

The [Online Paper/Panel Proposal \(OP3\) System](#) is now open!

For a PDF of the Call for Papers in its entirety, [click here](#) . Please keep in mind that the full Call for Papers is over sixty pages long. In an effort to promote sustainability and reduce paper waste, you are highly encouraged to print only the Calls you are most interested in by accessing the individual Calls below and printing from those webpages.

## Sections

Sections are the most inclusive units of the AAR Program, encompassing various research projects within a broadly defined, enduring field. The purpose of Sections is twofold: to provide a forum for dialogue and exchange among differing approaches and projects in the field and to provide opportunities for the discussion of work that does not fall within the agendas that find other expressions in the Annual Meeting program. The Section structure is intended to provide significant time for presenting research in the major subfields of religion. Sections are evaluated every five years. Sections meet for three, four, or five two-and-one-half-hour sessions, as determined by the Program Committee for each term.

- [Arts, Literature, and Religion](#)
- [Buddhism](#)
- [Christian Systematic Theology](#)
- [Comparative Studies in Religion](#)
- [Ethics](#)
- [History of Christianity](#)
- [North American Religions](#)
- [Philosophy of Religion](#)
- [Religion and Politics](#)
- [Religion and the Social Sciences](#)
- [Religion in South Asia](#)
- [Study of Islam](#)

- [Study of Judaism](#)
- [Teaching Religion](#)
- [Theology and Religious Reflection](#)
- [Women and Religion](#)

## Groups

Groups are established to encourage the exploration of an emergent area of study or methodology, to cultivate the relation between the study of religion and a cognate discipline, or to pursue a long-range and broad research project. More focused than Sections and less restricted in participation than Seminars, Groups are expected to experiment with the format of sessions at the Annual Meeting. Groups are approved for five-year terms. Renewals are contingent on making the case that the Group's work needs to continue. Some Groups may complete their work in five years; others may continue indefinitely. Groups meet for one, two, or three two-and-one-half-hour sessions, as determined by the Program Committee for each term.

- [African Religions](#)
- [Afro-American Religious History](#)
- [Anthropology of Religion](#)
- [Asian North American Religion, Culture, and Society](#)
- [Augustine and Augustinianisms](#)
- [Bible in Racial, Ethnic, and Indigenous Communities](#)
- [Bible, Theology, and Postmodernity](#)
- [Bioethics and Religion](#)
- [Black Theology](#)
- [Bonhoeffer: Theology and Social Analysis](#)
- [Buddhist Critical–Constructive Reflection](#)
- [Buddhist Philosophy](#)
- [Chinese Religions](#)
- [Christian Spirituality](#)
- [Comparative Religious Ethics](#)
- [Comparative Studies in Hinduisms and Judaisms](#)
- [Comparative Theology](#)
- [Confucian Traditions](#)
- [Contemporary Islam](#)
- [Contemporary Pagan Studies](#)
- [Critical Theory and Discourses on Religion](#)
- [Cultural History of the Study of Religion](#)
- [Daoist Studies](#)
- [Eastern Orthodox Studies](#)
- [Ecclesiological Investigations](#)
- [Evangelical Theology](#)
- [Feminist Theory and Religious Reflection](#)

- [Gay Men and Religion](#)
- [Hinduism](#)
- [Indigenous Religious Traditions](#)
- [Islamic Mysticism](#)
- [Japanese Religions](#)
- [Kierkegaard, Religion, and Culture](#)
- [Korean Religions](#)
- [Latina/o Religion, Culture, and Society](#)
- [Law, Religion, and Culture](#)
- [Lesbian-Feminist Issues and Religion](#)
- [Men, Masculinities, and Religions](#)
- [Mysticism](#)
- [Native Traditions in the Americas](#)
- [New Religious Movements](#)
- [Nineteenth Century Theology](#)
- [Platonism and Neoplatonism](#)
- [Practical Theology](#)
- [Pragmatism and Empiricism in American Religious Thought](#)
- [Psychology, Culture, and Religion](#)
- [Qur'an](#)
- [Reformed Theology and History](#)
- [Religion and Disability Studies](#)
- [Religion and Ecology](#)
- [Religion and Popular Culture](#)
- [Religion in Latin America and the Caribbean](#)
- [Religion, Film, and Visual Culture](#)
- [Religion, Holocaust, and Genocide](#)
- [Religion, Media, and Culture](#)
- [Religions, Medicines, and Healing](#)
- [Religions, Social Conflict, and Peace](#)
- [Ritual Studies](#)
- [Roman Catholic Studies](#)
- [Sacred Space in Asia](#)
- [Schleiermacher](#)
- [Science, Technology, and Religion](#)
- [Scriptural Reasoning](#)
- [Tantric Studies](#)
- [Theology and Continental Philosophy](#)
- [Tibetan and Himalayan Religions](#)
- [Tillich: Issues in Theology, Religion, and Culture](#)
- [Wesleyan Studies](#)
- [Western Esotericism](#)
- [Womanist Approaches to Religion and Society](#)
- [World Christianity](#)

