

Eighth International Conference on Religion & Spirituality in Society

Religion, Spirituality, and Sociopolitical Engagement

17-18 APRIL 2018 | UNIVERSITY OF CALIFORNIA AT BERKELEY | BERKELEY, USA | RELIGIONINSOCIETY.COM



Eighth International Conference on **Religion & Spirituality in Society**

“Religion, Spirituality, and Sociopolitical Engagement”

17–18 April 2018 | University of California at Berkeley | Berkeley, USA



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Eighth International Conference on Religion & Spirituality in Society
www.religioninsociety.com

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Designed by Ebony Jackson
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Welcome to Berkeley and the Eighth International Conference on Religion & Spirituality in Society.

My Common Ground Research Networks colleagues and I are so pleased you can join us.

Over more than three decades, Common Ground has given voice to many thousands of creative and scholarly speakers and authors—people with things to say about the world who are saying them to change the world.

We have a strong commitment to providing opportunities for such people to meet, share, and learn from each other. This conference brings together researchers, practitioners, and scholars from a wide range of disciplines who have a common interest in the themes and concerns of the Religion in Society Research Network. As a result, topics are broached from a variety of perspectives, interdisciplinary methods are applauded, and mutual respect and collaboration are encouraged. Meeting, we talk, learn, and get inspired.

We are excited to begin a new era. While conference inspiration may fade with time, Common Ground offers a means for keeping inspiration alive, CGScholar, an online environment for knowledge working and learning. CGScholar provides a “help economy” where peers are credited for their mutual contributions in the Religion in Society Research Network. We encourage all conference participants to explore CGScholar—an internet venue for intellectual interaction and imagination.

In these and other ways, Common Ground extends the legacy of its first decades well into the twenty-first century—as an organization deeply engaged with the critical questions of our time, and as a media innovator, we are creating the spaces and technical conditions in which, collectively, we can discuss the role of religion and spirituality in society.

I am grateful to all of you for sharing your work at this conference. Additionally, I thank my Religion in Society Research Network colleagues Patricija Kirvaitis, Kimberly Kendall, and Hannah Werner, who have organized and produced this meeting with great dedication and expertise.

We wish you all the best for this conference, and we hope it will provide you every opportunity for dialogue with colleagues from around the corner and around the globe.

Best wishes,

Homer Stavelly

Host

Common Ground Research Networks

Our Mission

Common Ground Research Networks aims to enable all people to participate in creating collaborative knowledge and to share that knowledge with the greater world. Through our academic conferences, peer-reviewed journals and books, and innovative software, we build transformative research networks and provide platforms for meaningful interactions across diverse media.

Our Message

Heritage knowledge systems are characterized by vertical separations—of discipline, professional association, institution, and country. Common Ground identifies some of the pivotal ideas and challenges of our time and builds research networks that cut horizontally across legacy knowledge structures. Sustainability, diversity, learning, the future of the humanities, the nature of interdisciplinarity, the place of the arts in society, technology's connections with knowledge, the changing role of the university—these are deeply important questions of our time which require interdisciplinary thinking, global conversations, and cross-institutional intellectual collaborations. Common Ground is a meeting place for these conversations, shared spaces in which differences can meet and safely connect—differences of perspective, experience, knowledge base, methodology, geographical or cultural origins, and institutional affiliation. We strive to create the places of intellectual interaction and imagination that our future deserves.

Our Media

Common Ground creates and supports research networks through a number of mechanisms and media. Annual conferences are held around the world to connect the global (the international delegates) with the local (academics, practitioners, and research network leaders from the host research network). Conference sessions include as many ways of speaking as possible to encourage each and every participant to engage, interact, and contribute. The journals and book imprints offer fully-refereed academic outlets for formalized knowledge, developed through innovative approaches to the processes of submission, peer review, and production. The Research Network also maintains an online presence—through presentations on our YouTube channel, quarterly email newsletters, as well as Facebook and Twitter feeds. And Common Ground's own software, **Scholar**, offers a path-breaking platform for online discussions and networking, as well as for creating, reviewing, and disseminating text and multi-media works.

Religion in Society Research Network

Exploring the role of religion and spirituality in society



This Research Network is brought together by a shared interest in the complex and subtle relationships between religion and society and the changing nature of spirituality. The research network interacts through an innovative, annual face-to-face conference, as well as year-round online relationships, a peer reviewed journal, and book imprint—exploring the affordances of the new digital media.

Conference

The conference is built upon four key features: Internationalism, Interdisciplinarity, Inclusiveness, and Interaction. Conference delegates include leaders in the field as well as emerging scholars, who travel to the conference from all corners of the globe and represent a broad range of disciplines and perspectives. A variety of presentation options and session types offer delegates multiple opportunities to engage, to discuss key issues in the field, and to build relationships with scholars from other cultures and disciplines.

Publishing

The Religion in Society Research Network enables members to publish through two media. First, research network members can enter a world of journal publication unlike the traditional academic publishing forums—a result of the responsive, non-hierarchical, and constructive nature of the peer review process. *The International Journal of Religion and Spirituality in Society* provides a framework for double-blind peer review, enabling authors to publish into an academic journal of the highest standard. The second publication medium is through the book imprint, Religion in Society, publishing cutting edge books in print and electronic formats. Publication proposal and manuscript submissions are welcome.

Community

The research network offers several opportunities for ongoing communication among its members. Any member may upload video presentations based on scholarly work to the research network YouTube channel. Quarterly email newsletters contain updates on conference and publishing activities as well as broader news of interest. Join the conversations on Facebook and Twitter, or explore our new social media platform, **Scholar**.



On the sources, modes,
and manifestations of
religiosity

Theme 1: Religious Foundations

- Religious values and aspirations
- Sacred sources: sites, narratives, texts
- Religious philosophies and philosophies of religion
- Theological sources and resources
- World sources: religious and secular cosmologies
- Creation accounts in science and religion
- World destinies: religious and secular eschatologies
- Reason and faith: congruencies and conflicts
- Traditional, modern, and postmodern orientations to religion
- Science and religion: congruencies and conflicts on the sources of design in the natural world
- Religious counterpoints: agnosticism, atheism, materialism, and secularism
- Religious prophets: their messages and their meanings
- Religiosity: measures, forms, and levels of religious commitment
- Religion and law
- Religion and commerce
- The natural, the human, and the supernatural
- Rites and sites of passage: birth, adulthood, marriage, death
- Medical ethics and bioethics
- Anthropologies, psychologies, and sociologies of religion

On learning religious
ways, spiritual ways of life,
and religious institutions

Theme 2: Religious Research network and Socialization

- Religious institutional governance
- Symbolology in theory and practice
- Religious education and religion studies
- Religiously-based schools and religion in public schools
- Religion in ethnic, national, and racial identities
- Congregations and religious research network
- Media for religious messages
- Evangelism and conversion
- Ritual, rite, liturgy
- Prayer, contemplation, and meditation
- Meditation as healing and therapy
- Religious 'ways of life' and lifeworld practices
- Religious art and architecture
- Pilgrimage, tourism, and the search for spiritual meaning
- Religious leadership



On variations in religious forms and the relationships between different religions

Theme 3: Religious Commonalities and Differences

- Comparative studies of religion
- Monotheism, polytheism, and immanentist religions
- Indigenous or first nation spiritualities
- Inter-religious harmony
- Interfaith dialogue
- Religious diversity, tolerance, and understanding
- Religions in globalization
- Centrifugal and centripetal forces: difference and interdependence
- Denominationalism: tendencies to fracture and recombination
- Literal and metaphorical readings of sacred texts
- Religion, identity, and ethnicity
- Interreligious education
- The nation state and religious exceptionalism
- Religious dual belonging
- Ecumenicalism
- Interfaith dialogue and international interfaith organizations

On the relations of religion to the state and civil society

Theme 4: The Politics of Religion

- Religion in politics and the politics of religion
- Modernity and religious frameworks
- Religious freedom in secular states
- Chaplaincies and the state
- Politics, society, and religion in religiously defined states
- Religious minorities and the state
- Social agendas for religion: sustainability, justice, peace
- Religious divisions and social conflicts
- Religiously inspired violence and non-violence
- Gender, sexuality, and religion
- Women, patriarchy, and the sacred feminine
- Religion as a source of research network cohesion or research network dissonance
- Terrorism, political extremism, and religion
- Religion and human security
- Religion and global ethics
- Religion and human rights
- Religion and reconciliation
- The future of religion



The Religion in Society Research Network sets out in its conference, journal, book imprint, and online research network, to describe, analyze, and interpret the role of religion in society. The research network's intellectual project is neutral with respect to the agendas of particular religions or explicit counterpoints to religion such as agnosticism or atheism.

Not that religion or spirituality can, in their very nature, ever be neutral subjects of discussion. In fact, religion is one of the most interest-laden of all discussions. Religion supplies meanings-in-the-world, no less. Spirituality is an ultimate source of interest. Religion provides an account of human origins, responsibilities, and destinies. It sets out to explain the nature of being. And it creates a framework for interpreting human action according principles of good and evil.

Religion's stance is not only interest-intensive. It is also transcendental. Religion strives to reach beyond the lifeworld, grasping deeper meanings that may not always be self-evident in the ordinariness of everyday experience. This much can be said of religion-in-general. As for religions-in-particular, the range is as wide as the cultural experiences of human species-being.

'First nations' or indigenous peoples practiced a broad range of immanentist religions, including variants of totemism, animism, nature worship, shamanism, and ancestor worship—perhaps, in one perspective, for as long as the one hundred thousand years or more of our existence as a species. Religion then was less a separate institutional, spatial, and temporal space than it became in subsequent moments of human history. Religious meanings were deeply and integrally layered into the material and social worlds, thus representing a belief in the pervasive immanence of spiritual powers in natural circumstances and human affairs.

From about five thousand years ago, religious modes take a radically new textual-narrative form in conjunction with parallel revolutions in agriculture, the domestication of animals, village or city dwelling, the invention of writing, and institutionalized economic class inequality. The new religions are rarely unequivocally monotheistic (monotheistic systems of deity mostly have multiple personalities and deified prophets or saints). Nor are they simply polytheistic (polytheistic systems of deity mostly have hierarchies of major and lesser deity). Their key features are the progressive solidification of religious expression into sacred texts, sanctified buildings, and the institutional formation of a class of priestly interpreters and intermediaries. The common modes of meaning of these second phase religions are even signified at times to the extent of sharing historic origins or exemplary persons and narratives.

Religious meanings take a third paradigmatic turn with the arrival of modernity. Or, more to the point, a new mode of spirituality emerges in a parallel universe of meaning alongside the persistence of the first two. For the first time in human history, modernity provides an alternative meaning system which is areligious—based on mixes of the epistemes of science, civic law, economic progress, vernacular materialism, and human reason. At the same time, atheism and agnosticism emerge as engaged counterpoints to religion.

Religion, nevertheless, powerfully persists in forms characteristic of all three of these world-historic moments of meaning-ascription. Modern, liberal reinterpretations of second phase world religions recast sacred cosmologies as metaphorical, and not incompatible with science. They perform re-readings of sacred narratives in the light of modernity's ethical aspirations such as for gender equality, human biomastery, non-violence, and material well-being for all. The shift is so profound that these modes of religiously themselves might be characterized as third phase.



Meanwhile, others insist on holding to the truths of second phase religiosity. In practice they do this by means of textual literalism, religious fundamentalism, and didactic religious education. The chasm between liberal and fundamentalist religiosity in modernity at times seems as great as that between religionists and anti-religionists. And to add an original layer to our contemporary complexity, first nation religions persist and at times thrive, while revivals of immanentist religion are found in 'new age' and other such spiritualities.

Today, the search for meaning-grounds can only be described as a scene of unprecedented pluralism. To this, we can react in several ways. We can adopt pluralism as a modern value and strive for shared meanings and harmony-in-difference on earth. Or we can regard pluralism as force undermining the integrity of religion and with it, the communal distinctiveness of specific religious ways of life—in this frame of reference pluralism is an aspect of modernity that should be resisted.



About

The Religion in Society Research Network is dedicated to the concept of independent, peer-led groups of scholars, researchers, and practitioners working together to build bodies of knowledge related to topics of critical importance to society at large. Focusing on the intersection of academia and social impact, the Religion in Society Research Network brings an interdisciplinary, international perspective to discussions of new developments in the field, including research, practice, policy, and teaching.

Membership Benefits

As a Religion in Society Research Network member you have access to a broad range of tools and resources to use in your own work:

- Digital subscription to *The International Journal of Religion and Spirituality in Society* for one year.
- Digital subscription to the book imprint for one year.
- One article publication per year (pending peer review).
- Participation as a reviewer in the peer review process, with the opportunity to be listed as a Reviewer.
- Subscription to the network e-newsletter, providing access to news and announcements for and from the Research Network.
- Option to add a video presentation to the research network YouTube channel.
- Free access to the **Scholar** social knowledge platform, including:
 - ◊ Personal profile and publication portfolio page.
 - ◊ Ability to interact and form communities with peers away from the clutter and commercialism of other social media.
 - ◊ Optional feeds to Facebook and Twitter.
 - ◊ Complimentary use of **Scholar** in your classes—for class interactions in its research network space, multimodal student writing in its Creator space, and managing student peer review, assessment, and sharing of published work.



Engage through Social Media



www.facebook.com/ReligionInSociety



[@religionsociety](https://twitter.com/religionsociety) | [#ReligionConference18](https://twitter.com/ReligionConference18)

Present and Participate in the Conference

You have already begun your engagement in the research network by attending the conference, presenting your work, and interacting face-to-face with other members. We hope this experience provides a valuable source of feedback for your current work and the possible seeds for future individual and collaborative projects, as well as the start of a conversation with research network colleagues that will continue well into the future.

