic University
dnewheiser@gmail.com
- Michelle Sanchez, Harvard University
msanchez@hds.harvard.edu

Practical Theology Unit

Call Text:

- The paradigm of growth: practical theological challenges
According to the United Nations Department of Economic and Social Affairs, sustained and inclusive economic growth (Sustainable Development Goals [https://sdgs.un.org/goals](https://sdgs.un.org/goals)) is a key element in the Global Goals as a driver for progress worldwide. Economic growth is thus seen as a necessary means to meet an equal distribution and improvement of global wealth. However, while honoring values of sustainability and inclusion, the commitment to growth raises a range of questions to be dealt with, theoretically as well as practically. Growth has been a central metaphor in the discipline of practical theology, whether it be religious education, spiritual care, or ecclesiastical practices, to name a few. Standing in the mingling point of this global developmental metaphor of growth and our discipline, we seek papers that practical theologically engage the challenges ranging from theoretical assumptions and critical methodological reflection on the growth paradigm to questions raised in lived experiences within the growth paradigm. Questions that facilitate such engagements include:

  - What is growth? Is growth imperative? Is growth a paradigm of nature or the anthropocentric neoliberal market?
  - Can growth happen justly, or does growth's premise include the exclusion/expulsion of anyone or anything? How does human labor/work and investment play into or excluded from the ideology of growth?
  - How does the ideology of growth manifest as pedagogical, ecclesiastic, or cultural paradigms? As a paradigm for spiritual growth and care?
  - How can practical theology contribute to overcome the challenges of the growth paradigm as the increase in population, climate crisis, and pressure from the pandemic question standard Western political and financial strategies as a viable way forward?

- Practical Theology and Aesthetics
Aesthetics and theopoetics continue to evoke imaginative intersections with practical theology for they have the power to change the way we understand and embody reality. The Practical Theology Unit invites proposals for presentations that engage any dimension of the intersection of aesthetics and/or theopoetics and practical theology. These can be regarding theological language, method, modes of knowing and knowledge creation, and social transformation, as well as any intersections with sub-disciplines of practical theology. We welcome proposals that not only advance the research and discourse on practical theology and aesthetics, but also—and especially—those that attend to presentational modalities that highlight the role that aesthetics play in practical theological construction. To that end, we welcome creative presentations that not only explore methodological and theoretical implications for the study of practical theology, but also themselves demonstrate, inhabit, and embody the intersection of practical theology and aesthetics in lived expression.

- **Book Panel:** *The Wiley Blackwell Companion to Theology and Qualitative Research*  
  Co-Sponsored Session with Ecclesial Practices Unit (closed to submissions)

In the last twenty years, there has been a steady rise in the numbers of doctoral students and academics who have taken up the challenge of working as theologians with qualitative methods of enquiry. Qualitative research has much to offer theology, yet, in doing so, what is meant by theology and indeed what it means to be a theologian undergoes significant revision. *The Wiley Blackwell Companion to Theology and Qualitative Research* is born out of excitement around these developments. The book contains 50 chapters by some of the most prolific researchers in the field.

**Mission Statement:**

This Unit engages practical theology and religious practice, reflects critically on religious traditions and practices, and explores issues in particular subdisciplines of practical theology and ministry. The Unit engages this mission in five interrelated public spheres with the following goals:

For practical theology — to provide a national and international forum for discussion, communication, publication, and development of the field and its related subdisciplines  
For theological and religious studies — to foster interdisciplinary critical discourse about religious practice, contextual research and teaching for ministry, and practical theological method and pedagogy  
For a variety of religious traditions — to enhance inquiry in religious practice and practical theology  
For academic pedagogy — to advance excellence in teaching and vocational development for faculty in divinity and seminary education generally and for graduate students preparing to teach in such settings specifically
For the general public — to promote constructive reflection on social and cultural dynamics and explore the implications of religious confession and practice.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Marc Lavallee, Barry University
  mlavallee@portsmouthabbey.org
- Sabrina Mueller, Zurich University
  sabrina.mueller@theol.uzh.ch

Pragmatism and Empiricism in American Religious Thought Unit

Call Text:

Open–call for papers.

Mission Statement:

Our mission is to foster the advancement and understanding of the pragmatic and empiricist traditions in American religious thought, as well as the intersections of those traditions with other methodologies, intellectual figures, artistic movements, communities, and issues. This Unit is concerned with critically interrogating, evaluating, and developing the insights and relevance of the pragmatic and empiricist traditions of American thought, broadly construed, for the study of religion and theology, with attention both to the historical interpretation of ideas and contemporary developments within this critical sphere of philosophical and theological reflection. Recent areas of interest include pragmatism and democracy, the continued relevance of empiricism to the revival of pragmatism, multidisciplinary aspects of the tradition (intersections with other fields of inquiry), overlaps with cultural criticism and analyses of gender and race, and the application of pragmatic and empiricist analyses to contemporary problems.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Karen Rucks, Quinsigamond Community College
  karenl.rucks@charter.net
• Witnessing Public Rage and Violence: Social, Psychological, and Religious Responses
During the pandemics of COVID-19 and systemic racism, spaces for gathering and community
have diminished while expressions of rage and violence have become more rampant, including
significant increases in mass shootings, gun violence, racial violence, and cyber violence. Our
meeting in Colorado calls to mind the Boulder King Soopers Shooting in March 2021, and the
record number of hate crimes in the state during that year, reflections of a national trend. This
call seeks papers that address social, psychological, and religious responses to public violence.

• Countering Catastrophe?: Joy, Hope, and Resilience in Context
In the face of multiple, ongoing, experiences of suffering – individual, communal, global –
hope and joy can come in many forms, not all of which may fit conventional or culturally-
dominant models of “happiness” or “resilience.” Hope, joy, and resilience are, in part, socially
constructed and can be influenced by place, culture, class, and ethnicity. Imposing a singular
understanding of these concepts on any person, care seeker, or group can reflect a form of
colonial dominance, especially in times of suffering and vulnerability. What are the parameters
of joy, hope, or resilience that are meaningful in the real lives of people in widely disparate
cultural, social, economic, familial contexts? This call seeks papers that address these
questions from psychological and religious perspectives.

• Climate Catastrophe, Eco-Anxiety and Climate Grief: Psychological and Religious
Perspectives
The terms “climate grief” and “eco-anxiety” have been used to describe various reactions to the
impact of climate change, including human loss from climate disasters, loss of species and
landscapes, and uncertainty or hopelessness about the future of the planet and humanity’s
future on earth. This session will focus on work that addresses these phenomena from the
intersection of psychology, culture, and religion.

• The State of the World and Childhood Identity: The Impact of Pandemic, Isolation, Racial
Tension and Climate Catastrophe on Child Development and Wellness (Co-Sponsored Session
with Childhood Studies and Religion Unit)
In the two years of the Covid pandemic, the upheaval in children’s lives has been significant.
Given the rise in teen suicide, social isolation, interpersonal and public violence, and palpable
racial tension, how might we adequately care for children, their development/formation, and
spiritual lives?

• Ethical Care? Moral Advocacy and the Challenge of Working in Institutions
Given the growing consensus among spiritual and therapeutic caregivers that moral advocacy is central to their professional identity, how might spiritual caregivers understand the future of their work in institutional contexts like hospitals, prisons, the military, or others that demand neutrality on political matters such as racial and social justice? And how might pastoral psychotherapists and clinicians negotiate the increasing emphasis on integrating spirituality as a morally-neutral “tool” in psychotherapeutic contexts? We welcome proposals that answer these questions directly or in any way address the moral complexity of operating as professionals at the intersection of spiritual and clinical care in institutional settings.

Mission Statement:

The PCR unit is comprised of scholars and practitioners in the fields of psychology, religious studies, and cultural analysis. The interests of our members range from Freudian and Jungian psychoanalysis to the practice of pastoral counseling, from object relations theory to cultural studies of trauma and healing. Our primary purposes are to foster creative research, encourage the exchange of ideas among the membership, and provide a forum within the AAR for people with shared backgrounds in the interdisciplinary study of psychology, religion, and culture.

Here are ways to connect with the PCR unit:

- Please find info on the Annual PCR Call for Papers here: https://aarweb.org/content/psychology–culture–and–religion–unit
- Join the PCR listserv by writing to: psychcultruereligion@aarlists.org
- You can also join the PCR Facebook group: https://www.facebook.com/groups/558617967619873/

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Kirsten Sonkyo Oh, Azusa Pacific University
  kirstenoh@gmail.com
- Lisa M. Cataldo, Fordham University
  lisacataldo7@gmail.com

Quaker Studies Unit

Call Text:
The Quaker Studies Unit will gladly consider papers and panels that examine any aspect of Quakerism (and of closely related religious, cultural, social, political, and economic phenomena).

The unit especially invites proposals that examine:

- The relationships between Quakers and indigenous people
- Quakers and imperialism
- Quakers and freedom
- Quakers and catastrophes

The Quaker Studies Unit is also especially interested in considering proposals that compare the ways that scholars write about Quaker history now with the way that scholars wrote about it in the past.

**Mission Statement:**

The Quaker Studies Unit seeks to advance critical scholarship on Quakerism and related cultural phenomena. The unit is particularly focused on interdisciplinary analyses of Quakerism in its global contexts and in the breadth of its theological diversity. As the unit understands it, Quaker Studies includes the variety of religious traditions that directly derive from the Religious Society of Friends (Quakers), as well as the spiritual and social movements and practices that have influenced—or been influenced by—Quakerism.

**Anonymity:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of Submission:**

**PAPERS**

**Chairs:**

- Jennifer Buck, Azusa Pacific University  
  jen.marie.buck@gmail.com
- David Harrington Watt, Haverford College  
  dhwatt@haverford.edu

**Queer Studies in Religion Unit**

**Call Text:**

We invite paper and session proposals on the following themes, as well as other papers and sessions that engage broadly with themes related to queer and trans studies in religion:

- On the occasion of his retirement, we seek papers celebrating, constructively and critically engaging, and/or honoring the work of Mark Jordan and his impact on queer and trans studies in religion.
• Papers engaging the 2022 presidential theme of "Religion and Catastrophe" in conversation with queer and trans studies in religion (e.g., climate change/environmental injustice, pandemic(s), anti–black violence, colonialism, environmental injustice, queer and trans histories).
• Papers exploring the intersections of queerness and/or transness with/in non–Christian religions.
• Papers exploring queer resistance and futurity.
• Papers on issues raised in Ayo Yetunde’s *Buddhist–Christian Dialogue, U. S. Law, and Womanist Theology for Transgender Spiritual Care*, particularly on the ways that Buddhist–Christian dialogue can address the vulnerability of queer, transgender, and non–binary persons. Topics might include: the role of compassion in Buddhist–Christian studies; resistances to intersectional identities in Buddhist–Christian dialogue; COVID, intersectionality and Buddhist–Christian thought; Yetunde’s call for chaplains, lawyers, and sagacious mystics in intersectional thought and care.

**Mission Statement:**

The core goals of this Unit are as follows:

• Foster the application of queer theory and gender theory to the study of religion
• Encourage comparative study of lesbian, gay, bisexual, and transgender issues in religion
• Support the growth of bisexual studies and transgender studies in the field

We actively seek to explore the connections between queer theory in religion and complementary or overlapping fields of inquiry, such as postcolonial theory, critical race theory, disability theory, feminist theory, and cultural studies, among others.

**Anonymity:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of Submission:**

**PAPERS**

**Chairs:**

• Elyse Ambrose, Meadville Lombard Theological School
eambrose@drew.edu
• Brandy Daniels, University of Portland
brandydaniels@gmail.com

**Qur’an Unit**

**Call Text:**
The Qur’an Unit welcomes papers on all aspects of the Qur’an, including its text; literary, aesthetic, and material forms; oral and written transmission; liturgical use, role in the lives of Muslims; tradition of commentary and exegesis; and its influence in the world more broadly. We welcome proposals that represent the full range of how the Qur’an can be approached in terms of academic methods, as well as the full range of ways in which the Qur’an is interpreted and interacted with in Islamic tradition.

For the 2022 annual meeting, we are especially interested in proposals highlighting new or developing areas of research in relation to the Qur’an, and/or including the following topics:

- The Qur’an in Africa and African diaspora communities
- The Qur’an and apocalypse, catastrophes, and/or the natural world
- Global or transregional dimensions of the Qur’an
- Shi’ite Qur’an interpretation, especially Safavid tafsir
- The Qur’an and Gender
- Pedagogy and teaching the Qur’an

**Mission Statement:**

This Unit seeks to provide a forum for comprehensive scholarly discussion of the Qur’an, its commentaries, and its role in Muslim and world societies through a variety of disciplinary and methodological perspectives. We particularly welcome student-scholars, scholars from all areas of the academy, and scholars of diverse backgrounds in terms of race, ethnicity, gender, and religion to help us achieve our goals of promoting an understanding of the Qur’an.

**Anonymity:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of Submission:**

**PAPERS**

**Chairs:**

- Samuel Ross, Texas Christian University
  s.ross@tcu.edu
- Lauren Osborne, Whitman College
  osbornle@whitman.edu

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**Reformed Theology and History Unit**

**Call Text:**

The Reformed Theology and History Unit seeks paper proposals on the following topics:

- Paul, the Law, and Reformed Theology
Over the last four decades, biblical scholarship on the Pauline epistles have challenged dominant Reformation readings of Paul’s understanding of the law and its role in salvation. Longstanding Reformed and Lutheran theologies of the law and its three uses are critiqued by biblical scholars as being overly individualistic, too one sided in its focus on soteriology, and failing to account for the law’s communal formation in the context of second temple Judaism. Biblical scholarship on Paul, then, offers an invitation for theologians to return afresh to scripture to rethink traditional theological claims about the law.

- We invite papers from biblical scholars and theologians alike that explore the relationship between Pauline accounts of the law and constructive and systematic theology. While theologians have engaged with some of the earlier major figures in the new perspective on Paul movement, other scholarship in Pauline studies have been understudied by theologians. In particular, we encourage paper proposals that engage biblical scholarship on Paul within Judaism and/ or the apocalyptic turn in Pauline studies and how Reformed theology might engage with this scholarship for theologies of the law, soteriology, and Jewish–Christian Relations. We especially encourage papers that move beyond description to offer constructive theological and/or biblical reflection on Paul and the law. The Confession of Belhar, past and present

- In 1982, the Confession of Belhar insisted that theological commitment to reconciliation in Christ demanded opposition to apartheid, segregation, and racialized injustice. Drawing on Karl Barth’s Christocentric theology and the Barmen Declaration’s stance against nationalist socialism, it marked a decidedly Reformed emphasis on considering ethical issues and public life as inherent parts of the witness of the church to the gospel. As such, it became a watershed moment not only contextually but within the wider ecumenical church. The confession has since been adopted by many churches worldwide, as well as inspired other moments and processes of confession.

- On the 40th anniversary of the Belhar confession, the Reformed Theology and History unit and the Karl Barth Society of North America invite contributions that reflect on the Confession of Belhar, its theology and history, its reception and its legacy, its local and global significance as well as its limitations, and relate it to needs for confessional processes today. We are particularly interested in constructive engagements that relate Belhar to contemporary discussions about racial and economic injustice, and questions of the church’s engagement in the public and political sphere.

- Calvinism, Secularity, and Political Theology (Co-sponsored with the Reformed Theology and History Unit, the Secularity and Secularism Unit and the Political Theology Unit) We are interested in papers that explore Reformed history and theology alongside discursive and institutional secularism. Possible areas of focus could include (but are not limited to): law and sovereignty; reassessing the sociology of predestination; socio–political–biblical narrative;
and the influence of Calvinism on thinkers impacted by Calvinism, but who rejected or were not directly associated with Calvinism.

**Mission Statement:**

This Unit seeks to open up the traditions of Reformed Christianity for critical review and study, attending to their theological and historical patterns of belief, practice, and polity. Our aim is to present panels and paper sessions that balance theological and historical approaches, and that attend from diverse perspectives to single figures and larger cultural movements, with a particular interest in exploring emerging or forgotten elements of Reformed thought and practice. In all of these topics, we hope to demonstrate the vitality, originality, and diversity of Reformed Christianity in its worldwide expression.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Christina Larsen, Grand Canyon University  
  larsen.cn@gmail.com  
- Joshua Ralston, University of Edinburgh  
  joshua.ralston@ed.ac.uk

**Religion and Cities Unit**

**Call Text:**

The Religion and Cities Unit seeks papers that analyze the interactive relationship between religion and urban environments at the AAR’s Annual Meeting. What theoretical models do we draw upon to engage the infrastructure, activities, and culture of cities across the globe? We are open to papers or panels that engage the ecological relationship between religion and cities in a variety of ways. For 2022, we are particularly interested in the following topics:

- Religion, Cities, and Catastrophe

  Cities are important sites to experience and study catastrophes. From climate change and divestment to violence and racial inequity, multiple catastrophes inspire many to question the future of cities if not to abandon urban spaces altogether. While catastrophes are events that force the rebuilding and reimaging of cities, they can be viewed as necessary catalysts for the abolition of carceral geographies. The Religion and Cities unit seeks papers and panels that examine how catastrophes, cities, and religion intersect.
• The Afterlife of Catastrophes in Cities (Co-sponsored session with the Religion, Genocide, and Holocaust Unit)

We encourage submissions that explore the afterlife of catastrophes in cities. Memories of violence are hidden in plain sight—in architecture or city planning—while other remnants of violence are not so hidden, as in public ruins or through monuments. Religion plays a role in both perpetuating this violence as well as providing space for healing and reconciliation. Guiding questions may include but are not limited to: How do communities “remember” in these spaces? How does the afterlife of catastrophes in cities, as opposed to other community arrangements, impact religious and political collective memory? What are the ethics of memory? What performative or ethical difference, if any, is there among preserved ruins versus hidden violence versus memorials? And what lessons might we learn for these when thinking about the afterlife of contemporary crisis?

• The Good Life

We are working at a critical juncture. As one journalist wrote regarding an anticipated post-pandemic renaissance: “The pandemic has forced people to stop and think about what they really want to do... The most important thing one might do during a drawn-out crisis is to prepare for the aftermath” (Giovanni René Rodriguez, 2020). As we prepare for the pandemic’s “aftermath,” what priorities should we center? How may we form healthier relationships with the environment and among ourselves? And what does the good life look like now in 2022? How marginalized communities in American cities navigate the pandemic to negotiate structural barriers and to imagine better futures.

• The Catastrophes of Infrastructure

In recent years we have witnessed and survived more and more catastrophes of infrastructures. Rolling blackouts leave individuals without heating or cooling. Highways and buildings have collapsed. Cities are flooded. As cities around the world are crumbling, how are religious communities impacted? How has religious worship and rituals adapted to failing infrastructure? How is morality deployed to find solutions to catastrophes of infrastructure?

• Not Our Catastrophe

Do all individuals in cities experience catastrophes? In fact, is a catastrophe always a catastrophe? How might individuals in cities approach events deemed catastrophes in differing ways? What happens when religions and religious communities deny catastrophe?

Mission Statement:

This unit engages in critical analysis of ecological relationships between religion and cities. We are interested in exploring the cooperative and conflicting relationships between cities across the globe and their religious communities in the struggle for social justice, especially in response to racial capitalism and settler colonialism. Our work is interdisciplinary and includes

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**
- Fatimah Fanusie, Institute for Islamic, Christian, and Jewish Studies
  fanusie@icjs.org
- Rupa Pillai, University of Pennsylvania
  rupillai@sas.upenn.edu

**Religion and Disability Studies Unit**

**Call Text:**

The Religion and Disability Studies Unit invites proposals that critically examine the relationship between disability and religious thought, practice, or history. We welcome papers on all topics, especially from non-Christian perspectives and/or as they relate to this year’s conference theme on Religion and Catastrophe.

We especially seek proposals on the following:

- **How the lens of disability and religion provides a distinctive and necessary understanding of persistent, disabling conditions at both the international (migration, warfare, creation of refugees, etc.) and interpersonal levels (long COVID, chronic illness, etc.).**
  Intersections of disability and race, particularly (but not limited to) the role racial, ethnic or cultural perspectives have played in challenging or reforming religious communities with regard to disability issues.

- **(Co-sponsored with the Arts, Literature, and Religion Unit)**
  Persons with disabilities are often depicted as passive or weak in many socioreligious contexts. Such depictions overlook instances where these persons actively use arts and literature as either forms of religious expression or means of religious experience. This panel will include papers that discuss how the arts and literature of various religious traditions present disability, as well as particular ways in which persons with disabilities utilize arts and literature for religious expression or experience.
• Grief, Trauma, and Care in Times of Catastrophe (Co-sponsored with the Open and Relational Theologies Unit and the Sacred Texts, Theory, and Theological Construction Unit)

What distinct insights are available when catastrophic events are experienced and analyzed from within a disability perspective? What kinds of responses to trauma are needed to adequately grieve, mourn, and flourish? How do disability perspectives (from within and without religious communities and their sacred texts) imagine and practice a different world and collective future in which mutual care in vulnerability is possible? Which histories, theologies, cosmologies, or theories of grief and flourishing in times of catastrophe need to be centered?

• (Co-sponsored with the Religion and Science Fiction Unit)

We seek proposals for a session that engages science-fictional imaginings of the dis/abled body in tandem with theories or tropes of religion and/or science fiction. We are receptive to a wide range of critical approaches that engage issues of disability in catastrophic situations like a post-apocalyptic world, alien invasion, or a pandemic.

Mission Statement:

The Religion and Disability Studies Unit is committed to maintaining the visibility, viability, and value of the experience and politics of disability as they relate to the study and practice of religion. We promote engagement between disability studies theory and the study of religion, examine the role of disability in lived religious experience and theology, and consider the historical and contemporary role of disability in diverse religious traditions, texts, and cultures. As intersectionality becomes an increasingly critical hermeneutic in the academy, we encourage robust dialogue and collaboration with other program units involved with disciplined reflection on religion.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS, E-mail without Attachment (proposal appears in body of e-mail)

Chairs:

• Heike Peckruhn, Daemen College
  hpeckruh@daemen.edu
• David Scott, Iliff School of Theology
dscott@iliff.edu

Religion and Ecology Unit

Call Text:
The Religion and Ecology Unit seeks individual paper and complete panel proposals relating to a wide range of themes in religion and ecology, including proposals that resonate with the 2022 thematic emphasis on “Religion and Catastrophe” – what is the role of the study of religion and ecology in the times of climate catastrophe?

We recognize that climate catastrophes— the effects of which are exacerbated by, and exacerbate, social inequality— will continue to transform the worlds in which we live. Given this, it is crucial for us to examine how the histories of colonialism, slavery, nationalism and migration have shaped the predominant visions of climate catastrophes and paved the way for the unequal distribution of environmental damage and resources for repair. Other questions to consider are: What distinct resources have specific traditions or particular communities developed to denounce or adapt to environmental changes in their communities? How are climate catastrophes changing religious traditions or even sparking the development of new ones? How does the present situation test traditional visions of a collective future?

The Religion and Ecology Unit is also pursuing possible co-sponsored sessions with the following Units:

After Catastrophe (Co-sponsored with the Indigenous Religious Traditions Unit)
While environmental catastrophes are often narrated as threats to dominant (i.e., white settler) social orders that need to be maintained, this session explores environmental catastrophe as de- and anti-colonialism. In other words, this session challenges the anxiety of rescuing settler futurity in decolonial projects by focusing on Indigenous scholarship of decolonization. Successful proposals will foreground Indigenous voices not as case studies in victims of catastrophe but as sources for reimagining and reinterpreting the connections between ecological changes and overturning social order as well as the structures and narratives for a decolonial inhabitation of land after catastrophe. Possible themes and questions might include:

- Past catastrophes as present problems: How do the underlying logics of colonial events like residential schools, forced removals, etc. live on in the structures of settler relations to land (property ownership, mobility, community building, gardening/agriculture, environmental protection and conservation, nature recreation, environmental organizations and movements, resource management etc)?
- How do/should religious environmental organizations or movements engage with Indigenous nations or colonialism? Both descriptive and constructive research are welcomed.
- Indigenous futures: what is the current scholarship in Indigenous religious traditions on Indigenous futurity? How does/should this impact how environmental problems and solutions are framed?
- Religious environmental concerns as rescuing settler futurity: How are environmental problems being framed in religious contexts to get practitioners to care about environmental problems, frame environmental issues as religious problems, or use religious traditions as resources for addressing those issues in ways that presume an
anxiety about settler futurity? How do Indigenous religious traditions either frame these differently or offer theories and scholarship for critically engaging and changing these frames?

- Indigenous religious traditions and climate change: How have Indigenous nations both narrated and responded to climate change? How is climate change not an issue for a generalized abstract “Anthropocene” but for specific Indigenous communities? What are the responses to particular problems – both in terms of how communities draw on their own resources as well as advocate for themselves in public or political arenas?

Sikh Responses to Catastrophe (Co-sponsored with the Sikh Studies Unit)
This session invites presentations that connect Sikh faith with the environment and are open to any discipline or methodology (theological, sociological, ethnography, historical, etc.) Potential themes or questions can include:

- What are central environmental issues Sikh communities have responded to or are addressing? How are these communities drawing on religious resources for these responses (to mobilize communities, articulate faithful environmental practices, advocate for policy change, etc.)?
- How have environmental changes impacted Sikh communities?
- How have Sikh responses to catastrophe (environmental or otherwise) impacted local ecologies, land-use practices, environmental conditions?
- How have Sikh practices or scholarship impacted other religious traditions’ environmental practices or scholarship? What has been the role, influence, or absence of Sikh voices in ecumenical environmental projects?
- Considering different geopolitical settings, how does the way in which Sikhs in Panjab respond/organize/mobilize around different ‘catastrophes’ differ from those in diaspora?

Please note that, while individual paper proposals are given full consideration, we especially appreciate diverse and well thought out complete panel proposals.

Mission Statement:

This Unit critically and constructively explores how human–Earth relations are shaped by religions, cultures, and understandings of nature and the environment. We are self–consciously inter– and multi–disciplinary and include methods from a variety of social sciences such as those found in the work of theologians, philosophers, religionists, ethicists, scientists, activist–scholars, sociologists, and anthropologists, among others. We also strive to be a radically inclusive unit and welcome papers that challenge the dominant Eurocentric environmental discourse while envisioning new conceptual frontiers.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members
Method of Submission:

PAPERS

Chairs:

- Joseph Wiebe, University of Alberta, Augustana
  jwiebe@ualberta.ca
- Kimberly Carfore, University of San Francisco
  kimberly.carfore@gmail.com

Religion and Economy Unit

Call Text:

This Unit welcomes individual papers, paper sessions, and roundtable proposals related to the group's mission. We strongly encourage the submission of pre-arranged sessions, including and especially sessions with innovative formats and modes of presentation. Proposals for individual papers are most likely to be accepted if proposed in relation to one of the themes listed below, due to the higher probability that they might complement other individual submissions. Please note that our Unit typically holds sessions that last 90 minutes.

Successful proposals not only will reflect theoretical and methodological rigor and clarity but also will engage existing scholarship around the study of religion and economy. A successful pre-arranged session also must incorporate gender and racial/ethnic diversity. Diversity of academic rank, theoretical method, and field also are highly encouraged.

Potential themes include but are not limited to the themes listed below, which we present in two categories: ideas proposed by participants in the unit and members of the steering committee, as well as ideas generated in dialogue with other program units. We welcome proposals on these themes, but we also welcome proposals on any other themes that contribute to the Unit’s work or push it in new directions.

Potential Themes Suggested by Religion + Economy Unit Members/Steering Committee

- Beyond Capitalism. Scholarship related to the study of religion and economy often has focused on critiquing capitalist formations and/or tracing their genealogies. Although our Unit values this work, we also invite proposals focused on exploring tools (e.g., theological, practical, intellectual, ritual) for transforming, living otherwise, or designing relations and formations “beyond” capitalism. Recognizing that religious practice and discourse has served as a domain of critical reflection and critique of contemporary capitalism, this panel would highlight research that illustrates how religion has figured in efforts to reform, rethink, and transform contemporary capitalism.

- Keywords in Religion and Economy. We invite proposals that explore keywords in the study of religious and economic life. We are especially interested in keywords that point our attention in new, unexpected, and generative directions.
• Economy and ecology. How has the study of economy and ecology as systems and values contributed to current conditions and future visions? What is the place of religion and its study therein? We especially invite interdisciplinary, field-crossing papers and proposals that consider together analytical, empirical, literary, and other creative approaches to this topic.

• On academia. What does it mean to be in a sector of the economy that is collapsing? Revisiting classics of the field. Examples include, but are not limited to, revisiting Walter Benjamin’s “Capitalism as Religion” in this, the 100th year since its publication. How, for another example, might we reassess or rewrite Weber’s “The Protestant Ethic and the Spirit of Capitalism?” What is a “classic”? What are classics of religion and economy? What needs “revisiting”?

Potential Themes Developed as Co-sponsorships

• Poverty and class (Co-sponsored with the Class, Religion, and Theology Unit). How do poverty and class offer distinctive analytics for the study of religion? What’s at stake, conceptually, in using one or the other as an analytical lens? Or what are useful ways of thinking with them together?

• The waged workplace as a religious site (Co-sponsored session with the Class, Religion, and Theology Unit). How does religion transpire in the workplace? How does the workplace seek to form workers in corporate religion? How do workers’ religious identities lead them to shape the workplace? What are the intersections of religion, poverty, and work?

• Racial capitalism, neocolonialism, and racial formation (Co-sponsored with Religion, Colonialism, and Postcolonialism Unit as well as Asian North American Religion, Culture, and Society Unit). In light of more recent scholarship theorizing race in terms of political economy (e.g., Jonathan Tran’s Asian Americans and the Spirit of Racial Capitalism, Vivek Chibber’s Postcolonial Theory and the Specter of Capital, Iyko Day’s Alien Capital, Rey Chow’s The Protestant Ethnic and the Spirit of Capitalism), we are inviting proposals for a roundtable panel on recent books focusing on religion in relation to neocolonialism, racial capitalism, and/or Asian American racial formation. Potential roundtable sessions should include at least three book authors in conversation, as well as a moderator who would guide the discussion. Books should cohere around some shared themes as well as generate critical discussion that have methodological, analytical, or ethical implications.

• (Co-Sponsored with the Secularism and Secularity Unit) We are interested in papers or panels that develop critical frameworks for responding to digital humanisms and post-humanisms, emergent technological infrastructures, cyber-surveillance, and hacking. How, for example, have these realms of technology inspired new senses of self, reshaped secular governance, or conjured new spirits of capitalism or practices of solidarity? These sessions may take the form of keyword roundtable discussions, or any other engaging format.
Mission Statement:
This Unit sponsors multidisciplinary conversations that explore intersections between religious and economic modes of social life. Religion and Economy cultivates scholarship that asks how economic systems and orientations have developed through fields of thought, practice, and resistance that come into view through attention to the "religious." Encouraging inquiry that cuts across religious traditions, geographic locations, methods, and historical time periods, this Unit's collaborative explorations not only address and explore capitalist and non-capitalist economic systems but also consider how broader systems of "exchange" produce social relations among varied actors—from humans to spirits to material objects. By interrogating the concepts of religion and economy, this Unit also encourages scholars to consider the stakes of other concepts with ongoing currency in the study of religion, including secularism, spirituality, affect, desire, ritual, agency, value, and subject formation.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:
PAPERS

Religion and Food Unit

Call Text:
This Group provides an opportunity for scholars to engage in the intersection of religion and food, foodways, and food ethics. We are interested in examining these topics across broad geographical areas, religious traditions, and historical eras. We seek papers investigating practices and beliefs related to food, drink, fasting, the production of food, the ethics of production and consumption, or on any aspect of religiously influenced foodways.

We welcome paper proposals. Topics might include, but are not limited to:
• Given the AAR Annual Meeting’s thematic focus on catastrophe, we welcome paper proposals on religion, food, and catastrophe in the era of pandemic and climate change. Topics may include food insecurity, animal agriculture, toxification and ecological damage, supply chain, immigration, and guest workers.
• Foodways, religion, and their relation to landscapes, resources, and migration, including movement/travel (e.g., Green Books), food shaming, and economic/geographic mobility.
• Religion and food in a (post–) covid era, including ingestion of substances meant to counter or treat COVID–19.
• (Co-sponsored with Baha’i Studies Unit) Papers on practices and beliefs related to food, drink, fasting, food production, food insecurity and/or sovereignty, food and social/economic development, the climate and environmental impacts of food, the ethics of food production and consumption, or any aspect of religiously influenced practices
Papers can address Baha’i contributions to these questions or highlight other religious groups.

• Finally, we solicit papers on any topic relevant to the study of religion and food. We especially welcome treatments of non–American and non–Western perspectives, and other critical approaches to the settler–colonial context.

Mission Statement:

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

• The relationships of religious commitments to food (production, preparation, consumption, and invention)
• Diet and sustainability
• Issues of food (in)justice, which may include food availability or insecurity, commitment to wellness, access to healthy foods, food deserts, etc.
• Desertification, flood, fire, and climate related food ethics issues
• Theological, spiritual, and religious interrelationships as expressed in food commitments or confluence
• The cross–cultural applicability of the categories of “religion” and “food” themselves

We seek to develop ongoing investigations into practices and beliefs related to food, drink, fasting, the production of food, the ethics of production and consumption, or on any aspect of religiously influenced foodways.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Benjamin Zeller, Lake Forest College
  zeller@lakeforest.edu

Religion and Human Rights Unit

Call Text:

We seek papers that explore the topics of religion and human rights from a breadth of scholarly perspectives. We seek analyses of the way in which particular religious actors and traditions articulate the compatibility or incompatibility of religion and human rights; how human rights
serve to complicate or enhance our understanding of categories such as "religion" and "secularity"; and how the intersection of religion and human rights implicates issues of race, gender, law, politics, ecology etc.