## Seminars

Seminars are highly specific projects driven by a collaborative research agenda leading toward publication. The main role of this unit is to foster such collaborations and to do so, where possible, in a public setting that allows auditors to gain insight into the project, the process, and the people involved. Seminars continue working throughout the year, via exchange of papers, bibliographies and correspondence. They are expected to eventuate in publication(s). Seminars meet for one two-and-one-half-hour session at each Annual Meeting for a period of five years. Seminar participants (up to twenty) precirculate papers and come to the seminar's Annual Meeting session ready to discuss them; papers should not be read at the session. Auditors who are not among the seminar's participants are welcome. Seminars are not renewable.

- [Christian Zionism in Comparative Perspective](#)
- [Comparative Philosophy and Religion](#)
- [Religion and the Literary in Tibet](#)
- [Religion in the American West](#)
- [Religion, Food, and Eating in North America](#)

## Consultations

Consultations are exploratory opportunities to test the degree and breadth of interest among members of the Academy in areas and topics of academic interest not currently included in the concerns of existing Sections, Groups, or Seminars. With a lifespan of three years, such units frequently lay the groundwork for more detailed reflection if the questions and issues warrant continued discussion. Consultations meet for one two-and-one-half-hour-session.

- [African Diaspora Religions](#)
- [Animals and Religion](#)
- [Body and Religion](#)
- [Buddhism in the West](#)
- [Childhood Studies and Religion](#)
- [Christianity and Academia](#)
- [Cognitive Science of Religion](#)
- [Contemplative Studies](#) *Nauf*
- [Critical Approaches to Hip-Hop and Religion](#) *Nauf*
- [Death, Dying, and Beyond](#)
- [International Development and Religion](#)
- [Jain Studies](#)
- [Latina/o Critical and Comparative Studies](#)

- [Liberal Theologies](#)
- [Liberation Theologies](#)
- [Martin Luther and Global Lutheran Traditions](#)
- [Middle Eastern Christianity](#)
- [Mormon Studies](#)
- [Music and Religion](#)
- [North American Hinduism](#)
- [Open and Relational Theologies](#)
- [Pentecostal–Charismatic Movements](#)
- [Queer Theory and LGBT Studies in Religion](#)
- [Religion and Cities](#)
- [Religion and Colonialism](#)
- [Religion and Humanism](#)
- [Religion and Migration](#)
- [Religion and Sexuality](#)
- [Religion Education in Public Schools: International Perspectives](#)
- [Religion in Europe](#)
- [Religion in Europe and the Mediterranean World, 500–1650 CE](#)
- [Religion in Southeast Asia](#)
- [Religion, Memory, History](#)
- [Religions in Chinese and Indian Cultures: A Comparative Perspective](#) ***New!***
  
- [Religious Conversions](#)
- [Ricoeur](#)
- [Scriptural/Contextual Ethics](#)
- [Sikh Studies](#)
- [Sociology of Religion](#)
- [Space, Place, and Religious Meaning](#)
- [Theology and the Political](#)
- [Theology of Martin Luther King Jr.](#)
- [Transformative Scholarship and Pedagogy](#)
- [Transhumanism and Religion](#)
- [Women of Color Scholarship, Teaching, and Activism](#)
- [Yoga in Theory and Practice](#)
- [Yogācāra Studies](#)