Publish Journal Articles or Books

We encourage you to submit an article for review and possible publication in the journal. In this way, you may share the finished outcome of your presentation with other participants and members of the research network. As a member of the network, you will also be invited to review others' work and contribute to the development of the research network knowledge base as a Reviewer. As part of your active membership in the research network, you also have online access to the complete works (current and previous volumes) of the journal and to the book imprint. We also invite you to consider submitting a proposal for the book imprint.



The principal role of the Advisory Board is to drive the overall intellectual direction of the Religion in Society Research Network and to consult on our foundational themes as they evolve along with the currents of the field. Board members are invited to attend the annual conference and provide important insights on conference development, including suggestions for speakers, venues, and special themes. We also encourage board members to submit articles for publication consideration to *The International Journal of Religion and Spirituality in Society* as well as proposals or completed manuscripts to the Religion in Society Book Imprint.

We are grateful for the continued service and support of the following world-class scholars and practitioners.

- **Desmond Cahill**, RMIT, Melbourne, Australia
- **Catherine Caufield**, Chester Ronning Centre for the Study of Religion and Public Life, University of Alberta, Edmonton, Canada
- **Recep Dogan**, Charles Sturt University, Bathurst, Australia
- **Tracy Fessenden**, Arizona State University, Phoenix, USA
- **Corey Harris**, Alvernia University, Reading, USA
- **Mohammad Khalil**, Michigan State University, East Lansing, USA
- **Steve Knowles**, University of Chester, Chester, UK
- **Saša Nedeljković**, University of Belgrade, Belgrade, Serbia
- **Norbert Samuelson**, Arizona State University, Phoenix, USA

A Social Knowledge Platform

Create Your Academic Profile and Connect to Peers

Developed by our brilliant Common Ground software team, **Scholar** connects academic peers from around the world in a space that is modulated for serious discourse and the presentation of knowledge works.



Utilize Your Free Scholar Membership Today through

- Building your *academic profile* and list of published works.
- Joining a research network with a *thematic or disciplinary focus*.
- Establishing a new Research Network *relevant to your field*.
- Creating *new academic work* in our innovative publishing space.
- Building a *peer review network* around your work or courses.

Scholar Quick Start Guide

1. Navigate to <http://cgscholar.com>. Select [**Sign Up**] below 'Create an Account'.
2. Enter a “**blip**” (a very brief one-sentence description of yourself).
3. Click on the “**Find and join communities**” link located under the YOUR COMMUNITIES heading (On the left hand navigation bar).
4. Search for a research network to join or create your own.

Scholar Next Steps – Build Your Academic Profile

- **About:** Include information about yourself, including a linked CV in the top, dark blue bar.
- **Interests:** Create searchable information so others with similar interests can locate you.
- **Peers:** Invite others to connect as a peer and keep up with their work.
- **Shares:** Make your page a comprehensive portfolio of your work by adding publications in the Shares area - be these full text copies of works in cases where you have permission, or a link to a bookstore, library or publisher listing. If you choose Common Ground's hybrid open access option, you may post the final version of your work here, available to anyone on the web if you select the 'make my site public' option.
- **Image:** Add a photograph of yourself to this page; hover over the avatar and click the pencil/edit icon to select.
- **Publisher:** All Common Ground research network members have free access to our peer review space for their courses. Here they can arrange for students to write multimodal essays or reports in the Creator space (including image, video, audio, dataset or any other file), manage student peer review, co-ordinate assessments, and share students' works by publishing them to the Research network space.



A Digital Learning Platform

Use **Scholar** to Support Your Teaching

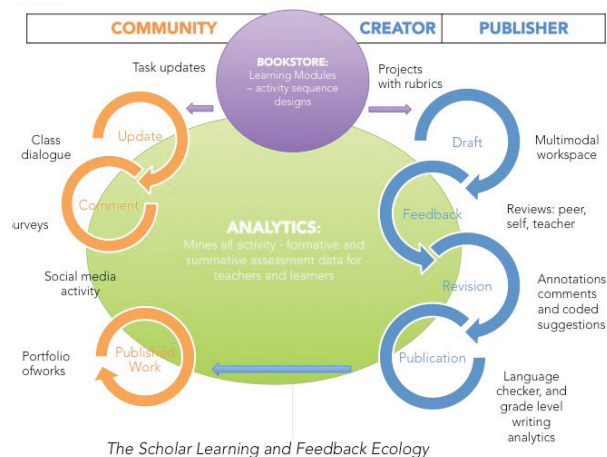
Scholar is a social knowledge platform that *transforms the patterns of interaction in learning by putting students first*, positioning them as knowledge producers instead of passive knowledge consumers. **Scholar** provides scaffolding to encourage making and sharing knowledge drawing from multiple sources rather than memorizing knowledge that has been presented to them.

Scholar also answers one of the most fundamental questions students and instructors have of their performance, “How am I doing?” Typical modes of assessment often answer this question either too late to matter or in a way that is not clear or comprehensive enough to meaningfully contribute to better performance.

A collaborative research and development project between Common Ground and the College of Education at the University of Illinois, **Scholar** contains a Research Network space, a multimedia web writing space, a formative assessment environment that facilitates peer review, and a dashboard with aggregated machine and human formative and summative writing assessment data.

The following **Scholar** features are only available to Common Ground Research Network members as part of their membership. Please email us at support@cgscholar.com if you would like the complimentary educator account that comes with participation in a Common Ground conference.

- Create projects for groups of students, involving draft, peer review, revision and publication.
- Publish student works to each student’s personal portfolio space, accessible through the web for class discussion.
- Create and distribute surveys.
- Evaluate student work using a variety of measures in the assessment dashboard.



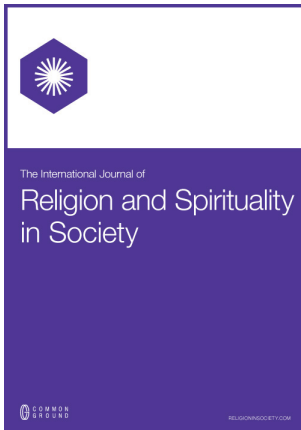
Scholar is a generation beyond learning management systems. It is what we term a *Digital Learning Platform*—it transforms learning by engaging students in powerfully horizontal “social knowledge” relationships. **For more information, visit:**

<http://knowledge.cgscholar.com>.



Religion in Society Journal

*Aiming to be a definitive resource for the study of religion
and spirituality and to create an interdisciplinary
conversation on the role of religion in society and the
changing dimensions of spirituality*



Indexing

Academic Search Alumni
Edition (EBSCO)
Academic Search Elite
(EBSCO)
Academic Search Index
(EBSCO)
Academic Search Premier
(EBSCO)
Academic Search Complete
(EBSCO)
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(EBSCO)
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About

The International Journal of Religion and Spirituality in Society aims to create an intellectual frame of reference for the academic study of religion and spirituality, and to create an interdisciplinary conversation on the role of religion and spirituality in society. It is intended as a place for critical engagement, examination, and experimentation of ideas that connect religious philosophies to their contexts throughout history in the world, places of worship, on the streets, and in communities. The journal addresses the need for critical discussion on religious issues—specifically as they are situated in the present-day contexts of ethics, warfare, politics, anthropology, sociology, education, leadership, artistic engagement, and the dissonance or resonance between religious tradition and modern trends.

The International Journal of Religion and Spirituality in Society is peer-reviewed, supported by rigorous processes of criterion-referenced article ranking and qualitative commentary, ensuring that only intellectual work of the greatest substance and highest significance is published.

Editor



Luis G. Roger-Castillo, Center of Byzantine, Modern Greek and Cypriot Studies,
University of Granada, Spain

Reviewers

Articles published in *The International Journal of Religion and Spirituality in Society* are peer reviewed by scholars who are active members of the Religion in Society Research Network. Reviewers may be past or present conference delegates, fellow submitters to the journal, or scholars who have volunteered to review papers (and have been screened by Common Ground's editorial team). This engagement with the Research Network, as well as Common Ground's synergistic and criterion-based evaluation system, distinguishes the peer review process from journals that have a more top-down approach to refereeing. Reviewers are assigned to papers based on their academic interests and scholarly expertise. In recognition of the valuable feedback and publication recommendations that they provide, reviewers are acknowledged as Reviewers in the volume that includes the paper(s) they reviewed. Thus, in addition to *The International Journal of Religion and Spirituality in Society's* Editors and Advisory Board, the Reviewers contribute significantly to the overall editorial quality and content of the journal.



Article Submission Process and Timeline

Below, please find step-by-step instructions on the journal article submission process:

1. **Review the Requirements:** All article submissions must meet the Article Requirements listed on our Author Guidelines page (<http://cgnetworks.org/support/author-guidelines>). Before submitting your article, please thoroughly review these requirements, and revise your article to follow these rules. Initial submissions which do not meet these requirements will be returned to the author(s) for revision.
2. **Upload the Submission:** Once you have revised your initial submission to meet the article requirements, you may then upload your submission in one of two ways:
 - ◊ If you are not attending a CGRN conference and you simply wish to submit your article for consideration to one of the CGRN academic journals, please use the following guide: Submitting an Article to the Journal (<http://cgnetworks.org/support/submitting-an-article-to-the-journal>).
 - ◊ If you are presenting at a conference, your conference registration includes a complimentary Research Network Membership* (see Step 6). Please upload your article submission using your conference proposal (this will allow you to skip Step 6 of the process). For assistance in uploading, please use the Journal Article Submission for Scholar Event Attendees guide: (<http://cgnetworks.org/support/journal-article-submission-using-the-conference-portal>).
3. **Checking Progress:** Once your article is received, you can view the status of its progress by logging into your CGPublisher account at www.cgpublisher.com. In time, CGPublisher will be retired, and our publishing will be managed through our new all-in-one platform, CG Scholar. For now, only Common Ground conferences have been completely integrated into CG Scholar. Publishing is only partially integrated into CG Scholar. After the publication process is complete, published articles appear in the CG Scholar Bookstore under the corresponding journal title. We'll keep you updated as progress continues, and if you ever have questions, you can always reach us at support.cgnetworks.org.
4. **Initial Submission Accepted for Peer Review:** Submitted articles are then verified against the Article Requirements (listed in the Author Guidelines). If your article satisfies these requirements, your identity and contact details are then removed, and the article is matched to two appropriate referees and sent for review. Please note, during this time authors are eligible to be selected to as a reviewer for other articles in this same stage. Full details regarding the rules, expectations, and policies on peer review can be found on our Peer Review Policies page.
5. **Peer Review Decision:** When both referee reports are uploaded, and after the referees' identities have been removed, you will be notified by email through cgpublisher. Your message will provide with a link to view the reports, if you have trouble, see our guide (<http://cgnetworks.org/support/how-to-download-your-referee-reports>). Articles which are rejected once in the peer review process are allowed a second opportunity to be reviewed by two new reviewers. To be reviewed by two new reviewers, you will need make revisions based on the comments and feedback of the first round of review, and these changes must be detailed using a change note (<http://cgnetworks.org/support/change-note-journal-article>). If an article is not accepted by peer review after this second opportunity, it must be withdrawn from consideration.
6. **Membership Confirmation:** If your article has been accepted or accepted with revisions, it will enter the membership confirmation stage. We require at least one author associated with the article to have a unique Research Network Membership or Conference registration (<http://cgnetworks.org/support/register-for-a-membership>). Please note, a paid conference registration includes a complimentary Research Network Membership, this will allow you to skip this step.



7. **Publication Agreement:** Next you will be asked to accept the Publishing Agreement. If you are interested in Hybrid Open Access, this step is the best time to register for Open Access Publication (<http://cgnetworks.org/journals/hybrid-open-access>).
8. **Prepare the Final Submission:** After the publication agreement is final, you will have 30 days to complete any revisions to your final submission and upload your article. Please ensure your final submission meets the Final Submission Requirements before uploading your article (<http://cgnetworks.org/support/final-submission-downloads-and-guides>). This includes such criteria as the correct use of the Chicago Manual of Style (17th edition) and the other listed requirements (<http://cgnetworks.org/support/chicago-manual-of-style-citations-quick-guide>). Articles which have been accepted with revisions will require a change note to be included with the final submission. Articles which do not meet these requirements will be returned for revision until these requirements are satisfied.
9. **Final Inspection / “Ready for Typesetting”:** Once we have received the final submission of your article, our Publishing Department will give your article a final review. During this step, your workflow status will be listed as “Ready for Typesetting,” indicating that the final submission is ready for inspection.
10. **Copyediting and Proof Inspection:** If the final submission meets the Final Submission Requirements, the article will then begin typesetting. At this phase you might be required to assist in correcting minor problems relating to grammar, spelling, citations, or references. You will be contacted when the typeset proof is available for inspection.
11. **Article Publication:** Individual articles are published “Web First” to our CG Scholar Bookstore (<https://cgscholar.com/bookstore>). After web-first publication, complete journal issues follow annually, biannually, or quarterly depending on the journal. Web-first published articles include a full citation and a registered DOI permalink. Be sure to keep your CG Scholar profile up-to-date (<https://cgscholar.com/identity/>) and add your ORCID iD (<https://orcid.org/register>) to maximize your article visibility.

Submission Timeline

You may submit your article for publication to the journal at any time throughout the year. The rolling submission deadlines are as follows:

- Submission Round 1 – 15 January
- Submission Round 2 – 15 April
- Submission Round 3 – 15 July
- Submission Round 4 (final) – 15 October

Note: If your article is submitted after the final deadline for the volume, it will be considered for the following year’s volume. The sooner you submit, the sooner your article will begin the peer review process. Also, because we publish “Web First,” early submission means that your article may be published with a full citation as soon as it is ready, even if that is before the full issue is published.