Though proposals on any topic related to religion and human rights are welcome, we are particularly interested in proposals on the following topics:

- In light of the presidential theme “Religion and Catastrophe,” we invite papers for a joint session with the Indigenous Religious Traditions Unit, tentatively titled "The Rights of Nature and the Non–Human." Papers in this session might consider:
  - how rights language can function as a vehicle for protecting non–human entities ranging from animals to ecosystems
  - intersections between religion and contemporary nonhuman rights movements such as the Rights of Nature Movement and the Nonhuman Rights Project
  - intersections between Indigenous religions and human rights values.

Catastrophe, Apocalypse, and Human Rights (Co-sponsored between Comparative Approaches to Religion and Violence, Religion, Media, and Culture, and Religions, Social Conflict, and Peace Units)

We seek proposals that address religious thought and practice, and human rights concerns, in these areas:

- violations of human rights during a catastrophe or “state of emergency,” or the wholesale setting aside of human rights norms in a (real or imagined) catastrophe or state of emergency,
- representation of apocalyptic or catastrophic settings, often with religious overtones or religiously–inflected, in media and popular culture (film, literature), and depictions of human rights protection (or lack thereof) in such settings,
- the religious resonances of manufactured or imagined apocalypse, and the call to “defend” a particular group or social order from an apocalyptic threat; examples might include conspiracy theories against immigrant or minority groups, such as the racist “Great Replacement” conspiracy theory; and catastrophizing of the actions of oppressed groups in their search for equality, such as the characterization of largely peaceful racial justice protests as “burning down cities.”

Religion, Ecocide, and Climate Catastrophe (Co–sponsorship between Native Traditions in the Americas, Comparative Approaches to Religion and Violence, Religion, Media, and Culture, Religion and Human Rights, and Religion and Politics, and Religions, Social Conflict, and Peace Units)

We invite proposals that investigate how violence and religion intersect in the environmental injustice of climate catastrophe, including increased intensity of weather
events, drought, fire, food insecurity, climate refugees, species extinctions and growing global gaps in access to resources needed for life and health. Specifically, we encourage papers that address:

- the “Anthropocene” as the age of climate catastrophe and violence, with focus on the ways in which religious ideas, practices, institutions, and rituals respond to the severe anthropogenic disruptions that distinguish the Anthropocene, and with a view to the differential quality of “the human” in light of environmental injustice,
- the Sixth Mass Extinction as an ongoing event that exemplifies, if not epitomizes, the violence of human–animal relations, human exceptionalism, and attitudes of supremacy, through the lens of religious views and practices, whether as purveyors and/or disruptors of anthropocentrism,
- Indigenous and non-Indigenous resistance to ecocidal violence (possible co-sponsored session with Native Traditions in the Americas Unit and Comparative Approaches to Religion and Violence Unit),
- the role of religion in ecocidal violence embedded in the cultures, institutions and practices of militarism, militarization, war and colonialism,
- the role of the study of religion in the time of climate violence, in light of the fact that, as the Presidential theme states, “It seems likely that climate catastrophes—the effects of which are exacerbated by and exacerbate social inequality—will continue to transform the worlds in which we live.”

- Social Media, Violence, and Peace Messaging: So much has been examined in relation to social media’s role in transmitting hate and violent religious messaging. Often such bad messaging underpins exclusionary and racialized nationalist rhetoric, and often such hateful transmission is also attributed to religious illiteracy and flattening of identities into soundbites and memes. Is the inverse also correct, namely that “good” tweetable soundbites about religion also flatten religious traditions? We seek proposals that examine constructive and peace-promoting sites where religion participates constructively in social and political mobilization and justice-oriented change. Proposals may focus on any of the topics below or other further areas of relevant research and praxis:
  - religion and mobilization on social media platforms for human rights and democracy,
  - religion and “Counter messaging” and the instrumentalization of “good religion” in the global war on terrorism,
  - hermeneutical religiopolitical subversive work in online platforms and alternative media,
  - search engines and religious and political illiteracy at a time when all knowledge is googleable,
  - religion and political protest online and offline.

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Mission Statement:
The Religion and Human Rights Unit seeks to enhance both scholarly and public conversation around the intersection of religion and human rights ideas and practices. We solicit papers in any area of religion and human rights studies. Topics we engage include: how particular religious actors and traditions articulate the compatibility or incompatibility of religion and human rights; how human rights serve to complicate or enhance our understanding of categories such as “religion” and “secularity”; how religious and human rights approaches address particular cases and social issues; and how the intersection of religion and human rights implicates issues of race, gender, law, politics, etc. We recognize that both human rights and religious ideologies can inspire thought and action that benefits the vulnerable and promotes the common good; at the same time, both can serve the interests of power, oppression, and colonialist hegemony. Thus it is vitally important to evaluate and critique both. Participants in the unit approach these topics, and others, from diverse areas of study, methodologies, and perspectives. The unit also prioritizes the public understanding of religion in conversation with human rights ideas. Human rights is a much-discussed topic in the media and political circles, yet much public dialogue assumes that religion and human rights are either straightforwardly congruent with each other, or straightforwardly opposed to each other. The unit welcomes papers that critique, nuance, and enhance public understanding of the intersection of religion and human rights.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:
PAPERS

Chairs:
- Laura Alexander, University of Nebraska, Omaha
  lealex@unomaha.edu
- Jenna Reinbold, Colgate University
  jreinbold@colgate.edu

Religion and Memory Unit

Call Text:

This unit provides an opportunity for scholars to engage in the intersection of religion and memory. We are interested in examining this topic across broad geographical areas, methodologies, religious traditions, and historical eras.

This year, we invite for papers, panels, and roundtables that explore the following themes:

What are the methods of studying religion and memory? As the study of religion and memory continues to develop, scholars use a wide range of tools and methods to investigate it. We invite proposals that interrogate and reflect upon archival research, oral history, the study of material and digital cultures, ethnography and interviews, or other methods, tools, and tactics employed in the study of religion and memory.
In keeping with the 2022 AAR presidential theme, we also invite proposals that reflect on religion, memory, and catastrophe. How have religious communities remembered catastrophes and how have commemorations of catastrophes functioned as religion? Conversely, who or what is serving as a memory keeper today, documenting religion in the midst of our overlapping political, social, medical, or environmental disasters?

We also welcome papers, panels, and roundtables on other issues of religion and memory in any time period and any geographic context.

Co-sponsored with the Study of Judaism Unit: 2022 will be the fortieth anniversary of the publication of Yosef Hayyim Yerushalmi’s Zakhor: Jewish History and Jewish Memory. It remains a foundational book in Jewish memory studies—and has poignant comments on the role of Jewish historians—but studies of Jewish memory have also developed considerably in the last four decades, both building upon and pushing back against Yerushalmi’s conceptions of Jewish history and Jewish memory. We invite proposals of papers, panels, or roundtables that reevaluate Zakhor in our present moment.

Mission Statement:

This unit considers memory’s role in the making of religions and the ways in which religions make memories. It explores the construction and representation of narratives of the past as memory in relation to religious practices, ideologies, and experiences. We encourage critical reflection on religion in relation to ideas of memory, heritage, and public history. We are interested in examining these topics across broad geographical areas, religious traditions, methodological practices, and historical eras.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Christopher Cantwell, University of Wisconsin, Milwaukee
cantwelc@uwm.edu

• Rachel Gross, San Francisco State University
rbgross@sfsu.edu

Religion and Migration Unit

Call Text:
The Religion and Migration Unit seeks individual paper proposals and panel proposals (presider, three presenters, and respondent). The Religion and Migration Unit is committed to inclusion.

Panel session proposals should incorporate gender diversity within the panel; diversity of race/ethnicity, and rank are also highly encouraged. The 2022 Religion and Migration Unit Call for Papers for the Annual Meeting to be held in Denver, CO welcomes proposals on the following themes:

- Immigration and Emigration: the “in-flow/out-flow” within regions or nations: How or in which ways does religious affiliation, ethics, wealth, power and the ability to move affect individuals/communities and/or influence religious identities?
- Teaching Religion and Migration: What are some of the issues and/or challenges teaching religion and migration in public/private colleges and universities? In what ways have we progressed and/or experienced positive change in the classroom/field?
- Migration and New Religious Movements and/or Communities: How might the experience of migration affect religious movements, traditions, groups and/or communities?
- Transnational or Transpacific Asian Religions in the Americas: Focusing on communities that have been historically underrepresented, including South Asian, Southeast Asian, East Asian, Pacific Islander, and non-Christian communities. How or in what ways have traditions been constructed, reconstructed and/or represented in the Americas by immigrant/migrant/refugee communities?

(Co-Sponsorship with the Religion in Europe Unit)

The year 2022 marks the 500-year anniversary of the publication of Seder Eliyahu Zutra, one of the best early accounts of the expulsion of Jews from Spain and Portugal. In honor of this historic publication, we invite papers that consider the historiography of migration in Europe in relation to religion and particular religious or inter-religious perspectives/dialogues on migration/immigration; this may also reflect particular religious motivations among migrants. We’re especially interested in the historiography of migration as narrative in terms of “who gets to tell the stories” and how these narratives transform our understanding of the intersection of religion and migration. Papers that analyze either historical or contemporary examples and/or offer a comparative analysis of varied time periods are welcome.

Finally, we offer an open call for any other topics dealing with religion and migration, especially proposals that address theoretical and methodological issues at the intersection of migration and religious studies. We are also interested in hosting a book panel, so please feel free to submit panel proposals for recently published books on Migration and Religion (author, panelists, respondent(s)).

Mission Statement:

This Unit is a forum in which scholars working on religion and migration from multiple perspectives can interact across methodologies, religious traditions, and regions. We solicit
papers addressing the religious practices, experiences, needs, and beliefs of migrating peoples who adapt to new environments and impact their societies of origin and destination. We understand religion and migration broadly, from the religious communities of rural migrants in regional cities to the new understandings of religion that second–generation children construct in order to make sense of their ethnic identities or ethical responses of receiving communities. If you are interested in furthering the discussion on religion and migration, please join the AAR Religion and Migration Group on Facebook.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- Eunil David Cho, Brite Divinity School, Texas Christian University
davidchoknows@gmail.com
- Nanette Spina, University of Georgia
spinan@uga.edu

**Religion and Politics Unit**

**Call Text:**

The Religion and Politics Unit is seeking proposals related to the following topics:

(General session)

We seek papers that consider climate change and its relation to violence and conflict, including human–induced climate change as a form of violence. We welcome papers that examine this problem in theory and/or in practice. Comparative approaches and examinations across different sites of violence are particularly encouraged as well as papers focusing on Colorado and the surrounding region.

Lessons and Legacies of America’s 21st Century Wars (Co–sponsored session with Ethics Unit)

What have we learned from the multiple US–led wars and combat operations that consumed the first two decades of the twenty–first century? The withdrawal of US forces from Afghanistan in 2021 closed a significant chapter that included the longest war in US history (Afghanistan), the most controversial war in the last 50 years (Iraq), and numerous other military operations around the world (Syria, Yemen, Libya, Somalia, and others). While the use of force continues in various parts of the world, we have yet to grapple fully with the moral lessons and legacies of the “war decades” in the early twenty–first century. This call seeks papers examining the religious, ethical, and political implications of these wars for the following: US foreign policy; the future of just war thought; military strategy and tactics; the moral injuries of veterans of these wars; the authorization of military force; and the future of the all–volunteer force.
We seek papers on any topic at the intersection of religion and politics in national, international, and especially comparative perspective. This year, our call focuses on:

- Guns, Gun Culture, and Gun Violence, especially school shootings
- Abortion, Reproductive Rights, and its impact on Religion and Politics
- Ideas, Meanings, Articulations, and Pursuits of Freedom. While many people equate freedom with individual rights, civil liberties, and religious exemptions, we invite reflection on consider how other accounts of freedom (positive/negative; individual/communal; religious/political; liberal/republican) speak to the moral challenges of our time.
- Water: scarcity, rationing, conflicts, sacred spaces, etc. Interested in topics related to the Colorado River, or other vital water sources.
- Democracy under Siege: Rebellion, Insurrection, voter suppression, and other threats to democracy (in the US and globally) as well as religious efforts to defend democracy.
- Vaccine Mandates
- Colorado and the Religious Right: Movements, media outlets, organizations, and events that have shaped the Right in the United States.
- Religious Critics of Liberalism: Critiques of liberal democracy—and proposals for potentials alternatives—by populist, nationalist, orthodox, and other religious voices on the Right.

Religion, Ecocide, and Climate Catastrophe (Co-sponsorship between Native Traditions in the Americas, Comparative Approaches to Religion and Violence, Religion, Media, and Culture, Religion and Human Rights, and Religion and Politics, and Religions, Social Conflict, and Peace Units)

We invite proposals that investigate how violence and religion intersect in the environmental injustice of climate catastrophe, including increased intensity of weather events, drought, fire, food insecurity, climate refugees, species extinctions and growing global gaps in access to resources needed for life and health. Specifically, we encourage papers that address:

- the “Anthropocene” as the age of climate catastrophe and violence, with focus on the ways in which religious ideas, practices, institutions, and rituals respond to the severe anthropogenic disruptions that distinguish the Anthropocene, and with a view to the differential quality of “the human” in light of environmental injustice.
- The Sixth Mass Extinction as an ongoing event that exemplifies, if not epitomizes, the violence of human–animal relations, human exceptionalism, and attitudes of supremacy, through the lens of religious views and practices, whether as purveyors and/or disruptors of anthropocentrism.
- Indigenous and non–Indigenous resistance to ecocidal violence (possible co-sponsored session with Native Traditions in the Americas Unit)

The role of religion in ecocidal violence embedded in the cultures, institutions and practices of militarism, militarization, war and colonialism.

the role of the study of religion in the time of climate violence, in light of the fact that, as the Presidential theme states, “It seems likely that climate catastrophes—the effects of
which are exacerbated by and exacerbate social inequality—will continue to transform the worlds in which we live.”

Mission Statement:

This Unit provides a forum for scholars and professionals interested in the relationships among religion, the state, and political life, both in the United States and around the world. Our members focus on the interaction between religious and political values, movements, and commitments, and the role of religious individuals and communities in bodies politic. This focus includes attention to the ways in which religion and religious actors participate in public discourse, contribute to debates over public values and social policy, and affect — and are affected by — activity in the political sphere. We welcome members doing both normative and descriptive work from a variety of disciplinary backgrounds, including religious studies, political science, philosophy, social ethics, law (including church–state studies), history (as it relates to contemporary understandings), and theology. We seek to advance scholarly inquiry on religion and politics and we seek also to speak to broad and diverse publics about areas falling under the Unit’s purview.

We also maintain a year-round Religion and Politics Google group, which is open to all AAR members here: https://groups.google.com/forum/#!forum/aar-religionandpolitics

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• John D. Carlson, Arizona State University
  john.carlson@asu.edu
• Ann Duncan, Goucher College
  ann.duncan@goucher.edu

Religion and Popular Culture Unit

Call Text:

• The Marvel Cinematic Universe (also including the TV series) and the development of a Marvel canon. We are particularly interested in the ongoing development of new canonical interpretations of the MCU’s religiousness and what that means for those of us who study religion and popular culture.

• Buffy the Vampire Slayer at 25. 2022 marks the twenty-fifth anniversary of the debut of the Buffy the Vampire Slayer TV series. We invite presentations on how this
groundbreaking program has shaped theorizing in religion and popular culture as well as its impact on offline religious and scholarly practices.

- Religion and popular culture in the premodern world (i.e., before 1500)

- “All the money we cannot see:” crypto, NFTs, and the new theologies of invisible and unworldly value

- In honor of the 50th anniversary of the releases of the Blaxploitation classics Blacula and Super Fly, and the Jamaican film The Harder They Come and its even more monumental soundtrack, a call for papers on representations of religion in Afro-Diasporic culture beyond the politics of respectability.

- In honor of the 50th anniversary of the release of Deep Throat and the 25th anniversary of the release of Boogie Nights, a panel on religion and porn.

- Co-sponsored with the Religion and Science Fiction Unit. Taking the recent release of the Netflix limited series Midnight Mass as the occasion, we invite papers on that series and other works by its creator Mike Flanagan, or on Catholic horror more generally.

- Open Call. We welcome any and all proposals that are not specifically mentioned in the call for papers and we are specifically interested in topics and theoretical insights from outside North America.

**Mission Statement:**

This Unit is dedicated to the scholarly exploration of religious expression in a variety of cultural settings. We encourage a multidisciplinary display of scholarship in our sessions and are committed to taking popular culture seriously as an arena of religious and theological reflection and practice.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- David Feltmate, Auburn University, Montgomery dfeltmat@aum.edu
- Elijah Siegler, College of Charleston sieglere@cofc.edu

**Religion and Public Schools: International Perspectives Unit**
Call Text:

The Religion & Public Schools: International Perspectives program unit welcomes diverse approaches and methods, and always seeks to situate our papers and panels within global and comparative contexts. Our primary focus is on the many ways in which religion education is undertaken and understood in public/state schools. This year for our primary session we are calling for papers/proposals on any of the following topics:

- Civic education and religion education around the world
  We seek papers investigating the ways in which religion education is connected with civic educational efforts around the world amidst varied national efforts toward democratization, decolonization, authoritarianism, populism, and other important trends.

- Religion education in polarized communities/countries
  At the 2022 Annual Meeting we will gather in Denver, the capital of a famously “purple” state in American politics that swings in elections between competing political parties. Countries and communities all over the world feature polarized political and cultural environments as well. How does religion education contribute to the problems and solutions of political and cultural polarization in different societies?

- Religion education amidst catastrophe
  This theme, tied to the 2022 AAR Annual Meeting theme of “Religion and Catastrophe,” might consider the response and resilience of RE systems around the world in the face of climate and public health catastrophes that have pushed our systems to the breaking point.

Constructions of religion in education: empirical and theoretical analyses from 21st century Europe. (Co-sponsored with Religion in Europe Unit)
This session welcomes papers that offer qualitative and theoretical analyses on how religion is being addressed, contested, construed, or otherwise conveyed within various schooling communities and institutions across Europe. Main points of inquiry are:

- how religion is theorized from below in the European school systems by all actors involved in the educational process
  o in the practices implemented in the activities carried out in and outside the classroom and/or
  o in the discourses/narratives produced in such activities and

- how religion is theorized from above
  o in official documents of the European institutions that implement international statements on religion education and/or
  o in the official documents of the various European countries that implement European guidelines.

Mission Statement:
This Program Unit promotes the global and comparative study of "religion education" in public schools around the world. By encouraging interdisciplinary research on the ethical, legal, political, pedagogical, and theological issues that arise with the study of religion in elementary and secondary schools, we seek to deepen our understanding of alternative approaches to religion as an academic subject. We also hope to find new ways of responding to the increasing religious diversity in schools and societies and to study the relationship between religious education and citizenship education in pluralistic democratic societies.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- Angela Bernardo, Sapienza University of Rome  
  angela.bernardo@uniroma1.it
- Erik Owens, Boston College  
  erik.owens@bc.edu

**Religion and Science Fiction Unit**

**Call Text:**

Religion and Science Fiction invites proposals exploring the intersections of religion and speculative fictions that illuminate theoretical, methodological, and substantive issues in the study of religion. We are especially interested in proposals that invite audience conversation, make use of new media, and consider alternative "sciences" and worlds. We seek proposals on the following topics and invite proposals from a commensurate range of disciplinary and methodological approaches.

We seek proposals for a co-sponsored session with Religion and Disability that engages science–fictional imaginings of the dis/abled body in tandem with theories or tropes of religion and/or science fiction. We are receptive to a wide range of critical approaches that engage issues of disability in catastrophic situations like a post–apocalyptic world, alien invasion, or a pandemic.

We seek proposals for a co-sponsored panel with Religion and Popular Culture that is inspired by the recent release of Midnight Mass. We invite papers on that series, on other works of Catholic horror, and on the work of Midnight Mass creator Mike Flanagan.

The AAR Theme this year is Religion and Catastrophe. We have been invited to “consider the multiple ways in which the study of religion speaks to catastrophes of the past and the present” and we would add visions of the future. Indeed, science fiction writers are often credited with
the ability to predict the future, although as Octavia Butler wrote, “writing novels about the future doesn’t give me any special ability to foretell the future. But it does encourage me to use our past and present behaviors as guides to the kind of world we seem to be creating.” We invite paper proposals that engage these pressing contemporary issues through the lens of speculative fiction. Related to this theme is prediction and prophetic writing, such as but not limited to the work of Margaret Atwood, Paolo Bacigalupi, Octavia Butler, Nnedi Okorafor, and Kim Stanley Robinson.

**Mission Statement:**

This Unit connects the study of religion to the limitless possibilities for world-making, soul-saving, god-imagining, community-forming, and human-being posed by science fiction (and broadly, “speculative” fictions). Science Fiction (SF) is a literary and visual medium addressing the most basic existential and teleological questions human beings can pose. As the genre of infinite possible worlds and human and superhuman becoming, SF has a unique ability to ask, examine, and suggest answers to the most profound questions and to envision transcendence beyond traditional realist literature or religious interpretations of the world.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

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

**Chairs:**

- Laura Ammon, Appalachian State University  
  lauraammon@gmail.com  
- Emanuelle Burton, University of Illinois, Chicago  
  emanuelle.burton@gmail.com

**Religion and Sexuality Unit**

**Call Text:**

This year we are particularly interested in papers addressing and analyzing the following themes:

- The intersections of religion and sexuality with race. We are particularly interested in proposals that explore the deployment of discourses of sexual and/or racial impurity and contamination in religious rhetoric (past and/or present) and proposals for papers addressing the connections between race, religion, and sexuality in NRMs and minority religions.

- The intersection of religion and sexuality and nation, particularly the current use of ‘gender-critical’ discourse to promote transphobia in certain religious and political
contexts; or the deployment of discourse of (involuntary) celibacy within constructions of religious and racial nationalism.

- Decolonial and/or queer pedagogical approaches to religion and sexuality
- The intersection of religion and sexuality with the ‘arts’ (broadly defined) in particular as sites of agency and activism.

Reproductive Labor (Co-sponsored with the Feminist Theory and Religious Reflection, Women and Religion, and Class, Religion, and Theology units)

We seek papers that thematize reproductive labor, which encompasses both biological and social reproduction, in both past and present contexts. We welcome papers that help define and/or queer reproductive labor in multifaceted yet clear ways and show how it interlocks classed, gendered, raced, sexualized, and many other inequalities. Some possible points of focus include but are not limited to:

- recent theorizations and analyses of reproductive labor in feminist/queer studies
- how capitalism intertwines the exploitation of reproductive labor and productive labor; COVID–19 as a crisis of reproductive labor and/or essential labor as reproductive labor
- debt, poverty, and reproductive labor; enslaved or coerced reproductive practices (including obstetric violence/birth injustice)
- reproductive labor as religious practice (or vice-versa); religious regulation of reproductive labor
- connections between theories and practices of reproductive decision–making and religious, racial, and/or nationalist ideologies; relationships between the exploitation of reproductive labor and the restriction of reproductive freedom
- practices and ethics of surrogacy or sex work

Proposals addressing the AAR Theme of religion and catastrophe in so far as they engage religion and sexuality are welcome.

Other proposals for papers, sessions, panels and/or book sessions in keeping with the general mission of the Unit are always welcome.

Mission Statement:

This Unit examines religion and sexuality, broadly conceptualized, and focuses on questions of why and how sex matters for particular religious persons, communities, or traditions. We welcome collaboration with other Program Units doing work in some area of sexuality. Distinguishing this Unit from other Program Units are an emphasis on empirical research and analysis and an intentionally multidisciplinary and comparative religious focus. We especially encourage interdisciplinary approaches, interest in gender (broadly defined), and strong attention to methodological issues. This unit is committed to diversity and inclusivity; pre–arranged panels should reflect gender and racial/ethnic diversity as well as diversity of field, method, context, and scholarly rank as appropriate.
Anonymity:

Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection.

Method of Submission:

PAPERS

Chairs:

• Sarojini Nadar, University of the Western Cape
  snadar@uwc.ac.za
• Claudia Schippert, University of Central Florida
  claudiaschippert@gmail.com

Religion and the Social Sciences Unit

Call Text:

The Religion and Social Sciences Unit (RSS) supports scholarship at the intersection of the social sciences and religious or theological studies. Topic areas include the study of religious and theological questions through specific social scientific methodologies, the integration of theological and social scientific approaches to the study of religious communities and practices, and comparative assessments of current issues by humanities–based and social scientific methods. As always, we welcome proposals related to these topics.

For the 2022 meeting in Denver, we are also especially interested in paper and/or panel proposals that offer social scientific methodological and/or theoretical analyses of the conference theme, Religion & Catastrophe, particularly in regard to:

• Environmental Catastrophe: We invite papers that address adaptive practices and responses of religious, spiritual, and indigenous communities to catastrophic environmental events inclusive of natural disasters related to climate change, as well as ecological disruption and devastation due to human intervention in natural environments. Given the location of the 2022 annual meeting in Denver, CO, we especially welcome papers that focus on catastrophes related to North American indigenous peoples’ relationship to land (e.g. Dakota Access Pipeline), as well as drought and wildfires in the Western United States.
• Racial and Indigenous Land Movements: We invite papers on religious movements that address the devastation that white land ownership has inflicted on indigenous and racially minoritized communities. Examples include but are not limited to movements for land and food sovereignty, sustainable farming, alternative ways of living on and with the land, etc.
• Syncretism and Indigenous Spiritualities: We invite papers that explore the integration of indigenous spiritualities and land regeneration into non–indigenous religious and/or interfaith practices as a response to climate change and ecological devastation.
• Colonial Legacies and Climate Change Beyond U.S. Borders: We invite papers related to intersections between religion, colonial legacies, and the vulnerability of locales in the global south to climate change.

We encourage proposals to be creative and to not be bound by the traditional read-aloud paper, rather to offer mixed methodology presentation styles such as Prezi, visual imagery, and sound.

Mission Statement:

The Religion and Social Sciences Unit (RSS) supports scholarship at the intersection of the social sciences and religious or theological studies. Topic areas include the study of religious and theological questions through specific social scientific methodologies, the integration of theological and social scientific approaches to the study of religious communities and practices, and comparative assessments of current issues by humanities-based and social scientific methods. As always, we welcome proposals related to these topics.

Anonymity: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of Submission:

PAPERS, Other
Anonymity of Review Process: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection. Please do not include any identifying information in the body of your proposal.

Chairs:

• Rachel Schneider, Rice University
  rsv2@rice.edu
• Sara Williams, Garrett-Evangelical Theological Seminary
  Sara.williams@garrett.edu

Religion in Europe Unit

Call Text:

This Unit analyzes religion in both Eastern and Western Europe or related to Europe in any historical period. We encourage interdisciplinary, interreligious, and comparative approaches, and we particularly welcome submissions from members of underrepresented groups in the Academy. For the 2022 meeting we especially seek proposals related to one or more of the following themes:

• Co-sponsored panel with the Religion and Migration Unit: The year 2022 marks the 500-year anniversary of the publication of Seder Eliyahu Zutra, one of the best early accounts of
the expulsion of Jews from Spain and Portugal. In honor of this historic publication, we invite papers that consider the historiography of migration in Europe in relation to religion and particular religious or inter-religious perspectives/dialogues on migration/immigration; this may also reflect particular religious motivations among migrants. We’re especially interested in the historiography of migration as narrative in terms of “who gets to tell the stories” and how these narratives transform our understanding of the intersection of religion and migration. Papers that analyze either historical or contemporary examples and/or offer a comparative analysis of varied time periods are welcome.

• Co-sponsored with the History of Christianity Unit. Counter-Reformation and Saint Making: In 1622, Pope Gregory XV canonized four major figures of the Catholic Reformation: Ignatius Loyola, Francis Xavier, Filippo Neri, and Teresa of Avila. Founders, missionaries, mystics, and exemplars of clerical reform, the making of these four saints represented the conjuncture of popular and official holiness in early modern Catholicism. Each was the focus of an emerging devotional cult, but held up as exemplary, each could likewise serve the larger theological and political goals of the ecclesiastical hierarchy. The four-hundredth anniversary of this moment of “Counter-Reformation” saint-making offers an opportunity to assess the many ways in which sanctity has been constructed in European religions. We seek chronologically and geographically diverse proposals for a panel on saint-making as a historical process that may address: political and social boundary construction; space and place; race and ethnicity in constructions of holiness; gender and sexuality; relationships between centers and peripheries/regional identities; social discipline; saints and popular culture; and innovation and dissent. Proposals need not focus on a single figure, location, or tradition. Comparative proposals and those that examine sanctity beyond Christian traditions are particularly welcome.

• Co-sponsored panel with Religion in Public Schools: International Perspectives Unit: Constructions of religion in education: empirical and theoretical analyses from 21st century Europe. We welcome papers that offer qualitative and theoretical analyses on how religion is being addressed, contested, construed, or otherwise conveyed within various schooling communities and institutions across Europe. Main points of inquiry are: (a) how religion is theorized from below in the European school systems by all actors involved in the educational process (a1) in the practices implemented in the activities carried out in and outside the classroom and/or (a2) in the discourses/narratives produced in such activities and (b) how religion is theorized from above (b1) in official documents of the European institutions that implement international statements on religion education and/or (b2) in the official documents of the various European countries that implement European guidelines.

• Co-sponsored book roundtable with the Platonism and Neoplatonism Unit: On the occasion of the publication of the Cambridge Companion to Christianity and the Environment this panel offers contributions by established and emergent scholars on one of the
determinative existential issues of our time. Religion, and particularly Christianity, has played, and continues to play, a determinative role in shaping the human–nature relationship. Christianity has variously understood the environment as a gift to nurture and steward, as a book of revelation disclosing the divine mind, as a wild garden in need of cultivation and betterment, and as a resource for the creation of a new Eden. These ideas have been equally characterised as the source of our environmental crisis, and as the way out of it. Both the new volume and the panel bring together the work of leading international scholars on the subject from a diversity of fields to offer a comprehensive and systematic reflection on the complex relationship between Christianity and the environment that moves beyond disciplinary boundaries. On the occasion of its publication, both contributors and respondents will consider this volume and the wider topic of Christianity and the Environment.

We also welcome proposals that do not correspond to these themes, as well as proposals for complete pre-arranged sessions related to Europe in some fashion. Successful pre-arranged sessions will reflect gender and racial/ethnic diversity as well as diversity of field, method, and scholarly rank as appropriate.

**Mission Statement:**

This Unit is designed to serve as a forum for the examination of religious issues related to the social, cultural, and political development of both Eastern and Western Europe. Its guiding principles include a commitment to scholarly dialogue across disciplines, a comparative spirit sensitive to Europe’s religious diversity, and a transhistorical appreciation of the full trajectory of the European experience.

**Anonymity:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection.

**Method of Submission:**

**PAPERS**

**Chairs:**

- Carol Ferrara, Boston University
carl_ferrara@emerson.edu
- John McCormack, Aurora University
jmccormack@aurora.edu

**Religion in Premodern Europe and the Mediterranean Unit**

**Call Text:**
We welcome proposals on all topics related to the Unit's subject matter, broadly conceived. Proposals that are themselves comparative in nature or that present novel approaches to the study of premodern religion are particularly welcome. We encourage the submission of preformed panel proposals suitable for 90-minute time slots. We also encourage the submission of individual paper proposals for panels on the following subjects:

- **The Magic of the Crafted Image:** statues, icons, talismans (Co-sponsored with the SBL Art and Religion group)

  Papers are invited that consider statuary, figurines, poppets, processional sculpture, astral talismans, and other images and iconic/sacred books -- crafted in wood, lead, stone, etc. -- as magical agents and/or ritual subjects: that is, in the context of object-agency, ritual performance, and the lives of images. A sizeable theoretical literature, bridging religion, art history, anthropology, history, and archaeology, has come to regard images not as passive objects of ritual or decorative activity but as agents in a world of vital things. We invite papers that can bring these new frameworks to bear on particular artefacts (or stories of artefacts). As far as possible, papers should interact with Laurel Kendall's *Mediums and Magical Things: Statues, Paintings, and Masks in Asian Places* (Berkeley, 2021).

- **Premodern Astrology:** cultural and disciplinary interfaces

  Though aspects of astrological practice were contested, astrology was also the foundation of a set of broadly shared cosmological concepts in Christian, Jewish and Muslim cultures. Astrological interfaces in medicine, alchemy, and magic link time with eternity, the material world with God, natural philosophy with theology. Astrology can also infuse ideas of other cultures for good or ill. Roger Bacon worried that the Tartars knew more about astral magic than the Christians did; medical doctors of various faiths had conversations about the use of astral talismans. This session invites papers considering interdisciplinary and/or interreligious conversations or practices involving astrology.

