

The [Program Administration Proposal, Review, Evaluation, and Submission System \(PAPERS\)](#) submission system is now closed

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 above 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 Diaspora Religions](#)
- [African Religions](#)
- [Afro-American Religious History](#)
- [Animals and Religion](#)
- [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](#)
- [Body and Religion](#)
- [Bonhoeffer: Theology and Social Analysis](#)
- [Buddhism in the West](#)
- [Buddhist Critical–Constructive Reflection](#)
- [Buddhist Philosophy](#)
- [Childhood Studies and Religion](#)
- [Chinese Religions](#)
- [Christian Spirituality](#)
- [Christianity and Academia](#)
- [Cognitive Science of Religion](#)
- [Comparative Religious Ethics](#)
- [Comparative Studies in Hinduisms and Judaisms](#)
- [Comparative Theology](#)
- [Confucian Traditions](#)
- [Contemplative Studies](#)
- [Contemporary Islam](#)
- [Contemporary Pagan Studies](#)
- [Critical Approaches to Hip-Hop and Religion](#)
- [Critical Theory and Discourses on Religion](#)
- [Cultural History of the Study of Religion](#)
- [Daoist Studies](#)

- [Death, Dying, and Beyond](#)
- [Eastern Orthodox Studies](#)
- [Ecclesiological Investigations](#)
- [Evangelical Studies](#)
- [Feminist Theory and Religious Reflection](#)
- [Gay Men and Religion](#)
- [Hinduism](#)
- [Indigenous Religious Traditions](#)
- [International Development and Religion](#)
- [Islamic Mysticism](#)
- [Jain Studies](#)
- [Japanese Religions](#)
- [Kierkegaard, Religion, and Culture](#)
- [Korean Religions](#)
- [Latina/o Critical and Comparative Studies](#)
- [Latina/o Religion, Culture, and Society](#)
- [Law, Religion, and Culture](#)
- [Lesbian-Feminist Issues and Religion](#)
- [Liberal Theologies](#)
- [Liberation Theologies](#)
- [Martin Luther and Global Lutheran Traditions](#)
- [Men, Masculinities, and Religions](#)
- [Middle Eastern Christianity](#)
- [Mormon Studies](#)
- [Music and Religion](#)
- [Mysticism](#)
- [Native Traditions in the Americas](#)
- [New Religious Movements](#)
- [Nineteenth Century Theology](#)
- [North American Hinduism](#)
- [Open and Relational Theologies](#)
- [Pentecostal–Charismatic Movements](#)
- [Platonism and Neoplatonism](#)
- [Practical Theology](#)
- [Pragmatism and Empiricism in American Religious Thought](#)
- [Psychology, Culture, and Religion](#)
- [Queer Studies in Religion](#)
- [Qur'an](#)
- [Reformed Theology and History](#)
- [Religion and Cities](#)
- [Religion and Disability Studies](#)
- [Religion and Ecology](#)
- [Religion and Humanism](#)
- [Religion and Migration](#)
- [Religion and Popular Culture](#)
- [Religion and Public Schools: International Perspectives](#)

- [Religion and Science Fiction](#) ***New!***
- [Religion and Sexuality](#)
- [Religion in Europe](#)
- [Religion in Europe and the Mediterranean World, 500–1650 CE](#)
- [Religion in Latin America and the Caribbean](#)
- [Religion in Southeast Asia](#)
- [Religion, Colonialism, and Postcolonialism](#)
- [Religion, Film, and Visual Culture](#)
- [Religion, Holocaust, and Genocide](#)
- [Religion, Media, and Culture](#)
- [Religion, Memory, History](#)
- [Religion, Sport, and Play](#) ***New!***
  
- [Religions in Chinese and Indian Cultures: A Comparative Perspective](#)
- [Religions, Medicines, and Healing](#)
- [Religions, Social Conflict, and Peace](#)
- [Religious Conversions](#)
- [Ricoeur](#)
- [Ritual Studies](#)
- [Roman Catholic Studies](#)
- [Sacred Space in Asia](#)
- [Schleiermacher](#)
- [Science, Technology, and Religion](#)
- [Scriptural Reasoning](#)
- [Scriptural/Contextual Ethics](#)
- [Sikh Studies](#)
- [Sociology of Religion](#)
- [Space, Place, and Religious Meaning](#)
- [Tantric Studies](#)
- [Theology and Continental Philosophy](#)
- [Theology of Martin Luther King Jr.](#)
- [Tibetan and Himalayan Religions](#)
- [Tillich: Issues in Theology, Religion, and Culture](#)
- [Transformative Scholarship and Pedagogy](#)
- [Transhumanism and Religion](#)
- [Vatican II Studies](#) ***New!***
  
- [Wesleyan Studies](#)
- [Western Esotericism](#)
- [Womanist Approaches to Religion and Society](#)
- [Women of Color Scholarship, Teaching, and Activism](#)
- [World Christianity](#)
- [Yoga in Theory and Practice](#)
- [Yogācāra Studies](#)

## 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](#)
- [Global Perspectives on Religion and HIV/AIDS](#) *New!*
  
- [Religion and the Literary in Tibet](#)
- [Religion in the American West](#)
- [Religion, Food, and Eating in North America](#)
- [Stand-Alone MA Programs in Religion](#)