Hybrid Open Access

All Common Ground Journals are Hybrid Open Access. Hybrid Open Access is an option increasingly offered by both university presses and well-known commercial publishers.

Hybrid Open Access means some articles are available only to subscribers, while others are made available at no charge to anyone searching the web. Authors pay an additional fee for the open access option. Authors may do this because open access is a requirement of their research-funding agency, or they may do this so non-subscribers can access their article for free.

Common Ground's open access charge is \$250 per article—a very reasonable price compared to our hybrid open access competitors and purely open access journals resourced with an author publication fee. Digital articles are normally only available through individual or institutional subscriptions or for purchase at \$5 per article. However, if you choose to make your article Open Access, this means anyone on the web may download it for free.

Paying subscribers still receive considerable benefits with access to all articles in the journal, from both current and past volumes, without any restrictions. However, making your paper available at no charge through Open Access increases its visibility, accessibility, potential readership, and citation counts. Open Access articles also generate higher citation counts.

Institutional Open Access

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Institutional Open Access allows faculty and graduate students to submit articles to Common Ground journals for unrestricted open access publication. These articles will be freely and publicly available to the whole world through our hybrid open access infrastructure. With Institutional Open Access, instead of the author paying a per-article open access fee, institutions pay a set annual fee that entitles their students and faculty to publish a given number of open access articles each year.

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International Award for Excellence

The International Journal of Religion and Spirituality in Society presents an annual International Award for Excellence for new research or thinking in the area of religion. All articles submitted for publication in *The International Journal of Religion and Spirituality in Society* are entered into consideration for this award. The review committee for the award is selected from the International Advisory Board for Religion in Society Research Network and the annual International Conference on Religion and Spirituality in Society. The committee selects the winning article from the ten highest-ranked articles emerging from the review process and according to the selection criteria outlined in the reviewer guidelines.

Award Winner, Volume 7

Easten G. Law, Georgetown University, Washington, D.C., USA

For the Article

“The Study of Buddhist Self-Immolation Beyond Religious Tradition and Political Context,” *The International Journal of Religion and Spirituality in Society*, Volume 7, Issue 3

Abstract

This article explores how scholarship on Buddhist self-immolation has changed between 1963 and 2013. Attention is given to how academic orientations and methods have evolved from early tensions between traditional exegesis of texts and sociopolitical analysis of context to recent literature utilizing interdisciplinary approaches that attempt to reconcile such tensions. This methodological shift can be interpreted via Delores Williams’s three-fold womanist hermeneutic. Early literature on Buddhist self-immolation generally falls within either the first or third movements of Williams’s methodology: building continuity with tradition or relating faith to politics. Utilized independently, these two movements are unable to provide a holistic understanding of self-immolation. Williams’s second movement of “protogetical” analysis remedies this problem by placing the act of self-immolation in relationship with a greater number of “cultural deposits,” non-traditional texts and mediums that speak to this practice across different times and places. “Protogesis” thereby bridges traditional textual exegesis and social analysis. This interdisciplinary turn to protogetical analysis is evidenced in recent studies on Buddhist self-immolation that expand the range of materials studied. This article argues this shift in method and perspective ought to challenge researchers of religious phenomenon to shift their attention toward more holistic cultural readings that acknowledge a plurality of meanings and motivations.



Research Network Membership and Personal Subscriptions

As part of each conference registration, all conference participants (both virtual and in-person) have a one-year digital subscription to *The International Journal of Religion and Spirituality in Society*. This complimentary personal subscription grants access to the current volume as well as the entire backlist. The period of complimentary access begins at the time of registration and ends one year after the close of the conference. After that time, delegates may purchase a personal subscription.

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Journal Subscriptions

Common Ground offers print and digital subscriptions to all of its journals. Subscriptions are available to *The International Journal of Religion and Spirituality in Society* and to custom suites based on a given institution’s unique content needs. Subscription prices are based on a tiered scale that corresponds to the full-time enrollment (FTE) of the subscribing institution.

For more information, please visit:

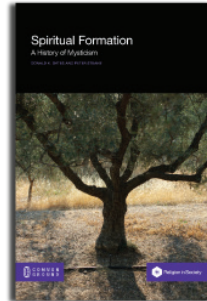
- <http://religioninsociety.com/journal/hybrid-open-access>
- Or contact us at subscriptions@cgnetworks.org

Library Recommendations

Download the Library Recommendation form from our website to recommend that your institution subscribe to *The International Journal of Religion and Spirituality in Society*: <http://cgnetworks.org/support/recommend-a-subscription-to-your-library>.

Religion in Society Book Imprint

*Aiming to set new standards in participatory knowledge
creation and scholarly publication*



Religion in Society Book Imprint

Call for Books

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Book Proposal Guidelines

Books should be between 30,000 and 150,000 words in length. They are published simultaneously in print and electronic formats and are available through Amazon and as Kindle editions. To publish a book, please send us a proposal including:

- Title
- Author(s)/editor(s)
- Draft back-cover blurb
- Author bio note(s)
- Table of contents
- Intended audience and significance of contribution
- Sample chapters or complete manuscript
- Manuscript submission date

Proposals can be submitted by email to books@cgnetworks.org. Please note the book imprint to which you are submitting in the subject line.





Call for Book Reviewers

Common Ground Research Networks is seeking distinguished peer reviewers to evaluate book manuscripts.

As part of our commitment to intellectual excellence and a rigorous review process, Common Ground sends book manuscripts that have received initial editorial approval to peer reviewers to further evaluate and provide constructive feedback. The comments and guidance that these reviewers supply is invaluable to our authors and an essential part of the publication process.

Common Ground recognizes the important role of reviewers by acknowledging book reviewers as members of the Editorial Review Board for a period of at least one year. The list of members of the Editorial Review Board will be posted on our website.

If you would like to review book manuscripts, please send an email to books@cgnetworks.org with:

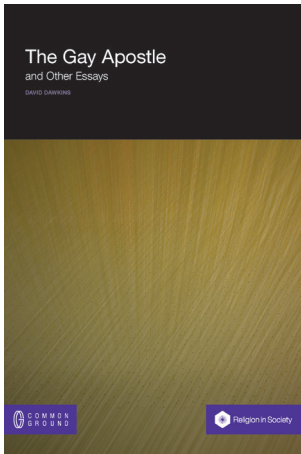
- A brief description of your professional credentials
- A list of your areas of interest and expertise
- A copy of your CV with current contact details

If we feel that you are qualified and we require refereeing for manuscripts within your purview, we will contact you.



The Gay Apostle and Other Essays

David Dawkins



ISBNs:

978-1-61229-870-2 (hbk)

978-1-61229-871-9 (pbk)

183 Pages

Network Website:

religioninsociety.com

DOI:

10.18848/978-1-61229-872-6/CGP

The Gay Apostle and Other Essays is a sociological study of Saint Paul and the controversies emanating from his teaching about homosexuality, the role of women, marriage, and divorce. The title essay contends that St. Paul was homosexual and that his conversion to Christianity resulted from a psychotic seizure due to mental stress brought on by homosexual urges that ran counter to his deeply-engrained religious faith. Paul eventually formed an affective but celibate relationship with St. Luke and sublimated his sexual desires by pouring energy into a passion for God as the missionary to the Gentiles, which conveniently took him into the safer, more tolerant, non-Judaic Roman world. Yet despite all this, he bequeathed to Christianity a homophobic outlook. Some say Paul has been misunderstood, but David Dawkins argues that his condemnatory words mean exactly what they say, though they do require explanation, and in our better-informed age Paul's opinions should be rejected. This questions the notion of the Bible as "The Word of God." Following Paul, the Church adopted a view of marriage as divinely ordained and strictly monogamist, but research in evolutionary biology and behavioural science indicates that family and marriage are variable social constructs. By medieval times, the Church had institutionalized marriage and divorce as a means of exerting socio-political influence, but one king wrested power from the Vatican by reclaiming a right established in the Magna Carta. His story, encompassing geopolitics and papal corruption and venality, also reveals how willing the Church has been to disregard its own rules.

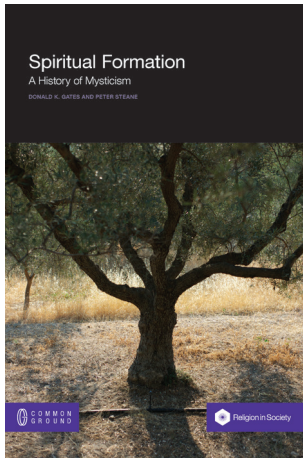
Author Bio:

David Dawkins has a diploma in theology and a doctorate in sociology. Born in a Welsh coal-mining valley, he has lived in Australia since the age of twelve. He worked in banking until he was conscripted for military service in the Australian Army. Following this, he studied theology, was ordained, worked in suburban parishes, and was appointed adjunct Anglican Chaplain at Monash University. Radical theological views led him to move out of ecclesiastic life, first to teach English to indigenous high school students in Papua New Guinea and then to an academic career in sociology at Deakin University, where he was head of the Workplace Education Program.



Spiritual Formation: A History of Mysticism

Donald Gates and Peter Steane



ISBNs:

978-1-61229-536-7 (pbk)

978-1-61229-537-4 (pdf)

238 Pages

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religioninsociety.com

DOI:

10.18848/978-1-61229-537-4/CGP

Spiritual Formation: A History of Mysticism portrays a spiritual pilgrimage. It is a journey we take in our faith lives. Mystical experiences from the Old and New Testaments are described as are the revelations of early church leaders, from Augustine, Thomas Aquinas, to later European mystics and Saints such as John of the Cross and Teresa of Avila.

The eighteenth-century Enlightenment saw mystics, such as John and Charles Wesley, emphasize a “social holiness” evidenced in social action, such as Wilberforce’s Anti Slavery Crusade. This emphasis on practical holiness continued with William and Catherine Booth’s founding of The Salvation Army, which is typically Wesleyan in its understanding of holiness-in-action, and aligned with Pierre Teilhard de Chardin’s Natural Evolutionary Theology.

The authors argue that spiritual leaders, poets, and musicians satisfy Matthew Fox’s definition of a mystic as holding a “vital belief in a transcendent reality ... as they can communicate with that reality by direct experience”. This book provides a framework for ministry, social justice action, and policy with practical disciplines for the spiritual journey.

Author Bios:

Dr. Donald Gates is a retired Salvation Army officer with fifty-four years of service. He has had appointments in education, management, ministry, and social service, including nine years in Papua New Guinea. Dr. Gates possesses degrees in economics, social science, education, and a doctoral degree in values in policy formation. He continues to research values in social and economic policy and spiritual ministry.

Dr. Peter Steane is a Catholic priest with three decades experience in education, formation, and leadership development. He is currently a professor of management at Australian Catholic University and continues to research and teach ethical leadership, strategic thinking, and organizational renewal.

Religion in Society Conference

*Curating global interdisciplinary spaces, supporting
professionally rewarding relationships*



Conference History

Founded in 2011, the International Conference on Religion and Spirituality in Society brings together scholars, teachers, and practitioners together to reflect on the relationships of religion and spirituality to society. The conference aims to provide a space for careful, scholarly reflection, and open dialogue.

The International Conference on Religion and Spirituality in Society is built upon four key features: Internationalism, Interdisciplinarity, Inclusiveness, and Interaction. Conference delegates include leaders in the field as well as emerging scholars, who travel to the conference from all corners of the globe and represent a broad range of disciplines and perspectives. A variety of presentation options and session types offer delegates multiple opportunities to engage, to discuss key issues in the field, and to build relationships with scholars from other cultures and disciplines.

Past Conferences

- 2011 - University Center, Chicago, USA
- 2012 - UBC, Robson Square, Vancouver, Canada
- 2013 - Arizona State University, Tempe, USA
- 2014 - Universidad Nacional Costa Rica, Heredia, Costa Rica
- 2015 - University of California at Berkeley, Berkeley, USA
- 2016 - The Catholic University of America, Washington D.C. , USA
- 2017 - Imperial College London, London, UK

Plenary Speaker Highlights:

The International Conference on Religion and Spirituality in Society has a rich history of featuring leading and emerging voices from the field, including:

- Desmond Cahill, RMIT University, Melbourne, Australia (2012)
- Wendy Doniger, University of Chicago Divinity School, Chicago, USA (2011)
- Tracy Fessenden, Arizona State University, Tempe, USA (2013)
- Gary T. Gardner, Worldwatch Institute, Washington D.C., USA (2016)
- Steve Knowles, University of Chester, Chester, UK (2014)
- Robert McKim, University of Illinois at Urbana-Champaign, Champaign-Urbana, USA (2011)
- Francisco Mena, National University of Costa Rica, Heredia, Costa Rica (2014)
- David J. O'Brien, University of Missouri, Columbia, USA (2017)
- Steven Pfaff, University of Washington, Seattle, USA (2015)
- Norbert M. Samuelson, Arizona State University, Tempe, USA (2013)
- Rhys H. Williams, Loyola University, Chicago, USA (2015)

Become a Partner

Common Ground Research Networks has a long history of meaningful and substantive partnerships with universities, research institutes, government bodies, and non-governmental organizations. Developing these partnerships is a pillar of our Research Network agenda. There are a number of ways you can partner with a Common Ground Research Network. Contact us at support@religioninsociety.com to become a partner.





Conference Principles and Features

The structure of the conference is based on four core principles that pervade all aspects of the research network:

International

This conference travels around the world to provide opportunities for delegates to see and experience different countries and locations. But more importantly, the Religion in Society conference offers a tangible and meaningful opportunity to engage with scholars from a diversity of cultures and perspectives. This year, delegates from over 25 countries are in attendance, offering a unique and unparalleled opportunity to engage directly with colleagues from all corners of the globe.