- **Premodern Ecologies**

  We invite papers that examine the ways premodern people in Europe and around the Mediterranean approached their environments and local ecosystems, and how these approaches intersected with religious practices and ideas. How did people react to epidemics, severe weather events, crop failures, or a scarcity of animals or plants that were formerly common? How did they think about managing agriculture, animals, and the natural world? We are interested in how premodern understandings of environments and nature can resonate with but also can differ from our contemporary concerns.
Mission Statement:

This Unit aims to bring together scholars working on premodern Judaism, Christianity, and Islam in order to create a venue in which religious phenomena can be considered comparatively. Individual papers may be embedded in a single tradition, but presenters should be interested in engaging this material comparatively during the discussion period.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:
PAPERS

Chairs:
- Claire Fanger, Rice University  
  claire@celestiscuria.org
- Martha Newman, University of Texas  
  newman@austin.utexas.edu

Religion in Southeast Asia Unit

Call Text:
The Religion in Southeast Asia Program Unit at the American Academy of Religion invites proposals for individual papers, paper sessions, and roundtables. For those interested in proposing organized paper sessions, we would encourage you to consider a 90-minute session with pre-circulated papers. (This can be indicated in your panel proposal.)

Rethinking the Center and the Margin (Co-sponsored with Space, Place, and Religion Unit)
This session would consider the way Southeast Asian kingdoms were traditionally designed around a central seat of power. Stanley Tambiah famously called this design “galactic polity” and likened it to the concept of the mandala with its core and its container. Today, Southeast Asian nation-states continue to have significant capitals surrounded by smaller cities and village communities. This session revisits this theory of Southeast Asian political-religious space making to ask how mandala theories continue to illuminate new aspects of Southeast Asian culture and how they obscure other forms of place-making. Where do centers dominate religious place making? Do we find peripheries, marginal spaces, that display religion without reference to a center? How should we understand the ways in which marginal groups assemble their religious spaces? We are interested in ethnographic and historical research on these questions as well as theoretical reflections regarding place-making in Southeast Asia.

Other than this co-sponsorship, we do not have particular topics in mind for 2022, instead we welcome all proposals related to religion in Southeast Asia or Southeast Asian religions in other regions. Continuing our effort to cultivate a greater inclusiveness in the range of topics and
participants involved in the Unit’s activities, we will favor submissions from both underrepresented groups and those who have never before presented in this Program Unit.

**Mission Statement:**

Situated at the nexus of several civilizational influences—including Indian, Chinese, and Middle Eastern—Southeast Asia, as a region, remains understudied in terms of its relevance to the theoretical and methodological study of religion. This neglect is in part due to the tendency to reduce Southeast Asian religious systems to the named “world religions” often identified with other regions. As a result, indigenous practices are not viewed in terms of their conceptual and other linkages—and in some cases the dynamic interactions between those practices and the religious practices brought over by different classes of immigrants are frequently overlooked. However, and especially in the last fifteen years, exciting materials addressing different religious cultures in Southeast Asia have emerged. Hitherto, there has been little scholarly conversation at the AAR on Southeast Asia. And, perhaps even less commonly, are Southeast Asian religious cultures (e.g., Buddhist, Islamic, Christian, Hindu, “animist,” Chinese, and Pacific) put into conversation with one another. In light of this need in the field, we strive to provide a context for this conversation as well as to foster critical thinking about Southeast Asia as a region.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Etin Anwar, Hobart and William Smith Colleges
  anwar@hws.edu
- Alexandra Kaloyanides, University of North Carolina, Charlotte
  akaloyan@uncc.edu

**Religion, Affect, and Emotion Unit**

**Call Text:**

- One session will be a "lightning session" composed of 5–8 minute talks from a variety of standpoints on the concept, theorist, or question that initially brought you to affect theory. What is the inflection point, the illuminative labor that thinking about affect brings to your work? What questions were you asking that brought you into this theoretical space? The object of this session will be not just to return to some original impulses and questions, but to disaggregate: to counter the potential calcifying of "affect" into a single canonical block of ideas, theorists, or aesthetics and sensibilities. The papers should be succinct and
directed, and (hopefully) live out their indebtedness to the concepts, questions, or thinkers they highlight.

- Reflections on the influence of Lauren Berlant in religious studies and theology.
- After the Catastrophic. Surviving cataclysm and the senses, sensations, and embodiments that attend it. How have social, cultural, and psychological practices and strategies that we associate with religion imagined or negotiated the afterlife of disaster -- as event and/or ongoing condition? What is the affective life of those imaginations and negotiations?
- History of emotions approaches and religious studies. How has the field of history of emotions associated with scholars like Barbara Rosenwein, Monique Scheer, and William Reddy been applied to religious studies? Where has religious studies absorbed its insights? How has it been modified and hybridized in our field?
- How and why have so many right-wing, white Americans, predominantly evangelical Christians, come to be so deeply animated by fantasies of, and preparation for, civil war? Internet and social media–promulgated conspiracy theories, right-wing militia training camps, Christian survivalist youtubers, demonization of the BLM movement on right-wing media outlets, the ongoing percolation of Trumpnation, the rage and glee of January 6th, all signal and increasingly articulate the craving for open violence. What are the affective and religious forces charging these movements towards the desire for violence and atrocity?

**Mission Statement:**

This Unit provides space for theoretically-informed discussion of the relationship between religion, affect, and emotion. The Unit serves as a meeting point for conversations on the affective, noncognitive, and passional dimensions of religion coming from diverse fields, including anthropology, comparative religion, psychology, decolonial theory, gender and sexuality studies, cultural studies, philosophy, and theology. Proposals drawing on these theoretical resources to examine specific religious traditions, shifting historical understandings of religion and affect/emotion, comparative work that looks at affective forms across traditions, and broader theoretical reflections are all welcome.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

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

**Chairs:**

- Maia Kotrosits, Denison University
  maiakotrosits@gmail.com
- Marvin Wickware, Lutheran School of Theology at Chicago
  marvin.wickware@lstc.edu
Religion, Colonialism, and Postcolonialism Unit

Call Text:

In addition to general papers and proposals dealing with religion, colonialism, and post-colonialism, we invite papers on the following topics:

Asian American Settler Colonialism (with a special focus on Climate Change) (Co-sponsored with the Asian North American Religion, Culture, and Society Unit)

Kyle Whyte, the Potawatomi scholar-activist, describes climate change as an “intensified form of colonialism,” where the settler state sustains and replicates itself through militarization and industrialization, both extractive structures of labor and resources.

Climate change conversations in this vein have predominantly focused on the tensions between European settlers and indigenous communities. However, Asian American studies scholars have also tended to issues of settler colonialism in relation to Asian settlers and Native Hawaiians (Candace Fujikane and Jonathan Okamura), to Asian American racial formation in the creation of the US settler state (Iyko Day), and representative tensions between Asian American and indigenous communities (Quynh Nhu Le). We are looking for papers that engage Asian American settler colonialism in relation to climate change, but tied to religious formation and material realities. Paper themes can include, but are not limited, to the following:

- Identifying the critical questions at hand in making the connections between Asian American religious communities as settler communities, and climate change, relying on historical, theoretical, literary, or ethnographic analyses
- Offering an analysis of the theological logics that undergird Asian American settler colonialism, and whether these logics are replicated across diverse Asian American religious communities
- Providing a case study of a collaboration between indigenous-Asian American religious communities, identifying the shared goals at hand (and whether or not they address climate change), as well as challenges and potential possibilities for cross-community solidarities

Religion, Neocolonialism, and Racial Capitalism (Co-sponsored with the Religion and Economy Unit and the Asian North American Religion, Culture, and Society Unit)

In light of more recent scholarship theorizing race in terms of political economy (e.g., Jonathan Tran’s Asian Americans and the Spirit of Racial Capitalism, Vivek Chibber’s Postcolonial Theory and the Specter of Capital, Iyko Day’s Alien Capital, Rey Chow’s The Protestant Ethnic and the Spirit of Capitalism), we are inviting proposals for a roundtable panel on recent books focusing on religion in relation to neocolonialism, racial capitalism, and/or Asian American racial formation. Each roundtable session would include at least three book authors in conversation, as well as a moderator who would guide the discussion. Books should cohere around some shared themes as well as generate critical discussion that have methodological, analytical, or ethical implications.
Author(s)-Meet–Critics: Book Panel
We are also planning to have another book panel in 2022, after the successful panels on books by Birgit Meyer, Richard King, Pamela Klassen/Jennifer Graber, Chris Driscoll/Monica Miller, J. Brent Crosson, and Choi Hee An in the past. Submissions of full panels on a recently published book touching on issues of colonialism and postcolonialism are also welcome, but please contact the co-chairs beforehand if you are interested in developing a book panel with our Unit.

Postcolonial Perspectives on Religion and Hip–Hop (Co–sponsored with Critical Approaches to Hip–Hop and Religion Unit)
We are looking for papers making use of postcolonial theories for an analysis of Religion and Hip–Hop, with a particular interest in Hip–Hop as “diasporic lingua franca” (Fatima El–Tayeb) for dispossessed and marginalized communities and as a tool for de-/anticolonial activism.

Thank you for considering sending a proposal to the Religion, Colonialism, and Postcolonialism Unit and we look forward to seeing you in person again in Denver.

Please note that the Religion, Colonialism and Postcolonialism Unit is deeply committed to inclusion and diversity. Please ensure that any full panel proposals are sensitive in their consideration of a plurality of gendered and racialized voices.

Mission Statement:
This Unit presents an opportunity for scholars in various subfields of religious studies to explore a topic whose relevance cuts across specializations. We bring together scholars treating different time periods, geographical regions, and traditions in working to strengthen our field’s role in the study of empire, colonialism, and postcolonialism.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:
PAPERS
Chairs:
• Adrian Hermann, University of Bonn
  adrian.hermann@uni-bonn.de
• Kathy Chow, Yale University
  kathy.chow@yale.edu

Religion, Film, and Visual Culture Unit

Call Text:
The Religion, Film, and Visual Culture Unit invites proposals on the following topics. Please note we are committed to diversity and thus strongly encourage the use of world cinema and global visual culture products as well as the gender and ethnic diversity of participants. Additionally, we expect presenters to incorporate visual media in presentations and ask that all proposals indicate how visuals will be used. We also ask that proposals be clear about their theoretical and methodological approaches and perspectives.

2022 Themes and Topics:

- **Catastrophe**
  We invite proposals exploring the visual imagery of catastrophe and crisis. Who’s crisis is accounted for and acknowledged? How does religious nationalism or colonialism create disaster? What resources do contemporary religious beliefs and practices provide for overcoming catastrophe? Proposals can focus on the subjects of social adaptation, political activism, personal resilience, structural transitions, or other religious responses to catastrophe and crisis.

- **Catastrophe and the Bible (Co-sponsored with SBL’s Bible and Film Unit)**
  We invite proposals that consider examples of visual culture that put the Bible into conversation with some kind of catastrophe, small- or large-scale. Someone’s world is ending, somehow, and the Bible casts a shadow over the proceedings. We are especially (but not only) interested in examinations of works that may not be all that thrilled with this shadow. For instance the recent Indigenous zombie apocalypse film Blood Quantum is clearly anti-colonial, and opens with a quote from Exodus 34:12 about treaties.

- **Religion and Zoom**
  Since the onset of the COVID-19 pandemic in early 2020, forms of digital religion have become increasingly prominent. Now, nearly two years later, we are all all-too-familiar with what the phrase “Zoom meeting” means. Working, teaching, and worshipping remotely through a variety of live video streaming platforms—Zoom, YouTube, Facebook, etc.—has become a cultural norm. The Religion, Film, and Visual Culture Unit invites papers and panels which explore the various intersections between video chat services and religion. Which religious groups implemented or rejected digital visual media during the pandemic? How has the ubiquitous adoption of Zoom affected religious identities and practices? With certain quarantine and lockdown measures disappearing, will Zoom also disappear, or is it here to stay? Are there helpful theological or religious ideas from the past that we can apply to the Zoom meetings of today? We welcome a wide variety of methodologies and approaches, both theoretical and empirical—we are interested in papers not only about Zoom, per se, but about research into the nexus of religion and videotelephony in our current COVID-19 era.

- **Disrupting the Canon (Co-sponsored with the Teaching Religion Unit, The Religion, Film, and Visual Culture Unit)**
We invite proposals that explore canonical citational practices and their intentional disruption in our syllabi, our classrooms and our research. We encourage proposals that draw on visual culture (such as film, photography and gaming) and that use a global, international or transnational frame. Do we have a responsibility to rupture the canon? Is that imperative more pronounced now, given the multiple catastrophes and crises by which we’re surrounded? To recognize and / or reject morally flawed authors? To disrupt inequality within the academy by employing what Andrea Eidinger (2019) calls “conscientious citational practices” and to model for our students the patience and persistence such a shift takes? How have you worked to create more inclusive classroom spaces through your citational practices; how has it impacted your students?

- **Book Panel**
  We seek creative panels focused on key scholarly monographs on the subject of religion, film, and visual culture published in 2021 or 2022. These panels can take the form of critical reviews, generative roundtables responses, prompts for further exploration, author dialogue, and more. Be sure to include a brief summary of the book and clearly delineate its significance and relevance for the study of religion, film, and visual culture. Outline how the participants will contribute to a broad conversation on the subject and advance the book’s arguments and conclusions.

**Mission Statement:**

This Unit offers a forum for theory and methodology of the visual for those interested in the interdisciplinary study of religion, film, and visual culture. There is no single way to study religion and the visual, and we expect scholars to provide new perspectives on the way we understand visual culture and to provide this understanding through traditional and emerging methodologies.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Kutter Callaway, Fuller Theological Seminary  
kuttercallaway@fuller.edu
- Rebecca Moody, Worcester Polytechnic Institute  
rmood@wpi.edu

**Religion, Holocaust, and Genocide Unit**

**Call Text:**
The Religion, Holocaust, and Genocide Unit is committed to diversity and inclusivity. Pre-arranged panels should reflect gender and racial/ethnic diversity as well as diversity of field, method, and scholarly rank as appropriate.

- **The Afterlife of Catastrophes in Cities (Co-sponsored with Religion and Cities Unit)**
  We encourage submissions that explore the afterlife of catastrophes in cities. Memories of violence are hidden in plain sight—in architecture or city planning—while other remnants of violence are not so hidden, as in public ruins or through monuments. Religion plays a role in both perpetuating this violence as well as providing space for healing and reconciliation. Guiding questions may include but are not limited to: How do communities “remember” in these spaces? How does the afterlife of catastrophes in cities, as opposed to other community arrangements, impact religious and political collective memory? What are the ethics of memory? What performative or ethical difference, if any, is there among preserved ruins versus hidden violence versus versus memorials? And what lessons might we learn for these when thinking about the afterlife of contemporary crisis?

- **Disaster Displacement and Climate Refugees (Co-sponsored with Comparative Religious Ethics Unit)**
  As climate change increasingly compels people to move and migrate beyond their borders, particularly those in climate “hotspots,” what should be our attitude in regard to immigration and asylum policies towards refugees, internally displaced people (IDPs), and the stateless who wish to escape the violence of the climate crisis? As climate change is a threat-multiplier, what constructive role should state and non-state actors (e.g. religious actors) play in the refugee crisis in the interest of decreasing the likelihood of mass atrocities?

- **Exploring the Material Objects/Remnants/Relics of Genocide**
  An invitation for proposals dealing with the study of genocide and material culture. Such material may include artifacts, weapons, remains, burials, and places of killing, the archeological process, and curation of these items as evidence. It may also include the symbolic meaning of objects and places of genocide including memorials and museums that have become notorious, iconic, or touristic. What role does material culture play in the destruction (in whole or in part) of an ethnic, national, or religious group? How do objects as well as spaces function as bearers of meaning in the construction of post-genocide religious narratives? How does trauma or an object’s proximity to violence alter its significance, both religious objects and quotidian ones? How do academics, institutions, museums, libraries, and others differ in their understanding of material remnants of genocide as relics, and how does this understanding shape how such artifacts are cared for, displayed, and narrated? How does genocide change the ways that matter matters within a religious framework?

- **The Holocaust and Slavery: A Comparison**
  Coincidentally, and a year apart, two influential miniseries—Roots (1977) and Holocaust (1978)—aired in the United States. Arguably, their scope and impact on American culture
remain unparalleled. In the 1990s there were several attempts to bring the atrocities of American Slavery and the Shoah or “catastrophe” in conversation with each other, most notably Laurence Mordekhai Thomas' Vessels of Evil: American Slavery and the Holocaust (1993). It appears that another spate of attempts to compare the Holocaust and American Slavery are emerging, in both a written and visual format. For instance, Beverly Mitchell’s Plantations and Death Camps: Religion, Ideology, and Human Dignity (2009); Steven T. Katz’s The Holocaust and New World Slavery: A Comparative History (2019), Susan Neiman’s Learning from the Germans (2019), Isabel Wilkerson’s Caste: The Origins of Our Discontents (2020), and Director Raul Peck’s docuseries, Exterminate All the Brutes (2021). We invite papers that engage any one or several of these works or that more broadly investigates the bases, ethical implications, and fruitful avenues for a comparison between the Holocaust and American Slavery and their legacies. This may include, but is not limited to: an explorative comparison of the contours of the written versus visual media representations of these atrocities; how current events are shaping this renewed interest; and the era of Nuremberg Laws in Germany (and its other European iterations) and Jim Crow in the United States. Papers may be considered for a journal special issue (mass atrocity focus comparison) or edited book (if the papers specifically treat mini-series representations).

Mission Statement:

The term “genocide” was coined by Raphael Lemkin in 1944, and in 1948 the United Nations adopted the Convention on the Prevention and Punishment of the Crime of Genocide. In this context, our Unit treats prominent atrocities of the twentieth century, but topics of interest extend before and after this period as well beyond the legal definition of genocide. This Unit addresses religious aspects of genocidal conflicts, other mass atrocities, and human rights abuses that have made a deep and lasting impact on society, politics, and international affairs. Unit interests also include instructive lessons and reflections that Holocaust and Genocide Studies can lend to illuminating other human rights violations and instances of mass violence and the construal of genocide within a human rights violation spectrum that allows for the study of neglected or ignored conflicts that include a salient religious element. Our work is interdisciplinary and includes scholars from fields including History, Ethics, Theology, Philosophy, Jewish Studies, Church History, Anthropology, Political Science, Gender Studies, and regional area studies of Africa, Asia, Eastern Europe, and the Middle East.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection. Papers are then selected based on consensus and conversations among members of the Unit and with other unit chairs if the sessions co-sponsored or the proposals was submitted to more than one unit.

Method of Submission:

PAPERS, E-mail without Attachment (proposal appears in body of e-mail)

Chairs:
Religion, Media, and Culture Unit

Call Text:

The Religion, Media, and Culture Unit invites individual presentations, paper/multimedia research presentation sessions, and roundtable proposals on the following themes:

- Futurism, futurity, and hope
- Media technologies and the organization of alternative economies and cooperatives
- Social media, conflict, polarization, and democracy
- Assessing the study of religion, media and culture: theories, methods, and boundaries of the field
- Video games and religion
- Religion in/on/and Tik Tok
- Religion and technologies of surveillance, artificial intelligence, and/or biometrics

For several possible co-sponsored sessions with multiple units (RHR, RSCP, RPC, CARV, and Native Religions in the Americas), we seek papers on the theme of “Religion, Catastrophe, and Violence.” Proposals may address any of the following topics:

Catastrophe, Apocalypse, and Human Rights (Co-sponsored between Comparative Approaches to Religion and Violence, Religion, Media, and Culture, and Religions, Social Conflict, and Peace Units)

We seek proposals that address religious thought and practice, and human rights concerns, in these areas:

- Violations of human rights during a catastrophe or “state of emergency,” or the wholesale setting aside of human rights norms in a (real or imagined) catastrophe or state of emergency
- Representation of apocalyptic or catastrophic settings, often with religious overtones or religiously-inflected, in media and popular culture (film, literature), and depictions of human rights protection (or lack thereof) in such settings
- The religious resonances of manufactured or imagined apocalypse, and the call to defend” a particular group or social order from an apocalyptic threat; examples might include conspiracy theories against immigrant or minority groups, such as the racist “Great Replacement” conspiracy theory; and catastrophizing of the actions of oppressed groups in their search for equality, such as the characterization of largely peaceful racial justice protests as “burning down cities”
Religion, Ecocide, and Climate Catastrophe (Co-sponsorship between Native Traditions in the Americas, Comparative Approaches to Religion and Violence, Religion, Media, and Culture, Religion and Human Rights, and Religion and Politics, and Religions, Social Conflict, and Peace Units)

We invite proposals that investigate how violence and religion intersect in the environmental injustice of climate catastrophe, including increased intensity of weather events, drought, fire, food insecurity, climate refugees, species extinctions and growing global gaps in access to resources needed for life and health. Specifically, we encourage papers that address:

- the “Anthropocene” as the age of climate catastrophe and violence, with focus on the ways in which religious ideas, practices, institutions, and rituals respond to the severe anthropogenic disruptions that distinguish the Anthropocene, and with a view to the differential quality of “the human” in light of environmental injustice.
- The Sixth Mass Extinction as an ongoing event that exemplifies, if not epitomizes, the violence of human–animal relations, human exceptionalism, and attitudes of supremacy, through the lens of religious views and practices, whether as purveyors and/or disruptors of anthropocentrism.
- Indigenous and non-Indigenous resistance to ecocidal violence
- The role of religion in ecocidal violence embedded in the cultures, institutions and practices of militarism, militarization, war and colonialism.
- The role of the study of religion in the time of climate violence, in light of the fact that, as the Presidential theme states, “It seems likely that climate catastrophes—the effects of which are exacerbated by and exacerbate social inequality—will continue to transform the worlds in which we live.”

Social Media, Violence, and Peace Messaging (Co-sponsorship between Comparative Approaches to Religion and Violence, Religion, Media, and Culture, and Religions, Social Conflict, and Peace Units)

So much has been examined in relation to social media’s role in transmitting hate and violent religious messaging. Often such bad messaging underpins exclusionary and racialized nationalist rhetoric, and often such hateful transmission is also attributed to religious illiteracy and flattening of identities into soundbites and memes. Is the inverse also correct, namely that “good” tweetable soundbites about religion also flatten religious traditions? We seek proposals that examine constructive and peace-promoting sites where religion participates constructively in social and political mobilization and justice-oriented change. Proposals may focus on any of the topics below or other further areas of relevant research and praxis:

- Religion and mobilization on social media platforms for human rights and democracy
- Religion and “Counter messaging” and the instrumentalization of “good religion” in the global war on terrorism
- Hermeneutical religiopolitical subversive and prophetic work in online platforms and alternative media
- Search engines and religious and political illiteracy at a time when all knowledge is googleable
• Religion and political protest online and offline

RMC is committed to diversity and inclusivity. Pre-arranged panels should reflect gender and racial/ethnic diversity as well as diversity of field, method, and scholarly rank as appropriate. We strongly prefer papers that include audio/visual media and ask that proposals make use of media clear. We are also particularly interested in session proposals and presentations that break from traditional paper-reading formats. We encourage panels that propose innovative ways to develop collaborative conversation, especially those that allow for timely analysis of current events.

Mission Statement:

This Unit provides a multidisciplinary forum for exploring the intersections between media and religion. Areas of interest include the participation of religion in digital culture, mediation of religion, the interplay between religious and media communities and between religious and media practices, and the significance of both media and religion in the transformation of religious structures and practices.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Kathryn Reklis, Fordham University
  kathryn.reklis@aya.yale.edu
• Deborah Whitehead, University of Colorado, Boulder
  deborah.whitehead@colorado.edu

Religion, Sport, and Play Unit

Call Text:

Sport, play, and exercise provide many individuals and communities across the globe with rhythms to mark time; ways to manage physical, mental and spiritual health; opportunities for community-building and collective identity construction; and ritualized diversion. The precarity of life during the COVID–19 pandemic has increased the focus on sport, play, and exercise from any number of angles. This call for papers invites consideration of sport, play and exercise in relation to:

• their function in terms of establishing "normalcy;"
• their role in the ongoing public discourse of the body, rights, the common good;
• their role in promoting physical, mental and spiritual health;
• their intersection with religious impulse or religion especially in life–threatening times;
• their exploitation in terms of economic gain (think Peloton), signaling socio-economic disparity, appropriating practices without attention to their religious or cultural dimensions, etc.;
• their expression of spirituality(s).

Mission Statement:

This Unit provides an opportunity for scholars to engage in emerging research at the intersection of religion and sport, games, and play. We are interested in examining these topics across broad geographical areas, religious traditions, and historical eras. We encourage critical reflection regarding relationships of religious institutions to sport, play, and games; theological and spiritual experiences of participants and spectators invested in these activities; and the cross-cultural applicability of the received categories.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Carmen Marie Nanko-Fernandez, Catholic Theological Union
cnanko@ctu.edu
• Jeffrey Scholes, University of Colorado, Colorado Springs
dscholes@uccs.edu

Religions in the Latina/o Americas Unit

Call Text:

The Religions in Latina/o Americas Unit is interested in individual paper and pre-arranged panel proposals that advance interdisciplinary and theoretically innovative analyses of Latina/o/x and Latin American religiosities and spiritualities in the Americas. Additionally, we are interested in paper and panel proposals related to the list of topics below, as well book panels, “new format sessions,” and emerging scholarship panels. We also seek individual paper proposals for our co-sponsored session.

Please note: When submitting your proposal, please identify the proposal as either an INDIVIDUAL or PANEL proposal, and please indicate whether you would like to be considered for our co-sponsored panel.

This year, we encourage submissions related to the presidential theme, RELIGION AND CATASTROPHE and how this intersects with religion in the Latina/o/e Americas and Latinx
communities everywhere.

In addition, we are especially interested in papers and panels that address the following topics in relation to religion in the Latina/o/e Americas and Latinx diasporic communities everywhere:

- Denver and the Chicano Movement
- The impact of COVID-19 in Latin America and on Latinx communities, as well as responses to the global pandemic
- Latinx futurisms
- Alternate temporalities, narratives of historicity, and conceptions of the relationship between time and space in Latina/o/e/x histories, presents, and futures
- Latina/o/e/x studies and communities and post–humanist thought
- Latina/o/e/x communities and climate change
- Critical archive studies
- The politics of translation
- Indigenous language studies, recovery, and preservation
- Embodiment/disembodiment, virtual space, and community
- African diasporic communities in the Latina/o/e/x Americas
- Indigenous communities, including transnational communities and connections
- Latinx and Latin American queer studies
- The Spanish speaking Caribbean and Latinx Caribbean communities in the US

Prearranged Panel Sessions
In addition to accepting INDIVIDUAL paper proposals, our unit will also consider PANEL proposals, which usually consist of 3–4 presenters, along with a moderator and a respondent. In addition to prearranged panel proposals related to our general call and areas of particular interest this year, we also encourage proposals for book panel sessions and emerging scholarship sessions.

Book Panel Sessions
These sessions work best when 2–3 authors work together to propose a panel with a single, overarching theme. Each panelist should submit an individual proposal that refers to the larger theme, and the panel as a whole should determine ahead of time who the respondent(s) will be. These "New Book" sessions are meant not merely to highlight the merits of each book, but, more substantially, to serve as springboards for a larger group discussion (i.e., What broader issues are raised by placing the books in conversation with one another?)

Emerging Scholarship Session
We encourage 1) doctoral students and recent Ph.D. graduates working in the area of the Latina/o Americas who 2) have never presented at the national AAR meeting to submit papers. To apply, upload your individual paper proposal in the AAR’s PAPERS system, explicitly labeling it as an "Emerging Scholarship" submission.
All participants accepted to the program must be current AAR members and must register for
the Annual Meeting. Membership waivers are available to participants working outside the field
of the study of religion or participants from developing nations. Contact the program Unit chair
for more details on how to arrange a waiver.

Questions may be directed to the group's co-chairs.

**Mission Statement:**

This Unit fosters interdisciplinary and theoretically innovative analyses of Latina/o and Latin
American religions and spiritualities in the Americas. We explore the richness and diversity
of religious traditions in Latin America, the Caribbean, and the United States, highlighting the
complex and often explosive relations between religion and politics in the region, the centrality
of religion in the Americas since pre-Conquest times, and the global significance of religious
events and lived religion in the region. Our goal is to advance knowledge and ways of knowing
that expand traditional areas of religious studies throughout the Americas, mindful of
transnational and global realities. Thus, we encourage studies that explore non-Western beliefs
and practices, including the indigenous, the African diasporic, Buddhist, and Islamic, as well as
those that advance more complex understanding of culturally hybrid Christianities. We
encourage feminist- and queer-centered perspectives as well as thought rooted in community
experience. Diverse disciplinary and methodological perspectives are highlighted in
presentation of this scholarship.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Jessica Delgado, Ohio State University
delgado.92@osu.edu
- Daisy Vargas, University of Arizona
daisyvargas@email.arizona.edu

**Religions, Medicines, and Healing Unit**

**Call Text:**

The Religions, Medicines, and Healing Unit welcomes paper and/or panel proposals that
explore specific intersections of religious and other healing traditions and practices. Proposals
should address the social context of the topic, as well as theoretical and analytical frameworks,
such as how this analysis helps us to understand religions, medicine, and healing in new ways.
For 2022, we welcome any proposal that addresses our goals, and we have a particular interest in the following themes:

**Fire & Water: Religion, Resilience & Resistance in the face of Natural Disasters (Co-sponsored with African Religions Unit)**
Rising sea levels, active volcanoes, surging floods, and raging fires. How do religious communities prepare for the future in a world facing such dire effects of natural disasters and climate change? This call focuses on religion and natural disaster, including attention to how indigenous religious communities have long served as environmental activists and proponents of sustainable living. Without romanticizing the “resilience” of environmental victims in Africa, Latin America, and Asia, this panel will consider the structural accountability of Global North nations in climate disaster and the environmental lessons to be learned from religious communities.

**Shattered Worlds & Religious World-building: Religion & Migration Crises**
Refugees and asylum seekers often flee when their “worlds” are shattered, and they seek to rebuild worlds (and worldviews) in new places; others resist forces of displacement. We invite papers that examine the role of religion in both healing and wounding, shattering and rebuilding, staying and leaving; extending analysis beyond “religious coping strategies” to address collective mental, spiritual, social, structural, and physical healing.

**Food Insecurity, Water Crises, and Justice**
This call considers religious experiences and spiritual crises related to food insecurity, food justice, and water scarcity. Possible questions include: How has systemic oppression manifested through food and water insecurity for marginalized religious communities? How are access to certain food and/or water considered not only as means of sustenance, but also core to religious identity politics? How protection and access to water and food contribute to healing and recovery—-not only in healing individual ailments but also collective and intergenerational trauma from structural violence?

**Religion, Pain Regulation, and the Opioid Crisis (Co-sponsored with Bioethics & Religion Unit)**
This call invites proposal on religious intersections with peoples’ regulation of pain, relationships to substance use, and efforts for recovery. Questions might include: how have religions responded to the opioid crisis? How have religious responses to pain been framed as alternatives to pharmaceuticals? How do religious communities' relationship to cannabis, ayahuasca, or peyote offer therapeutic healing in spiritual crises? How have religious methods for pain regulation intersected with biomedicine, including appropriation? How might we account for the structural and racial inequality in the appropriation of therapeutics developed by religious devotees of color?
Mormonism, Medicine, and Healing (Co–sponsored with the Mormon Studies Unit)
This call seeks papers that examine the interrelated themes of both units by exploring medicine and healing in the Mormon tradition (broadly defined) from a variety of methodological approaches and historical eras. We especially appreciate papers that can connect their topics to lived traditions and practices among Mormons, past or present.

Graduate Student Award
Graduate students are the future of our profession and contribute substantially to the success of the Religions, Medicines, and Healing Unit by delivering papers based on original research. Through the RMH Graduate Student Paper Award, we recognize this contribution and encourage outstanding research by students. Papers will be evaluated for their originality, appropriate use of sources, and the quality of writing. Eligible students must
1. be actively enrolled in a doctoral program and pursuing a research topic in any discipline related to Religions, Medicines, and Healing
2. have had a paper accepted by the RMH Unit for presentation at the 2022 Annual Meeting
3. have indicated when submitting their proposal that they are applying for the award. Further instructions will be emailed after proposal acceptance.

The Religions, Medicines, and Healing Unit is committed to the value of diversity, equity, and social justice in our standards of excellence. For pre-arranged panels, we especially welcome proposals that reflect diversity of gender, ethnicity, race, field, method, and scholarly rank.

Mission Statement:
The study of religions, medicines, and healing is a growing field within religious studies that draws on the disciplines and scholarship of history, anthropology (particularly medical anthropology), phenomenology, psychology, sociology, ethnic studies, ritual studies, gender studies, theology, political and economic theory, public health, bioscientific epidemiology, history of science, comparative religion, and other interdisciplinary approaches to interpret meanings assigned to illness, affliction, and suffering; healing, health, and well-being; healing systems and traditions, their interactions, and the factors that influence them; and related topics and issues. As a broad area of inquiry, this field incorporates diverse theoretical orientations and methodological strategies in order to develop theories and methods specific to the study of illness, health, healing, and associated social relations from religious studies perspectives. Although religious texts serve as important resources in this endeavor, so do the many approaches to the study of lived religion, religious embodiment and material culture, and popular expressions of religiosity. Finally, like its sister field of medical anthropology, the field of religions, medicines, and healing encourages examination of how affliction and healing affect social bodies through fractured identities, political divides, structural violence, and colonialism. We support the work of graduate students, religion scholars, scholar–activists, and
scholars in allied fields. We promote collaboration with other interdisciplinary Program Units and those focused on particular traditions and/or regions.

Anonymity:

Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection.

Method of Submission:

PAPERS
We aim to make the proposal acceptance process more transparent by encouraging everyone to submit a formal proposal through PAPERS.