Interdisciplinary

Unlike association conferences attended by delegates with similar backgrounds and specialties, this conference brings together researchers, practitioners, and scholars from a wide range of disciplines who have a shared interest in the themes and concerns of this research network. As a result, topics are broached from a variety of perspectives, interdisciplinary methods are applauded, and mutual respect and collaboration are encouraged.

Inclusive

Anyone whose scholarly work is sound and relevant is welcome to participate in this research network and conference, regardless of discipline, culture, institution, or career path. Whether an emeritus professor, graduate student, researcher, teacher, policymaker, practitioner, or administrator, your work and your voice can contribute to the collective body of knowledge that is created and shared by this research network.

Interactive

To take full advantage of the rich diversity of cultures, backgrounds, and perspectives represented at the conference, there must be ample opportunities to speak, listen, engage, and interact. A variety of session formats, from more to less structured, are offered throughout the conference to provide these opportunities.



Plenary

Plenary speakers, chosen from among the world's leading thinkers, offer formal presentations on topics of broad interest to the research network and conference delegation. One or more speakers are scheduled into a plenary session, most often the first session of the day. As a general rule, there are no questions or discussion during these sessions. Instead, plenary speakers answer questions and participate in informal, extended discussions during their Garden Conversation.



Garden Conversation

Garden Conversations are informal, unstructured sessions that allow delegates a chance to meet plenary speakers and talk with them at length about the issues arising from their presentation. When the venue and weather allow, we try to arrange for a circle of chairs to be placed outdoors.



Talking Circles

Held on the first day of the conference, Talking Circles offer an early opportunity to meet other delegates with similar interests and concerns. Delegates self-select into groups based on broad thematic areas and then engage in extended discussion about the issues and concerns they feel are of utmost importance to that segment of the research network. Questions like "Who are we?", "What is our common ground?", "What are the current challenges facing society in this area?", "What challenges do we face in constructing knowledge and effecting meaningful change in this area?" may guide the conversation. When possible, a second Talking Circle is held on the final day of the conference, for the original group to reconvene and discuss changes in their perspectives and understandings as a result of the conference experience. Reports from the Talking Circles provide a framework for the delegates' final discussions during the Closing Session.



Themed Paper Presentations

Paper presentations are grouped by general themes or topics into sessions comprised of three or four presentations followed by group discussion. Each presenter in the session makes a formal twenty-minute presentation of their work; Q&A and group discussion follow after all have presented. Session Chairs introduce the speakers, keep time on the presentations, and facilitate the discussion. Each presenter's formal, written paper will be available to participants if accepted to the journal.



Colloquium

Colloquium sessions are organized by a group of colleagues who wish to present various dimensions of a project or perspectives on an issue. Four or five short formal presentations are followed by a moderator. A single article or multiple articles may be submitted to the journal based on the content of a colloquium session.



Focused Discussion

For work that is best discussed or debated, rather than reported on through a formal presentation, these sessions provide a forum for an extended “roundtable” conversation between an author and a small group of interested colleagues. Several such discussions occur simultaneously in a specified area, with each author’s table designated by a number corresponding to the title and topic listed in the program schedule. Summaries of the author’s key ideas, or points of discussion, are used to stimulate and guide the discourse. A single article, based on the scholarly work and informed by the focused discussion as appropriate, may be submitted to the journal.



Workshop/Interactive Session

Workshop sessions involve extensive interaction between presenters and participants around an idea or hands-on experience of a practice. These sessions may also take the form of a crafted panel, staged conversation, dialogue or debate—all involving substantial interaction with the audience. A single article (jointly authored, if appropriate) may be submitted to the journal based on a workshop session.



Poster Sessions

Poster sessions present preliminary results of works in progress or projects that lend themselves to visual displays and representations. These sessions allow for engagement in informal discussions about the work with interested delegates throughout the session.



Virtual Lightning Talk

Lightning talks are 5-minute “flash” video presentations. Authors present summaries or overviews of their work, describing the essential features (related to purpose, procedures, outcomes, or product). Like Paper Presentations, Lightning Talks are grouped according to topic or perspective into themed sessions. Authors are welcome to submit traditional “lecture style” videos or videos that use visual supports like PowerPoint. Final videos must be submitted at least one month prior to the conference start date. After the conference, videos are then presented on the network YouTube channel. Full papers can based in the virtual poster can also be submitted for consideration in the journal.



Virtual Poster

This format is ideal for presenting preliminary results of work in progress or for projects that lend themselves to visual displays and representations. Each poster should include a brief abstract of the purpose and procedures of the work. After acceptance, presenters are provided with a template and Virtual Posters are submitted as a PDF. Final posters must be submitted at least one month prior to the conference start date. Full papers based on the virtual poster can also be submitted for consideration in the journal.



Tuesday, 17 April

8:00–9:00	Conference Registration Desk Open
9:00–9:30	Conference Opening—Homer Stavely, Common Ground Research Networks, Champaign, USA
9:30–10:05	Plenary Session—Susan Abraham, Pacific School of Religion, Berkeley, USA <i>"Is Religion Relevant? The Time, Space and Law of the Nation"</i>
10:05–10:35	Garden Conversation and Coffee Break
10:35–11:20	Talking Circles
11:20–11:30	Transition Break
11:30–12:45	Parallel Sessions
12:45–13:45	Lunch
13:45–15:25	Parallel Sessions
15:25–15:40	Coffee Break
15:40–16:55	Parallel Sessions
16:55–17:00	End of Sessions
19:00–21:00	Conference Dinner—Le Bateau Ivre

Wednesday, 18 April

8:30–9:00	Conference Registration Desk Open
9:00–9:15	Daily Update—Homer Stavely, Common Ground Research Networks, Champaign, USA
9:15–9:50	Plenary Session—Catherine Caufield, Concordia University of Edmonton, Canada <i>"Spirituality, Religion, and Sociopolitical Engagement"</i>
9:50–10:20	Garden Conversation and Coffee Break
10:20–12:00	Parallel Sessions
12:00–13:00	Lunch
13:00–13:45	Parallel Sessions
13:45–14:00	Transition
14:00–15:40	Parallel Sessions
15:40–15:55	Transition
15:55–17:10	Parallel Sessions
17:10–18:45	Award Ceremony & Closing Reception



Conference Dinner – Le Bateau Ivre

Tuesday, 17 April | 19:00 (7:00 PM) | Location: Le Bateau Ivre (2629 Telegraph Ave, Berkeley)

Join other conference delegates and plenary speakers for a dinner at Le Bateau Ivre!

Set in a converted home built in 1898, this quaint eatery is a romantic French treasure, serving a fresh seasonal menu.

Closing Reception

Wednesday, 18 April | 17:10 (5:10 PM) | Location: Clark Kerr Campus

On Wednesday, 18 April, immediately following the end of sessions, the Religion in Society Conference and Common Ground Research Networks will host a closing reception at the conference venue. Join delegates and plenaries for drinks, light hors d'oeuvres, and a chance to converse!





Susan Abraham

Is Religion Relevant? The Time, Space, and Law of the Nation



Dr. Susan Abraham's teaching and research explores postcolonial and feminist theological practices. She is the author of *Identity, Ethics, and Nonviolence in Postcolonial Theory: A Rahnerian Theological Assessment* (Palgrave Macmillan, 2007) and co-editor of *Shoulder to Shoulder: Frontiers in Catholic Feminist Theology* (Fortress, 2009). She brings extensive experience and knowledge of higher education and institutional practices through her past affiliations with St. Bonaventure University and Harvard Divinity School, where she taught and served as Associate Director for the Center for the Study of World Religions. Her publications and presentations weave practical theological insights from her experience of working as a youth minister in Mumbai, India, with theoretical perspectives from postcolonial theory, cultural studies, and feminist theory.

Ongoing research projects include issues in feminist theological education and formation, theology and race, interfaith and interreligious peace initiatives, theology, political and economic theory, religion and media, and Christianity between colonialism and postcolonialism. She holds a BA and an MA in English from the University of Mumbai, an MA in theology from the Catholic Theological Union, and a doctorate in theology from Harvard Divinity School.

Catherine Caufield

Spirituality, Religion, and Sociopolitical Engagement



Dr. Caufield holds a doctorate in religious studies from the Centre for the Study of Religion at the University of Toronto and has received a number of awards, including a post-doctoral fellowship (University of Toronto) and a Foreign Government Award (Universidad Nacional Autónoma de México). She has worked in academic institutions for more than fifteen years, most recently as Associate Director of the Chester Ronning Centre for the Study of Religion and Public Life,

where she edited an insightful collection of essays entitled *Reflections on Religion and Public Life*, published in 2017. Her research interests are focused on religiosity in contemporary local and global sociopolitical contexts, with particular attention to how hearing and understanding is developed within religious traditions as well as between and within overlapping religious and secular contexts. The author of two monographs and numerous articles and book chapters, she is currently working on a multi-co-authored book with the working title *A Shared Future, A Shared Country: Aboriginal and non-Aboriginal Canadians Living Together with Mutual Respect*.



Jason Ashe



Jason Ashe is a doctoral student in the Graduate Department of Human Services Psychology at the University of Maryland, Baltimore County (UMBC). As a Behavioral Medicine and Community Psychologist, Jason is exploring the multidimensionality of black Christian religiosity and spirituality in concert with racial/ethnic health disparities.

Specifically, he interrogates how faith-based narratives, social support, and religiosity among African Americans influence health behaviors, physician-patient relationships, and inflammation. Jason studied chemistry at MIT and immediately after graduation began his theological training at Duke University Divinity School, obtaining his master of divinity and master of theology degrees. He is passionate about social justice, championing for better healthcare accessibility, affordability, and equity.

Paul Houston Blankenship



Paul Houston Blankenship is a PhD candidate at the Graduate Theological Union in Berkeley. His dissertation is an ethnography on the spiritual lives of people experiencing homelessness in Seattle. Since 2016, Paul has served as an adjunct professor at Seattle University and as a visiting scholar at the University of Washington. Prior to entering the academy, Paul was a social worker in San Diego and Santa Ana.

Christine Dennis



Christine is completing her M.A. in comparative theology this spring at LMU. Christine's research focuses on the creative processes of feminist inquiry and self-love. She plans to pursue her Ph.D. in transformative consciousness studies at the California Institute of Integral Studies. Rooted in a family lineage of curanderas from Mexico City, spiritual healing provides an important dimension to her theological pursuits.

Daniel N. Gullotta



Daniel N. Gullotta is a historian of religion and is particularly interested in the history of North American Christianity and biblical interpretation. He is currently a PhD student in religious studies at Stanford University and is a recent graduate of Yale University's Divinity School, where he earned a master of arts degree in religion with a concentration in the history of Christianity. His scholarship is focused on eighteenth- and nineteenth-century American Christianity, and some of his interests include Joseph Smith and early Mormonism, American witchcraft and occult traditions, and the relationship between Jacksonian democracy and religion. He is also the host of the podcast *Age of Jackson*.

Rafał Milerski



Rafał is a PhD candidate at Ludwig-Maximilians-Universität München in Germany, where he is working on a dissertation on religious freedom and US-Vatican relations. He has studied in Washington, DC; Warsaw; and Heidelberg. Rafał's research interests are in the intersection of religion and politics and in political and legal history and theory.



Nausheen Pasha-Zaidi



Nausheen Pasha-Zaidi, PhD, has degrees in communications, education, and psychology. She has worked as an international educator for almost twenty years, focusing on language development and cultural studies with an emphasis on Muslim populations. Her articles have appeared in a number of professional journals including the *Middle East Journal of Positive Psychology*, *Ethnicities*, and *The Journal of International Women's Studies*. She is the author of *The Colour of Mehndi*, a novel that explores acculturation, family values, and mental illness within the Pakistani-American community and is the lead editor of *Mirror on the Veil: a Collection of Personal Narratives on Hijab and Veiling*.

Rita Phillips



Rita Phillips is a PhD student studying psychology at Oxford Brookes University, supervised by Professor Vince Connelly and Dr. Mark Burgess. Rita's general research interests revolve around the development and construction of perceptions to facilitate an understanding of observable attitudes and behaviours. She conducts social psychological research; is an Oxford University Mellon-Sawyer Fellow; and lectures about psychology at Oxford Brookes University, the University of East London, and St. Clare's College Oxford. Next to other projects, she is working on a joint publication, "Beyond the Uniform(ity): Social Construction of Images of Veterans in the Post Truth World," which will be launched in 2019.

Austin Tiffany



Austin is a PhD student at the University of Cambridge and is affiliated with the Department of Sociology and the Woolf Institute. His PhD research examines how social change has reshaped the role of clergy and the interreligious training provided by seminary institutions. His data draws from Jewish and Christian seminary faculty and clergy in New York and London. By better understanding the interreligious actions of clergy and teaching at seminaries, Austin hopes his research will spur faith communities to think about their relationship with other religions and society in a more robust manner.

Ruth Tsuria



Ruth Tsuria, Assistant Professor at Seton Hall University College of Communication and the Arts, earned her PhD from the Department of Communication at Texas A&M University. Her research, which investigates the intersection of digital media, religion, and feminism, has been published in various academic outlets, including *The Communication Review*, *Journal of Media and Religion*, and *New Media + Society*. Her work has been supported by various bodies, including the Women and Gender Studies Program at Texas A&M University. She is currently working on her first book, *Holy Women, Pious Sex and Sanctified Internet: Exploring Jewish Online Discourse on Gender and Sexuality*.

Lucinda Yang



Lucinda Yang is currently a PhD student at Baylor University's Department of Religion in Waco, Texas. Before this, she most recently completed her master's degree at Duke Divinity School, where she focused on theology and spirituality in patristics. As a unique Puerto-Rican-born Chinese-American, Lucinda has always seen a need for religious global engagement and intercultural dialogue. Because of this, her doctoral research is primarily devoted to the study of the Pentecostal Movement of the twentieth century, with an emphasis upon women's liberation, missionary work, and theology of the Holy Spirit.

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	"Is Religion Relevant? The Time, Space and Law of the Nation"
10:05-10:35	Garden Conversation & Coffee Break
10:35-11:20	Talking Circles
	Room 1 - Religious Foundations Room 2 - Religious Community and Socialization Room 3 - Religious Commonalities and Differences Room 4 - The Politics of Religion Room 5 - 2018 Special Focus: "Religion, Spirituality, and Sociopolitical Engagement"
11:20-11:30	Transition
11:30-12:45	PARALLEL SESSIONS
Room 1	<p>Gender Impacts and Implications</p> <p>Gender in Transformation: The Temporary Buddhist Ordination and Women's Empowerment in Thailand Kakanang Yavaprabhas, University College London, London, United Kingdom Literature about the issue of bhikkhuni (female Buddhist monks or fully ordained nuns), whose existence in Theravada tradition has controversially been recently revived, tends to portray the topic as more relevant to international platforms than to local communities. This study, based on ethnographic fieldwork in Thailand, however, shows that the topic of bhikkhuni is pertinent to locals and the society. In Thai society where nearly 95 percent of the population self-identifies as Buddhist, Buddhism is influential and the full Buddhist monastic status is highly prestigious. The full monastic form for women as bhikkhuni bestowed by the Buddha, however, was not locally available, and only in 2003 that the first Thai woman can controversially assume it. In 2009 the temporary ordination as female novices (samaneri), remarkably similar to the traditional temporary ordination for men, has also been publicly available and at least 1,234 Thai women received the ordination. This study argues that the temporary samaneri ordination, which is socially significant, is empowering for women and is positively changing gender ideology and gender notions in society. Arguably the most socially impactful aspect of the bhikkhuni movements, the temporary ordination also demonstrates how changes in the religious domain can have powerful social implications. <i>The Politics of Religion</i></p> <p>Women, Sufism and Societal Change: A Study of an NGO, The Turkish Women Cultural Association Deniz Mater, Uskudar University, Istanbul, Turkey Sufism has an unusual history in Turkey. Embraced and promoted during the Ottoman rule for six hundred years, Sufism was suddenly banned during the Republic period in 1925. Dervish lodges were closed and Sufism retreated into hiding. In the later decades, the secular fears of political Islam created space for Sufism to resurface through the efforts of non-governmental organizations (NGOs). My research sheds light on an NGO called the Turkish Women Cultural Association (TURKKAD). Founded in 1966 by Samiha Ayverdi, a Sufi teacher, TURKKAD approached Sufism through the lens of women as the "the mystic power holding the keys to a more harmonious society." Taking the message of her teacher to heart, Cemalnur Sargut, the current Sheikha, furthers the approach of women as the agents of spiritual change. Under her leadership, TURKKAD has established institutes of Sufism and endowed academic chairs at the University of North Carolina, Beijing University, Kyoto University, and Uskudar University in Istanbul. From its humble beginnings, today TURKKAD is one of the most prominent champions advancing the scholarship of Sufism nationally and globally. TURKKAD showcases Muslim women's agency for transforming the space of religion and spirituality in contemporary Turkey. This paper investigates TURKKAD's contributions to spiritualism through women empowerment. <i>Religious Foundations, Religious Community and Socialization, The Politics of Religion</i></p>
Room 2	<p>Family and the Church</p> <p>American Families of Faith Project: Discoveries at the Nexus of Religion and Relationships David Dollahite, Brigham Young University, Provo, Utah, United States Families are from 17 states and more than half the sample are from various ethnic/racial minorities. The purpose of the American Families of Faith Project is to explore the nexus of religion and family relationships in order to discover how faith works and why religion matters in families and to share ways of being religious that facilitate human joy as well as relational quality and stability. More than 50 scholarly articles reporting findings from the project have been published thus far. This paper reports major findings from the project including: how religion helps couples address conflict and reconcile after relational challenges; processes in parent-child religious conversations; youth religious identity and spiritual development; the kinds of sacrifices made by religious youth and why they are willing to make them; family religious processes; how dualities at the nexus of faith and family life produce divergent relational outcomes; relational struggles in religious families; identity-centered religious calling, being, and action among parents; transformative processes in religious families; firmness and flexibility in religious families; and struggles experienced by U.S. religious-ethnic minority families. <i>Religious Commonalities and Differences</i></p>

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Tuesday, 17 April	
11:30-12:45	PARALLEL SESSIONS
	<p>Influence of the Family of Origin on the Religiosity and Spirituality of Gays, Lesbians and Bisexuals Flora Mesquita, University of Fortaleza, Fortaleza, Brazil Normanda Araujo De Morais, The number of surveys, especially in Brazil, that investigate the religious /spiritual experience of gays, lesbians and bisexuals (GLB) is still incipient. This shortage makes sense, considering that our Society dwells on heterosexual and homophobic principles. This qualitative study examined the influence of the family of origin on religiosity/spirituality among gay, lesbian and bisexual individuals, by exploring 10 GLB's religious and spiritual experiences. Among the main findings the study showed that GLBs who were raised in Christian homes report a larger amount of moral conflicts between religiosity and sexual orientation throughout life, when compared to LGB raised in a non- Christian faith. The results of this survey suggests that, when combined, the acceptance of sexual orientation by family and the convergence between the system of faith and sexual orientation, can promote the frame of a positive feeling of LGB identity, functioning as a true positive coping factor, although the social context is disruptive. <i>The Politics of Religion</i></p> <p>Les Couples Interreligieux: Attitudes towards Interfaith Relationships among Parisian Christians and Muslims Victoria Arthur, Roanoke College, Salem, Virginia, United States Qualitative interviews were conducted in Paris, France, to examine attitudes held by Parisian young adults of Muslim or Christian faith. 12 young adults between the ages of 18 and 26 were interviewed in 2017. Results were then translated and analyzed in English. Interview questions focused on religiosity, family, peer, and personal attitudes towards interfaith relationships, and respondents' prior cross-cultural experiences and relationships. Respondents were also asked about the terrorist attacks of November 2015 in Paris, to see whether this event had any effect on attitudes towards Muslim/Christian relationships. The findings suggest that young adults of both Muslim and Christian faith backgrounds are generally more accepting of interfaith relationships if they had cross-cultural experiences in childhood and if their level of religiosity is low. Some respondents expressed support for interfaith relationships for friends and peers, but indicated a preference for same-faith relationships for themselves. No direct relationship was found between the terrorist attacks of November 2015 and openness towards interfaith relationships; however, some Christian respondents' families expressed Islamophobic sentiments after the attacks. <i>Religious Commonalities and Differences</i></p>
Room 3	<p>Suffering for Faith</p> <p>Metz and Butler: Suffering, Subjectivity, Grace, and Political Praxis Adam Beyt, Fordham University, New York, New York, United States Suffering operates both as the condition and motivator for subject formation in relation to praxis. In positing Christian discipleship as being "subjects" to a sovereign God, Metz proposes a subject constituted by solidaristic praxis. This subject is never fully complete in embodying solidarity with past and future suffering. Butler is motivated by a secular impulse to discern the political, philosophical, and psychoanalytic tools useful to render livable the lives of individuals inhabiting marginalized identities. The subject is constituted in relation to the rest of society while also being circumscribed by the formation of an ego. She thus brings Freud into conversation with Foucault as a means of discerning the contours of power through different levels of literal subjection. Here, subject formation occurs within this network of power. Like Metz, subjects exist within social and discursive networks of power while also using narrative to "give an account of the self," achieving a kind of political recognition through vulnerability. Both Metz and Butler are drawn to the suffering of marginalized groups and aspire to recognition through a performed political praxis. Amid the convergence of their thought, Metz's apocalyptic subject can be affectively integrated into the sophisticated networks of power in relation to Foucauldian thought on discourse and psychoanalysis described by Butler. Butler's analysis subject formation and her account of expanding terms of recognition may be integrated into Metz's apocalyptic subject to create a psychoanalytically infused political theology. Viewed from the perspective of systematic theology, suffering is how the human person is constituted, is the challenge that propels the engine of discipleship, and is shown to be both the conditions and signs of God's grace operating in the world. <i>The Politics of Religion</i></p> <p>Experiences of Kapampangan Flagellants-Kristos Nestor Sibug, Holy Angel University, Angeles, Philippines Philip Joseph Sarmiento, Holy Angel University, Angeles, Philippines Cristina Samia, Holy Angel University, Angeles, Philippines Paolo Lumanlan, Holy Angel University, Angeles, Philippines Benita Bonus, Holy Angel University, Angeles, Philippines This study sought to explore the lived experiences of Kapampangan flagellant-Kristos using interpretative phenomenological analysis. Five (5) Kristos were personally interviewed using semi-structured questions about their life experiences. Findings revealed that there are three (3) superordinate themes namely: prosaic family life, spiritual drift and looking back-moving forward reflection. Such findings have implications to the Church, community and government. <i>Religious Foundations</i></p>

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Tuesday, 17 April	
11:30-12:45	PARALLEL SESSIONS
	<p>Pentecostal Spirituality and Re-scripting Political Authority in Africa Caroline Redick, Marquette University, Milwaukee, Wisconsin, United States The Pentecostal principle of spiritual empowerment and openness to potentialities may be a valuable resource for interrupting Africa's inherited colonial script of totalizing power and cyclical violence. Theologian Emmanuel Katangole argues that the brutalities of colonialism inscribed a script of violence that is still performed in post-independence Africa. Leaders who claim prophetic and spiritual power such as Joseph Kony and his Lord's Resistance Army re-enact the model of power inherited from colonial performers such as King Leopold of Belgium. He laments that in an increasingly Christian continent, Christianity had become entwined in narratives of violence and thereby lacks power to resist this violence. In light of this repetitive violence, this essay asks whether the burgeoning Pentecostal movement in Africa has resources for a new vision of power to transform inherited models of political authority. To answer this question, this essay will first be attentive to ways in which Pentecostalism has adopted a problematic narrative of authority, such as "Big Man" pastoral leadership. Then, drawing on the insights of theologian Nimi Wariboko, this essay will interpret Pentecost as a historical principle with deconstructive power that exposes the false sacralization of state power and centralization of authority in one "Big Man" figure. <i>2018 Special Focus: "Religion, Spirituality, and Sociopolitical Engagement"</i></p>
Room 4	<p>Religious Identities</p> <p>Status of Women in Sunnah of The Prophet Muhammad Mustafa Erdil, Amity College, Sydney, Australia Prophet Muhammad's Sunnah should be interpreted according to the social problems in this modern age. Analysing of the Sunnah and making inferences therefrom according to the social issues of the time would be a significant academic work. In fact, these interpretations are a requirement of the modern age. With the help of these new elucidations, some social events, uncertain issues and the needs of the modern era would be solved. However, the fundamental principles of the Sunnah also should be considered while analysing of the Sunnah. In this manner, satisfactory and accurate interpretations in the social issues will demonstrate the Sunnah's trustworthiness in the modern age. In the modern age, the status of women in Sunnah is an issue that is most frequently asked and criticised. Women's rights; -that are critical issues and require new interpretations- can be examined again under the lens of the Sunnah. What is the status of women in different cultures in this modern age? What kind of status does the Sunnah give to women? These are the major questions that need to be addressed, and some contemporary Muslim scholars' comments will constitute the main theme of this paper. <i>Religious Community and Socialization</i></p> <p>Hindu Women in Christian Prayer Groups: Transcending Religious Binaries in a Christian Neighbourhood in Kolkata Abhijit Dasgupta, Indian Institute of Technology Bombay, Mumbai, India The paper is an ethnographic attempt to explore the everyday lives of a Christian prayer group. It corroborates with Durkheim's words in delineating the ways in which sacred is contagious and often dissects religious boundaries as shown in the context of the Christian 'para' (neighbourhood) in Kolkata. The report engages with the question of "what difference does Christianity make" and help us to see the "difference" through the ways in which messages of the Bible and teachings of Christ percolate deep into the lives of Hindu women who belong to the majority of such prayer groups. The participation of Hindu women in such Christian prayer meetings reveals the systematic connections between the two religions, women and their everyday struggle in urban cities. This specific form of sociality in the "para" leads one to argue: how is the nature of sociality in a Christian "para" functional in bringing change in neighbourhood relations? Can the fluidity of such Bible messages provide a basis of solidarity for 'para' women to understand each other's narratives of loss and sadness? <i>Religious Foundations</i></p>
Room 5	<p>New Frontiers</p> <p>Diet as a Postmodern Orientation of Religion Solenn Thircuir, School for Advanced Studies in the Social Sciences, Paris, France As Alan Levinovitz argued, food can be an entry point into the study of religion. How then does religiosity manifest itself in the raw food diet? This food practice is based on the idea of finding salvation, but for this to happen, one must find its nature. The raw food leaders promise a revolutionary diet that could cure disease and the return to Adam and Eve's natural paradise. By condemning a cultural symbol that is cooking, they claim to have the key to escape the degenerative modernity. They seduce and convert a cult of followers in Western countries. The dichotomies on which the norms of this diet are based refer to the notions of pure and impure, of good and bad. They divide up the world according to moralistic binaries. This article aims to analyze the raw food diet values and how a myth is constructed by updating of religious foundations, where love for nature and believing in the power of certain foods can be considered as a religion. <i>Religious Foundations</i></p>