Chairs:

- Kyrah Malika Daniels, Boston College
  kyrah.daniels@bc.edu
- Kristy Slominski, University of Arizona
  kristy.slominski@gmail.com

Religions, Social Conflict, and Peace Unit

Call Text:

Religion & Politics Beyond Critique
In recent years, the study of religion and secularity has reached a point of saturation in terms of the critique of the operative categories of "religion" and "secular." Scholarship has focused extensively on deconstructing and demystifying political constructs. Our unit is interested in proposals that extend the reach of these studies by exploring the role of religion in constructive social transformations. We seek papers that both are versed in critical interventions in the field that confront colonial legacies and illuminate the existence of political projects to overcome coloniality, settle-colonialism, capitalism, dictatorships, and other oppressive systems. We are excited to receive relevant proposals and the following issues and others deemed relevant:

- religion, economic justice, and democratic praxis
- transforming citizenship through broad-based social movement work
- peacebuilding, religion, and emancipatory political struggles
- religion, anti-democratic trends, and human rights
- religion and emancipatory politics in the global South
- religion, Native struggles Overcoming Settler Colonialisms
- religion and transnational and intersectional social justice activism
- other areas of exploration
Catastrophe, Apocalypse, and Human Rights (Co-sponsored between Comparative Approaches to Religion and Violence, Religion, Media, and Culture, and Religions, Social Conflict, and Peace Units)

We seek proposals that address religious thought and practice, and human rights concerns, in these areas:

- Violations of human rights during a catastrophe or “state of emergency,” or the wholesale setting aside of human rights norms in a (real or imagined) catastrophe or state of emergency
- Representation of apocalyptic or catastrophic settings, often with religious overtones or religiously-inflected, in media and popular culture (film, literature), and depictions of human rights protection (or lack thereof) in such settings
- The religious resonances of manufactured or imagined apocalypse, and the call to defend a particular group or social order from an apocalyptic threat; examples might include conspiracy theories against immigrant or minority groups, such as the racist “Great Replacement” conspiracy theory; and catastrophizing of the actions of oppressed groups in their search for equality, such as the characterization of largely peaceful racial justice protests as “burning down cities”

Religion, Ecocide, and Climate Catastrophe (Co-sponsored between Native Traditions in the Americas, Comparative Approaches to Religion and Violence, Religion, Media, and Culture, Religion and Human Rights, and Religion and Politics, and Religions, Social Conflict, and Peace Units)

We invite proposals that investigate how violence and religion intersect in the environmental injustice of climate catastrophe, including increased intensity of weather events, drought, fire, food insecurity, climate refugees, species extinctions and growing global gaps in access to resources needed for life and health. Specifically, we encourage papers that address:

- the “Anthropocene” as the age of climate catastrophe and violence, with focus on the ways in which religious ideas, practices, institutions, and rituals respond to the severe anthropogenic disruptions that distinguish the Anthropocene, and with a view to the differential quality of “the human” in light of environmental injustice.
- The Sixth Mass Extinction as an ongoing event that exemplifies, if not epitomizes, the violence of human–animal relations, human exceptionalism, and attitudes of supremacy, through the lens of religious views and practices, whether as purveyors and/or disruptors of anthropocentrism.
- Indigenous and non–Indigenous resistance to ecocidal violence (possible co-sponsored session with Native Traditions in the Americas Unit)

The role of religion in ecocidal violence embedded in the cultures, institutions and practices of militarism, militarization, war and colonialism.

the role of the study of religion in the time of climate violence, in light of the fact that, as the Presidential theme states, “It seems likely that climate catastrophes—the effects of
which are exacerbated by and exacerbate social inequality—will continue to transform the worlds in which we live."

Social Media, Violence, and Peace Messaging (Co-sponsored between Comparative Approaches to Religion and Violence, Religion, Media, and Culture, and Religions, Social Conflict, and Peace Units)

So much has been examined in relation to social media’s role in transmitting hate and violent religious messaging. Often such bad messaging underpins exclusionary and racialized nationalist rhetoric, and often such hateful transmission is also attributed to religious illiteracy and flattening of identities into soundbites and memes. Is the inverse also correct, namely that “good” tweetable soundbites about religion also flatten religious traditions? We seek proposals that examine constructive and peace-promoting sites where religion participates constructively in social and political mobilization and justice-oriented change. Proposals may focus on any of the topics below or other further areas of relevant research and praxis:

- Religion and mobilization on social media platforms for human rights and democracy
- Religion and "Counter messaging" and the instrumentalization of “good religion” in the global war on terrorism
- Hermeneutical religiopolitical subversive and prophetic work in online platforms and alternative media
- Search engines and religious and political illiteracy at a time when all knowledge is googleable
- Religion and political protest online and offline

Mission Statement:

Relationships between religions and the causes and resolution of social conflict are complex. On the one hand, religion is a major source of discord in our world, but on the other, religious agents have often played a central role in developing and encouraging nonviolent means of conflict resolution and sustainable peace. While religion as a factor in conflicts is often misunderstood by military and political leaders, it is also the case that the popular call for an end to injustice is quite often a religious voice. We seek to add a critical dimension to the understanding of how religion influences and resolves social conflict. We want to develop and expand the traditional categories of moral reflection and response to war and also to investigate kindred conflicts — terrorism, humanitarian armed intervention, cultural and governmental repression, ecological degradation, and all of the factors that inhibit human flourishing. We also hope to encourage theoretical and practical reflection on religious peace-building by examining the discourses, practices, and community and institutional structures that promote just peace. Through our work, we hope to promote understanding of the relationships between social conflict and religions in ways that are theoretically sophisticated and practically applicable in diverse cultural contexts.
Anonymity: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of Submission:
PAPERS

Chairs:
- Santiago H. Slabodsky, Hofstra University
  santiago.slabodsky@hofstra.edu
- Ataloa Omer, University of Notre Dame
  aomer1@nd.edu

Religious Conversions Unit

Call Text:
The Religious Conversions Unit welcomes individual paper or full paper/panel session proposals (with a preference for the latter) on any topic related to religious conversion, including, but not limited to the following topics in which the Religious Conversions Unit is especially interested in featuring at the 2022 annual meeting. We are particularly interested in papers and panels that challenge established understandings of the category of “conversion” and push the study of conversion in new directions:

“Bricolage” Conversion and the New Metaphysicals/SBNR folk: How do online, virtual, social media–based, and remote religious “conversions” or personal religious transformations involve experiences and immersion in communities in ways that differ from “traditional” on–ground, in–person, or face–to–face conversions? Do such religious conversions / personal transformations result in more of a personal bricolage than what results in “traditional” contexts of conversion? How are levels of participation and degrees of dedication affected by such non–traditional “conversions” / personal transformations? (contact: cody.musselman@yale.edu)

Conversion and the Current Political Moment: Conversions impacted by and/or impacting the current political climate, with sample topics including but not limited to: conversion and white nationalism; conversion and pandemic–related issues such as science, conspiracy theories, ideological conversion and religious conversion; and the relationships between religious affiliation and political affiliation. (contact: Edith Szanto, eszanto@ua.edu)

Initiation: Conversion by Another Name? (Co–sponsored with the Islamic Mysticism Unit) “Initiation” has been a longstanding paradigm for understanding personal religious transformation in a variety of religious communities and contexts, in both the orient and occident, in ancient religions through New Religious Movements. How does “initiation” as a paradigm for religious transformation compared to that of “conversion” in an initiatory context,
especially in the context of Islamic Mysticism? How are they similar and how are they different? Or does “initiation” amount to “conversion” by another name? How does the study of initiation challenge the assumptions of the conversion paradigm and contemporary conversions studies? (Contact: Edith Szanto, eszanto@ua.edu)

Conversion, Race, and Racialization (Co-sponsored with the South Asian Religions Unit)
Conversion is often a disruptive process that unsettles entrenched patterns of belonging, social hierarchy, and the distribution of social capital. How does the study of conversion illuminate the entanglement of race, religion, and nation, or even the production of these constructs in modern and contemporary South Asia? (contact: Eliza Kent, ekent@skidmore.edu).

Neuroscientific and Cognitive approaches to conversion (Co-sponsored with the Cognitive Science of Religion Unit)
This panel/call invites papers grounded in cognitive and/or neuroscientific approaches to understanding religious conversion. Potential topics include brain-based technologies for spiritual enhancement (e.g., “Spirit Tech” by Wildman and Stockly); spiritual practices' effects on the brain (e.g., "When God Talks Back" by Tanya Luhrmann); the relationship between mindfulness, meditation, and neuroplasticity; and similar topics. (contact: Marc Pugliese, marc.pugliese@saintleo.edu).

Mission Statement:
This Unit studies the full spectrum of issues related to religious conversions, in any historical or geographic context, encompassing different forms of religious belief and practice. The scope of the issues we cover is broad and wide-ranging. We consider investigations into the reasons for various types of religious conversions including, but not limited to intellectual, theological, philosophical, historical, experiential, psychological, social, cultural, political, and economic causes. We also study the consequences of religious conversions, both individually and socially, and their implications. We encourage the methodologies of multiple disciplines, as well as interdisciplinary approaches. More narrowly focused areas of inquiry suggested by interested scholars include, but are not limited to the following:

• Multiple conversions
• Group and individual conversions
• Forced conversions
• The narrative and/or literary aspects of conversions
• Hybridity
• Ecclesiological consequences of conversion
• The place and role of conversion in a specific religious tradition
• Theories of conversions
• Formulas of religious conversion (as step-by-step processes)
Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Eliza Kent, Skidmore College
  ekent@skidmore.edu
• Edith Szanto, University of Alabama
  eszanto@ua.edu

Ritual Studies Unit

Call Text:

The Ritual Studies Unit invites individual papers and full panel proposals from a variety of religious and cultural traditions exploring ritual in various local and transnational contexts. We are interested in sessions that experiment with new formats favoring increased interaction and discussion and we particularly encourage papers/presentations that involve actually doing ritual practices.

This year, we invite individual papers and full panel proposals that explore the animate–inanimate continuum.

On the one hand, we are looking for papers relating to ritualized processes of depersonalization in which human (and other) beings are made to lose attributes of personhood and acquire object–like qualities whose material dimensions are brought to the fore. Such ritually mediated acts of objectification come into play in the disposal of human (and other) remains, including human body composting, but also, for example, in the context of political violence or discrimination, acts of manipulative magic, work–place relations, or hospital care.

On the other hand, we are also interested in papers pertaining to ritualized procedures of animation or personalization in which inanimate entities and phenomena are made to take on features such as intentionality, accountability, emotion, or relationship. Such operations can be found, for example, in certain treatments of catastrophic environmental change, such as wildfires and hurricanes, as well as in responses to catastrophe, in the case of memorials and restoration tools, but also in situations where objects (such as guns, telephones, cars, etc.) are configured as essential components of the humans who handle them.

Additionally, we welcome papers that propose new theoretical resources for ritual studies scholarship or offer new approaches to understanding and utilizing “canonical” ritual theorists. We are particularly interested in the following themes and concepts: magic; becoming genders; and ritual violence, including climate change related violence.
Whenever possible, our sessions will be formatted to encourage interaction and group discussion on the basis of concise, pre-circulated papers of no more than five pages submitted for circulation by October 15, 2022. Because at least 30 minutes of every session will be reserved for discussion, presentation times will vary in accordance with the number of speakers in the session.

**Mission Statement:**

This Unit provides a unique venue for the interdisciplinary exploration of ritual — broadly understood to include rites, ceremonies, religious and secular performances, and other ritual processes — in their many and varied contexts, and from a range of theoretical and methodological perspectives.

**Anonymity:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of Submission:**

PAPERS

Chairs:

- Michael Houseman, École Pratique des Hautes Études
  jmichaelhouseman@gmail.com
- Sarah M. Pike, California State University, Chico
  spike@csuchico.edu

**Sacred Texts and Ethics Unit**

**Call Text:**

The Sacred Texts and Ethics Unit invites proposals from scholars and/or activists that closely analyze the use of sacred and foundational religious texts, including commentaries, in ethical or political discourse (either contemporary or historical). We welcome individual papers and panel proposals from all religious traditions and methodologies, including constructive ethical reflection with a textual basis. Proposals on all topics are welcome. We are particularly interested in the following topics:

- How do texts that are read diligently by communities but not necessarily considered "sacred" come to be central in these communities? What role do these texts play in the ethical thought and practice of these communities?
- Taking a pedagogical turn, how to folks teach sacred texts and ethics as part of broader sequences in the humanities in the context of liberal arts education.
- How does our national discourse intersect with new adaptations of sacred texts? Given the recent desecration of national political and historical artifacts at our nation's capital on 6 January 2021, we are interested in papers that explore the role of scripture and its
interpretation to exploit racial, social, political, and ideological divisions in our current context.

- Following a successful 2019 panel around our perennial call for papers on sacred texts and material culture, we are interested in sponsoring a related session in 2021 on ethics and the production of physical copies of sacred text. We welcome proposals around the following topics:
  - labor practices connected to the physical production of sacred texts
  - natural resources and the production of sacred texts
  - sacred texts and global distribution
  - other related topics
- The relationship between different textual genres (narrative, legal, poetry, letters, etc.) and religious ethics.

**Mission Statement:**

The Sacred Texts and Ethics Unit invites scholars and activists across the disciplines to critically consider (or re–consider) the complex and enduring role of scriptural and foundational religious texts in the contemporary world as well as historically, and to theorize the roles these texts play in ethical reflection, lived religious practice, and political debate.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Tyler Atkinson, Bethany College  
  atkinsonts@bethanylb.edu
- Elizabeth Goldstein, Gonzaga University  
  goldstein@gonzaga.edu

**Sacred Texts, Theory, and Theological Construction Unit**

**Call Text:**

For its 2022 Annual Meeting Call for Proposals, the unit Sacred Texts, Theory and Theoretical Construction (STTTTC) is proposing three sessions. The first will host a book response/review panel on Jessica Coblentz, *Dust in the Blood: A Theology of Life with Depression* (Liturgical Press, 2022). The panel will include a response by the author.

Grief, Trauma, and Care in Times of Catastrophe (Co–Sponsored with Religion and Disability Studies Unit and Open and Relational Theologies Unit)
What distinct insights are available when catastrophic events are experienced and analyzed from within a disability perspective? What kinds of responses to trauma are needed to adequately grieve, mourn, and flourish? How do disability perspectives (from within and without religious communities and their sacred texts) imagine and practice a different world and collective future in which mutual care in vulnerability is possible? Which histories, theologies, cosmologies, or theories of grief and flourishing in times of catastrophe need to be centered?

Finally, as a unit, Sacred Texts, Theory and Theological Construction is keenly interested in presenting innovative and exploratory work that engages Critical Theory (broadly defined) and Continental Philosophy intersecting with either Sacred Text (including, but by no means limited to Jewish and Christian writings) and Theology (ideally projects that touch on all these elements). We encourage individual proposals for an “open call” on these interests, as well as proposals for innovative panels of scholars.

Mission Statement:

This Unit works with the unique intersection of sacred texts, contemporary theory, and theological construction. We call for papers engaged in contemporary constructive theology that think in innovative ways with sacred texts and contemporary biblical studies. We encourage dialogue between constructive theologians and biblical scholars from AAR and SBL, dealing with themes of interest to both academic disciplines in the wake of postmodernity. Topics range from theological hermeneutics to the value of theology, interrogations of our new theoretical contexts to constructive theological proposals, and from the use of sacred texts by contemporary theorists to the use of those contemporary theorists in constructive theology. This unit encourages and is receptive to creative proposals that work at the intersection of biblical studies, contemporary philosophy, theory, and theology.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:

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

Chairs:

- Karen Bray, Wesleyan College
  karen.bray@gmail.com
- Robert Seesengood, Albright College
  rseesengood@albright.edu

Schleiermacher Unit

Call Text:
Theological System-Building: Doctrine, Method, and Context (Co-Sponsored with the Nineteenth Century Theology Unit)
Friedrich Schleiermacher’s Glaubenslehre, first published in 1821/22, was a turning point that ushered in the modern development of theological system-building, even among theologians who disagreed with his approach. As part of their efforts to expand on and engage with Schleiermacher’s method and work, theologians wrote systematic works on both sides of the Atlantic. Those texts also reflected the role of religious consciousness for scientific theology. The Nineteenth Century Theology Unit and Schleiermacher Unit invite papers on all topics related to the theme of theological system-building in a global context from 1800 to 1914. We welcome submissions representing philosophical, theological, and historical approaches. For example, proposals might examine comparisons of thought systems or theology as a system or analyze specific issues such as theology as science, philosophical influences, the social contexts of theological systems, and syntheses of system-building processes.

Exploring Theological Genres (Co-sponsored with the Tillich: Issues in Theology, Religion, and Culture Unit and the Theology and Religious Reflection Unit)
Systematic theology and the notion of systematicity have come under significant criticism in recent years, with many scholars noting the limitations and strictures of modern theological systems. For this session, we invite proposals that consider the various genres or literary forms that theological writing takes and the potential impacts such theological genres might have. We welcome in particular perspectives that attend to how culture, history, and religious traditions shape climate catastrophe and social crises. For instance, proposals might:
- explore sermons, meditations, personal narratives, lecture notes, or oral histories as sources of theological reflection on environmental justice
- develop original creative or constructive theological work
- constructively and/or critically engage the theological writings of Friedrich Schleiermacher or Paul Tillich
- consider the impact of theological poetics
- explore the literary forms that accompany emancipatory and liberative theological perspectives

Roundtable Discussion: Revisiting Embodiment; Or, What Theologians and Religious Educators can Learn from the Opioid Crisis
Presiding: Thandeka Thandeka, Love Beyond Belief, Inc.
Panelists:
Darcia Narvaez, University of Notre Dame
John Cobb, Jr., Center for Process Studies and Process & Faith
Daniel Boyarin, University of California
The Schleiermacher Unit is committed to diversity and inclusivity. Pre-arranged sessions or panel proposals should reflect diversity of gender and/or race and ethnicity. Diversities of rank, method, and sub-discipline are also highly encouraged.

**Mission Statement:**

The unit promotes scholarship – from specialists and non-specialists alike – that critically engage the thought and influence of Friedrich Schleiermacher (1768–1834). We encourage constructive, historical, and textual analyses that open new lines of inquiry into Schleiermacher’s oeuvre and contribution to contemporary discussions in theology, religious studies, philosophy, ethics, and hermeneutics.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Kevin Vander Schel, Gonzaga University
  vanderschel@gonzaga.edu
- Taraneh Wilkinson, University of Cincinnati
  trw28@georgetown.edu

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**Science, Technology, and Religion Unit**

**Call Text:**

The Science, Technology, and Religion Unit is soliciting proposals on the following topics:

**Science, Human Flourishing, and Human Nature**
What role can science play in enhancing or diminishing human flourishing? What ideals of human flourishing are found in the human sciences and how do they overlap or contradict different religious traditions?

**Science-Engaged Theology**
What is science-engaged theology? How does one make scientific evidence tractable for religious claims? Is empirical data neutral, or is it always entangled with theological and philosophical assumptions? Is science-engaged theology something all religious traditions can undertake or is it restricted to particular traditions?

**Religious consequences of technology at home and work**
How will simulations (e.g., Meta/Facebook’s vision for virtual reality) and other forms of telepresence change our experience of others and ourselves?
Teaching Science and Religion
What are best practices for teaching “science and religion”? What books and topics should be covered? How does one balance questions of theology versus religious studies approaches? What questions, paradigms, books unite (or should unite) the field?

Debates on decolonizing science
Do ‘religion’, ‘theology’, and ‘spirituality’ play any role in these debates? Should they? What are the intellectual and institutional conditions within which recent decolonization debates can have a transformative impact on the study of science, technology, and religion?

Sociology of science, technology, and religion (Co-sponsored with Sociology of Religion Unit)
We invite papers on vaccines (and vaccine skepticism), virology, climate science, surveillance, virtual ritual/worship, social/digital media, big data, etc.

Mission Statement:
This Unit supports scholarship that explores the relationship of religion, theology, technology, and the natural sciences. We support research that attempts to bridge the gap between religious and scientific approaches to reality and encourage the development of constructive proposals that encourage engagement and dialogue with the sciences, along with a critical assessment of the meaning and impact of technologies for the human condition and the natural world.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:
PAPERS
Chairs:
• Heather Mellquist Lehto, University of Toronto  
  heather.mellquist@gmail.com
• Josh Reeves, Samford University  
  jareeves@samford.edu

Scriptural Reasoning Unit

Call Text:
For the 2022 AAR, we are hosting Scriptural Reasoning Session reflecting on Disease and Distancing in the Abrahamic traditions that was postponed last year together with another session with invited panelists on the voices of women in the academic study of religion in
Judaism, Islam, and Christianity. For this reason, we will not be accepting any new paper proposals this year.

**Mission Statement:**

Scriptural Reasoning (SR) is a practice of inter-religious text study in which participants from the three ‘Abrahamic’ religions (and increasingly, from other traditions as well) study short selections of their scriptures together in an open-ended but structured manner. When scholars read scripture across inter-religious difference, the effect is to put traditional wisdom and academic formation into play simultaneously. Over the years, this practice has proved effective at making familiar texts strange and offering a window into the deep patterns of reasoning and implicit logics of these different traditions.

The Scriptural Reasoning Unit facilitates a unique mode of academic engagement within the setting of the AAR, rooted in this distinctive practice. It cultivates an approach to the academic study of scriptural traditions centered on the ways in which scriptures generate communities of religious practice: practices of study, of interpretation, of reflection, of ritual, and of social life. Its scholars seek to develop methods for analyzing aspects of this process and to offer philosophical or theological interventions in the ongoing life of the traditions.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Ashleigh Elser, Hampden–Sydney College
  aelser@hsc.edu
- Laurie Zoloth, University of Chicago
  lzoloth@uchicago.edu

**Secularism and Secularity Unit**

**Call Text:**

- (Co-sponsored with the Religion and Economy Unit) We are interested in papers or panels that develop critical frameworks for responding to digital humanisms and post–humanisms, emergent technological infrastructures, cyber–surveillance, and hacking. How, for example, have these realms of technology inspired new senses of self, reshaped secular governance, or conjured new spirits of capitalism or practices of solidarity? These sessions may take the form of keyword roundtable discussions, or any other engaging format.
• Calvinism, Secularity, and Political Theology (Co-sponsored with the Reformed Theology and History Unit, the Secularity and Secularism Unit and the Political Theology Unit)

We are interested in papers that explore Reformed history and theology alongside discursive and institutional secularism. Possible areas of focus could include (but are not limited to): law and sovereignty; reassessing the sociology of predestination; socio-political-biblical narrative; and the influence of Calvinism on thinkers impacted by Calvinism, but who rejected or were not directly associated with Calvinism.

• Invited roundtable on Joseph Blankholm’s The Secular Paradox (2022) (Co-sponsored with the Sociology of Religion Unit)

• Open call for other papers, panels, roundtables that push the study of secularism/secularity in new directions.

Mission Statement:

The Secularism and Secularity Unit explores a broad a set of questions associated with the secular, including its complex entanglements with religion and spirituality. This inquiry entails the study of political secularism and its role in the construction of religion, as well as the study of secular people, who can be described with a variety of labels including atheist, agnostic, humanist, and freethinker. It also includes an ongoing reappraisal of the historical transformations named by “secularization,” which signal the emergence of the modern and presuppose a break from the premodern. The group fosters new directions in secular studies by encouraging theoretically informed research that makes empirical contributions and engages with the subfield’s rapidly growing interdisciplinary literature.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Lucia Hulsether, Skidmore College
  lhulseth@skidmore.edu
• Bradley Onishi, Skidmore College
  bradley.b.onishi@gmail.com

Sikh Studies Unit

Call Text:
The Sikh Studies Unit invites individual paper proposals and welcomes pre-arranged panel proposals for a total of three 90-minute sessions. Papers will be selected based on their quality and relevance to the following themes:

1. **Orality and Aurality**
   Over the course of the nineteenth and twentieth centuries, Sikh history and practice has been made legible primarily through Sikh texts and a privileged catalogue of ‘established’ canonical scholarship. This epistemological archive is embedded in and refracted through positivist and colonial lenses and is the normative framework through which Sikh history and practice has often been made intelligible. However, in the past two decades or so an ethnographic turn to ‘lived religions’ in Sikh Studies has emerged, and with it a nascent recognition of orality / aurality and its implications for interpreting Sikh history and practice.
   This Call invites discussion on the multifaceted modes, applications, and implications of orality/aurality in Sikh contexts. We invite presenters to consider such questions as:
   • What is the place and function of orality/aurality in Sikh tradition?
   • How might orality/aurality be best researched?
   • How might foregrounding orality assist in recovering or revealing Sikh formations?
   • How might orality/aurality unsettle the positivist and colonial episteme of the Sikh archive?
   • How might centering orality/aurality within and regard to Sikh tradition provide us, as Judge and Brar have counseled in “Critique of Archived Life” (2021), an opportunity to pause (rahao / ਰਹਾਉ) and to interrogate the reproduction of [colonial] frames of representability?
   • Do orality/aurality’s lenses allow us to think differently about (Sikh) pedagogy, music, museums and memorialization, archival projects, or public history?
   • What implications might a hermeneutic of orality hold for scholarly practice, for disciplinary orthodoxy, and for the hegemony of the (‘western’) Academy?

2. **Co-sponsored Session with Religion and Ecology Unit**
   Based on the 2022 Presidential theme, this co-sponsored session “Sikh Responses to Catastrophe” is a collaboration with the Sikh Studies Unit. This session invites presentations that connect Sikh faith with catastrophe (environmental or otherwise) and are welcome presentations from a broad range of disciplines and methodologies (e.g. theological, sociological, ethnography, historical, philosophical, mental and physical health, etc.)
   We invite presenters to consider such questions as:
   • What are central environmental issues of concern for Sikh communities?
   • How are these communities drawing on religious resources for these responses (e.g. to mobilize communities, articulate faithful environmental practices, advocate for policy change, etc.)?
   • How have environmental changes impacted Sikh communities?
• How have Sikh responses to catastrophe (environmental or otherwise) impacted local ecologies, land–use practices, environmental conditions?
• How are gender, race, caste, or class implicated in and/or affected by environmental catastrophe(s)?
• How have Sikh practices or scholarship impacted other religious traditions’ environmental practices or scholarship?
• What has been the role, influence, or absence of Sikh voices in ecumenical environmental projects?
• Considering different geopolitical settings, how does the way in which Sikhs in Panjab respond/organize/mobilize around different 'catastrophes' differ from those in the diaspora?

3. Co-sponsored Session with Yoga in Theory and Practice
A co-sponsored session between Yoga in Theory and Practice and Sikh Studies invites presentations that explore the relationship between Sikh and Yoga through a variety of approaches that may engage topics such as colonization, oral and textual knowledge production, lineage transmission, hermeneutics, issues of appropriation and abuse, historical figures and communities related to Sikh and Yoga.

Topics may include but are not limited to the following:
• Contemporary discourse and/or praxis
• Philosophical inquiry and ethical engagement
• Addressing nationalist, neo–liberal, new–age and (pre/post)colonial contexts
• Questions of authority and authenticity as they relate to oral and textual knowledge production, lineage transmission, scriptural translations, and interpretations
• Issues of appropriation and abuse within communities (e.g. Kundalini Yoga/3HO–Sikh Dharma)
• Analysis of Yogic terminology, metaphors, allusions, critiques found in Sikh teachings (e.g. Siddh Gosht), Sikh musical practice (e.g. shabd jog, naad jog, taal jog, laya jog), and Sikh lifestyle practices (e.g. nam simran, japna, sahaj jog, raj jog, bhakti jog, karma–seva jog, jnana jog)
• Historical figures and communities related to Sikh and Yoga (e.g. Udasi, Nirmala, Nihang, 3HO–Kundalini Yoga, Radha Soami, etc.)

4. Co-sponsored Session with Hindu Philosophy Unit
The Hindu Philosophy Unit and the Sikh Studies Unit seek papers for a co-sponsored session on Sikh philosophy, with an emphasis on exchanges and influences between Sikh and non–Sikh traditions.

Mission Statement:
This Unit provides a forum for highlighting the most recent and innovative scholarship in the area of Sikh studies. Our work draws from a broad range of methodological and theoretical
approaches — history, postcolonial theory, performance theory, popular culture, philosophy, literary criticism, gender studies, etc. — by both established scholars as well as those new to the field. Seeking a balance between critical theory and substantive content, we seek to call into question key critical terms, challenge established frames of reference, and offer innovative and alternative ways in which Sikhs and Sikhism can be understood and studied in the academy.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:

PAPERS

Chairs:

- Jasjit Singh, University of Leeds
  j.s.singh@leeds.ac.uk
- Nirinjan Khalsa, Loyola Marymount University
  nirinjan.khalsa@lmu.edu

Sociology of Religion Unit

Call Text:

The purpose of the Sociology of Religion Unit of the American Academy of Religion is to generate cross-fertilization between the Sociology of Religion and Religious Studies. We are open to papers in all areas and therefore encourage submissions of any topic relevant to the sociology of religion. This year, we are particularly interested in the following topics:

Topics related to the AAR presidential theme of “Religion and Catastrophe.”
- Including religion and climate change, religion and the environment, inequality and climate change, migration and the environment, migration and violence, racial violence, religion, and economic inequality, apocalypticism, etc.

Religion, race, and ethnicity.
- Including biracial or multiracial people and spaces, intersectional identities, religio-racial identifications, and related themes.

Sociology of Science, Technology, and Religion (Co-sponsored with the Science, Technology, and Religion Unit)
- Including vaccines (and vaccine skepticism), virology, climate science, surveillance, virtual ritual/worship, social/digital media, big data, etc.

Invited roundtable on applied sociology of religion.
- Its history and its prospects for the future.
How will applied sociology of religion look like in the next twenty years considering the ongoing processes of secularization, individualization, pluralization, diversification, polarization, as well as the decline of mainline and evangelical denominations and recurring financial and sexual abuse scandals?

Invited roundtable on Joseph Blankholm's *The Secular Paradox* (2022) (Co-sponsored with the Secularism and Secularity Unit).

Asian American Religions and New Works in the Sociology of Religion (Co-sponsored with the Asian North American Religion, Culture, and Society Unit)

Invited roundtable on recent books in the sociology of religion, with particular attention to works exploring Asian American religions and communities.

Procedure:

All proposals will be evaluated according to the following criteria: a descriptive title; a clearly formulated argument; clearly identified methodology and sources; engagement with relevant secondary literature; explicit articulation of an original contribution to the field; relevance to our unit’s CFP; potential for co-sponsorships with other units. Further suggestions for AAR proposal writers can be found in Kecia Ali’s “Writing a Successful Annual Meeting Proposal.”

Anonymity: Proposals are anonymous to chairs and steering committee members during initial review, but visible prior to final acceptance or rejection.

Diversity and Inclusion:

Diversity and inclusion are core values of the Sociology of Religion Unit. For this reason, we encourage organizers of pre-formed panels to invite participants that are diverse in race, ethnicity, gender, sexuality, ability, age, religion, region, discipline, methodology, professional status, and type of institution. In addition, we especially welcome proposals that focus on communities that have been historically underrepresented, including African, Latinx, Asian, Indigenous, and non-Christian communities, as well as on regions outside North America and Europe. In panel and paper proposals, we also welcome a diversity of methodologies, including quantitative, qualitative, historical, and theoretical. When preparing your panel or roundtable proposal, please include the demographic data you provide to the AAR and explain how your panel’s participants instantiate diversity.

Publication:

The Sociology of Religion Unit regularly co-sponsors panels with the peer-reviewed journal Critical Research on Religion (http://crr.sagepub.com), published by SAGE Publications. Presenters of promising papers in Sociology of Religion Unit panels may be invited to turn their papers into articles and submit them for peer review to CRR.

Mission Statement:
The Sociology of Religion Unit of the American Academy of Religion serves as a bridge between religious studies and the subdiscipline of sociology of religion. It functions as a two-way conduit not only to import sociological research into religious studies but also to export the research of religious studies into both the subdiscipline and the broader field of sociology. Only through a cross-fertilization transgressing departmental boundaries can there be breakthroughs in research in both fields. The unit has a wide conception of sociology of religion. It is open to a multiplicity of paradigms and methodologies utilized in the subfield and sociology more broadly: theoretical as well as empirical, quantitative, qualitative, and historical. By liaising with other Program Units, the Sociology of Religion Unit is able to bring the rich diversity of critical and analytical perspectives that are housed in the American Academy of Religion into mainstream sociology of religion. Conversely, it aims to provide scholars of the study of religion with a deeper understanding of the landscape of sociology of religion.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:

PAPERS

Chairs:

- Elaine Howard Ecklund, Rice University
ehe@rice.edu
- Dusty Hoesly, University of California, Santa Barbara
  hoesly@ucsb.edu

South Asian Religions Unit

Call Text:

The Steering Committee of the South Asian Religions (SARI) Unit invites colleagues to submit proposals for the 2022 AAR Annual Meeting in Denver, Colorado. SARI’s mission is to provide a venue for new research on the many religious cultures, literatures, and histories of South Asia. We have a strong preference for sessions in which the papers cover a range of South Asian traditions, regions, and languages. Some themes already identified as potential papers sessions are listed below—please contact the associated colleagues for details about potential collaborations. Panels and papers are also encouraged that respond to the 2022 AAR Presidential Theme: "Religion and Catastrophe."