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Tuesday, 17 April	
11:30-12:45	PARALLEL SESSIONS
	<p>Practice-Oriented Spirituality: An Alternative to Code-oriented and Self Esteem Oriented Spiritualities Phil Shining, Editor, Publishing Projects, Exploring Sexuality and Spirituality Research Project, Bogota, Colombia A rigorous classification of the modes of assembling spirituality in the 21st century distinguishes three distinct types: a code-oriented, a self-esteem-oriented, and a practice-oriented spirituality. The code-oriented spirituality of traditional religions generate believers, clearly differentiated from the contemporary seekers generated through the self-esteem-oriented New Age spiritualities. This paper presents the hypothesis of the existence of another mode: the practice-oriented spirituality displayed through diverse arts of living generating committed practitioners of Yoga, Taoism, Buddhism, Tantra, martial arts, as well as practitioners of music, dance, and painting or, for example, practitioners of surf, parkour, mountain climbing, etc. The purpose exposed in this theory-focused paper is to map the experience of spirituality in globalization through a typology of the spiritual assemblage, useful to distinguish: the arts of living from religion and New Age; what defines New Age; the singularities, commonalities, and oppositions between religion and New Age. The methodology is interdisciplinary, bridging sociology, history, and philosophy. The central concept is founded upon the work of Robert Wuthnow, and is complemented with the work of Pierre Hadot, Michel Foucault, Gilles Deleuze and Peter Sloterdijk. This paper offers a conceptual framework for people expressing their spirituality outside religious and New Age parameters. <i>Religious Commonalities and Differences</i></p> <p>Tending the Hearth: Religious Socialization and Creating Family Traditions in Neo-Pagan Religions Leesa Kern, Sociology Criminology and Justice Studies, Otterbein University, Westerville, Ohio, United States Religion is a backdrop against which families make meaning in the realms of morality and right action, a calendar around which family activities and traditions can be organized, and a space for families to interact. But how does families accomplish these functions, that is, "do religion," in a religion without organizing institutions or structures, and in society where that religion's legitimacy is questioned? The purpose of this research is to explore the religiosity and religious expression of families who claim membership in one of several religious traditions that can loosely be categorized under the umbrella term of Neo-Pagan. Questionnaires and in-depth interviews were conducted with families to assess how much of their domestic life is influenced by or directed by their faiths, and how they experience that with their children or other family members. <i>Religious Community and Socialization</i></p>
Room 6	<p>Foundational Constructs</p> <p>Bible, Gender Transactions and Christian Traditions in African-Ibibio Religious Space Effiong Joseph Udo, University of Uyo, Uyo, Nigeria Due to the religious and cultural authority which the Bible commands, it has become one of the most important resources by which the woman's place in African-Ibibio society is defined. Thus, inspired by the ambivalent power of the Bible, some Christian traditions in Ibibio-land are becoming catalysts for women emancipation from unwholesome traditional practices while others are noted for their complicity in the subordination of women; both justifying their attitudes from the Bible. Through phenomenological and hermeneutical approaches, we explore the nexus between the manner in which the Bible is read in churches in Ibibio-land with regards to gender equality and, or inequality. Several denominations comprising mainline, Pentecostal and African-Ibibio indigenous churches were studied. Findings indicate that the persistent subordination of women in African churches resonates with the cultural affinity which patriarchal texts have with African traditional sentiments about women. It also reveals how the positive or negative gender stance of these churches is theologically inherited as well as a reflection of fundamentalist reading of the Bible. This raises the need for a consistent but critical engagement of the Bible and African worldview by African Biblical scholars and theologians so as to advance gender justice in the African-Ibibio religious space. <i>Religious Foundations</i></p> <p>Towards an Inclusive Religious Pluralistic Centered Curriculum for Nigeria Colleges of Education Ilesanmi Ajibola, Duquesne University, Pittsburgh, Pennsylvania, United States Development in Nigeria, as in any other region of the world, is a function of peaceful co-existence of citizens. The latter has been the blight in efforts at moving Nigeria forward. This has been due to various forms of crises, which ranges from ethnic to political incidents. Although these experiences may be ethnic or political in contents, they are often given expressions through religious sentiments of polarized citizens. Hence, the role of religion in the search for peace in the country cannot be ignored. Unfortunately, the very hub of development, that is, education has not been exhaustively explored to enhance peaceful coexistence in the country. It is from the aspect of education in the nursery bed of teachers that this paper argues that attitudinal change for positive interreligious relation in Nigeria may continue to be elusive with the current confession-centric religious studies curriculum in Nigeria Colleges of Education. The paper suggests a deconstruction of such curriculum for an inclusive pluralistic religious study curriculum for Colleges of Education. It notes that such a curriculum would enhance and promote better interreligious dialogue and peaceful co-existence in the country. The paper is qualitative in design and adopts a historical and analytical methods to suggest a way out of the country's familiar vicious cycle of addressing crises with palliative measures which often results in tensed resolution of crises, but which often results back to crises. The recommendation of the paper targets stakeholders in the education sector and the student-teachers in Nigeria's Colleges of Education. <i>Religious Foundations</i></p>
12:45-13:45	Lunch

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Tuesday, 17 April	
13:45-15:25	PARALLEL SESSIONS
Room 1	<p>Church as Institution</p> <p>Children and the Problem of Church as Voluntary: The Case of John Howard Yoder Gregory Hotchkiss, Berkeley College, Woodland Park, New Jersey, United States The pacifist theologian John Howard Yoder argued that a non-coercive community must be a community of voluntary association. As a prelude to the kingdom of God, the church is to be a community self-consciously committed persons in service to one Lord, claims Yoder. But if the ultimate community of love and social harmony can only be a company of people gathered voluntarily in submission to the new order, then ultimate community must be childless and non-generative – and so it is in Christianity. Infants and small children present a special challenge to Yoder’s voluntarist ecclesiology. For Yoder, while children may be in the church they cannot be of the church until they can voluntarily accept the call to leave their pre-established communities and enter the new post-establishment people of covenant. Children exist as strangers in Yoder’s ecclesiology. Indeed, this paper will argue that children present a challenge to every ecclesiology because the kingdom of God is idealized as a stable nonreproducing society. Singleness is the ideal for this kind of society of voluntary association. And the priority of singleness became the married Yoder’s justification for sexual experimentations with countless women whom he invited as volunteers to his project. <i>Religious Foundations</i></p> <p>Principle of Church and State in Contemporary Religion and Politics: The Johnson Amendment Terri Susan Fine, University of Central Florida, Orlando, Florida, United States The concept of “separation of church and state” was first used in an exchange of letters between President Thomas Jefferson and members of the Danbury Baptist church in 1801-1802. The notion that government and religion should be separated has been reflected in public policy decision making including the “Johnson Amendment”. The “Johnson Amendment” is a provision of the U.S. tax code that prohibits 501(c) non-profit organizations from taking an active role in the political process. For example, the Johnson Amendment forbids tax-exempt religious organizations, including churches, synagogues and mosques, from endorsing or opposing political candidates or from contributing to political candidates. The amendment to the U.S. tax code took effect in 1954. This paper will explore how interpretations of the principle of separation of church and state have been used to justify public policies such as the Johnson Amendment, as well as examine the various issues surrounding those supporting repeal and retention of the amendment. <i>The Politics of Religion</i></p> <p>Practice of Glossolalia within Pentecostal Traditions: Considerations of Ecclesial and Political Subversive Interpretations of Tongues Speech Lucinda Yang, Claremont School of Theology, Waco, Texas, United States Emerging from the grassroots religious movements along the coast of California and pockets of the Midwest in the early 1900s America, the Pentecostal Tradition was ostracized with significant skepticism from the broader American religious community. Among one of the many reasons for the negative social and religious marginalization of the new spiritual offshoot, was its consistent practice of "glossolalia" or "speaking in tongues." The practice of tongues speech was for the early Pentecostal community, an internal marker of spiritual privilege and power against the larger Protestant majority, however the practice also branded the sect with a stigma of anti-intellectual radicalism. Challenging the boundaries of sacrament, this essay explores the nature of religious empowerment, social distinction, and ecclesial protest with which the practice of tongues provided its new converts. Furthermore, this essay provides an account for the possibility of tongues as a politically subversive practice within the post-colonial and patriarchal communities through the research of ethnographers Ekaputra Tupamahu and Lee Johnson. <i>Religious Community and Socialization</i></p> <p>State, Religious Freedom and Politics of Recognition: The Case of an Ayahuasca Church in Oregon versus the US Government Henrique Fernandes Antunes, Univesity of São Paulo, São Paulo, Brazil I will discuss the expansion of Santo Daime in the United States, the rising tensions and the development of the dispute between CHLQ and the federal government. Thus, one of the central objectives is to analyze how different legal frames are put into action, and how categories are disputed in the midst of this process. This case study helps understand the US government's modus operandi in addressing ayahuasca groups, as well as the orientation of the courts as they face the challenge of mediating disputes concerning issues such as religious freedom, drug policies and politics of recognition. <i>The Politics of Religion</i></p>
Room 2	<p>Identities and Historic Constructs</p> <p>Deus Kek: A Look into the Religious Practice of the Alt-Right Brian Panasiak, John Paul II Catholic University of Lublin, Lubin, Poland The rise of the Alt-Right in the United States has proven to stimulate discussion in the realms of politics and sociology. Popular academics are trying to explain the rise of this new and controversial political movement. While much energy is being expended with regards to the nomenclature and identity of the groups and people involved, little is being said with regards to the religious identities, activities, and ideas being promoted within the Alt-Right. This paper’s aim is to counter this and provide an introduction to the multifaceted issue of faith within this burgeoning movement. Particular attention is invested in identifying the religious identities of group members, with arguments being made as to why individuals in certain religious bodies gravitate towards populist, pseudo-identitarian movements. Coupled with this is an overview of the “Cult of Kek” and “Esoteric Kekism,” the Alt-Right’s satiric online “religion” that is used as a vehicle to communicate ideological points through the use of satirical memes and ingroup terminology. This paper explains the nature of the dichotomy that arises within the Alt-Right between personal religious identity and identity within the aforementioned digital “religion.” It is argued that while both aspects play into the character of the Alt-Right, they ultimately are independent due to the way in which group members assign different kinds of value to different forms of religious expression. <i>The Politics of Religion</i></p>

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Tuesday, 17 April	
13:45-15:25	PARALLEL SESSIONS
	<p>Man Creates God(s) in His Image: Religious Adaptation among Modern Navajo James Coffin, Ball State University, Muncie, Indiana, United States Two iconic Navajo, one an awardee of the Presidential Medal of Freedom; the other, once (late 20C) regarded as the "Most Powerful Indian in America," are presented as examples supporting the argument that human beings are cognitively predisposed to, not only, conceptualizing supernatural entities, but, also to giving them form and function through processes of reification, personification and deification. Using various models of culture change dynamics, evidence will be provided to demonstrate that these two individuals had sufficient persuasive powers to generate group acceptance of their explanations of the role of the supernatural relative to their famed projects. Together, they became architects of profound culture change, even going beyond the parameters of traditional Navajo culture. She provoked thought in the scientific community by arguing that the logic of animism goes a step further than science, a logic that needs to be incorporated into multicultural health therapies. He, taking on the cloak of a messianic messenger, told the Navajo that Mother Earth wanted them to reap and sell her fossil fuel resources so that they would be financially prepared to adapt to the "modern world." She is remembered for her role in developing the prototype for holistic medicine; he for establishing a Native American energy cartel. <i>Religious Community and Socialization</i></p> <p>Cognitive Foundations of an Ancient North Eurasian Religious System: A Case Study of Perception, Categorization, Semantics, and Embodiment Attila Mátéffy, University of Bonn, Bonn, Germany This paper focuses on the cognitive and psychological foundations of an ancient North Eurasian religious and ritual system, which includes elements of animism, shamanism, totemism and the ancestor cult of the early Siberian hunter-gatherer communities, and constituted a complex whole since prehistoric times. In this system, the main role has been played by a supernatural reindeer doe, "the Mother of Animals" (Jacobson-Tepfer 2015) or "the Master of the Animals" (Vitebsky 1995), which is a metaphorical manifestation of the Sun in the sacred oral narratives of the astral and solar mythology of the Central Eurasian peoples: its antlers symbolize the sun rays in the Neolithic rock carving representations. The survival elements of this archaic cultural complex were transmitted to the Siberian Evenki (see: G. M. Vasilevic, A.F. Anisimov), as well as to the Central European Hungarian calendric rituals and other rites of passage. The paper aims to present how the mechanisms in the human brain work by cognitive inputs like perception, logical deduction and memory, and that collective knowledge is a cognitive product (see: Boyer, Guthrie, Lakoff, MacLaury, Rosch, Tomasello, and others). The paper is based on the theories of cognitive science of religion as well as on current field works. <i>Religious Foundations</i></p>
Room 3	<p>Narratives, Spirituality, and the Believer</p> <p>Sacred Narratives: Risk and Negotiation by Jewish Women Shelley Ashdown, Graduate Institute of Applied Linguistics, Dallas, Texas, United States The women challenge Jewish masculine authority through culturally acceptable risk taking. The Shunammite Woman in 2 Kings 4 disregards formal protocol by personally directing her conflict with the Jewish prophet, Elisha, even in the face of his prophetic authority. A heartfelt conviction by a servant girl in 2 Kings 5 sets in motion an extraordinary chain of events which influences the actions of two kings, a Jewish prophet, and a military general. Joab, the commander of King David's army, enlists a clever woman from Tekoa in 2 Samuel 14 to seek a ruling at the King's court. This is a strategic move by Joab to resolve conflict between King David and his son, Absalom. Our intent is to show how ancient Jewish, cultural dimensions of risk include the role of Jewish women in Old Testament negotiation and conflict. <i>Religious Foundations</i></p> <p>What Is the Purpose of Life? : A Qualitative Study Quinn Galbraith, Brigham Young University, Provo, Utah, United States In June 2016, a team of researchers conducted 140 in-depth interviews with religious families and leaders of many faiths throughout Ireland and the UK. We interviewed 220 people in this qualitative research study. The responses from this study comes from respondents from 23 religions including Christians, Muslims, Jews and Buddhists. One of the questions we asked this highly religious sample was: "What is the purpose of life?" We then asked follow-up questions to examine in a deeper way how they were living their lives and whether it coincided with their religious convictions on the purpose of their lives. The interviews were transcribed and coded to identify patterns. This paper will summarize some of the major themes that were identified in this study. <i>2018 Special Focus: "Religion, Spirituality, and Sociopolitical Engagement"</i></p> <p>Ontologies of Power and Love: A Diverse Perspective Joaquin Munoz, Augsburg University, Minneapolis, Minnesota, United States This study seeks to expand our conceptions of Power and Love as presented by Kahane (2010) by considering diverse ontologies of these two concepts. Drawing on Tillich (1952) Kahane's definition references and privileges the Greek tradition. In order to demonstrate the universality of these concepts, this work will examine power and love from diverse cultural and philosophical traditions. This investigation will occur with the unifying theme of place: Minneapolis, MN. This city is a nexus of diversity, given its deep Native American heritage and its legacy of accepting and settling of various immigrant and refugee populations. The ontologies of power and love maintained by these several distinct cultures will be the focus of this study. Texts from the four focal communities will be analysed via discourse analysis to examine similarities and complementarities. Implications for these definitions will be considered, as well as their connections to Kahane's conceptions of power and love. <i>The Politics of Religion</i></p>