The SARI Steering Committee accepts full panel submissions only (i.e. Papers Sessions), with the exception of papers for the New Directions panel (see below). For the 2020 Annual Meeting, SARI has a flexible allotment of panel formats: either one 2.5–hour session, one 2–hour session, and five 90–minute sessions; OR two 2.5–hour sessions, one 2–hour session, and three 90–minute sessions. SARI can also sponsor one additional paper session if it is co–sponsored
with another Unit. Please note most SARI panels will be 90-minute and plan your proposals accordingly.

In your proposal, you may specify your preferred panel format (150, 120, or 90 minutes) but the time allotted for accepted panels varies based on the overall programming needs. In the past, 150-minute panels have usually consisted of 6 participants (4 paper presenters, a discussant or respondent, and a presider), and 90-minute panels have consisted of 4 or 5 participants (3 paper presenters, a presider, and perhaps a respondent). However, creative formats are encouraged, such as roundtables, paired papers with no respondent, pre-circulated papers, and so on. If relevant, list any potential co-sponsoring Unit with your proposal. All Papers Session Panel Proposals must be submitted through the PAPERS system on the AAR website.

New Directions Panel 2022:

The SARI Steering Committee accepts individual paper submissions in one category, to provide space for new scholarship in our field. To be eligible, applicants must (1) be ABD doctoral students (or recent graduates) from a Ph.D. program in South Asian religions and (2) never have presented at the national AAR meeting. Accepted panelists will be mentored by a senior colleague with appropriately specialized expertise. To apply, email your proposal (and any other queries) to Bhakti Mamtora (bmamtora@wooster.edu) or Anand Venkatkrishnan (anandv8@uchicago.edu), convenors of the panel for 2022 AND upload your individual paper proposal in the AAR’s PAPERS system, labelled as a "New Directions” submission.

If you are looking for collaborators towards proposing a panel session, please feel free to reach out to colleagues on the SARI listerv (currently RISA–L), to contact the SARI co–chairs for assistance (Sarah Pierce Taylor [sptaylor@uchicago.edu] and Jenn Ortegren [jortegren@middlebury.edu]), or to email the colleagues listed below if there is a topic that is interesting to you.

- Conversion, Race, and Racialization (Co–sponsorship with the Religious Conversions Unit)
  Conversion is often a disruptive process that unsettles entrenched patterns of belonging, social hierarchy, and the distribution of social capital. How does the study of conversion illuminate the entanglement of race, religion and nation, or even the production of these constructs in modern and contemporary South Asia?: Deepra Dandekar (Deepra.Dandekar@zmo.de) and Eliza Kent (ekent@skidmore.edu)

- The Babri Masjid destruction: 30 Year Retrospective: Audrey Truschke (aat119@newark.rutgers.edu)

- Care, Friendship, and Female Religiosity in Contemporary South India: Harini Kumar (harini@uchicago.edu)

- Religion and/as Labor: Andrew Kunze (andrew.carl.kunze@gmail.com)
• The Monastery in South Asia: Nabanjan Maitra (nabanjan.maitra@austin.utexas.edu)
• Magic and Definitions of Magic in South Asia: Aaron Ullrey (aaron.ullrey@du.edu)
• Roundtable discussion of a recent book: Jenn Ortegren (jortegren@middlebury.edu) or Sarah Pierce Taylor (sptaylor@uchicago.edu) We are hoping to make this a more common feature of SARI annual offerings, with the stipulation that the book to be discussed should touch on the diversity of South Asian religious traditions and/or the complexity of religion as a category in relation to South Asian religions.

Mission Statement:

This Unit’s mission is to provide a venue for new and important research in the many religious cultures, texts, and histories of South Asia. Within the area of South Asia, all world religions exist in unique forms, from religions that originated in India — such as Hinduism, Jainism, Buddhism, Sikhism, Tantra, and tribal religions — to religions that have taken on longstanding and distinctive forms in South Asia — such as Islam, Judaism, Christianity, and Zoroastrianism. The focus of our work is thus on a geographical area, the religious, cultural, and intellectual traditions of that area, and changes that have occurred in those traditions over several millennia. Scholars of South Asia explore the distinctive manifestations of religious traditions in the subcontinent, their interactions, and their movements to and expressions in other parts of the world. This Unit encourages contextualizing religion within debates on a broad array of parallel and intersecting issues, such as (but not limited to) politics, secularism, literature, philology, globalization, modernity, colonialism and postcolonialism, history, society, media, popular culture, material and visual culture, and economics. Our scholarship often emphasizes sessions and papers that look at more than one tradition and thus frequently entail some degree of comparative approach. Our website is https://risa.arizona.edu/. We also have a listserv, which is essential to the work of our Unit. Information on joining the listserv can be found on our website.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Jennifer Ortegren, Middlebury College
  jennortegren@gmail.com
• Sarah Pierce Taylor, University of Chicago
  sptaylor@uchicago.edu

Space, Place, and Religion Unit
Call Text:

We welcome individual papers, papers sessions, and roundtable proposals for topics exploring space and place as they relate to religion. We are always interested in papers and sessions that employ theoretically or methodologically self-conscious and innovative approaches to understanding space and place as they relate to, condition, and constitute aspects of religious life including belief, ritual, meaning, aesthetics, and experience. We welcome ethnographically-informed studies of sites and historically-informed studies of texts that shed light on the role of space and place in religious traditions. Space, Place, and Religion dedicates one of its sessions to religious spaces in Asia. Our Unit is committed to diversity and inclusivity; pre-arranged panels and sessions should reflect gender, racial, and ethnic diversity as well as the diversity of field, method, and scholarly rank.

In addition, this year we are particularly interested in the following topics:

- **Space and Catastrophe**

  We welcome proposals that center religious ideas or practices in the politics of environmental racism, the exploitation of land and natural resources, and how religion has shaped the consequences of, or responses to, natural disasters or ecological devastation in particular communities. Potential areas of investigation include: spatial compromise and cooperation/spaces of refuge, creative renewal, intentional communities, spatial responses of communities impacted most severely in light of catastrophe, shifting notions of sacred space, and sacred spaces lost and gained/improvised/reimagined because of environmental catastrophe.

- **Rethinking the Center and the Margin (Co-Sponsored with Religion in Southeast Asia Unit)**

  This session would consider the way Southeast Asian kingdoms were traditionally designed around a central seat of power. Stanley Tambiah famously called this design “galactic polity” and likened it to the concept of the mandala with its core and its container. Today, Southeast Asian nation-states continue to have significant capitals surrounded by smaller cities and village communities. This session revisits this theory of Southeast Asian political-religious space making to ask how mandala theories continue to illuminate new aspects of Southeast Asian culture and how they obscure other forms of place-making. Where do centers dominate religious place making? Do we find peripheries, marginal spaces, that display religion without reference to a center? How should we understand the ways in which marginal groups assemble their religious spaces? We are interested in ethnographic or historical research on these questions as well as theoretical reflections regarding place-making in Southeast Asia.

- **Virtual Mormonisms (Co-sponsored with the Mormon Studies Unit)**
This call seeks papers that explore “the virtual” as a site in Mormon practice and imagination. Papers might examine the rise of on-line churches and other virtual spaces for study, communal worship, and individual practice. Other ways of examining the virtual in Mormon culture are also welcome. Papers may also consider the senses, materiality, and the imagination as it relates to the topic.

- Mormonism and the Pacific (Co-sponsored with the Mormon Studies Unit)
The Units seek papers that examine Mormonism’s relationship to the Pacific and Pacific Islanders at home and in diaspora. Papers that explore the history of missions and conversion, issues of colonialism and post-colonialism, identity, the meanings of land and history, and contemporary practices are especially encouraged.

Mission Statement:

This Unit is a forum for exploring religious sites and the spatial dimensions of religions. We feature ethnographically-informed studies of living sites, historically-informed studies of texts and artifacts, and analyses of architecture and landscape. Our work seeks to shed light on the role of space and place in religious traditions and communities or to examine religious activity (performance, ritual, and practice) in spatial contexts.

This Unit recognizes that spaces and places, real and imagined/visionary, are constitutive elements in religious life; it is dedicated to investigating how they contribute to contemplative, ritualistic, artistic, economic, ethnic, or political aspects of religious life using a variety of approaches and methods. We expect to include at least one session focused on spaces and places in Asia, in addition to sessions focused on other themes, regions, traditions or advancing the theoretical analysis of space and place.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Katie Oxx, Saint Joseph’s University
  koxx@sju.edu
- Brooke Schedneck, Rhodes College
  schedneckb@rhodes.edu

Special Sessions

Call Text:
In order to establish a new program unit, the unit proposers must normally be approved by the Program Committee to hold an exploratory session two years in a row. After the second exploratory session, the unit proposers may submit their proposal for a new unit, which the Program Committee can approve, deny, or — in very rare circumstances — return for revision and resubmission after a third, final exploratory session. More detailed information can be found on our webpage about Proposing a New Program Unit. A limited number of special sessions are approved by the Program Committee each year. These are intended to be experimental, creative, or timely sessions that address an area of interest that does not naturally fall within the purview of one or more existing Program Units OR that address a current issue/event of interest to multiple AAR constituencies. The Program Committee occasionally approves special sessions for sessions that would be one-time only or special to the year or location. Special Sessions may only be submitted through PAPERS by March 1. Under exceptional circumstances, special sessions may also be proposed to address a pressing issue that arises after the proposal deadline.

Guidelines for special sessions:

- Special sessions are accepted through PAPERS only.
- Special session proposals must provide a rationale based on the criteria above.
- Special sessions must use one of the prearranged session proposal formats (papers session or roundtable).
- Make sure the special 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. If a proposal is submitted both as a special session and also to a program unit, it will be eliminated from consideration as a special session.

The Program Committee evaluates all Special Session proposals. Notification of program acceptance will be announced by April 1, 2022.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:
PAPERS

Chairs:
- Whitney Bauman, Florida International University
  whitneyabauman@mac.com
- Robert Puckett, American Academy of Religion
  rpuckett@aarweb.org
Study of Islam Unit

Call Text:

This Unit encourages individual paper, paper session, and roundtable proposals in all areas of Islamic studies. Successful proposals will reflect theoretical and methodological sophistication and engagement with existing scholarship along with innovative examination of Muslim practices, texts, and material culture in diverse contexts and geographies. We encourage the submission of coherent pre-arranged sessions involving multiple scholars, and these could include roundtable or other creative presentation formats.

As an explicit requirement of our Unit, a successful pre-arranged session or panel proposal must incorporate gender diversity. Diversity of race and ethnicity, theoretical method, and rank are also highly encouraged.

If your proposal is accepted and you agree to be on the program, we expect you to show up to participate in your session at the Annual Meeting, barring unforeseeable exceptional circumstances. Please note that the Islamic studies program Units have a policy according to which no-shows may be barred from the program for the following year.

For the 2022 meeting in Denver, we are also especially interested in paper and/or panel proposals on:

- The Qur’an and the Sunna, law, philosophy, theology, mysticism, ritual, gender and sexuality, modernity and globalization, and other areas of general interest. Furthermore, we encourage proposals dealing with Shi’ism within and across these areas, as well as other forms of Islam that have been rendered marginal or peripheral.
- Graduate Student session: This special session will offer graduate students the opportunity to present for 5 minutes on their dissertation research, followed by short responses from other panelists and open discussion. If you are an advanced graduate student and interested in talking succinctly about your research in this session, please submit a paper proposal through the PAPERS system with the abstract and proposal the same text and length (maximum 150 words) and indicate that your submission is for this special session format at the top of the proposal.
- In light of the 2022 presidential theme on Religion and Catastrophe, we welcome proposals on how “crisis” and “catastrophe” are framed, understood, responded to, and dealt with in Muslim contexts and imaginations -- whether through attention to wellbeing and healing, practices of mourning and coping, apocalyptic imaginaries, collective mobilization, and so on.
- We are also looking for submissions reflecting on the current state and the future of Islamic Studies, in light of broader economic and political developments (at the national and global scales). We specifically would encourage reflections on the place of Islamic Studies both within the academy and beyond (that is, the role of Islamic Studies in the
broader public, as well as engaging the global academic study of Islam outside the confines of Euro–American academia).

- We encourage proposals that take new digital media as an explicit object of study and reflection. Methodological reflections on studying Islam and Muslims through social media, digital archives and ethnography, and other digital mediums. We are specifically thinking about such methodological questions in light of how many people’s research has been affected by the disruptions of the COVID–19 pandemic.

- To balance the AAR’s presidential theme of “catastrophe” we invite submissions on “happiness” and “joy” in Muslims religious and social lives. Areas of exploration could include playfulness and levity in Muslim piety, Islamic imaginations of futurism and the fantastical, such as Muslim science fiction, dystopia/utopia, and fantasy fiction, Muslim romance and erotic relations, or other areas.

Mission Statement:

This Unit is a home for the academic study of Islam within the AAR. This Unit encompasses various approaches and subjects, from Qur’anic studies to modern reform movements and from textual research to sociology. The Unit also has enduring interests in pedagogical issues associated with the teaching of Islam and prioritizes, through two signature sessions, mentoring of early-career scholars. The purpose of the Unit is both to provide a forum for dialogue among differing approaches and projects within Islamic studies and also to provide opportunities for the discussion of work that affects the overall field of the study of religion. We normally meet for five to seven sessions at each Annual Meeting. We often coordinate our work with other Islam–related AAR Program Units, including the Contemporary Islam Unit, the Islam, Gender, Women Unit, the Islamic Mysticism Unit, Teaching Islamophobia Unit, and the Qur’an Unit.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Zaid Adhami, Williams College
  za2@williams.edu
- Elliott Bazzano, Le Moyne College
  bazzanea@lemoyne.edu

Study of Judaism Unit

Call Text:
This Unit welcomes proposals for individual papers, papers sessions, and roundtables dealing with Judaism, Jews, and Jewish studies broadly conceived — from late antiquity to the present, in multiple global settings, and employing various methodologies — that address topics of concern to the broader community of religious studies scholars. Pre-arranged session or panel proposals should represent a diversity of gender, race, ethnicity, and academic rank.

We are open to any proposals related to the study of Judaism, although for 2022, we are particularly interested in the following topics:

- Ethnographic approaches to Jewish practice, law, and/or ethics
- Judaism and the sensorium
- Interdisciplinary approaches to rabbinic literature
- Indigeneity, decoloniality, and sacred land at – and beyond – the intersection of Jewish studies and Israel/Palestine studies
- Utopia/dystopia/apocalypse, in conversation with the 2022 AAR presidential theme of Religion and Catastrophe
- Jewish Studies and Religious Studies in Conversation: graduate student lightning round (proposals should indicate interest in this format)
- (Co-sponsored with the Religion and Memory Unit)

2022 will be the fortieth anniversary of the publication of Yosef Hayyim Yerushalmi's Zakhor: Jewish History and Jewish Memory. It remains a foundational book in Jewish memory studies—and has poignant comments on the role of Jewish historians—but studies of Jewish memory have also developed considerably in the last four decades, both building upon and pushing back against Yerushalmi’s conceptions of Jewish history and Jewish memory. We invite proposals of papers, panels, or roundtables that reevaluate Zakhor in our present moment.

**Mission Statement:**

The goal of this Unit is to develop and expand the relationship between the study of Judaism and the broader study of religion. We work to meet this goal in three primary ways:

- Methodologically
- Topically
- By co–sponsorship with other Program Units

First, this Unit engages in active conversation with the methodologies common to the study of religion by exploring the historical, social, aesthetic, and political aspects of Jewish religion in its various contexts. All the while, we challenge methodologies in place at the AAR and offer new approaches to the study of religion through our focus on textual studies and the engagement between texts/doctrines and other aspects of religious culture. Second, we wrestle with topics of concern to the community of religious studies scholars in general, including community and commitment, gender, and the intersection between religion and politics. Finally,
we actively pursue co-sponsorship with other AAR Program Units. In the future, we look forward to continuing to work with various AAR — and whenever possible, SBL — Program Units.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Andrea Dara Cooper, University of North Carolina
  adcooper@email.unc.edu
- Shari Rabin, Oberlin College and Conservatory
  srabin@oberlin.edu

Tantric Studies Unit

Call Text:

We invite papers on the following topics:

- Vernacular Tantric Spellbooks/Grimoires in Bengali, Hindi, and other languages. (contact: Aaron Ullrey ullreyaa@gmail.com)
- The material culture of deity assemblages on mandalas and other objects. (contact: Hillary A. Langberg hlangberg@bard.edu)
- Tantric magical rites for health, healing, and rejuvenation. (contact: Patricia Sauthoff sauthoff@ualberta.ca)

Preformed paper panels are encouraged and may be structured to fill 2.5–hour or 1.5–hour session meeting times. Individual paper proposals are also sometimes accommodated in the program, though this depends on the availability of timings for paper presentations. Panel or paper proposals may engage any topic or concern, with the above being only some of the possibilities that were proffered at the Tantric Studies Business Meeting during the 2021 AAR Annual Meeting.

Mission Statement:

This Unit brings together scholars who utilize a range of methodological and theoretical perspectives in their studies of the complex religious, social, and cultural phenomena known collectively as tantra. “Tantra” refers to a range of esoteric religious traditions that developed in India and were disseminated throughout Asia during the first millennium CE. These diverse traditions have used mental and bodily disciplines, devotional and ritual practices, and
gendered cosmologies, and have created elaborate artistic as well as sociopolitical systems. The collective study of tantra has led to several important conclusions:

- The demonstrated diversity of tantric practices and ideologies demands a plurality of methods, theories, and interpretative strategies by scholars
- These richly varied tantric traditions became, by the twelfth century CE, central to many Asian religious and sociopolitical systems, including those of India, Nepal, Tibet, Mongolia, Cambodia, Japan, and China
- Various traditional Asian forms of tantra have been brought to the Western world since the early twentieth century and are undergoing a vital process of reinterpretation and appropriation

Our goal is to provide a venue for scholars of different areas of tantric studies to collaborate across traditional boundaries of religious traditions (e.g., Hinduism, Buddhism, Jainism), present-day nation-states, geography (e.g., India, Tibet, China, Japan), and academic disciplines (e.g., history of religions, anthropology, art history, linguistics, sociology). We seek to be a cross-cultural and cross-disciplinary enterprise. Tantra as a set of practices — a religious technology — and as a set of doctrines explaining, justifying, and rationalizing those practices, in fact, exists across religious, national, and geographical boundaries. For example, an adequate understanding of Japanese Tantric Buddhist practice and doctrine requires not only locating it in an East Asian Buddhist context but also in an Indian and South Asian context where the juxtaposition of Buddhist and Hindu tantras can fruitfully reveal aspects that might otherwise remain obscured. Similarly, by setting Buddhist materials in relation to Hindu traditions — both of which might otherwise be seen either as uniquely Hindu or Buddhist — will be highlighted as part of a broader, shared tantric discourse. This Unit will also allow scholars to present new methodologies for the study of tantra and help to bridge more traditional academic approaches, such as textual-based and fieldwork-based studies. We seek to further the study of tantra as a global, transnational phenomena and as an important new religious movement. Finally, the Unit will also explore new perspectives for studies of gender, power, identity, and sexuality that are so germane to modern religious scholarship.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Anna A. Golovkova, Cornell University
  aag227@cornell.edu
- Glen Hayes, Bloomfield College
  glen_hayes@bloomfield.edu

Teaching Religion Unit
Call Text:

Teaching and Catastrophe
In keeping with the 2022 Presidential Theme of “Religion and Catastrophe,” the Teaching Religion Unit invites paper proposals for a session on teaching and catastrophe. Possible intersections of these topics might include:

- Teaching through catastrophe: The COVID-19 pandemic caused many educators to shift their pedagogy in ways great and small. What new techniques proved effective and what will you continue moving forward? What new advice or “lessons learned” might we hold onto as educators teaching religion?
- Classroom catastrophes: We invite proposals that describe and analyze a particular situation in which something went horribly wrong in the classroom. This session is being imagined as a possible “tactics” session in which each presenter offers a brief presentation followed by robust conversation with the audience.

What I Wish My Professor Knew
This roundtable session will foreground the voices and perspectives of students studying religion today—and what they wish their professors knew. This session may include co-presentations with undergraduate and graduate students along with their professors or mentors. We are especially interested in a diversity of student perspectives: those who are first generation, LGBTQ+, who have learning accommodations, who come from different racial, socioeconomic, and other backgrounds, and more. We imagine that most student participants will be local to the Denver area and our unit will put in a request for reduced/waived conference fees for students participating in this session.

Publishing on Teaching
In a pre-arranged panel, representatives from journals focused on the scholarship of teaching and/or the study of religions participants will discuss their publications’ foci and relationship to scholarship on teaching and learning in Religious Studies and Theological Studies. Panelists and participants are invited to read “Sketching the Contours of the Scholarship of Teaching and Learning in Theology and Religion” (Teaching Theology and Religion 2013) by Patricia O’Connell Killen and Eugene Gallagher as a shared foundation for the conversation.

Disrupting the Canon (Co-sponsored with the Teaching Religion Unit, The Religion, Film, and Visual Culture Unit)
The Religion, Film, and Visual Culture Unit and Teaching Religion Unit invite proposals that explore canonical citational practices and their intentional disruption in our syllabi, our classrooms, and our research. We encourage proposals that draw on visual culture (such as film, photography, and gaming) and that use a global, international or transnational frame. Do we have a responsibility to rupture the canon? Is that imperative more pronounced now, given the multiple catastrophes and crises by which we’re surrounded? To recognize and / or reject morally flawed authors? To disrupt inequality within the academy by employing what Andrew
Eidinger (2019) calls “conscientious citational practices” and to model for our students the patience and persistence such a shift takes? How have you worked to create more inclusive classroom spaces through your citational practices; how has it impacted your students?

Engaging a Fragmented Public Sphere: Teaching the Utility and Limitation of Religion in Public Discourse
(Codec-sponsored with the Transformative Scholarship and Pedagogy Unit)
While political polarization in the public sphere is not a new phenomenon, the proliferation of alternative facts and ad hominem attacks has often left scholars of religion unsure how to productively navigate conflict in public discourse. Religion can speak to many of the issues that are at the center of public debate, but what value does it have in the public sphere in this current environment? Moreover, what are innovative approaches deployed in theological and religious studies classrooms that effectively prompt students to think through these challenges while considering the utility and limitations of religion in public debate? We invite proposals that identify or illustrate effective pedagogical approaches that effectively engage theological and religious studies students in conversations about the relevance of religion (and theology) in the public sphere.

Working and Teaching Outside the Academy: A Roundtable on Death, Dying, and Beyond Landscapes (Co-sponsored by The Death, Dying, and Beyond Unit, Applied Religious Studies Committee, and the Teaching Religion Unit) will bring together individuals who are educationally trained in religion, comparative religious studies, theology, etc. who are working, teaching, or consulting in fields outside the academy in the death, dying, and beyond landscapes. These fields could include death technology, funeral services, grief and bereavement counseling, media (e.g. podcasts), hospice and hospital work, policy and nonprofits. This moderated, roundtable discussion will generally explore and value careers beyond the academy but more particularly the ways in which education, skills and pedagogical training in religion have uniquely prepared folks for careers in fields associated with death, dying, and bereavement outside the academy.

Open Call
We invite proposals for individual papers and panel sessions that join innovative teaching practice with the scholarship of teaching and learning. Preference will be given to presentation formats that model engaged, interactive, and experiential pedagogy.

Mission Statement:
This Unit 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 presentation formats that model engaged, interactive, and experiential pedagogy.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection
Method of Submission:

PAPERS

Chairs:

- Almeda Wright, Yale University
  almeda.wright@yale.edu
- Kate DeConinck, University of San Diego
  kydeconinck@gmail.com

Theology and Continental Philosophy Unit

Call Text:

For the 2022 General Meeting of the AAR the Theology and Continental Philosophy Unit invites individual paper proposals, panel proposals, and roundtables on any of the following topics (if you would like to submit proposals for topics not on this list, we will consider all proposals):

- Apocalyptics: such apocalyptic thinking and temporality, how the apocalyptic dimensions of the pandemic shaped our experience of time, apocalypse as event, apocalypse and afropessimism, afrofuturism, queer utopianism, and/or queer negativity
- re–engaging the work of Grace Jantzen, particularly her work on death, destruction, and beauty
- papers marking the 25th anniversary of Stefania Pandolfo’s *Impasse of the Angels* and Kathy Ewing’s *Arguing Sainthood* with a special emphasis on their engagement with Islam, psychoanalysis, continental philosophy, and poetics
- Psychoanalysis: theory as dissociation, theory as therapeutics, libidinal economies, and the unconscious, returns to psychoanalysis in various forms of theory
- Continental Thought Beyond the Continent: papers that engage with the postcolonial and decolonial use and mutations of European theoretical tools and models; potential topics could include genealogies of Continental philosophy and theology's connections to colonialism and enslavement, Caribbean philosophy of religion, Continental philosophy and Islam
- papers on contemporary Italian philosophy and religion or political theology

Mission Statement:

This Unit seeks to further discussions at the intersection of post–Kantian philosophy in its various permutations with historical and contemporary theological reflection. While we remain centered on continental European thought (even beyond the borders of the continent) on the philosophical side, the term “theology” in our parlance extends to critical reflection on a range of religions worldwide, and we are particularly interested to expand our offerings in Judaism,
Islam, and marginalized traditions (such as witchcraft) in coming years. Contact the Program Unit Chairs if you seek further information on the Unit’s activities.

**Anonymity:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of Submission:**

PAPERS

**Chairs:**

- Marika Rose, University of Winchester
  marika.rose@winchester.ac.uk
- Anthony Paul Smith, La Salle University
  anthonypaul.smith@gmail.com

Theology and Religious Reflection Unit

**Call Text:**

For the American Academy of Religion Annual Meeting in 2022, the Theology and Religious Reflection Unit invites proposals for individual papers and panels considering (but not limited to) the following themes:

- flesh, race, and the category of the human (multidisciplinary angles encouraged)
- scales of care and community: mutual aid, pandemics, and climate change
- pandemic ethics: agency, intentionality, dependence, and vulnerability
- religious, philosophical, and theological reflection on fatigue
- humans, non–humans, and environmental ethics (with possible reference to Mari Jorstad's The Hebrew Bible and Environmental Ethics)
- dance, movement, and the body (especially from queer and trans perspectives)

The following are co-sponsored sessions:

**Exploring Theological Genres (Co-sponsored with the Schleiermacher Unit and the Tillich: Issues in Theology, Religion, and Culture Unit)**

Systematic theology and the notion of systematicity have come under significant criticism in recent years, with many scholars noting the limitations and strictures of modern theological systems. For this session, we invite proposals that consider the various genres or literary forms that theological writing takes and the potential impacts such theological genres might have. We welcome in particular perspectives that attend to how culture, history, and religious traditions shape climate catastrophe and social crises. For instance, proposals might:

- explore sermons, meditations, personal narratives, lecture notes, or oral histories as sources of theological reflection on environmental justice
- develop original creative or constructive theological work
• constructively and/or critically engage the theological writings of Friedrich Schleiermacher or Paul Tillich
• consider the impact of theological poetics
• explore the literary forms that accompany emancipatory and liberative theological perspectives
• we especially welcome book panels on relevant new texts

Theologies for Black Lesbian Mothering (Co-sponsored between the Lesbian-Feminisms and Religion and Theology and Religious Reflection Units)
The Lesbian–Feminisms in Religion and the Theologies and Religious Reflection units invite papers that explore theologies and religious reflection on Black lesbian–feminist mothering. With Black lesbian–feminist mother and poet Pat Parker (1944–1989) and Mignon Moore’s social scientific research on religious Black lesbian mothers (2011), papers might consider the “power and vulnerability” that sons of Black lesbians inhabit to “recognize that the legitimate objects of his hostility are not women, but the particulars of a structure that programs him to fear and despise women as well as his own Black self” (Audre Lorde, 1984), “the ways Black feminists might envision new forms of freedom for Black mothers, including freedom from the rhetoric of crisis and the weight of the symbolic” (Jennifer Nash, 2021), and “how fetal personhood is culturally produced and reproduced within the context of a theology of Christian redemption and its supersessionist sense of peoplehood” (Amaryah Armstrong, 2021). Themes might include rhetoric, theo–politics, poetry, medical racism, surrogacy, abortion, sterilization, insemination, kinship, the prison industrial complex, and others. Underrepresented scholars are especially encouraged to submit proposals.

Mission Statement:
The Theology and Religious Reflection Unit is committed to fostering broad, interdisciplinary conversations in the study of religion and theology. We aim to cultivate a site of intersection and engagement for scholars working in various religious contexts who also have interests in the wider aspects of mutual interest in our field (theological, theoretical, methodological, political, ethical). Our Unit promotes constructive work that typically includes an emphasis on critical engagement as well as conceptual and social transformation.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:
PAPERS
NA
Chairs:
• Linn Tonstad, Yale University
  linn.tonstad@yale.edu
Theology of Martin Luther King Jr. Unit

Call Text:

Martin Luther King, Jr. and Environmental Justice
The Theology of Martin Luther King, Jr. unit invites papers that explore the theme of environmental justice. We are interested in papers that meaningfully emphasize and engage King’s theological and philosophical thought to address the following:

- Conceptions of justice and human responsibility that enhance understanding of and commitments to environmental justice.
- Analyses of the current dangers facing the environment.
- Analyses of the impact of environmental injustice on race, gender, and/or class.
- Theological and philosophical frameworks for dealing with modern US and transnational environmental problems
- Intersections between environmental concerns and human catastrophes, slavery and colonialism, poverty, and homelessness.

Martin & Malcolm & America: 30 years later
The Theology of Martin Luther King, Jr. unit invites papers that reflect on James Cone’s Martin & Malcolm & America: A Dream or a Nightmare. Published in 1991, Martin & Malcolm & America places King and X in conversation, making it clear that reading these two American prophets alongside each other offers an otherwise missing understanding of their contributions to the American Civil Rights movement. Claiming that “Malcolm and Martin symbolize two necessary ingredients” in justice work and that “we need them together,” Cone’s work leaves us with a significant well to draw from in light of current questions and pursuits of justice. The King unit solicits papers or panel proposals that critically reflect on this important text while offering a constructive analysis on Cone’s argument and insightful visions on how Martin King and Malcolm X offer resources for addressing modern Civil Rights concerns. We also look to engage papers that critique potential limits of Martin & Malcolm & America as well as those that offer nuanced approaches toward reading Martin and Malcolm today. We are especially interested in papers that engage questions regarding race, queer theory, gender, and reproductive rights in relation to the scope of Cone’s Martin & Malcolm & America.

Mission Statement:

The work of this Unit is focused on creating conversations around the unique contributions of Martin Luther King Jr. to the Christian theological tradition in the twentieth century and to the religious, cultural, political, and economic consequences of his work. We are particularly interested in the many facets of the Civil Rights Movement, of which King was a significant part.
These explorations have included a focus on the role of women in the movement, the economic dimensions of King’s work, and his use of both the theological traditions and rhetoric of the Black Church. In all of our sessions we are interested in fostering inter- and multidisciplinary approaches to this project.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Leonard McKinnis, University of Illinois
  leonardm@illinois.edu
- Montague Williams, Point Loma Nazarene University
  montaguewilliams@pointloma.edu

**Tibetan and Himalayan Religions Unit**

**Call Text:**

The Tibetan and Himalayan Religions Unit welcomes proposals for papers sessions, individual papers, and roundtables in all areas of the study of Tibetan and Himalayan Religions. The presidential theme for 2022 proposed by AAR President, Mayra Rivera, is Religion and Catastrophe. Proposals do not need to relate to this theme, but the AAR will be particularly interested in panels that address it. Scroll to the bottom of this email to contact unit members who have panel proposals in the works.

A reminder that the AAR and the Khyentse Foundation have teamed up to offer a new travel grant to support under-represented members of the Tibetan and Himalayan Studies global guild to participate in the AAR annual meeting. Papers must be accepted first at the AAR before a scholar can apply for the travel grant.

We encourage proposals that will lead to diverse panel sessions, especially participants from different institutions and at varying career levels. Ideas that have been proposed by unit members (if you are interested in contributing to a panel on one of these topics, please contact the organizer directly):

- **Rethinking Buddhism: Monastic Education for the 21st Century,** proposed by Manuel Lopez and Prof. Dorji Gyeltshen; Contact: mlopezzafra@ncf.edu; dorji.gyeltshen@jslaw.bt
- **Affect Theory and Buddhist Subject Formation,** proposed by Joshua Shelton and Pema McLaughlin;
  Contact: joshuashelton2025@u.northwestern.edu or pemamclaughlin2026@u.northwestern.edu
- **Himalayan Art and Ritual,** proposed by Rae Dachille, Contact raedachille@arizona.edu
• Cataclysms in Tibetan and Himalayan Religious Imaginations, proposed by Brandon Dotson, contact dotson.brandon@gmail.com

We also welcome contributions on Religion and Catastrophe: 1956–8 in Tibet.

Roundtables on relevant new projects and reading in the following topics:
• Covid–19 and Himalayas
• Earthquakes and End of Times

**Mission Statement:**

This Unit’s mission is to create an environment that promotes discussion among scholars taking diverse approaches to the study of Tibetan and Himalayan religions. Our identity and cohesion derive from the fact that we deal with a delimited geocultural space, but the intellectual excitement comes from the fact that we are specialists in different historical periods and cultural areas, from the fact that we are interested in different religious traditions, and from the fact that we have different methodological approaches to the study of religion. In particular, we encourage scholarship that approaches Tibetan and Himalayan religions through a wide range of approaches:

Multidisciplinary focus — we are committed to methodological diversity and to promoting scholarship that challenges the traditional disciplinary dichotomies through which the field has defined itself, such as text/practice, written/oral, philology/ethnography, and humanistic/social scientific study.