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Room 4

Religions Movements

Forming New Calvinism: An Emerging Protestant Paradenomination

Maren Haynes Marchesini, University of Washington, Seattle, Washington, United States

Five hundred years after the start of the Protestant Reformation, a new iteration of Reformed Theology gained prominence in the 21st-century American church (Hansen 2006 and 2008). In the past decade, this emerging "New Calvinist" group has gained substantial visibility, forging a diverse, culturally engaged, and technologically adept parachurch movement centering doctrines of divine sovereignty and predestination (Vermurlen 2012). By examining academic literature, popular publications, and internet archives from the New Calvinist canon alongside ethnographic interviews with members of one leading New Calvinist church, I will show how New Calvinists produce distinct discourses, lexicons, and theologies that simultaneously differentiate the New Reformers from the historically Reformed Protestant mainline, perceived as leftist and morally bankrupt, and the evangelical center, perceived as intellectually and aesthetically undemanding, while still drawing considerably from each. This growing formation crosses unexpected denominational boundaries, led by members of the Presbyterian Church in America, the Southern Baptist Convention, and those in non-denominational churches—traditions with widely varying historical engagements with Reformed theology. Indeed, I argue that New Calvinism appears to be redrawing denominational boundaries and redefining Reformed theological orthodoxy. Lastly, I offer critiques of New Calvinist paradenominationalism, problematizing its divergence from traditional Reformed church polity, and its persistent white racial hegemony.

Religious Commonalities and Differences

Explaining the Increasing Growth of the Christian "Charismatic Renewal" Movement: The Impact of Social Representations of God on Identity Principles

Rita Helena Phillips, Oxford Brookes University, Oxford, United Kingdom

Vincent Connelly, Oxford Brookes University, Oxford, United Kingdom

Mark Burgess, Oxford Brookes University, Oxford, United Kingdom

The Charismatic Renewal Movement, characterised by the use of spiritual gifts (i.e. praying in tongues, prophesying, healing), is a growing international trend in the Catholic, Protestant and Anglican church. However, it is not yet clear why there is this upsurge in the Charismatic Movement. In this paper, we draw on "Charismatic Christians" narrative accounts to exemplify how personal conceptualisations of "God" change through religious conversions and, in doing so, highlight a positive impact of these conceptual changes on identity formations. This paper reports on a set of autobiographic-narrative interviews with eight converted "Charismatic Christians" from the United Kingdom, Germany, Austria, New Zealand and Indonesia. Interviews were coded using Interpretative Phenomenological Analysis (IPA). This allowed a reconstruction of the process of religious transition. Individuals appear to produce social knowledge about God in de-traditionalised spheres in negotiation with knowledge imposed from traditional authority-driven societies. Therefore, this paper exemplifies how pre-existing representations of God in a Durkheimian sense turn into individual social representations by developing personal knowledge. The positive impact on identity principles (i.e. self-esteem and efficacy, continuity, distinctiveness) would seem to explain how a person is attracted to and takes on the charismatic persona.

Religious Community and Socialization

Nigeria's Pentecostal Third Public and Progressive Democratic Transformation

Femi Kolapo, University of Guelph, Guelph, Ontario, Canada

My paper is an interpretive look at the relationship between the most dominant sector of Nigeria's Pentecostal movement and democratic politics. Applying Peter Ekeh's now classic theoretical insight into the dual nature of post colonial public space in Africa, I argue that in recent times, Nigeria's leading Pentecostal organizations have created a third public – Pentecostal third Public – a public whose impact on democratization I argue to lack significance. Guided by a smug moral-religious ethos that is salvationist, and operating in a context in which this third Pentecostal public is closed in on its membership who interact with each other using a Pentecostal lingo, the sphere operates rather outside of and parallel to the first Public. I argue that Nigeria's Pentecostal movement and its third public, bereft of any worthwhile ramifying or underlining political theology capable of linking their political wishlist to more effective structures and programmes of secular organizations and to more politically oriented religious bodies, has in the three decades since it emerged been rather ineffective as a major player in the creation of democratic change. The third Public's self-congratulatory sense of pious antagonism to state corruption or government inefficiency, its social and economic networks that transcend the local national boundaries, and its leadership with a status approximating to that of the nation's President and global CEOs of secular corporations, create a sense of sufficiency and achievement. This sense of divine achievement and sufficiency, together with its internal politics, allures many Pentecostal members to disdain the "paltry" "filthy" and corrupted politics of the civil Public, the substantive sphere of political decision making, rather than engaging it in terms that directly challenge it.

2018 Special Focus: "Religion, Spirituality, and Sociopolitical Engagement"

Religion and Entrepreneurship from 19th-century Quebec to 21st-century France

Catherine Hinault, PRAG d'Anglais, Centre de Langues, Université Rennes 2, Bretagne, France

The French Canadians who dared transgress confessional boundaries in 19th-century Quebec remained true, by and large, to their linguistic in-group. Their shift towards a new confessional paradigm, however, went hand in hand with the reorganization of a community ethos that laid bare the hold of a Protestant-driven modernity on the new converts, complete with the spread of Reason, education, technical innovation, individualism, and entrepreneurship. Among the most interesting contributors to L'Aurore, the interdenominational French-Protestant weekly, in 1908. one Louis-Philippe Dupré, a 43-year old lawyer, stands out as a reforming figure capable of skillfully and forcefully conveying the French-Protestant creed to its readers while being still registered as Catholic in the 1911 Census. The anglomania that pervaded French Canadian Protestantism goes all the way back to 18th-century France and the celebrated "superiority of Protestant nations" (Baubérot, Mathieu, 2002), which the French Canadian Protestants editors of L'Aurore credited, almost thirty years before Max Weber did, to a Protestant ethos emphasizing temperance, rationalised action and individual initiative, drawing their prototypical work ethic from the writings of Emile de Laveleye, a Belgian economist converted to Protestantism in the 1870s. Dupré's Laveleyan analysis of the ongoing economic anemia of Quebec is no exception, but it is balanced with a nationalist stance that makes the qualitative analysis of his articles in L'Aurore enlightening from a socio-anthropological perspective.

Religious Foundations



Room 5 Responding to Pluralism

Israel and the Islamist Challenge: Old Dilemmas, New Approaches

Suheir Daoud, Coastal Carolina University, Conway, South Carolina, United States

Based on the British Defense Regulations from the British Mandate for Palestine, the State of Israel outlawed The Islamic Movement in Israel-Northern Faction (IMNF), accusing the group of incitement, racism and terrorism. The purpose of this article is to explain Israel's decision to outlaw the movement and to examine the methods and strategies adopted by the IMNF that prompted the state's actions. I argue that outlawing the IMNF represents a dramatic shift in Israeli policy for two main reasons: first, because for decades Israel had been characterized by a reluctance to take decisive action against a group whose direct involvement in terrorism has never been proven, and secondly, because historically, Israel had viewed Arab nationalism, not Islamism, as its main threat. I rely on the Trapped Minority model, which suggests that trapped minorities are alienated and marginalized on two different fronts, within their home state and their mother nation, in order to explain IMNF methods that eventually provoked the policy change. I draw upon interviews with key figures from the IMNF and other Arab political figures and activists, the movement's publications, and available literature to support my arguments.

The Politics of Religion

Possible Reconciliations between Freedom of Religion and Gender Equality

Dania Suleman, Université du Québec à Montréal, Montreal, Québec, Canada

My paper would focus on my Master's thesis, which addresses the potential constitutional tension between gender equality and freedom of religion within the Canadian context, with an outlook on the European dynamics relating to freedom of religion. This interdisciplinary thesis combines theoretical frameworks founded equally in the fields of law, feminist theory, and the sociology of religion, in order to consider the constitutional tension between identity perspectives, feminism, and law. With this in mind, my thesis provides a framework to address this issue which concerns me and from which I wish to propose an avenue toward reconciling different critiques. From here, I take into account the manner by which the judgments of the Supreme Court of Canada and the civil courts address requests for reasonable accommodations, as well as public policies that handle freedom of religion. I subsequently address the significant differences between radical feminism and postcolonial feminism as they relate to the place of women within a religion. The constitutional tension between religious freedom and gender equality tends to be present at this level. In my thesis, I suggest that postcolonial feminism is a valuable theoretical framework to use when reconciling demands for religious accommodation while respecting gender equality.

Religious Foundations, Religious Commonalities and Differences, The Politics of Religion

Religious Change around the World: Trends across Time and Countries Since 1991

Tom W. Smith, NORC at the University of Chicago, Chicago, Illinois, United States

The International Social Survey Program (ISSP) has conducted three rounds on religion (in 1991, 1998, 2008) and is about to do a fourth round in 2018. It has conducted nationally-representative samples in over 50 countries and expects to cover over 60 countries in 2018. The ISSP studies major religious beliefs (e.g. in God, the nature of God, afterlife) and behavior (e.g. praying, attending religious services, visiting a temple/shrine, being a member of a religion), the relationship between religions and the state/politics, and the social functions of religion (e.g. caring for the needy, promoting fellowship, socialization). Some special issues are also examined such as the role of gender in religion. Special attention is paid to the role of cohort turnover in explaining religious change.

Religious Foundations

Translating Spirituality: The Reinterpretation of Buddhism in Nineteenth-Century United States

Constance Chen, Loyola Marymount University, Los Angeles, California, United States

During the late nineteenth century, rapid industrialization created a sense of displacement amongst various middle-class Americans. Hoping to find a refuge from their increasingly mechanized world, they turned to Asia in search of inspiration. More specifically, many of them became enthralled with Buddhism, which held out the promise of individual salvation as well as national revitalization. Through in-depth analyses of published writings, personal papers, institutional records, and other historical documents from the late nineteenth and early twentieth centuries, this paper will address the ways in which Westerners' fascination with Buddhism led to the reinterpretation of the Asian religion for their own cultural and ideological needs amidst dramatic transformations taking place on both sides of the Pacific. While cultural critic Edward Said's monumental treatise on Orientalist discourses suggests an insurmountable chasm between us/the West and them/the East, a distinctive form of Orientalism took place within the United States. Instead of marginalizing Otherness, certain Americans embraced it in their effort to invent a "New Buddhism," thereby reshaping the transmission and the study of the religion throughout Asia and the West.

Religious Commonalities and Differences



Tuesday, 17 April	
13:45-15:25	PARALLEL SESSIONS
Room 6	<p>Practice, Ritual, and Faith</p> <p>Las Caminatas por la Paz as Epistemological Practice: How Popular Catholicism Makes Meaning of Suffering and Practices Healing Jennifer Owens-Jofré, Graduate Theological Union, Berkeley, California, United States I use participant observation and in-depth interviews to grasp the process by which a Latinx Catholic parish in the greater Los Angeles area (CPLA) that has been afflicted by gang violence for four generations moves from suffering toward healing. In doing so, I describe las caminatas por la paz (the peace walks), a nonviolent witness to peace in their neighborhood that lay Latina women leaders in the community initiated in the early 1980s. The caminatas are the public prayer arm of a social service para-system these women created through their parish, a para-system the failures of trickle-down economics and a punitive juvenile justice system have made necessary. Further, I apply Orlando Espín's notion of popular religion as an epistemology of suffering to the context of CPLA, arguing that the caminatas make meaning of the current reality of suffering while practicing a new way of being community rooted in restorative justice. <i>Religious Community and Socialization, The Politics of Religion</i></p> <p>Social Work Practice: An Historical Analysis of Religious and Spiritual Underpinnings Guia Calicdan-Apostle, Stockton University, Galloway, New Jersey, United States The social work profession was founded on the religious and spiritual values of the Christian and Jewish faiths. From this lens of practical mysticism emerges a perspective on motivation and direction in life as individuals pursue social work practice to engage in more meaningful endeavors. Ultimately, social work exemplifies authentic engagement in humanity with the goal of attaining social justice and human rights. This presentation traces the history and roots of social work via the fundamental concepts of religion and spirituality. The dangers of superficial Americanization in social work's inclusive approach towards establishing a just and empathetic world are also explored. <i>The Politics of Religion</i></p> <p>Losing Faith in Stages: An Analysis of the European Social Survey Data on the Transition from Faith to Secularism Michael J. Breen, University of Limerick, Limerick, Ireland Amy Erbe Healy, Mary Immaculate College, Limerick, Ireland Ireland, Poland, and Malta are the most religious countries of Europe, as measured by survey data on religious practice. These high rankings for religiosity, however, are relative. Most countries in Europe have long been secular and the three countries listed above are rapidly following suit. Following Voas (2016) on 'fuzzy fidelity' as a transitional stage on the journey from faithfulness to faithlessness, the authors present a cogent analysis of the data of 8 rounds the European Social Survey on religious practice and spirituality. The European Social Survey (ESS) is an academically driven cross-national survey that has been conducted across Europe since its establishment in 2001. Every two years, face-to-face interviews are conducted with newly selected, cross-sectional samples. The survey measures the attitudes, beliefs and behaviour patterns of diverse populations in more than thirty nations. This paper indicates the nature of the secularization trends in Europe and considers how the diminished religious beliefs, belonging and behaviour will impact on civil society. <i>Religious Foundations</i></p>
15:25-15:40	Transition Break
15:40-16:55	PARALLEL SESSIONS
Room 1	<p>Theology and Doctrine</p> <p>Message of Jesus as Process Thought: A Challenge to Christian Foundations Thomas D. Lynch,, International Academy for Interfaith Studies, Honolulu, Hawaii, United States Cynthia E. Lynch, Hawaii Pacific University, Honolulu, Hawaii, United States Christian theology stresses its doctrine by putting less emphasis on the message of Jesus and more on their understanding of the Jesus story. Alternatively, this paper argues for stressing the message using process thought. This paper argues His message is what Jesus was trying to teach his followers rather than the Jesus story that later theologians created as Christianity. By looking at the Jesus message as process thought, His message becomes quite clear and very practical. Without process thought, it is confused and only somewhat practical. With process thought, His message is a set of coherent practical lesson on how to approach the task of increasing human internal spiritual awareness and thus always move the person, and eventually society, toward an ever greater positive spirituality. The strength of this outcome is the clarity it gives His message and the usefulness it is to the person and persons following His message. The next step is for the Christian religious community is to become aware of this approach to interpreting the Jesus message. The implications for society is a Christian community that fosters within its self a process of teaching it members to be more spiritually aware and thus be better persons for themselves and society. <i>Religious Foundations</i></p>