Transregional focus — we encourage a holistic approach to the study of Tibet and the Himalaya as a region, albeit a diverse one. One of the most important features of religious traditions in our field — perhaps in every field — is the degree to which they are inextricably connected, and it is only through the exploration of such interconnections that the phenomenon of religion in the Tibeto–Himalayan region can be understood. Such interconnections often cut across ethnonational boundaries.

Focus on cultural history — in the last decade, the study of Asian religions has taken a quite drastic cultural/historical turn. Nowhere is this more evident than in the study of Tibetan and Himalayan religions. A previous generation of scholars was concerned principally with elite religious institutions — and more specifically with their doctrinal/philosophical texts. Today scholarship is much more diverse. A new generation of scholars is concerned, for example, with folk religious practices, religion and material culture, the politics of religious institutions, the representation of Tibetan religions in the media, and the historical construction of the field itself.

This Unit is committed to fostering such a multifaceted approach to the cultural history of Tibet and the Himalayas.
**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- Brandon Dotson, Georgetown University  
  brandon.dotson@wolfson.oxon.org
- Nicole Willock, Old Dominion University  
  nwillock@odu.edu

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**Tillich: Issues in Theology, Religion, and Culture Unit**

**Call Text:**

The Tillich: Issues in Theology, Religion, and Culture Unit is soliciting proposals on the following topics:

Exploring Theological Genres (Co-sponsored with the Schleiermacher Unit and the Theology and Religious Reflection Unit)

Systematic theology and the notion of systematicity have come under significant criticism in recent years, with many scholars noting the limitations and strictures of modern theological systems. For this session, we invite proposals that consider the various genres or literary forms that theological writing takes, and the potential impacts such theological genres might have. We welcome in particular perspectives that attend to how culture, history, and religious traditions shape climate catastrophe and social crises. For instance, proposals might:

- explore sermons, meditations, personal narratives, lecture notes, or oral histories as sources of theological reflection on environmental justice
- develop original creative or constructive theological work
- constructively and/or critically engage the theological writings of Friedrich Schleiermacher or Paul Tillich
- consider the impact of theological poetics
- explore the literary forms that accompany emancipatory and liberative theological perspectives

In addition to our joint session with the Schleiermacher Unit, the Tillich: Issues in Theology, Religion, and Culture Unit seeks papers or a panel proposal regarding two themes:

- **Tillich, Politics, and Religious Socialism**  
  This panel brings together contemporary questions, thoughtful assessments, and critiques of the political theology of Paul Tillich. As 2022 represents the 50-year anniversary of the first English publication of *Die sozialistische Entscheidung* (The Socialist Decision), the date of our meeting prompts us to consider presentations that examine the differences, influences, and
distinctions in Tillich’s contribution to Germanic social and political thought with respect to his systematic theology, theology of culture, concept of theological symbolism, and his perspectives on Marxism and social democracy, political romanticism, nationalism, antisemitism, militarism, and capitalism. We are particularly interested in papers that take on diverse approaches in appraising the historical and modern relevance of Tillich’s thought on the relationship between faith and politics for combating social, economic, political, and environmental catastrophes. Papers may draw upon a variety of theoretical perspectives (e.g., political science, cultural and social theory, continental philosophy, liberation theology, feminist political theory, feminist/womanist/mujerista theology, queer theory, disability studies, critical race theory and whiteness studies, decolonial thought, etc.).

- Teaching Tillich in Dialogue

On 20th anniversary of Ronald Stone and Mary Ann Stenger’s *Dialogues of Paul Tillich* (Mercer University Press, 2002), we reflect on whether and how Tillich remains relevant for contemporary theological and religious studies pedagogy. For the 2022 meeting, we seek reflections on dialogue with Tillich today, his continuing relevance and/or challenges in introducing students to Tillich today, and pedagogical reflections on whether (and how) we might engage Tillich in contemporary dialogues across a multiplicity of differences. We particularly welcome papers engaging Tillich through a variety of theoretical perspectives (e.g., political science, cultural and social theory, continental philosophy, liberation theology, feminist political theory, feminist/womanist/mujerista theology, queer theory, disability studies, critical race theory and whiteness studies, decolonial thought, etc.) as they relate to pedagogy.

**Mission Statement:**

This Unit fosters scholarship and scholarly exchanges which analyze, criticize, and interpret the thought and impact of Paul Tillich (1886–1965), engaging his thought — including revisions of and reactions against his thought — to deal with contemporary issues in theology, religion, and ethics, or the political, social, psychotherapeutic, scientific, and/or artistic spheres of human culture. We cooperate with the North American Paul Tillich Society (a Related Scholarly Organization of the AAR), which is linked with the German, French, and other Tillich societies. Papers at our sessions may be published in the Society’s quarterly Bulletin without prejudice to their concurrent publication.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- Bryan Wagoner, Davis & Elkins College
  wagonerb@dewv.edu
Traditions of Eastern Late Antiquity Unit

Call Text:

For the 2022 annual conference, Traditions of Eastern Late Antiquity is organizing two sessions.

• One will be an open session for which papers on any topic germane to the subject area of the Program Unit may be proposed. We particularly encourage papers from graduate students, new AAR members, and minoritized scholars.
• TELA is committed to diversity and inclusivity in the study of the late antique East. Pre-arranged panels must reflect gender and racial/ethnic diversity as well as diversity of field, method, and scholarly rank as appropriate.

Mission Statement:

This program unit focused on Late Antiquity in the East aims to provide a home for the study of religious traditions that are rooted in Mesopotamia, Persia, and western Asia, particularly those parts that were outside the Roman cultural reach such as Zoroastrianism, Manichaeism, and Mandaeism. While the unit will focus on late antiquity, many of these traditions, and particularly their extant texts come to us from much later periods, and this scholarly issue will be part of our discussions. In addition, many of the traditions that were born in this time and place also spread to other parts of the world, and the study of them in those forms and contexts also has a place within this program unit, as does investigation of their response to the rise of Islam in the region. In addition, this unit’s focus is not exclusively on those traditions that developed uniquely in this region, but also those which, when transplanted there, had significant evolutions in that milieu that differ from their counterparts in other times and places (e.g. Christianity, Judaism). We likewise encourage research which focuses on the interaction between the various communities and traditions of this place and time.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:

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

Chairs:

• James Walters, Hill Monastic Manuscript Library
  jwalters001@hmml.org
• Sara Ronis, St. Mary’s University, Texas
Transformative Scholarship and Pedagogy Unit

Call Text:

Teaching in Response to Changing Laws on Abortion (Co-sponsored with Transformative Scholarship and Pedagogy; Women and Religion; Women’s Caucus; Women of Color Scholarship, Teaching, and Activism)
In response to our nation’s changing laws around the right to an abortion and the lack of services and structures for reproductive justice, we welcome proposals on the role of religion/theology in teaching and engaging students in thinking critically about abortion and reproductive justice, including making broader connections to supporting democracy and addressing gender, race, and class oppression.

Engaging a Fragmented Public Sphere: Teaching the Utility and Limitation of Religion in Public Discourse (Co-sponsored with the Teaching Religion Unit)
While political polarization in the public sphere is not a new phenomenon, the proliferation of alternative facts and ad hominem attacks has often left scholars of religion unsure how to productively navigate conflict in public discourse. Religion can speak to many of the issues that are at the center of public debate, but what value does it have in the public sphere in this current environment? Moreover, what are innovative approaches deployed in theological and religious studies classrooms that effectively prompt students to think through these challenges while considering the utility and limitations of religion in public debate? We invite proposals that identify or illustrate effective pedagogical approaches that effectively engage theological and religious studies students in conversations about the relevance of religion (and theology) in the public sphere.

Mission Statement:
This Unit seeks to provide a forum for exploring transformative scholarship and pedagogy across religious traditions and scholarly disciplines, challenging the traditional boundaries between scholarship and activism while experimenting with alternative approaches to teaching and the production of knowledge.

Anonymity: Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

Method of Submission:
PAPERS
Chairs:
• Michael Fisher, San Jose State University
Vatican II Studies Unit

Call Text:

Vatican II: Contested Authority, Competing Narratives
This year marks the sixtieth anniversary of the opening of the Second Vatican Council. The events of 1962, including world events, the work of preparatory commissions, the orientations laid out in the opening discourse (Gaudet Mater Ecclesia) and other interventions of Pope John XXIII, as well as interventions by other protagonists – bishops, theologians, ecumenical observers – would determine the path of the council as it embarked upon a substantial program of renewal and reform. We invite proposals that will contribute to a deeper appreciation of these momentous events in historical and theological perspective and reflect on their significance for the interpretation of the council’s teaching in our time. Topics might include the contested authority of the council, silence or competing narratives concerning its meaning, ongoing battles for liturgical reform, and their implications for the self-understanding of the church, ecumenical and interreligious relations, questions of faith and diverse cultures, or of mission in a post-colonial context.

Vatican II: The Ecclesial and Pastoral Ecosystem of Pope Francis
Pope Francis affirms that the teachings and orientations of Vatican II (1962–1965) are integral to his “ecclesial and pastoral ecosystem.” Still, from the outset of his pontificate, he has observed that humanity is at a “turning point in history”, undergoing an “epochal change” (EG 52), or more pointedly, a “change of epoch” requiring a substantial conversion of church in the twenty-first century. A vastly different global Catholic Church faces challenges – both internally and from without – that could not have been anticipated sixty years ago. These include the crisis of church governance – of power and sexual abuse, the failures of globalization, the ecological crisis, the growing consciousness of the need for decolonization and indigenization of local faith communities. We invite proposals that explore both parallels and contrasts between Francis’ vision of ecclesial renewal today and the reforming vision of the Second Vatican Council.

Mission Statement:

This Unit gives scholarly attention to the Second Vatican Council (1962–1965), one of the most significant events in the history of the Catholic Church — an event that had wide-ranging implications for other faiths, other Christian churches, and for the wider world alike. This Unit has a double focus: first, deepening the understanding of the history of Vatican II, its link with movements of renewal in Catholic theology and in the Church in the decades prior to Vatican II, and the history of the reception of the Council, and the redaction history of the different
documents of the Council; second, a strong theological on both to the hermeneutical issues connected to methods of interpreting conciliar teaching and its ongoing reception in a changing context. By looking more closely at the past, our Unit hopes to promote greater conciliarity and synodality in the Christian churches in the present. In this second mandate of its presence within the American Academy of Religion (2018–2022) the Vatican II Studies Unit turns its attention to the reception of Vatican II within the various social and cultural contexts of the Americas and elsewhere, and to its continuing influence in the changing context of twenty-first century global Christianity.

**Anonymity:** Proposer names are visible to chairs and steering committee members at all times

**Method of Submission:**

**PAPERS**

**Chairs:**

- Catherine E. Clifford, Saint Paul University
cclifford@ustpaul.ca
- Kristin Colberg, College of Saint Benedict, Saint John’s University
  kcolberg@csbsju.edu

**Wesleyan and Methodist Studies Unit**

**Call Text:**

The Wesleyan and Methodist Studies Unit plans for two sessions at the 2022 Annual Meeting in Denver.

**Postcolonial Biblical Interpretation**

The Wesleyan and Methodist Studies Unit invites proposals on postcolonial biblical scholarship in the Wesleyan/Methodist traditions. The unit is interested in papers that explore:

- Decolonizing biblical scholarship with various contexts and hermeneutics, such as voices from the Global South
- How to “decenter” biblical scholarship by honoring various minoritized hermeneutics in the field of biblical studies in our Wesleyan theological education
- How to incorporate various reading strategies on the scripture from the global perspective to promote justice, equality, and inclusion

**Christian Nationalism**

The Wesleyan and Methodist Studies Unit invites proposals on the topic of Christian Nationalism. Proposals may be historical or theological in approach. The unit is interested in papers that explore:
• the role of individuals or institutions identifying with Wesleyan theological tradition in the development, propagation, or persistence of Christian Nationalism and related topics
• the role of the Wesleyan theological tradition in opposition to Christian Nationalism
• Wesleyan/Methodist theological positions (historic or constructive) on Christian Nationalism, the merging of religious and national identities, white supremacy, or other similar topics

The unit is particularly interested in proposals that provide global perspectives on the theme.

**Mission Statement:**

This Unit seeks to promote the critical understanding and appropriation of Wesleyan and Methodist traditions. Our sessions are purposefully structured to encourage not only historical/sociological studies, but also theological reflection, critique, and extension. We understand Wesleyan traditions to include Methodist, Holiness, and other related strands of Christian tradition.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS, Other

**Chairs:**

- Jung Choi, Duke University
  jchoi@div.duke.edu
- Cindy K. Wesley, University of Northern Colorado
  cindy.wesley@unco.edu

**Western Esotericism Unit**

**Call Text:**

This year we invite proposals for the following topics:

• Esotericism and Class: Critical Investigations
• Esotericism and Catastrophe
• Mysticism, Esotericism, and Queer Theory (Co-sponsorship with the Mysticism Unit)

Details below. In addition, we will consider proposals for pre-arranged panels on a specific topic (please note that the composition of panels should consider diversity issues, which can include gender, sexuality, race, ethnicity, class, and academic rank).
Esotericism and Class: Critical Investigations

The gendering of esotericism has been studied for decades, and aspects of race have recently picked up speed; meanwhile, the role of class in and for esotericism has not been given sufficient critical scrutiny. We call for contributions that interrogate relationships between class and esotericism. Possible topics include the socio-economic conditions for the production and distribution of Renaissance esotericism (e.g. patronage, economic and class aspects of early print culture); esotericism, courts, and feudalism; esotericism and “cunning folk”; occupational aspects of esoteric practices (e.g. as sources of income/sustenance); esotericism and the rise of the bourgeoisie; esotericism, the working class, and labor movements; esotericism and access to education; esotericism, cultural capital, and conspicuous consumption; esotericism and consumerism; etc. Contributions are encouraged to reflect on how their class perspective relates to theoretical discussions about esotericism as “rejected” and “marginalized” knowledge, on the “learned” vs. “folk” magic distinction, the elitist dimension of esotericism, the assumed "educated middle-class" nature of modern alternative spiritualities, etc. Intersectional approaches treating class in relation to race and gender are particularly welcome.

Esotericism and Catastrophe

In consideration of the 2022 AAR Presidential Theme, “Religion and Catastrophe,” we invite proposals that consider the ways that esoteric religions have responded to catastrophe and crisis, whether natural, human-made, socio-political, and/or supernatural. We welcome considerations of how esotericisms may seek to avert catastrophe as well as considerations of how esotericisms may contribute to or worsen crises. Possible topics could include esotericism and apocalypticism; esotericism, natural disasters, and/or climate change; esotericism, plagues, and pandemics; esotericism, and war.

Mysticism, Esotericism, and Queer Theory (Co-sponsored with the Mysticism Unit)

What is queer about mysticism? What is mystical about queerness? Engaging this question requires the acknowledgment of the complexity of both these categories. Queer theory is a capacious category, becoming ever more so. For example, how does mysticism exceed and defy the categories articulated by its early scholars such as James, Stace, Zaehner, and Katz? Do these early definitions accommodate its many forms? And how does queerness help us to understand mysticism as practiced in the past and present? Does it refer to action, affect, social taxonomy, or on the most basic level, can it be used to understand and describe modes of experience? Does it include the “weird,” as that which refuses rigid categorization and reductive explanation? In short, how do these two types of theoretical models inform each other? And what can they tell us about how mysticism happens?

**Mission Statement:**

The purpose of this Unit is to promote, expand, and constructively critique the academic study of (“Western”) esotericism. Esotericism is understood pragmatically as an umbrella term
covering a range of historical currents that have been conceived of as “alternative” to the established religious institutions of Europe and its related colonial and post-colonial societies. Our unit supports new work on all aspects of such currents, from Gnosticism, Hermetism, and theurgy in Antiquity, through the occult sciences and ritual magical traditions of the Middle Ages, the Islamic science of letters and Jewish and Christian kabbalah, early modern currents such as Paracelsianism and Rosicrucianism, modern currents such as spiritualism, occultism, and perennialism/traditionalism, and contemporary phenomena such as alternative spiritualities, neopaganism, conspirituality, and popular occulture. We are especially committed to critiquing existing conceptions of “esotericism”, opening up and expanding the field through an engagement with other disciplines and theoretical perspectives.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Egil Asprem, Stockholm University
  egil.asprem@rel.su.se
- Christa Shusko, York College of Pennsylvania
  christa.shusko@gmail.com

Womanist Approaches to Religion and Society Unit

Call Text:

Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks

Hucks Hucks (Co–sponsored between the African Diaspora Religions Unit, African Religious Unit, Afro–American Religious History Unit, Black Theology Unit, Critical Theory and Discourse on Religion Unit, Liberation Theologies Unit, North American Religions Unit, Womanist Approaches to Religion and Society Unit, Women and Religion Unit, Women of Color Scholarship, Teaching and Activism Unit, and the Women’s Caucus)

Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague–sisterhood, and their marasa–ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This session will focus on not only the legacy of their collective work and collaborations but also
their forthcoming two volume collaborative project, Obeah, Orisa, and Religious Identity in Trinidad, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar-sisterhood and how it not only has informed and fostered their collaborative research and writing but also how Africana religious practices, theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto-epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

**Author Meets Critics: Jennifer M. Buck’s, Bad and Boujee (Cascade, 2022) (Co-sponsored between the Critical Approaches to Hip-Hop and Religion and the Womanist Approaches to Religion and Society Units)**

We seek papers that debate and discuss Jennifer M. Buck’s Bad and Boujee (Cascade, 2022). Buck’s text engages with the overlap of black experience, hip-hop music, ethics, and feminism to focus on a subsection known as “trap feminism” and constructs a Trap Feminist Theology. Interacting with concepts of moral agency, resistance, and imagination, Trap Feminist Theology seeks to build an intersectional theology emphasizing women’s agency in their bodies and sexuality while also remaining faithful to the “trap” context from which they are socially located. The publication of this work creates opportunities for fresh engagement with questions pertaining to the intersections of Womanist theology, feminism/feminist theology, economics, Hip Hop, and religion.

**Open Call**
The Womanist Approaches to Religion and Society Unit invites papers that highlight these themes:

- Digital Womanism
- Embodiment, public health/medicine, and Womanist ethical reflection
- Inter-religious and Womanist Engagement
- Black women’s art, spirituality, and theological aesthetics
- Covid-19, religion, catastrophe, and hope
- Survivors of violence as Black prophetic madonnas
- Black women, indigeneity, and the Americas
- Womanist Public Witness in the traumatic backdrop of disparity in communities
- Womanist Alternatives to epistemic violence and injustice
- Womanist defiance and disruption navigating oppressive institutional contexts
- Womanist responses to the 2022 Presidential theme “Religion and Catastrophe”

We welcome any and all proposals that are not specifically mentioned in the call for papers and we are specifically interested in topics and theoretical insights engaging interreligious dialogue and global perspectives.

**Mission Statement:**
This Unit provides a forum for religious scholarship that engages theoretically and methodologically the four-part definition of a Womanist as defined by Alice Walker. We nurture interdisciplinary scholarship, encourage interfaith dialogue, and seek to engage scholars and practitioners in fields outside the study of religion. We are particularly concerned with fostering scholarship that bridges theory and practice and addresses issues of public policy in church and society.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS, E-mail without Attachment (proposal appears in body of e-mail)

Chairs:

- Melanie Jones, Union Presbyterian Seminary
  melaniechantejones@gmail.com
- Cheryl Kirk-Duggan, Independent Scholar
  drcherylkd@gmail.com

Women and Religion Unit

Call Text:

While all submissions are welcomed, we are particularly interested in paper and panel proposals that respond to the following topics.

- **Digital Religion and Its Impact on Women’s Activism**
  We invite proposals to study digital religion as women’s lived religious experience and digital religion’s impact on women’s activism. Critical intersectionality analysis, new approaches to digital religion, and critiques and new findings of digital activism are welcome. We invite proposals that include concrete examples of digital activism by and for women along with critical and theoretical analyses.

- **Religion, Spiritual Violence, and Sexual Abuse**
  Clergy sexual abuse, spiritual abuse intricate with sexual abuse, and gender-based violence are persistent in various religious communities. Yet, it is still difficult to publicly discuss sexual and spiritual abuse. We invite proposals that offer new theories and understandings of sexual abuse and spiritual abuse, religious sexual ethics, empirical studies of sexual abuse in religious communities, and research methods of studying sexual abuse in religious communities.

- **Arts, Ritual, and Praxis of Solidarity**
  We invite proposals exploring creative theories, methods, and practices of women’s solidarity movements focusing on cross-racial, interfaith, and transnational solidarity. What
critical roles do creative methods such as various forms of arts, rituals, and performances play in women’s solidarity movements? How do these methods bring diverse women together crossing differences?

• Ethics of Research
Womanist and feminist scholars of religion have seriously considered the ethical relationship between researchers and religious communities. We welcome paper and panel proposals that elaborate on womanist and feminist ethics of research, critically reflecting on a researcher’s positionality, self-reflexivity, and the relationship between researchers and religious communities especially when researchers take critical gender and sexuality approaches to their studies of religious communities.

• Religion and Catastrophe: UN COP26, Ecowomanism, and Ecofeminism
In response to the theme of the 2022 Annual Meeting, we invite proposals critically interrogating the gendered impact of climate change, environmental racism, and displacement due to climate change, along with other various womanist and feminist responses to UN COP26. Renewed understandings of ecowomanism and ecofeminism are also welcome.

• Book Panel: Kwok Pui–lan, Postcolonial Politics and Theology
This is a pre-arranged roundtable session. If you have any questions, contact the co-chairs of the Women and Religion unit (K. Christine Pae at paec@denison.edu or Boyung Lee at blee@iliff.edu).

• Reproductive Labor: (Co-sponsored by the Feminist Theory and Religious Reflection, Religion and Sexuality, Women and Religion, and Class, Religion, and Theology Units)
We seek papers that thematize reproductive labor, which encompasses both biological and social reproduction, in both past and present contexts. We welcome papers that help define and/or queer reproductive labor in multifaceted yet clear ways and show how it interlocks classed, gendered, raced, sexualized, and many other inequalities. Some possible points of focus include but are not limited to
  o recent theorizations and analyses of reproductive labor in feminist/queer studies
  o how capitalism intertwines the exploitation of reproductive labor and productive labor
  o COVID–19 as a crisis of reproductive labor and/or essential labor as reproductive labor
  o debt, poverty, and reproductive labor; enslaved or coerced reproductive practices (including obstetric violence/birth injustice)
  o reproductive labor as religious practice (or vice–versa); religious regulation of reproductive labor
connections between theories and practices of reproductive decision-making and religious, racial, and/or nationalist ideologies; relationships between the exploitation of reproductive labor and the restriction of reproductive freedom.

o practices and ethics of surrogacy or sex work.

• **Teaching in Response to Changing Laws on Abortion (Co–sponsored by the Transformative Scholarship and Pedagogy; Women and Religion; Women’s Caucus; Women of Color Scholarship, Teaching, and Activism Units)**

In response to our nation’s changing laws around the right to an abortion and the lack of services and structures for reproductive justice, we welcome proposals on the role of religion/theology in teaching and engaging students in thinking critically about abortion and reproductive justice, including making broader connections to supporting democracy and addressing gender, race, and class oppression.

• **Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks (Co–sponsored between the African Diaspora Religions Unit, African Religions Unit, Afro–American Religious History Unit, Black Theology Unit, Critical Theory and Discourse on Religion Unit, Liberation Theologies Unit, North American Religions Unit, Womanist Approaches to Religion and Society Unit, Women and Religion Unit, Women of Color Scholarship, Teaching and Activism Unit, and the Women’s Caucus)**

Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague–sisterhood, and their marasa–ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This session will focus on not only the legacy of their collective work and collaborations but also their forthcoming two volume collaborative project, Obeah, Orisa, and Religious Identity in Trinidad, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar–sisterhood and how it not only has informed and fostered their collaborative research and writing but also how Africana religious practices, theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto–epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

• **Solidarity and Rituals of Grieving (Co–sponsored with the African Religions Unit)**

As the ramifications of the global pandemic continue to unfold, the toll of the pandemic on bodies and practices of presence and absence grow ever more pronounced. Namely, how are
indigenous religions finding avenues to reclaim ritual spaces that rearticulate solidarity within novel constraints on physical presence? The importance of mourning in moments where gathering and collective ritual action are challenging, if not impossible, is coupled with the renegotiation and shifting of gender roles in providing care and accompaniment. The African Religions Unit welcomes proposals addressing how indigenous religions are shifting to adapt, accommodate, or retain practices of grieving. As women often occupy a unique position in indigenous cosmologies, at times embodying the link between this world and others, proposals that articulate the specific positions and powers of women in indigenous cosmologies and how they shape ritual processes are particularly welcome. Possible papers for this panel could engage ideas around grief, funerary rites, comprehensions of death and mourning, and ways in which communities are reconceiving of solidarity and community in light of the pandemic.

- “Catástrofe, Esperanza, y Lucha: Puerto Rico a Cinco Años de María y el Plan Promesa” (Catastrophe, Hope, and Struggle: Puerto Rico after Five Years Since Hurricane María and the Promesa Legislation) (Co-sponsored between the Liberation Theology Unit, Latina/o Religion, Culture, and Society Unit, and Women and Religion Unit)

In the five years since hurricanes Irma and María struck the island of Puerto Rico – adding significantly to existing economic, environmental, political, energetic, and educational vulnerabilities – the island, its residents, and Puerto Ricans in the diaspora have resisted wave after wave of catastrophes. These include government malfeasance and misogyny in handling recovery efforts after María revealed in private chats leading to the protests of El Verano del ’19, to the ongoing crises of feminicide, to the vise-like hold by the Fiscal Oversight Board on all levels of education, a string of earthquakes that revealed once again the deep socio-economic divide product of colonization, and the impact of the global Covid pandemic. The last five years have been marked by resistance, from diverse actors on the island including women’s collectives, various denominations and religious organizations, student groups, and everyday citizens outraged at the handling of these catastrophes and the disrespect of the Fiscal Oversight Board; rebuilding by mutual aid societies among the most marginalized and collaborations of scholars offering their specialization toward community empowerment (such as energy and water independence); and visioning for a future free from the various forms of colonialism still felt on the island, gender violence, and political ineptitude, toward a future that opens spaces for authentic Puerto Rican responses to the many current challenges, and those on the horizon. We welcome proposals that address any dimension of this topic.

**Mission Statement:**

The Women and Religion Unit seeks to promote inclusivity and excellence in scholarship. We have been intentional about including participants/presenters from interdisciplinary approaches and encouraging non-traditional ways of sharing scholarly work on women’s religion. In making selections for the annual sessions, we work collaboratively with other units and constituencies of AAR to promote scholarly conversations across fields and methodologies. We are committed
to providing an inclusive scholarly environment where new voices can be heard, and critical analyses of women and religion can be advanced.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS
None

Chairs:

• Boyung Lee, Iliff School of Theology
  blee@iliff.edu
• K. Christine Pae, Denison University
  paec@denison.edu

Women of Color Scholarship, Teaching, and Activism Unit

Call Text:

Inspired by this year’s Presidential Theme, “Religion and Catastrophe,” we invite submissions around the following themes:

• As we consider the ongoing and often ‘catastrophic’ intersectional vulnerabilities that distinctly impact WOC, how do we imagine rest and resilience as strategies for transcending and ultimately transforming catastrophic realities?

• What are the gifts found in catastrophe? What resources do WOC use to celebrate catastrophe as an opportunity for new beginnings and imagining/creating new futures? Here, consideration of the work of Octavia Butler, engagement with her work is invited. Particularly as it relates to the inclusion of WOC in discussions around imagining new worlds in light of catastrophic climate change.

• How do political catastrophes invite WOC (who tend to be disproportionately affected by changes in legislation) to do public theology; public engagement of religion (broadly imagined, from a multi-religious perspective)? What models of activism, spirituality, and religious practice help us to mitigate such catastrophes?

• Teaching in Response to Changing Laws on Abortion (Co-sponsored by the Transformative Scholarship and Pedagogy; Women and Religion; Women’s Caucus; Women of Color Scholarship, Teaching, and Activism Units)
  In response to our nation’s changing laws around the right to an abortion and the lack of services and structures for reproductive justice, we welcome proposals on the role of religion/theology in teaching and engaging students in thinking critically about abortion and reproductive justice, including making broader connections to supporting democracy and addressing gender, race, and class oppression.

• Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks Hucks (Co-sponsored between the African Diaspora Religions Unit, African
Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague-sisterhood, and their marasa–ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This session will focus on not only the legacy of their collective work and collaborations but also their forthcoming two volume collaborative project, Obeah, Orisa, and Religious Identity in Trinidad, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar-sisterhood and how it not only has informed and fostered their collaborative research and writing but also how Africana religious practices, theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto-epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

Additionally, we invite submissions around the following themes:

- Celebrating women who broke barriers—mentors, models, firsts, trailblazers—especially women who have not been celebrated, honored, etc. for their work. As it relates to the academy, what ‘work’ is rewarded/affirmed for promotion and tenure? Who is doing the interdisciplinary work of unearthing and celebrating the intellectual and communal work of these ‘hidden sheroes?’ How do BIPOC women think about sheroes, how do we hear their stories, and embody their stories, learn from them, etc. what threads of similarity run through shero narratives. How can we honor leaders and mentors among BIPOC scholars and activist that we return to but may not have been recognized the way they should have been?
- As, BIPOC, we invite explorations of the notion of “women of color:” who defines WOC, what intersections of identity inform us and/or our allies. We invite a rich assortment of women and allies to the table, to have the conversation. Enriching understanding/expanding the understanding of what it means to be WOC.

Mission Statement:

This Unit fosters intellectual exchange in the fields of religious studies and theology as they are developing in diverse communities of color from a gendered analysis. While the AAR features
Program Units from diverse communities of color, we provide a space for conversation between communities of color. This Unit does not assume a prior “women of color” identity, but centers a woman of color analytic that deconstructs the intersecting logics of gender and race. At the same time, we do not hold to a “post-identity” framework and are also concerned with the status of women of color in the academy, the politics of pedagogy, and the relationship between women-of-color-centered activism and scholarship. Understanding identity as performative and shifting, we make the very category of “women of color” itself a site for political and intellectual engagement.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- Sailaja Krishnamurti, Saint Mary’s University
  sailaja.krishnamurti@smu.ca
- Deborah Rogers, Colgate Rochester Crozer Divinity School
  drogers@crcds.edu

**World Christianity Unit**

**Call Text:**

The World Christianity Unit invites proposals concerning:

- The relationship between climate catastrophe and local expressions of Christianity in the Global South or diasporic communities, with special attention to how Christians around the world understand, construct theologies, and act upon issues related to the environment and (global) interdependence
- Global Christian responses to past and present pandemics
- Lived religion within Global South megachurches, including but not limited to research on urbanization, innovative church and leadership models, and South–South network
- Themes of power, conquest, victory, and justice within World Christianity, including but not limited to within communities promoting a prosperity gospel
- Questions of violence, martyrdom, and hagiography pertaining to Christian communities worldwide, with respect to either contemporary or historical crises.

**Mission Statement:**

This Unit seeks to explore the intercultural, interconfessional, and interreligious dynamics of Christianity as a world religion, bringing into conversation scholars in the disciplines of history,
mission studies, ecumenical studies, theology, sociology of religion, anthropology of religion, and religious studies.

**Anonymity:** Proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection

**Method of Submission:**

**PAPERS**

As a rule, proposals are anonymous to chairs and steering committee members during review, but visible to chairs prior to final acceptance or rejection. Exceptions include special sessions, e.g. author–meets–critics sessions and some co-sponsored panels.

**Chairs:**

- Janice McLean–Farrell, New Brunswick Theological Seminary  
  jmclean–farrell@nbts.edu
- Briana Wong, Wake Forest University  
  Wongbl@wfu.edu

**Yoga in Theory and Practice Unit**

**Call Text:**

For the 2022 Annual Meeting in Denver, we especially invite proposals on the following topics. Please contact the organizing scholar listed next to each topic for more information:

- Yoga therapy, healthcare, and trauma (Contact: Christa Kuberry, christakuberry@gmail.com)
- Yoga and psychedelics (Contact: Stuart Sarbacker, stuart.sarbacker@oregonstate.edu)
- Tibetan yoga (Contact: Naomi Worth, nw3ca@virginia.edu)
- Yoga Bindu, especially as a point of interface between Buddhism, Jainism, Hinduism, etc. (Contact: Christopher Chapple, christopher.chapple@lmu.edu)
- Hindu–Christian relations and Christian–based yoga (Contact: Allyson Huval, allysonhuval@gmail.com)
- A co-sponsored session between Yoga in Theory and Practice and Sikh Studies invites presentations that explore the relationship between Sikh and Yoga through a variety of approaches that may engage topics such as colonization, oral and textual knowledge production, lineage transmission, hermeneutics, issues of appropriation and abuse, historical figures and communities related to Sikh and Yoga. (Contact: Nirinjan Khalsa, Nirinjan.Khalsa@lmu.edu and Christopher Miller, Christopher.Miller@lmu.edu)

We are also open to full-panel proposals on any other topic falling under the purview of Yoga Studies.

**Mission Statement:**
This Unit seeks to elucidate the religious and sectarian representations of yoga in South Asian history and the profoundly fascinating contemporary yoga culture that has emerged in the past century. Among other topics that are addressed in our Unit is the emergence of modern yoga out of the encounter between Indian and European cultures in the late nineteenth and early twentieth century. In connection with this, it examines the relative pervasiveness of spiritual and religious ideologies in manifest or latent forms within the contemporary yoga scene, and the overarching sociological relevance of yoga within global culture. We also examine changing paradigms with respect to the nature and function of yoga in the larger South Asian religious context. Our goal is to provide a venue in which the body of scholars working in this area can collectively evaluate this extremely timely material. We actively pursue scholars from Europe, Asia, and other areas that have worked at length on these issues, so as to bring an important international component to the Unit.

**Anonymity:** Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

**Method of Submission:**

**PAPERS**

n/a

**Chairs:**

- Christopher Miller, Loyola Marymount University
  christhetaxguy@gmail.com
- Anya Foxen, California Polytechnic State University
  afoxen@calpoly.edu

**Yogācāra Studies Unit**

**Call Text:**

Call for Papers: We have outlined a set of panel topics that we are particularly interested in soliciting proposals for. If you would like to participate in a panel on one of these topics, please contact the person listed. Anyone is also welcome to propose a panel or a paper on a topic not listed here. The AAR has not yet released a deadline date for proposals, but it is usually at the beginning of March, so if you are interested in participating in a panel on any of these topics, please contact the point-person soon.

- Text panel: this is our flagship event at which participants arrive with a text that is distributed ahead of time, and the assembled group reads and discusses together. This year’s proposed text is the Twenty Verses and Auto-commentary by Vasubandhu. Contact Jonathan Gold (jcgold@princeton.edu)
- A roundtable on Sonam Kachru’s recently published book: *Other Lives: Mind and World in Indian Buddhism*. Contact Davey Tomlinson (david.tomlinson@villanova.edu)
• Yogācāra precedents in non-Mahāyāna. Contact Jonathan Gold (jcgold@princeton.edu)
• Emotions in Yogācāra. Contact Roy Tzohar (roy.tzohar@gmail.com).

Mission Statement:

The Yogācāra tradition within Buddhism provides the seminal basis for many forms of Mahāyāna Buddhism. Yogācāra was the preeminent Buddhist school for many centuries in India, East Asia, and Tibet. Even after its relative decline as a distinct tradition, its teachings continued to provide the basis for both the theory and practice of subsequent Buddhist Mahāyāna schools throughout Asia, and it has seen a resurgence in the 20th and 21st century in Asia, including in China, Hong Kong, Japan, and among Tibetans.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS
N/A

Chairs:

• Joy Brennan, Kenyon College
  brennanj@kenyon.edu
• Douglas S. Duckworth, Temple University
  douglas.duckworth@temple.edu
SEMINARS

Anglican Studies Seminar

Call Text:

In Year 1, the focus will be on the historical legacies that are at play in various global Anglican contexts, historical currents that shape the ways in which church is imagined and practiced by Anglicans in concrete locations. Anglicanism itself is an expression of Christianity that has tended to employ history as principal mode of self-understanding. In addition to being an important contextualizing starting point, beginning with history is thus also quite in keeping with the Anglican ethos, with Anglicanism’s own self-understanding of its distinctive identity among other Christian denominations.

- Proposed projects should examine the ways in which historical factors play a signal role in the unfolding of Anglican ecclesial and wider identity in a specific global context. How have these factors led to an imagination of Anglican identity that results in a lived expression of church in an Anglican mode that is consonant with, dissonant with, or ambivalent with respect to received notions of “church” in Anglicanism?

Mission Statement:

The Anglican Studies Seminar holds that Anglican Studies requires a detailed, sustained study of the intersections of post- and de-colonialism, imperial legacies, and globalization with the ongoing evolution of Anglican identity in specific locations and contexts marked by their particular economic, social, cultural, and historical conditions. The Seminar aims to pay detailed attention to context; its work will disrupt extant assumptions about the Anglican tradition being a monolithic, monocultural entity. As a result, the Seminar is focused on surveying the “operative ecclesiologies” of Anglican churches at the national or provincial level. That is, we are interested less in “official” Anglican theological construals of “church” than we are in how the contextual realities of Anglicans in concrete locales shape the ways in which church is practiced by Anglicans, whether they answer to the standard theological conceptualizations or not.

Seminar members invited to participate are each committed to a globally contextualized study of Anglicanism conceived broadly and to investigating various operative ecclesiologies, locally and contextually. This requires fostering interdisciplinary conversations in sessions that enable scholars to speak to multiple aspects of Anglicanism. The seminar’s findings will be of interest to scholars working in a range of disciplines. Moreover, close examination of the processes of decolonization that inform lived Anglicanisms will supply the wider field of religious studies with a set of thickly described case studies of post-colonial decolonization. It is the intention of the Steering Committee to publish research resultant from the Seminar and make it accessible to an interdisciplinary audience.
Anonymity: We are going to invite papers from specific members of the seminar for our first year.

Method of Submission:

PAPERS

Chairs:

- Sheryl A. Kujawa-Holbrook, Claremont Graduate University
  skujawa-holbrook@cst.edu
- Scott MacDougall, Church Divinity School of the Pacific
  turasoir@gmail.com

Artificial Intelligence and Religion Seminar

Call Text:

Scholars of religion and theology add a crucial voice to the ethics of artificial intelligence. In keeping with this year’s conference theme, we seek papers that address questions associated with catastrophe, artificial intelligence, and religion. How might “Green AI” help us avert the destruction of the planet and prevent the worst dangers posed by human choice in the Anthropocene? How might industrial or government pursuit of AI produce an existential risk to democracy, economic self-sovereignty, or even humanity itself? How do religious actors intervene in discussions over AI ethics and AI technologies, and/or how could the wisdom of religious traditions be leveraged to produce positive outcomes in such debates? Might there be hopeful possibilities arising out of catastrophe? Might AI help evolve a new spirituality that breathes new life into our world? We encourage proposals that also address racialized, gendered, sexed, and/or differently abled perspectives. We welcome original papers that pose new questions.

Additionally, we seek proposals that show experiments using artificial intelligence in the study of religion. Scholars that are finding new applications for A.I. are encouraged to submit an abstract proposal even if their project is ongoing. Follow-up reports on projects already presented are likewise welcome.

Please note that this paper uses the AAR full-papers program, in which papers are made available before the meeting. Accepted proposers should expect to produce article-length papers (4000–7000 words) that will be due by mid-October 2022.

Mission Statement:
Artificial Intelligence (A.I.) is a topic with widespread cultural impact. It is likewise becoming increasingly relevant to religion. Several attempts at using A.I. to understand biblical texts or to model religious practices have yielded fascinating results. But A. I. increasingly is becoming part of the lives of religious people from home A.I. devices, to the application of A.I. by religious groups and organizations, to the prospect of a future superintelligent A.I. that may pose existential threats to humanity or provide solutions to seemingly insoluble problems. Artificial Intelligence is a topic that will increasingly impact religion and religious people as well as individuals who find spirituality in places that are intersecting with digitalization, including popular culture sites such as sport, and music. Changes may be coming from widespread unemployment to the virtual elimination of death itself. These are issues within the purview of Religious Studies and Theology that require systematic analysis.

This the seminar deals with the application and analysis of Narrow A.I. as well as the potential of General A.I. We seek scholars interested in experimental applications of artificial intelligence to religious studies and theology as well as the analysis of current and future implications of A.I. for religion and spirituality. This unit is a resource for engaging the importance and relevance of A.I. as it intersects with religion, theology, and spirituality. We seek to contribute to the larger cultural and multidisciplinary discussion about these issues as A.I develops.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Randall Reed, Appalachian State University  
  reedrw@appstate.edu
- Tracy J. Trothen, Queen’s University  
  trothent@queensu.ca

**Buddhist Pedagogy Seminar**

**Call Text:**

Buddhist Pedagogy Seminar welcomes papers on any aspect of pedagogy for teaching Buddhism. For our 2022 meeting, aligned with the presidential theme about religion and climate catastrophe, we particularly would like to investigate teaching about Buddhism and environmental crisis, as well as Buddhism and violence. We welcome subjects related to dispelling the common myth that Buddhism is a purely peaceful religion, including but not limited to topics about:

- Buddhist warfare
- Warrior-Monks
• Buddhist nationalism
• Buddhism and genocide

In addition, we are interested in subjects related to
• Socially engaged Buddhism
• Land-based learning
• Indigenous people/ Native American communities and Buddhism
• Ungrading in a Buddhist studies course
• Non traditional/ alternative grading
• Strategies to mitigate potential adverse effects during contemplation activities

For any inquires related to proposal submission, please contact Gloria Chien at chien@gonzaga.edu.

**Mission Statement:**

The mission of the Buddhist Pedagogy Seminar is to promote critical reflection on how our teaching and presentation of Buddhism enhances understanding of Buddhist traditions, practices, and values. Our seminar will facilitate discussion and support research about pedagogically effective approaches to teaching Buddhism. We will focus on a variety of pedagogical challenges within the field over the course of five years, including but not limited to, the religious or secularized use of Buddhist meditation practices in everyday life, modern public understanding of Buddhism shaped through current events, hotly debated ethical issues, and scholarship about teaching Buddhism.

This seminar invites discussion about teaching Buddhism in today’s classroom, how Buddhism has been taught historically, how different media about Buddhism can supplement classroom instruction, and how insights from Buddhist traditions can enrich pedagogy in other fields. Although we envision the seminar appealing primarily to those in Buddhist Studies, we believe it will be beneficial for instructors and scholars outside of the field who teach about Buddhism in their courses.

We are committed to supporting important work in the nascent field of Buddhist pedagogy. Our goal is to grow this field and provide it with a robust arena in which scholars engage in dynamic conversations.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

• Gloria I–Ling Chien, Gonzaga University
  chien@gonzaga.edu
Call Text:
The Constructive Muslim Thought and Engaged Scholarship Seminar is not seeking proposals for the 2022 AAR Annual Meeting. Instead, the seminar steering committee will invite a number of scholars to participate in two roundtable discussions where they may address the array of approaches and methodologies at work in this scholarly field as well as the productive intersections and critical interventions that can and have emerged from out of this growing body of work. Nevertheless, if a scholar is interested in joining the seminar as a roundtable discussant, the steering committee would encourage them to contact the unit chair with an expression of interest and demonstration of past and/or current work in the field of constructive Muslim thought and engaged scholarship.

Mission Statement:
This seminar is aimed at exploring the developing academic discourse of constructive Muslim thought as a disciplinary field. Constructive Muslim thought is a broad and rich field of critical inquiry that involves both knowledge production and praxis. The constructive Muslim discourse is the cumulative result of the pioneering work of Muslim feminist scholars, postcolonial thinkers, decolonial thinkers, ethicists, scholars of Islam and critical race theory, among many others. Structural critique, ethical discernment, and community engagement are integral aspects of this broad body of scholarship. The organizers of this seminar argue that this expansive array of work can be construed as constituting an emergent new field within the academy, namely “constructive Muslim thought,” which runs parallels with, but is distinct from the study of Islam and Muslims.

The seminar is envisioned as a space for scholars of the study of Islam and Muslims and academic practitioners of engaged scholarship from out of the Islamic tradition (broadly conceived) to share and develop their research in conversation with one another. Specifically, over the course of five years, the seminar will critically examine two key topics at length: 1) the methodological directions and epistemological interventions that are emerging within the constructive Muslim discourse, and 2) the systemic and institutional challenges that the constructive Muslim discourse faces within academe broadly and between the disciplinary categories of theology and religious studies, more specifically. By providing a scholarly space to meet, the seminar aims to support the discourse conceptually and to grow the discipline structurally.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members
Method of Submission:

PAPERS, E-mail without Attachment (proposal appears in body of e-mail)

Chairs:

- Martin Nguyen, Fairfield University
  alakhira@gmail.com
- Najeeba Syeed-Miller, Chicago Theological Seminary
  njeebasyeed@gmail.com

Contextualizing the Catholic Sexual Abuse Crisis Seminar

Call Text:

This year’s seminar seeks papers that engage “catastrophe” (and its analogues) as a lens for studying the global dimensions of clergy sexual abuse. Proposals can focus on any region or time period.

The language of catastrophe, crisis, and demise open possibilities for foregrounding survivors’ perspectives while simultaneously shifting us towards a more globalized view of clergy abuse. What new frames appear, for example, when we compare Catholic abuses across multiple continents? And in what ways does catastrophe occlude or distort the dimension of survival, tenacity, and endurance in survivors’ experience?

Conversely, such language also frames clergy sex abuse in ways that might restrict academic critique. Are there insights gained by contextualizing religious sexual abuse within broader cultural traumas, such as apartheid or genocide? And does our understanding of clergy abuse as catastrophic prevent us from interpreting legal documents and survivors’ stories in less linear ways?

We seek research exploring the potential and/or limits of catastrophe for the study of clergy sexual abuse, including along the following sub–themes:

- Insights and problems of framing survivor justice through secular carceral terms
- Implications to or from theological and theoretical conceptions of justice
- Theologies and ethics for addressing the everyday and spiritual dimensions of clergy abuse
- Historical horrors, including invocations of the monstrous and demonic
- Balancing critical deconstruction with compassion and support for survivors
Accepted proposals will lead to short papers to be pre-circulated to our seminar mailing list one month before the AAR’s next annual meeting (which is currently scheduled to be held in Denver, CO, from November 19 – 22, 2022).

**Mission Statement:**
Contextualizing the Catholic Sexual Abuse Crisis is a five-year seminar (2019 – 2024) working towards greater understanding about clergy sexual abuse and the range of questions that it raises.

Attention to clergy abuse must become normative for any treatment of modern Catholicism to not itself be complicit in the abuse and its concealment.

Please note the following guidelines on our values and norms:

- Seminar presenters are required to submit their full papers by the end of September, to be pre-circulated to all attendees via the AAR Papers system. This allows for more conversation and deeper reflection at the conference.

- Proposals should be made with an eye towards publishable work.

- The seminar seeks collaborative and multidisciplinary research, including through historical, ethnographic, theological, legal, political, psychological, and ethical frameworks.

- We are especially interested in proposals that press consideration into new anti-racist, anti-colonial, feminist, or queer directions.

- We encourage methodologies that uplift the voices of survivors, especially victims from African American, indigenous, and non-Anglo parishes.

- Over the full five years of sessions, the seminar will also examine sexual abuse in contexts beyond the Catholic church, both in other religious communities and secular institutions.

- We are committed to supporting research from scholars at all career stages, including doctoral candidates and independent scholars.

- The seminar encourages all of its members to participate in and propose papers to related program units, including Roman Catholic Studies, Religion and Sexuality, Childhood Studies, Ecclesiological Investigations, Religion and Violence, North American Religions, Religion in Europe, and Ethics.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS
Chairs:

- Brian Clites, Case Western Reserve University
  brian.clites@case.edu
- Megan McCabe, Gonzaga University
  mccabem@gonzaga.edu

Energy, Extraction, and Religion Seminar

Call Text:

The Energy, Extraction, and Religion Seminar (EER) solicits paper proposals that provide insights at the intersection of religion, extraction, energy, and catastrophe. An emerging body of postcolonial, critical race, and environmental humanities scholarship takes extractivism as a functioning paradigm of modernity and frames the current climate crisis in this scope. As indigenous environmental humanities scholar Max Liboiron argues, “pollution is colonialism” (2021). In this vein, the EER is eager for papers that consider the religious contexts of climate catastrophe as a materialization of entwined extractive projects of colonization, racialization, and exploitation.

If the study of religion is a practice of understanding how worlds are imagined, made and inhabited, what extractions and energies are required in these processes? What religious spatializations make extractivism possible? How do extractive practices shape religious affects, concepts, and rituals? In this inaugural CFP, the EER solicits reflections on religion that consider the analytic of extraction to examine catastrophe: its precedence, its singularity and multiplicity, the worlds it destroys, and the worlds it creates. We further invite proposals that examine extractivism in the study of religion and the role of religion scholars in confronting the colonial legacies of our discipline(s).

Through the lens of extraction, temporalities of catastrophe collapse while its effects diversify. On the one hand, analyzing the ongoing effects of human, mineralogical, hydrocarbon, or animal extractions demonstrates that a “present” catastrophe is haunted by an ongoing past. Extraction is also a technology of future making, requiring inquiry into the religious imagination of what worlds are being made, what their ends might be, and what materials and labors are required in these makings and endings. On the other hand, an analytic of extractivism presses closer attention to effects and ongoing benefits of exploitation, prompting the question, “catastrophe for who?” Religion is key to understanding what power, politics, and culture decide whose end times matter.

Though we are also interested in broad methodological analyses including those that consider archival and textual insights into this history of catastrophe and contemporary ethnographic imaginings of catastrophic pasts, futures, or experiences, the EER especially requests proposals that provide insight into the meeting of religion and extraction in Denver’s settler colonial mining history and contemporary resource culture.
Mission Statement:
This seminar provides an intellectual space to foreground relations, dynamics, and critiques among religion, energy, and extraction. For scholars in a variety of humanistic and social scientific disciplines, extractivism provides a conceptual rubric through which to re-conjoin analyses of racialization and exploitation with concerns about ecology and sustainability. This is particularly the case in the environmental and energy humanities. In light of multidisciplinary scholarly discourses on extractivism, this seminar aims to conscientiously link social and ecological justice questions as a matter of theoretical and methodological rigor; to explicitly and directly attend to racial capitalism and coloniality as constitutive of environmental crises; to facilitate and improve dialogue between religion scholars and the environmental humanities, focusing attention on the religious dimensions of energy intensive and extractive cultures; and engage in reflexive analyses of the study and constructions of religion in, with, and through cultures of energy and extractivism.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of Submission:
PAPERS

Chairs:
- Evan Berry, Arizona State University
  Evan.berry@asu.edu
- Terra Schwerin Rowe, University of North Texas
  Terra.rowe@unt.edu

Foucault and the Study of Religion Seminar

Call Text:
We invite papers for the inaugural year of our seminar on Foucault and the Study of Religion. Following our exploratory session at the 2021 AAR on Michel Foucault’s posthumously published Confessions of the Flesh (2018), we seek to gather scholars engaging the work of Foucault and the study of religion from a number of approaches and traditions.

Methodologically, this can include critical analyses of Foucault’s use of religious sources, including his engagement (or lack thereof) with secondary literature in his published works. It may include analyses or approaches to particular forms of religious thought and practice from Foucault’s theoretical and philosophical perspectives, as well as research carried out in a critical–genealogical spirit in the same or adjacent religious sources that Foucault takes up.

We encourage submissions that raise questions around Foucault’s engagement with traditions beyond Catholic Christianity including: Jewish traditions, Foucault’s brief engagements with
Islam in Iran, parallels and discontinuities between the “ethics of the care of the self” in western antiquity and South– and East–Asian traditions, among other possibilities. We are interested in exploring the ways that Foucault may help us challenge notions of “tradition” and “religion” that have been so central to both the study of religion and religious life more broadly. Over the five years of our seminar, we hope to co–sponsor panels with other AAR program units, starting this year with the Ethics Unit, on questions of “care of the self.”

- Foucault and methodology in the study of religion
- The unique role of Christian sources in Foucault’s œuvre, including prominent Christian traditions—especially Protestant, Orthodox, and others—which are at times absent from his work
- Foucault and Islam, including but not limited to Foucault’s engagements with Iran or questions opened up by ethics as care of the self
- Foucault and Asian religions, including but not limited to Buddhist and Hindu traditions
- Foucault’s engagement with the construction of “religion” in critical philosophy and theology from the modern period to the present
- Proposals which continue to engage Confessions of the Flesh through the framework of “sexuality” across the four extant volumes of the History of Sexuality, or further themes and sources in ancient Christianity, Judaism, Islam, and Indian traditions (amongst others)
- Proposals for a possible co–sponsored session with the Ethics Unit, inviting individual proposals, pre–arranged paper sessions, and roundtables addressing what Foucault might mean by ethics and the ways that he connects or fails to connect ethics with religion. We are particularly interested in proposals examining how Foucault’s notion of “care of the self” may relate to, challenge, or enrich religious ethics

**Mission Statement:**

The Foucault and the Study of Religion Seminar is dedicated to collaborative research in a public setting, gathering scholars of religion whose research engages theoretical and historical approaches to the work of Michel Foucault. During his lifetime, Foucault was a force in public discourse, and his works have been transformative for scholarship in the humanities and social sciences over the last fifty years. We aim to continue Foucault’s tradition of public intellectual discourse in a way that illuminates the importance of the study of religion for understanding and critiquing his work on questions of gender, race, sexuality, and class. We hope to convene scholars of various religious practices and traditions to expand Foucault’s critical approach and enliven the contributions of this research for the public domain.

We understand this work to be ongoing, developing the complex questions that emerge from Foucault’s analytics of power, knowledge, and subjectivity central to many disciplines. The 2018 posthumous publication of his History of Sexuality volume on early Christian sexual ethics (Confessions of the Flesh) foregrounds the need for such critical and constructive engagement by scholars with expertise across religious traditions and methodologies. We hope to bring
together scholars within the AAR and SBL—particularly those in philosophy of religion, queer
theory, black studies, feminist theory, religion and literature, Caribbean and diasporic studies,
affect studies, African American religion, religion and ecology, and the history of Christianity
(ancient and early modern)—in order to pursue work that is historically and theoretically
rigorous, reflecting Foucault’s own interdisciplinarity and the relevance his work has had across
fields.

Anonymity:

Proposer names are visible to chairs but anonymous to steering committee members.

Method of Submission:

PAPERS

Chairs:

• Niki Clements, Rice University
  Niki.clements@rice.edu
• Daniel Wyche, University of Chicago
  wyche@uchicago.edu

Hagiology Seminar

Call Text:

We invite proposals on Teaching the “Saints”: Hagiology as Pedagogy

When it comes to utilizing hagiographical media in the classroom, the teacher is faced with a
number of questions. Some of these questions concern the material directly: What media count
as hagiographical? How do they construct the saint(s) and their community? And how can we
read (or see) embodied sanctity in our sources? Other questions are more theoretical: In using
terms like “saint” and “hagiography,” especially in a comparative context, are we imposing the
hegemony of (Western?) Christian categories and thus flattening the distinctions of media
produced in and for diverse religious, cultural, and historical contexts? Or, is there an analytical
purchase in employing a common language and taxonomies? What other taxonomies might be
employed? Still further questions center on the craft of teaching: What are “best practices” for
introducing hagiographical material and questions into the classroom? What sorts of methods
and assignments are particularly generative for hagiological analysis? What do we want students
to learn from their encounter with "saints" and how do we assess it?

Inspired by these questions, we are interested in papers that address the teaching of hagiology.
Work that engages the following topics is particular welcome:

• Application of pedagogical theories
• Comparative and/or transdisciplinary methods
• Non-Western/Non-Christian media and approaches
• Critiques of conceptional underpinnings – e.g., “saint,” “sanctity,” “hagiography”
• Development of best practices
• Innovative assignments (including assessment)
• Collaboration in course design and/or teaching

We hope to produce a digital collection of resources from our collective work this year. To this end, “papers” can take the form of pedagogical tools, methodologies, syllabi, and other useful artifacts.

The session will be exploratory and collaborative in nature, as it seeks to practice a style of conference preparation and presentation that utilizes comparative practices and innovates along those lines.

Presenters will share their "papers" with fellow panelists prior to the conference date and participate in a few rounds of collaboration with comparative methods. We hope to help presenters be active in creating the best version of their panel by facilitating cross-cultural and interdisciplinary work, while assessing its value as we proceed. We hope the meta discussion of methodology will comprise a portion of the session.

**Mission Statement:**

This seminar is dedicated to exploring the “hagiographical” as a category that transcends the particular contextual boundaries of religious traditions, while functioning as a focused and sustained site of collaboration, pedagogical exploration, and theoretical foundation for better refining the Study of Religion.

It takes up the question of “hagiography,” and, using a comparative method, interrogates its broad analytical utility. By inviting a wide-range of traditions and types of scholarship (textual, materially-oriented, ritually-conceived, oral, historical, and contemporary) into a diverse scholarly conversation and collaborative community, we seek to challenge the normative, Christian rendering of the term.

We place the growing need for cross-fertilization at the center of our methodological approach, building it into our theme and function. Hagiology is an inquiry that has been marked by a range of interpretive strategies and vectors of influence, from early practitioners and emulators, to authors and compilers, to commentators and historians, to societies and contemporary practitioners, to re-imagined historical prominence. It has finally emerged as a dynamic area for comparative studies.

Ultimately, this seminar will foster dialogue among scholars from a range of institutions and intellectual traditions. Its aim is to use the collaborative and comparative methods to resituate hagiology within the current religious studies context, and to explore how this field can best
support, articulate, and inform the broader field regarding the importance of doing Hagiology in a productive manner that is commensurate with the prevalence of its material forms.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Todd French, Rollins College
tfrench@rollins.edu
- R. Brian Siebeking, Gonzaga Universitysiebeking@gonzaga.edu

**Intersectional Hindu Studies: Feminist and Critical Race Approaches to Research and Teaching Seminar**

**Call Text:**

There will not be an open call for papers this year; rather, we will be asking invited participants to produce presentations related to our exploration of the topics:

- Exploring Caste Supremacy and the meaning and practices involved in Anti-Caste Activism and Scholarship
- White Supremacy and how it’s influenced the study of Hinduism
- Hindutva’s impact on the scholarship and scholars of Hindu studies

**Mission Statement:**

This seminar centers the work of racialized researchers and teachers of Hinduism who use critical race theory (CRT) and intersectional feminist theory in our own work, and who are committed to challenging systemic inequality in academic spaces. We have three objectives:

1. To develop an intersectional critique of the formation and institutionalization of Hindu Studies as a field
2. To challenge the prevailing narratives about Hindus and Hindu Studies in the academy and in the global public sphere
3. To create a space for racialized scholars in Hindu Studies (and connected fields) to examine and share our own experiences in academia

**Anonymity:** Proposer names are visible to chairs and steering committee members at all times
Method of Submission:
PAPERS
Chairs:
- Shreena Gandhi, Michigan State University
  shreenaniketa@gmail.com
- Tanisha Ramachandran, Wake Forest University
  ramacht@wfu.edu

Language, Poiesis, and Buddhist Experiments with the Possible Seminar

Call Text:
In this inaugural year of the seminar, we will begin taking up these questions by rethinking our conceptual toolkit, laying the foundational conceptual framework for our inquiry, and discussing its contemporary relevance. We will examine how analyses of genre, style, and taste in the study of Buddhist texts and/or speech have been impacted by legacies of power such as imperialism, colonialism, patriarchy, and class distinction, and how they have shaped the scholarly study of Buddhist poietic and poetic language (or lack thereof). More particularly, we are interested in addressing the question of how legacies of European or American powers in Asia have impacted knowledge production about Buddhist poietic and poetic language, including the classification of textual genres, the valorization of particular modes of expression, the shaping of taste and perceptions of style, notions and definitions of what is “poetic,” or whether language can be regarded as poietic at all. In addition, given the conditions of power and privilege in which precolonial Buddhist literature has often been produced, we wish to explore the ways in which these contexts have influenced and shaped the production of language, and ask about their ramifications for our study of these sources today. We invite proposals that address questions such as these via a specific case study. Topics raised via last year’s exploratory session that could potentially address this theme include legacies of power with respect to categories and concepts such as repetition, stillness and wildness, the poetics of gender, and literary production of/by/for laypeople; other proposed topics are welcome.

Papers are limited to brief (8–10 minute) presentations oriented towards raising issues and questions for discussion; they will be followed by discussion in a workshop format. Secondary sources relevant to the year’s theme will be made available in advance via the AAR Annual Meeting website, and presenters will have the option to pre-circulate primary sources and translations. During the session, all primary sources and translations must be displayed via slide presentation to facilitate detailed, in-depth discussion open to all attendees. We seek diverse collaboration and welcome applicants working in various genres, regions, and time periods. Innovative proposals, such as collaborative presentations by specialists of differing
fields with shared thematic interests, will be given special consideration. We are especially interested in proposals from graduate students, contingent faculty, scholars of color, queer and trans scholars, and scholars from other underrepresented groups.

**Mission Statement:**

The overwhelming capacity of language to shape our shared sense of reality for better or for worse has long been recognized by Buddhists, who have considered it both an obstacle and an opportunity for transformation and liberation. Such Buddhist approaches harbor the potential to help us rethink the potency of language in the interest of collective flourishing. Our seminar investigates how Buddhists have engaged with the *poiesis* of language—its ability to create anew and shape worlds and selves—and how this engagement, as a constitutive aspect of Buddhist thought and practice, has contributed to making the form and content of Buddhism itself. We explore a broad range of Buddhist language use, taking poetics as the exemplary but not exclusive ground where language is made poietic, while accommodating overlapping and contiguous forms of language, for instance, ritual utterance, gesture, linguistic patterns, etc.

Our mode of inquiry approaches Buddhist language use in terms of *experiments with the possibilities of language*. We emphasize that Buddhist content and modes of expression alike should be examined as inextricably involved in the process by which Buddhism took on its distinctive character and formed its sense of the possible; and we approach Buddhist literary forms as an *environment* that enables Buddhists to find their voice, subject matter, style, and self–representation. Attuned to how Buddhists have formulated their views on these issues, the seminar aims therefore to develop a conceptual toolkit for the rigorous, ethical interpretation of Buddhist language as a cross–cultural and interdisciplinary endeavor.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Nancy Lin, Institute of Buddhist Studies  
  nlin@shin-ibs.edu
- Roy Tzohar, Tel–Aviv University  
  roytzo@tauex.tau.ac.il

**Mahabharata and Classical Hinduism Seminar**

**Call Text:**
The Seminar’s call for papers for its second year addresses new methodologies and interpretive strategies, including approaches emphasizing gender studies, critical race theory, linguistic analysis, ethics, and comparison with the field of Biblical criticism, as well as new tools and resources for the study of the Mahābhārata. We also encourage proposals in response to the AAR’s 2022 Presidential Theme: Religion and Catastrophe, including climate change. In an effort to encourage diversity in seminar participants, those who presented papers in our 2021 meeting are unlikely to have proposals accepted for the 2021 meeting. We seek to include the best proposals we receive.

**Mission Statement:**

The Mahābhārata and Classical Hinduism Seminar seeks to facilitate the academic exchange so necessary to progress through a format similar to a workshop, with pre-circulated papers. This seminar will bring together philologists, Indologists, ethnographers, scholars of performance theory and practices, and generalists taking on the daunting task of incorporating India’s great epic into their coursework on Hinduism, Buddhism, Jainism, or Yoga. Over the course of the five-year seminar, we hope that these varied approaches will prove mutually illuminating and raise new questions. The seminar’s scope includes not only the Sanskrit text, but also dramatic and fictional retellings, regional and vernacular versions, etc. We will select papers by asking the following four questions, which will change somewhat according to each year’s topic: Does the paper shine a new light on some previously underappreciated aspect, episode, character, or form of the epic? Does the paper either represent or respond to the most current trends and arguments in Mahābhārata studies? Does the paper help to demystify the Mahābhārata, helping non-specialists who are intimidated by its length and complexity to incorporate it into their teaching or scholarship? Does the paper provide a model for interdisciplinary practice (e.g., Does it bridge the gap between philology and new forms of critical textual analysis or between ethnography and history of religions?).

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

**PAPERS**

**Chairs:**

- Arti Dhand, University of Toronto
  arti.dhand@utoronto.ca
- Bruce M. Sullivan, Northern Arizona University
  bruce.sullivan@nau.edu

**New Directions in the Study of Religion, Monsters, and the Monstrous Seminar**

284
Call Text:

In the third year of our Five-Year Seminar, we are interested in the role of monsters in cosmology. This year, we are planning two 90-minute panels. In the first, we are broadly interested in discussions and analyses of the way in which monsters help to map out reality, including time and space. How does the process of monstrosizing create a meaningful reality? How does placing monsters in time construct a sense of history and evolving culture? How do monsters shape the civilized and uncivilized space?

In the second, we are interested in an abstract idea of cosmology centered around the assumption of the unreality of monsters within the academic cosmos. Is this assumption of unreality problematic? How would taking monsters seriously as “real” change our academic cosmologies? Do we disrespect research subjects and conversation partners by immediately assuming monsters do not exist? For further inspiration or reflection, we encourage interested individuals to read Steven Engler’s article, “The Semantic Reduction of Spirits and Monsters,” in The Journal of Gods and Monsters.

In both sections, we encourage comparative reflections on Jewish and Christian material with other traditions reflections on monsters outside of these traditions. Papers from minority scholars and scholars studying Asian, African, or indigenous South American and Australian traditions are especially encouraged.

Mission Statement:

The Mission of the New Directions in the Study of Religion, Monsters, and the Monstrous Five-Year Seminar is to facilitate dialogue between different areas and methodologies within religious studies to arrive at a better theory of the intersection of religion, monsters, and the monstrous. Due to the diverse nature of our topic, we encourage proposals from any tradition or theoretical perspective. Each year of the seminar will focus on a different theoretical problem as follows:

Year One -- Taxonomy. The first task of the seminar will be to explore the taxonomy of “monsters” as a second-order category. What defines a “monster” and what are we talking about when we talk about monsters?

Year Two -- Theodicy: What role do monsters serve in explaining misfortune? Are monsters a source of injustice or do they create justice as agents of punishment?

Year Three -- Cosmology: How do monsters function to map out reality, including time and space?
Year Four -- Monstrification and humanization: When, how, and why are other people and their gods “monstrified?” How does racism intersect with the discourse of the monstrous? Conversely, when, how, and why are monsters humanized?

Year Five -- Phenomenology: How should we interpret narratives of encounters with fantastic beings? To what extent are reductionist readings of these narratives appropriate and helpful? Are there viable approaches beyond reductionism?

At the conclusion of the seminar, our findings will be published as an edited volume or otherwise disseminated to the scholarly community.

**Anonymity:**

Proposer names are visible to chairs but anonymous to steering committee members.

**Method of Submission:**

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

**Chairs:**

- Natasha Mikles, Texas State University
  n.mikles@txstate.edu
- Kelly Murphy, Central Michigan University
  kelly.murphy@cmich.edu

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**Origen and Origen Reception Seminar**

**Call Text:**

The Origen and Origen Reception Seminar is inviting paper on all aspects of Origen's work. We encourage to include reception aspects in the proposals. For 2022 we especially encourage proposals which focus on relations between Origen and Augustine.

**Mission Statement:**

The mission of the Origen and Origen Reception seminar is to foster focused discussion about central themes in Origen’s thinking and about the reception thereof. The seminar will include all aspects of Origen’ thinking such as theology, philosophy, history, exegesis, and philology. The seminar is particularly interested in the reception of Origen of Alexandria’s thinking in various times and places. Each session of the seminar will thus focus on a specific aspect of his thought and its reception in later traditions.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members
Method of Submission:
PAPERS

Chairs:

- Peter Martens, Saint Louis University
  peter.martens@slu.edu
- Peter Martens, Saint Louis University
  peter.martens@slu.edu

Religion, Attire, and Adornment in North America Seminar

Call Text:

For 2022, the Religion, Attire, and Adornment Seminar is particularly interested in papers on any of the following topics:

- Elaborate religious garments
- Dress that decolonizes, and/or decolonizing dress
- Mundane clothing made sacred
- The means of production (for example: ethics of the clothing/fashion industry; Native American beadwork; church knitting groups; organic cosmetics made at home; et cetera)

The committee will also consider proposals on other topics not specifically listed above for presentation in the Seminar.

Mission Statement:

Focusing on the North American context, this seminar explores specific instances of religion, attire, and adornment, as well as theoretical and methodological approaches to the study of religion and dress. Religion and dress includes a wide range of expressions, including not only clothing but all forms of bodily adornment: hairstyle, jewelry, cosmetics, scents, bathing, tattooing, and more. Many religions prescribe and proscribe various forms of dress in both sacred and secular settings, but beyond basic questions of who, what, and why that are prompted by such religious rules, this seminar is especially interested in exploring connections between religious dress and meaning–making. We also seek to move beyond dress as merely a sign or communicator of meaning to attend to the materiality of dress itself, and the ways it shapes bodies and selves.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of Submission:
PAPERS
Chairs:

- Marie W. Dallam, University of Oklahoma
  mwdallam@ou.edu
- Martha L Finch, Missouri State University
  marthafinch@missouristate.edu

Religions and Families in North America Seminar

Call Text:

This Group provides an opportunity for scholars of North American Religions to think critically about how the concepts of religion and family are co-constituting terms, asking how religious rhetoric shapes understandings of the family and how families provide a primary context for religious experiences, identities, and rituals. We are seeking papers examining these topics across broad range of family configurations, religious traditions, and historical eras. We are particularly interested in papers that move beyond issues of motherhood to examine other familial relationships such as extended kinship networks, siblings, elder care, singleness in a religious world designed for families, divorce, queer families, and men in familial contexts. We also seeking papers that examine traditions apart from white Christianities, particularly religions of the African diaspora, African American Christianity, Buddhism, Hinduism, Judaism, Asian American Christian Communities, New Religious Movements, and others. Geographically, we are particularly interested in work from North America outside of the continental US. We are open to all historical periods.

Mission Statement:

The seminar insists on broad definitions of religion and pulls from as diverse a range of families as possible, in order to create generative conversations. To that end, we will think critically about how the concepts of religion and family are co-constituting terms, asking how religious rhetoric shapes understandings of the family and how families provide a primary context for religious experiences, identities, and rituals.

Family, as naturalized term that is anything but natural, is a very generative theme for scholars across the range of theoretical and methodological approaches in the AAR. Geographically, the Seminar is regionally focused on North America to provide a limited scope but intentionally includes Canada, the U.S., Mexico, and the Caribbean, which is to say that we do not see North America as simple a stand in for the United States and intend a transnational and comparative conversation. Methodologically, the Seminar focuses on historical, ethnographic, and cultural studies explorations of family. Theoretically, the Seminar brings together scholars of religion working on questions of kinship, reproduction, gender, race, class, colonialism, ritual and practice, the nation–state, and sexuality in a richly comparative, yet helpfully bounded,
conversation. The seminar allows for plenty of opportunity for scholars with very different theoretical orientations toward both the terms “religion” and “family” to find fruitful avenues for dialog between them.

**Anonymity:** Proposer names are visible to chairs but anonymous to steering committee members

**Method of Submission:**

PAPERS

**Chairs:**

- Samira Mehta, University of Colorado
  smehta@post.harvard.edu
- Susan Ridgely, University of Wisconsin
  susan.ridgely@wisc.edu

**Religions, Borders, and Immigration Seminar**

**Call Text:**

For the 2022 meeting, Religions, Borders, and Immigration Seminar invites proposals exploring the intersection of race, migration, and xenophobia. We are particularly interested in perspectives on wider definitions of what constitutes forced migration (beyond the legal definitions that are connected to state-sponsored forced migration) and race from Black theology, Jewish studies, Islamic studies, Indigenous studies, and Asian (Indo-Pacific) studies featuring robust engagement with religious/theological imaginaries, which contribute to as well as respond to persons and communities affected by forced migration. Contributions from the field of comparative theology are also welcome.

We also request proposals examining the historical precedent for religious leaders and institutions working with or for migrant populations and policy in Africa, South/Central America, North America, the Middle East, Europe, Asia, and the Pacific. Those grappling with the racialization of religion are particularly welcome.

**Mission Statement:**

The overall purpose of this seminar is to promote interreligious and interdisciplinary collaboration on global migration from theological perspectives and how it begins to reshape the interpretations of the Ultimate reality, as it is envisioned in various religious traditions in dialogue with diverse traditions of ethics and pastoral responses to the refugee crisis. This seminar’s focus or theme is on the intersection of borders, migration, religious practices and how all of those are being reenvisioned and reinterpreted through dialogical theological reflection in interfaith perspectives. The work of the seminar addresses one of most critical
issues of our time, and we believe that religion plays an essential role in understanding the meaning of these changes. This new seminar will continue to encourage different and creative approaches, such as comparative theology and theologies of religious diversity, to explore the meaning of our times.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of Submission:

PAPERS, Other
Our seminar will invite proposals via Papers interface. We are also planning to reach out individually to scholars working in the areas which are so far underrepresented among our seminar panelists and Steering Committee members to solicit proposals that would augment the spectrum of topics/constituencies that we want to include in the essay collection that this seminar is working on. Hence, we will also accept direct proposals from scholars that the SC has already discussed and determined that we would reach out to them with an invitation. This will supplement the open call for papers according to the CFP included in the relevant section in this survey.

Chairs:
- Loye Ashton, Aoyama Gakuin University
  loyeashton@gmail.com
- Kristine Suna-Koro, Xavier University
  sunakorok@xavier.edu

Religious Reflections on Friendship Seminar

Call Text:

The Religious Reflections on Friendship Seminar invites proposals for papers and panel presentations that address the intersection of religion/s and friendship from any scholarly perspective and religious tradition. We welcome papers that broaden contemporary perspectives on friendship and challenge dominant perspectives on friendship, as they bring friendship and religion into dialogue with contemporary issues, needs, and challenges. Our focus in 2022 will be most specifically on the study of friendship from inter-religious/inter-faith perspectives. The following themes, amongst others, may be engaged from the perspective of two or more religious traditions:

- Friendship within religious texts and/or historic time periods
- Theological and/or mystical perspectives on friendship
- Friendship and religious/theological ethics
- Civic friendship and the common good
- Friendship-informed pedagogies for the teaching of inter-religious/inter-faith studies
Echoing 2022’s presidential theme “Religion and Catastrophe" we also invite papers that consider the role of friendship practices and inter-faith dialogue in times of crisis, and in the envisioning of alternative ways of life in the face of climate change.

The seminar seeks collaborative and multidisciplinary research, including through historical, ethnographic, theological, political, psychological, and ethical frameworks. Typically, seminar participants pre-circulate papers and come to the seminar’s Annual Meeting session ready to discuss the substance of each paper and the thematic connections and tensions that emerge between them. This allows for more conversation and deeper reflection at the conference. For this purpose, papers should be submitted to co-chairs for pre-circulation by October 15.

**Mission Statement:**

The purpose of this Seminar is to provide a broad forum in which the important but under-studied relationship of friendship can be studied, discussed, challenged, and ultimately enriched – from a variety of religious perspectives. Friendship is a relationship that is essential for flourishing. In times ripe with division and conflict, we assert that the study of friendship contributes towards furthering religious understanding and dialogue. Friendship as a religious topic, broadly and creatively defined, touches on matters of faith, ecclesiology, anthropology, history, politics, philosophy, ethics, race, gender, sex, class, and economics among others. We welcome papers that explore friendship from different disciplines and theological/religious perspectives and are open to a variety of methodological approaches.

**Anonymity:**

Proposer names are visible to chairs but anonymous to steering committee members.

**Method of Submission:**

PAPERS

**Chairs:**

- Anne-Marie Ellithorpe, Vancouver School of Theology
  aellithorpe@vst.edu
- Hussam S. Timani, Christopher Newport University
  hussam.timani@cnu.edu

**Teaching against Islamophobia Seminar**

**Call Text:**

We seek papers from scholars in any discipline or subfield that address questions related to the theme “Islamophobia – Connecting the Global and the Local,” with a focus on teaching. An
epidemic of anti-Muslim bigotry and racism has emerged not only in the United States and Europe, but globally. Often, however, these events that are important to engaged scholars may feel distant to our students.

We are soliciting submissions that address any of the following aspects of this theme and welcome related topics and inquiries that go beyond these questions as well:

- What are techniques and strategies that are effective for contextually locating Islamophobia that occurs outside North American cultural contexts?
- How do we begin to overcome the tendency of students to distance themselves from a shared responsibility for Islamophobia when they are confronted by either global or local instances of anti-Muslim bigotry?
- What are the competing challenges and advantages of using education about Islamophobia to stimulate interreligious dialogue?
- When addressing major news stories featuring anti-Muslim policies, what skills do students need to develop in order to move ‘beyond the headline?’ How might these skills be transferable or adapted to contexts where scholars are asked to address wider publics?
- What are the professional and scholarly risks and challenges we face when we name anti-Muslim bias in our educational setting or local communities? How do we begin to address these challenges or mitigate these risks?

Papers and other documents related to presentations will be pre-circulated to the seminar listserv. Please contact a member of the leadership of the seminar for access. Since materials will be pre-circulated, preference will be given to presentations that go beyond the traditional ‘paper-reading’ structure. We seek presentations that will dynamically introduce teaching modules, pedagogical practices, teaching reflections, slides, professional documents, or other materials during the time of the seminar.

Mission Statement:

The purpose of the Teaching against Islamophobia Seminar is to widen the network of scholars engaged in critical reflection about pedagogical and discursive praxes that address the global rise of anti-Muslim sentiment. This seminar thus focuses on the challenges and opportunities faced by engaged scholars combating Islamophobia. We invite critical and creative reflection on (1) the differences between teaching about Islam and teaching about Islamophobia in both the classroom and wider publics; (2) pedagogical strategies for such teaching should be tailored to different contexts; (3) specific challenges of teaching ‘against’ a concept instead of teaching ‘toward’ a more positive end; and (4) the ways in which Islamophobia and anti-Muslim bigotry function as a form of racism and why naming this bigotry as racism is important. As such, we encourage discussion not only on the transmission of new content knowledge about Islamophobia, but also on the transmission of interpersonal and leadership skills necessary to engage in public life to resist bias, bigotry, and racism.
Transnational Religious Expression: Between Asia and North America Seminar

Call Text:

In 2022, we will be using our final year of our five-year seminar to workshop contributions to journal special issue that will result from the seminar. We already have a number of presenters from the first five years who have indicated their interest in contributing articles to this special issue and we will ask them to circulate drafts of their papers (many of which are revised and expanded versions of the presentations from previous meetings) several weeks before the 2022 annual meeting, to provide attendees time to prepare comments for this workshop.

Please contact the seminar chairs, Holly Gayley (gayley@colorado.edu) and Justin Stein (justin.stein@kpu.ca) if you would like to participate in this workshop.

Mission Statement:

Our seminar aims to bring together scholars working on different traditions and regions to participate in a sustained conversation about the translation, transmission, and transformation of religious expressions between Asia and North America. We are interested in ideas and practices that exceed institutional, national, cultural, and ethnic boundaries, and use “transnational” to call attention to the boundaries crossed and recrossed—through mediated and contested spaces—between different cultural contexts as religious ideas, technologies, and actors move across the Pacific and around the globe. In this way, “transnational” is meant to be both a descriptor of the complex realities of religious transmission and a promising analytical space to address related processes such as transculturation, adaptation, exploitation, appropriation, (de)territorialization, and glocalization. Many of these processes challenge the ground on which normative national and religious taxonomies depend, and we are interested on sharing theories and approaches less oriented toward reifying discrete traditions and more capable of analyzing the hybridity and fluidity of religious expression in the global age.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members
Method of Submission:
E-mail without Attachment (proposal appears in body of e-mail)

Chairs:

• Holly Gayley, University of Colorado
gayley@colorado.edu
• Justin Stein, Kwantlen Polytechnic University
justin.stein@kpu.ca

COMMITTEES

Academic Labor and Contingent Faculty Committee

Call Text:

Co-sponsored session with the Class, Religion, and Theology Unit
We invite proposals that address any aspect of the structure of academic labor or the experiences of contingent faculty, within the discipline of religious and theological studies or in the humanities/academy more broadly. We are especially interested in papers that

- explore the various forms that contingent academic labor takes and the different experiences of economic precarity and institutional and/or guild status they entail; or
- name and confront (income, power, recognition, or other) barriers to solidarity between contingent and tenured/tenure-eligible faculty and/or between faculty and other higher ed laborers and explore possibilities of fomenting solidarity.

Mission Statement:

The Committee supports the efforts of the American Academy of Religion to address a wide range of issues connected to educational institutions' heavy reliance on contingent faculty, including those working on a part-time basis as well as single or multi-year contracts. The Committee advocates cultural and structural change to ensure just work conditions, pay, and collective bargaining rights for contingent faculty in order to foster equity, labor justice, and the common good in the Academy. Contingent faculty chair the Committee.

Anonymity:

Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:
PAPERS

Chairs:
Graduate Student Committee

Call Text:

Religious Studies and Catastrophe – Past, Present, and Future(s)

Inspired by this year’s Presidential Theme – Religion and Catastrophe – the Graduate Student Committee invites papers that reflect on the topic of catastrophe itself, as well as how this concept is utilized in the academy.

Please note that submissions towards this session do not count toward the two-proposal submission limit within the PAPERS system.

We welcome submissions that reflect on this concept from different angles, asking:

What is “catastrophe”?  

- The Presidential theme notes that “talk of catastrophe has become ubiquitous in recent years.” We invite papers that examine and complicate how the word “catastrophe” is utilized in the academy. What sort of events or trends are labelled as catastrophes? How does this classification frame responses or reactions to these crises? Finally, what crucial interventions can scholars of religion make to illuminate or understand these issues?

We also welcome papers that explore this topic as it appears in the topics and contexts that scholars study. This may include:

“Catastrophe” in the past:

- The past is rife with catastrophe. Particularly in the context of North America, settler colonialism represents a catastrophe that continues to enact oppression throughout society. We invite papers that reflect on global colonialism and imperialism, and the catastrophic effects that these systems have brought on different communities.

“Catastrophe” in the present:

- Impossible to ignore is the catastrophe of the COVID-19 pandemic, which upended the world in 2020, and continues to shape daily life. COVID-19 created many new challenges, and also illuminated many issues that existed all along. This forum welcomes papers that reflect on the catastrophes that this pandemic has wrought, and ways that religions have responded.

- For some communities, an ongoing decline in participation also represents a catastrophe. To ensure their survival in a changing world, some religions have responded in creative ways. Other groups have been forced to shut their doors. We invite papers that analyze communities experiencing catastrophes of their own, whether the loss of leaders, loss of space, or lack of interest.
Environmental catastrophe also comes to mind as a current and future issue. An ecological crisis has started to reveal devastating effects throughout the world. We invite papers exploring how religious communities have conceptualized, responded to, or in some cases, ignored, ecological crises.

The academy itself might be in the midst of catastrophe. With increasingly polarizing views around such issues as Critical Race Theory, what scholars can teach, and on what issues they can speak, we invite papers that reflect on the intersections between scholarship and public outcry in the current cultural climate.

Future catastrophe:

The word catastrophe also conjures images of apocalypse. Many religions offer predictions for the end of days. What catastrophes supposedly signal that this time has come? How should communities best prepare themselves? We invite papers that reflect on visions of the apocalypse within or across different traditions.

For many students especially, the daunting prospects of the job market in academia might bring to mind the spectre of catastrophe. How are programs and departments preparing students for their future careers? How are students navigating these anxieties while still conducting research?

Through this forum, we hope to launch a conversation that shines a light on the diverse topics that scholars research, while also reflecting on how terms are used. How, when, and why do religious communities, popular media, or scholars invoke the term catastrophe? By classifying incidents as catastrophes, what antagonists are identified? What power structures are challenged or reinforced? What solutions, or idyllic alternatives, are imagined? We also seek to explore the unique ways in which scholars of religion are equipped to explain or untangle these complex issues.

Applicants are encouraged to submit proposals for papers which could be presented in 10–15 minutes. Please email your proposal (~250 words) and a CV to Maxine R. Katz (mrkatz2@illinois.edu) and Chris Miller (chris.miller@uwaterloo.ca) by March 1, 2022.

Please note that this proposal does not count toward the two-proposal submission limit within the PAPERS system.

Anonymity:

Proposer names are visible to chairs and steering committee members at all times

Method of Submission:

PAPERS

Chairs:

Sabina Ali, Indiana University, Bloomington
Women's Caucus

Call Text:

Emerging Scholars – Religion and Reproductive Liberation
The AAR/SBL Women’s Caucus invites submissions from graduate students and early career scholars assessing the state of the religious dimensions of women’s reproductive rights in North America. We invite papers asking questions such as the role that faith-based movements play both in exacerbating women’s oppression and in bringing signs of hope for the future of reproductive justice. We are particularly interested, but not limited, in research analyzing what this current crisis represents for theological education and are asking questions about the ways in which seminaries and other religious studies programs and institutions should respond to this reality. What are the pedagogical proposals that decolonial (eco)feminisms can offer to those teaching on the relationship between political power and religious patriarchal ideologies and their treatment of women’s bodies? What are the contributions that ecofeminism and ecowomanism can offer to address the connections between reproductive rights and environmental justice issues? And how are traditional theological teachings or religious laws on abortion interconnected with colonization, neoliberal capitalism, patriarchal ideologies, and the destruction of the earth? We invite the upcoming generation of scholars to share their research and perspectives on religion and political strategies, especially those that also respond to AAR’s Annual Conference theme in 2022 on “Religion and Catastrophe.” Please note Women’s Caucus Session #1 in proposal submission.

New Books on Gender and Religion
The AAR/SBL Women’s Caucus invites proposals from scholars who have published books on gender and religion in 2021 and 2022. Authors will provide an overview of their books and share their research in theology, biblical studies, or religious studies, with a focus on its intersection with gender, sexuality, feminist or queer studies. These scholars will also share their experiences regarding strategies and mechanics for getting books on gender and religion published, make suggestions on how to overcome publication challenges in the guild, and offer advice to those seeking publication of their own book manuscripts. Because these are published books, this is not blind submission. For your proposal, please reply with the book title, book blurb, publisher, and a copyright of 7 or 2022, along with a short bio. Please note Women’s Caucus Session #2 in proposal submission.
International Scholars Panel
The AAR/ SBL Women’s Caucus invites submissions from international scholars, particularly those residing outside of the United States, to present on the intersection of their work on women, gender, religion, and theology with the AAR’s Annual Conference Theme for 2022: “Religion and Catastrophe.” We are particularly interested in research that raises fresh questions and identifies phenomena that have been obstructed or not adequately explored; draws on theory and praxis; introduces perspectives from underrepresented religious and spiritual traditions; and considers the ways that scholarship outside of the US makes important contributions to the US academic discourses on religion, poverty, and inequality. Please note Women’s Caucus Session #3 in proposal submission.

Biographies about Women in Religion: Colonialism and Other Imperial Catastrophes for Women on the Australian Continent
This Panel gathers biographies about women who have made noteworthy contributions to the field of religion on the Australian continent, whose knowledge production and/or accomplishments have been obscured and diminished by the colonial gaze. A lack of coverage on digital and other publishing platforms means that the work of these women is marginalized and unavailable as transformative wisdom within their local communities and the larger world. These omissions are fueled by colonial definitions of religion and perspectives on women that privilege western epistemologies and hierarchies. In order to increase access to secondary sources, we are seeking biographies about women who (1) have represented their religious and spiritual traditions as leaders (2) are noteworthy as founders, practitioners, teachers, resisters, and researchers of the world’s religious and spiritual traditions and (3) do not have a biographical entry on Wikipedia. Original research including interviews of living subjects, oral histories, transcriptions of existing recordings, and historical documents is encouraged. Proposals must demonstrate strong analytical engagement with the challenge of intersectional issues related to colonialism and their impact on women. Panel proposals may be adapted and submitted as chapter proposals for inclusion in the fourth volume of Atla’s Women in Religion series. Please note Women’s Caucus Session #4 in proposal submission.

Teaching in Response to Changing Laws on Abortion (Co-sponsored with Transformative Scholarship and Pedagogy; Women and Religion; Women’s Caucus; Women of Color Scholarship, Teaching, and Activism)
In response to our nation’s changing laws around the right to an abortion and the lack of services and structures for reproductive justice, we welcome proposals on the role of religion/theology in teaching and engaging students in thinking critically about abortion and reproductive justice, including making broader connections to supporting democracy and addressing gender, race, and class oppression.

Honoring the Scholarship, Sisterhood, and Scholastic Legacy of Dianne M. Stewart and Tracey E. Hucks (Co-sponsored between the African Diaspora Religions Unit, African Religions Unit, Afro–American Religious History Unit, Black Theology Unit, Critical Theory and Discourse
Closed to Submissions. Dianne M. Stewart and Tracey E. Hucks are not only two of the most prominent Africana religious studies scholars, their friendship, their colleague–sisterhood, and their marasa–ibeji consciousness (Clark 1991) truly embody their transdisciplinary theoretical and methodological approaches to the study of the Africana religious world (Stewart and Hucks 2013, p. 31). Having been informed by and influenced a range of fields including Womanist and Black theologies, African American religious history, African religious studies and philosophy, African diaspora religious studies, and history of religions, this session will examine either collectively and/or comparatively their theoretical and methodological approach to the study of religion, and their contributions to the field of Africana religious studies more specifically. This session will focus not only on the legacy of their collective work and collaborations but also their forthcoming two volume collaborative project, Obeah, Orisa, and Religious Identity in Trinidad, which will be published with Duke University Press in 2022. We hope this session will also offer space to explore their scholar–sisterhood and how it not only has informed and fostered their collaborative research and writing but also how Africana religious practices, theologies, methodologies (e.g., ethnography, historical analysis, etc.) and onto–epistemologies have influenced their collegiality and their mentorship of proceeding generations in the field.

Mission Statement:

The Women’s Caucus encourages and creates opportunities for academic activism in the field of Gender and Religion. It also provides a welcoming space for women at the AAR/ SBL national conferences for networking and support.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

- Colleen D. Hartung, 1000 Women in Religion Wikipedia Project
chartung@aol.com
- Elaine Nogueira–Godsey, Methodist Theological School in Ohio
godsey@mtso.edu
- Elizabeth Ursic, Mesa Community College
elizabeth.ursic@mesacc.edu

RELATED SCHOLARLY ORGANIZATIONS
African Association for the Study of Religion

Call Text:

The African Association for the Study of Religion is planning the following sessions:

- An author-meet-critics book panel
- A co-sponsored session with the African Biblical Hermeneutics Group of the SBL with the following Call for Papers:
  
  **African Oral traditions and the Bible**
  
  Jesus’ pedagogy reflected the practices of Jewish and Hellenistic oral cultures. Storytelling and ritual actions constitute powerful forms of symbolic speech that convey and connect Christian history and present practice. We invite proposals for formal papers to participate in a panel that explores the interaction between African oral traditions and Biblical interpretation.

- A session of Desmond Tutu that likely will be co-sponsored with the Theology of Desmond Tutu group with the following Call for Papers:
  
  In memory of the late South African Anglican Archbishop emeritus, Desmond Tutu, paper proposals are sought that reflect his passions:
  
  - **Creation:** Recognizing our connection to and dependence on all creation – one another, creation, and the planet
  - **Justice:** Social, Gender, or Environmental
  - **Woman leadership in the church and later non-patriarchal (LGBTQIA+)**
  - **Children**
  - **The Church**
  - **Inter-faith collaboration**
  - **HIV awareness, prevention, and destigmatization**

  Papers may employ a variety of methodologies (including but not limited to, historical, ethnographic, sociological, or theological) and may either engage Tutu’s works directly or connect the themes of his life and work to analyze other religious phenomena on the African continent. This session is a panel with formal papers. Please submit proposals for 15-minute papers.

Mission Statement:

The African Association for the Study of Religions is an academic association of the scholars of religions posted in universities in Africa, and of scholars of the religions of Africa posted in universities outside Africa. It was founded at an IAHR (International Association for the History of Religions) conference in Harare, Zimbabwe, in September 1992 for the purpose of promoting the academic study of the religions of Africa more generally through the international
collaboration of all scholars whose research has a bearing on the subject. The AASR seeks to stimulate the academic study of religions of Africa in a variety of ways: providing a forum for multilateral communications between scholars of African religions; facilitating the exchange of resources and information; encouraging the development of linkages and research contacts between scholars and institutions in Africa, and between scholars in Africa and those overseas. The AASR also endeavors to assist scholars to publish their work and travel to professional meetings. The AASR is an affiliate of the IAHR since 1995. It meets at the IAHR quinquennial congress and organizes conferences in Africa. Its members participate in panels at conferences outside of Africa. The AASR publishes the bi-annual AASR Bulletin and maintains a web site: www.a-asr.org. AASR publishes peer-reviewed an online journal that is available at http://www.a-asr.org/journal/guidelines-for-authors/.

Anonymity: Proposer names are visible to chairs but anonymous to steering committee members

Method of Submission:

PAPERS

Chairs:

• Tim Hartman, Columbia Theological Seminary
  hartmant@ctsnet.edu

Colloquium on Violence and Religion

Call Text:

The Colloquium on Violence & Religion welcomes both individual paper proposals and panel proposals around the following topics:

• mimetic readings of populism and political conflict
• mimetic analysis of “inauthentic victimhood”; what might this mean, and how might one discern it?
• the relationship between the thought of René Girard and contemporary theology and religious studies, for example, concerning the theology of mercy and black theologies of liberation
• responses to recent books (preferably with author or editor commitment), including but not limited to: Violence, the Sacred, and Things Hidden: A Discussion with Girard at Esprit (1973), Chris Haw’s Monotheism, Intolerance, and the Path to Pluralistic Politics, and Wolfgang Palaver’s Transforming the Sacred into Saintliness: Reflecting on Violence and Religion with René Girard

Mission Statement:
The Colloquium on Violence and Religion is an international association of scholars founded in 1990. It is dedicated to the exploration, criticism, and development of René Girard’s mimetic model of the relationship between violence and religion in the genesis and maintenance of culture. In promoting research in mimetic theory, COVandR welcomes scholars and others from diverse fields and theoretical orientations who are interested in the foundational role of imitation in individual human lives and cultures. In addition to gathering at the annual meeting of the American Academy of Religion, the Colloquium meets each summer, alternating between North American and European venues. COVandR’s publications include a website (http://violenceandreligion.com), a book series, Studies in Violence, Mimesis, and Culture, published by Michigan State University Press, the journal Contagion and a biannual newsletter, Bulletin of the Colloquium on Violence and Religion.

Anonymity: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of Submission:

PAPERS

Chairs:

- Grant Kaplan, Saint Louis University
  Grant.kaplan@slu.edu
- Chelsea King, University of Notre Dame
  Cking7@nd.edu
- Martha Reineke, University of Northern Iowa
  marthareineke@gmail.com
- Brian Robinette, Boston College
  Brian.robinette@bc.edu

Karl Barth Society of North America

Call Text:

For the 2022 Annual Meeting, the Karl Barth Society of North American solicits papers on the theme of "God and the creature."

The "God and the creature" theme encompasses many possible sites of inquiry and can be brought into conversation with many dimensions of Barth’s work: the account of creation and creatures in Barth’s Romans commentaries, the Church Dogmatics, and other works; Barth’s understanding of the human being in its relation to God; Barth’s understanding of other-than-human creatures; Barth’s understanding and reception of evolutionary theory; Barth’s treatment of scriptural accounts of other-than-human creatures; Barth’s political thought in relation to contemporary struggles for ecojustice, etc.
Consideration of Barth’s theology as it bears on the Anthropocene and related issues (global heating, biodiversity, ocean acidification, factory farming, etc.) are particularly welcome. Also welcome are papers that put Barth’s theology in conversation with projects in the fields of eco-theology, animal studies, animism, food studies, and so on.

**Mission Statement:**

The Karl Barth Society of North America exists to encourage a critical and constructive theology in continuity with the work of Karl Barth. The Society’s membership is open to all interested parties: scholars, students, pastors, laypersons.

**Anonymity:** Proposer names are visible to chairs and steering committee members at all times

**Method of Submission:**

**PAPERS**

**Chairs:**

- Keith Johnson, Wheaton College  
  keith.johnson@wheaton.edu
- Paul D. Molnar, St. John's University  
  molnarp@stjohns.edu
- Philip G. Ziegler, University of Aberdeen  
  p.ziegler@abdn.ac.uk

**Institute on Religion in an Age of Science**

**Call Text:**

We & They: Cross Cultural Conversations on Identity  
“Who am I? How do I fit into the world around me? How am I different?” Questions like these are central to the elusive notion of identity—to how we establish and maintain perceptions of “self” and “other,” “we” and “they.” Identifying ourselves and others in categories defined by gender, ethnicity, nationality, religion, economic status, physical and mental abilities, and other markers stimulate a sense of “we-consciousness.” They influence our choices about who we trust and consider part of our “tribe,” in biological, socio-cultural, and “ultimate” terms. How we perceive and enact our identities influences how we love, create, and discover, and whether we construct systems of oppression and war.

Through multi-religious and scientific frameworks including biological, psychological, sociological, and anthropological considerations, this conference will explore core concepts of identity. We invite you to engage in cross-cultural conversations and participate in envisioning a global cultural transformation in which the presence of diversity need not provoke disharmony.
We encourage professionals across disciplines to submit proposals for papers that address the theme topic. Possible areas of interest include but are not limited to:

- Are there prevailing scientific understandings of self, and if so, what are they?
- How do specific world religious traditions understand individual and social identities and otherness?
- In our dynamically interconnected global society, how can science and religion help us comprehend the limitations and purposes of identity?
- What influences the formation of blind spots and biases? How can we engage in cross cultural conversations that transcend the “allergy to the other,” increase respect and understanding, and contribute to justice and peacemaking?

Submissions

- Proposals for panels and short papers on the topic or other facets of interaction between religion and science are invited. Please submit a 500 word abstract along with author details by February 7, 2022
- Submit your abstract at: https://www.iras.org
- Email Question to Dr. C. J. Love: carolynjlove3@gmail.com

Conference Program Chairs: Anindita N. Balslev, C.J. Love, & Jennifer Whitten

Mission Statement:

IRAS cultivates a community of informed and respectful inquiry and dialogue at the intersections of science with religion, spirituality, and philosophy in service of global, societal and personal well-being.

Anonymity: Proposals are anonymous to chairs and steering committee members until after final acceptance/rejection

Method of Submission:

https://www.iras.org

Chairs:

- Carolyn J. Love, fiveloves@att.net
- E. Maynard Moore, maynardmoore@onebox.com
- Karl E. Peters, kpeters396@cox.net
- Mladen Turk, turkm@elmhurst.edu
Society for Comparative Research on Iconic and Performative Texts

Call Text:

SCRIPT invites proposals on any aspect of iconic and performative texts. Examples include but are not limited to their display as cultural artifacts, their ritual use in religious and political ceremonies, their performance by recitation and theater, their depiction in art, and their display in museums.

Mission Statement:

The Society for Comparative Research on Iconic and Performative Texts (SCRIPT) encourages new scholarship on iconic and performative texts. Our goal is to foster academic discourse about the social functions of books and texts that exceed their semantic meaning and interpretation, such as their display as cultural artifacts, their ritual use in religious and political ceremonies, their performance by recitation and theater, and their depiction in art.

Anonymity: Proposer names are visible to chairs and steering committee members at all times

Method of Submission:

PAPERS

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