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Tuesday, 17 April	
15:40-16:55	PARALLEL SESSIONS
	<p>Person in Panentheism: A Trinitarian Panentheistic Anthropology Greg Mileski, University of Colorado Boulder, Boulder, Colorado, United States The rise of (post-)modernism has presented a unique challenge to the kind of theistic conception native to Christianity—a conception which has also engendered our prevailing theological anthropology of an immaterial essence encased in a material body. However, if dualistic theism has become untenable, what of this personal conception? Relying primarily on the work of Paul Tillich and Catherine Keller, this paper explores the rise the “soul” as it relates to this conception of God and proposes a new kind of theological anthropology, one based on a conception of a divinity inseparable from the material world and far more relational than Christianity’s traditional conception has imagined. Using the Christian conception of the Trinity, a new personhood is imagined, one in which the person is fundamentally related to the material world, as the persons of the Trinity are to one another, and to a conception of the divinity itself related inseparably to the world. <i>Religious Foundations</i></p>
Room 2	<p>Power and Influence</p> <p>Televangelism, Power and Control in Nigeria Adjua Helen Akinwumi, Simon Fraser University, Burnaby, British Columbia, Canada The rise and prevalence of the mega-church in Nigeria has grown alongside that of the "Big man of the Big God." A play on Chabal's influential term Big Man, Kalu's term highlights the exponential increase and ever-growing influence of religious leaders within Nigeria's socio-political and economic spaces. As religion becomes a saturated market, intersecting quite intricately with the country's political economy, competition over its scarce resources (adherents, socio-political influence etc.) has led to the emergence of distinct practices. This paper historicizes this emergent socio-political actor (the Big Man of the Big God) and examines one of these distinct practices – the phenomena of miracle-marketing, a practice characterized by a growing focus on the spectacular. Historicizing the phenomena within the evolution of the media, politics and Christianity in Nigeria, it locates the media as a historical site of the struggle for political power and control in the country. Situating the miracle as a legitimization of authority and power, it examines how the aforementioned dynamic continues to play out as new socio-political actors and practices emerge. The paper ultimately opens up space to critically assess and examine the ever-blurry religious-secular divide in Nigeria, as well as beyond. <i>The Politics of Religion</i></p> <p>Perils of Dominionism: Buddhist Lessons for Dominionist Christians Robert Edward Sterken Jr., University of Texas at Tyler, Tyler, Texas, United States Like Theravada Buddhists, American Dominionists celebrate religious nationalism. Both believe that their governments should be a vehicle for implementing religious doctrine. Both extremists Buddhists and Dominionists promote religious supremacy and neither respect the equality of other religions or the nonreligious. They both endorse theocratic visions of their societies, insofar as they seek religious law to be the governing law. They both seek a close link between the religion and the state. The Buddhist in Southeast Asia have a several hundred-year head start on the American Dominionists and have linked the power of the state with their religion. This history and the comparison reveal several very important lessons for the Dominionists. <i>The Politics of Religion</i></p>
Room 3	<p>The World Outside</p> <p>The Conversion of the Servant of God Cora Evans, 1904-1957: The Hidden Continuity between her Mormon Past and Roman Catholic Future Joshua Wopata, Doctoral Student , Religious Studies , University of Dayton , Dayton, Ohio, United States Cora Evans (1904-1957), a doting mother and bleeding mystic, is a woman who traversed worlds many never see the edges of. Recently put forward for canonization by the Catholic diocese of Monterey (2012), her cause is soon moving to Rome to be considered for sainthood. Evans is essentially unknown, and yet her life is a repository of meaning revealed in the collision of religious imaginations. Raised in a Mormon family and disillusioned by her Temple Marriage, the formerly devout Latter Day Saint became a Roman Catholic. The purpose of my research is to explore the significance of Evan's conversion, not only for her, but also for the religious communities that she traversed. After Evans' conversion, many Mormons followed her into the Catholic Church. When she was near death a Mormon Bishop came to try to persuade her to put her Mormon garments back on but ended up leaving Mormonism instead. What can we make of all this? My method has involved an extensive search through the archives: interview transcripts of friends, biographical accounts family members, diaries, and correspondence to be able to trace the interior dimensions of her conversion experience. The implications of my research suggest that the nature of her religious conversion, though often seen as a negative refusal of her religious heritage, obscures the fact the opposite reality may be just as plausible; that Evan's conversion to Catholicism actually depends on many aspects of her Mormon “social imaginary.” <i>Religious Community and Socialization</i></p>

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Tuesday, 17 April	
15:40-16:55	PARALLEL SESSIONS
	<p>Mystical Musings at the Time of War: Ayatollah Khomeini's Mystical Poetry Ahoon Najafian, Stanford University, Stanford, California, United States In a ghazal composed in 1986, amidst the Iran-Iraq war and seven years after the 1979 Islamic Revolution of Iran, we follow the poet as he kisses "the hand of the Sheikh who called me an Infidel" and thanks "the judge who imprisoned me for being drunk," as these acts of banishment and punishment have led the poet to the Zoroastrian wine seller, who "with a sip of wine, quenched my thirst for the two Worlds." We can easily read these lines as a sign of the poet's frustration with the spiritual hypocrisy he witnesses in the post-revolutionary Iran; however, this analysis crumbles as soon as we find the identity of the poet: Ayatollah Ruhollah Khomeini, the political and spiritual leader of the Islamic revolution, the Supreme Leader of the country and the Guardian of the Jurists. Although Khomeini's political activities have drawn a great amount of attention, his works in the "nonpolitical" sphere in general, and his poems in particular, have remained mainly unnoticed. The poems are composed in the classical form of ghazal and are heavily influenced by Rumi and Hafez. The apparent incompatibility between Khomeini's uncharacteristically antinomian poems and his political persona, provides an opportunity to investigate a number of relevant issues regarding the text and context. Can these poems shed light on some hidden aspects of Khomeini's politics? Or should we concede that there is not an iota of truth in the poems and such antiestablishmentarian themes are nothing but conventions of a highly stylized genre? My paper examines these questions through a study of a few of Khomeini's poems as a platform to problematize the simplistic dichotomy of political Islam and mystical Islam. <i>Religious Commonalities and Differences, The Politics of Religion</i></p> <p>After the Apocalypse: Critical Agency and the Church after the Black Death Gregory Zacharia, Macalester College, Saint Paul, Minnesota, United States When the Black Death struck the European mainland in 1347, the Catholic Church held dominion over the minds of Europeans and their understandings of both life and death. For generations, that position had granted the Church great influence over the practice of medicine, which produced a widespread excess of faith (endemic to individuals both outside the Church and within its institutions) in the ability of the Church to manage sickness and disease. This fundamental assumption suffered devastating challenges in the fourteenth century when the Church found itself utterly unprepared to stop the spread of plague across the continent. An examination of the literary record suggests that by exposing vice and ineptitude within the Church and its officials, the disease rendered them vulnerable to unprecedented criticism and skepticism from the public. However, as a crucial boundary of this transformation, public understanding of the realm of death and the afterlife remained firmly within the domain of the Church. <i>Religious Foundations</i></p>
Room 4	<p>Ethical Intersections</p> <p>Beatitudes and Liberation Psychology: Translating Scripture to Social Justice in Community Psychology Jason Ashe, University of Maryland, Baltimore County, Baltimore, Maryland, United States As one of Jesus's more historically significant exhortations, the Beatitudes bolster an understanding of Christian kingdom in the context of community fellowship and social equality. These blessings anchor a values-based pedagogy that identifies sociopolitical corruptness in the context of marginalization and oppression. However, banal interpretations of eschatological hope persist, apathetically reinforcing the status quo and not demanding social justice for the least of these. We must then question the Church's mission as participants with "God's in-breaking" in present day injustices. Considering the ferocious political state of American race relations, clergy and academicians can no longer complacently pontificate liberation. To coalesce psychologists and religionists for social justice partnership, the current presentation will draw on emerging, distinct branches of thought to outline theoretical and practical foundations from liberation frameworks. Black Liberation Theology and Community Psychology comprise overlapping principles that acknowledge invisibilized and overt manifestations modes of oppression; inspire action-oriented social revolution; and honor strengths-based assessments of communities, recognizing resilience and tenacity as central to the experiences of the socially disinherited. This paper will challenge eschatological hermeneutics in the Beatitudes, introduce lexicon and foundations of CP and BLT for interdisciplinary dialogue, and inspire a collective thrust for liberation beginning within Christian ethics. <i>Religious Foundations, Religious Community and Socialization</i></p> <p>Aesthetics of Immorality and Sociopolitical Engagement: The Haunting "Spirit" of Friedrich Nietzsche William Hetrick, Bethel University, McKenzie, Tennessee, United States Friedrich Nietzsche argued that Christianity represented a false conception of spirituality because it put the "next world" above this one. Conventional morality has narrowed our perceptual horizons, and thus, sociopolitical engagement has been unduly limited or constrained. As reason and natural instinct are undermined by the quest for the hereafter, important questions such as "Why be public-spirited?" become points of suspicion, and denigration. Nietzsche's turn against traditional morality can be seen in his reversal of the established notions of virtue and vice. For example, beauty and sensuality are to be celebrated, and not feared or loathed. Discovery of new kinds of beauty are indeed possible once the "morally good" is abandoned, and the "wild landscape" of the "evil man" is explored. Sociopolitical engagement assumes a dramatically different ethical posture given that the "spell of the Dionysian" re-establishes the bond between man and man, and reconciles man with nature. Nietzsche's "will to power as art" serves as a catalyst for social change. The current paper uses Nietzsche's major works in order to first re-conceptualize spirituality from a non-Christian viewpoint, and secondly to use that analysis as a linchpin for an alternative perspective on sociopolitical engagement with a decidedly aesthetic foundation. <i>Religious Foundations</i></p>

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Tuesday, 17 April	
15:40-16:55	PARALLEL SESSIONS Spiritual Basis of Planetary Ethics Aleksandr Bezgodov, Planetary Development Institute, Dubai, United Arab Emirates Konstantin Barezhev, Planetary Development Institute, Dubai, United Arab Emirates Vadim Golubev, Saint Petersburg State University, Saint Petersburg, Russia It is not possible to solve global problems and preserve the biosphere unless all people living on this planet get together behind this global cause. The literature offers a wealth of economic, technological and organizational management models to help guide humanity out of the current global crisis. To do this, we need the right political will and moral motivation, which would ensure a civilizational compromise that would unite humanity in the face of global threats. Planetary ethics could serve as the basis for this human motivation. It provides a moral philosophy that empowers people in their efforts to build a biocompatible civilization on the principles of conservation, humanism and social justice. Developed by the Planetary Development Institute, Dubai, UAE, planetary ethics derives from Russian cosmism. Nikolay Fedorov, Vladimir Vernadsky, Konstantin Tsiolkovsky and others focused on such issues as ascending evolution, the connection of the Earth to the universe, the expansion of man into space, victory over death, chaos and entropy. Back in the early 20th century, cosmists discussed a united WE-humanity and the principles of human kinship with the universe. The Planetary Project seeks to revive and develop the legacy of Russian cosmists. <i>2018 Special Focus: "Religion, Spirituality, and Sociopolitical Engagement"</i>
Room 5	Political Agendas Protestants, Politics, and the Pulpit Jack Goodyear, Dallas Baptist University, Dallas, Texas, United States Although the United States claims to be a nation that separates church and state, the same cannot be said for religion and politics. These two spheres undoubtedly overlap, if not symbiotically coexist, in the American culture. While it is questionable as to whether religion should or should not factor into the political arena of America, religion has been a prominent player in the annals of U. S. history. Examples of the ways in which the religious current brought about positive change in America include both the abolition of slavery and the Civil Rights Movement. (Although one should note that religious arguments were made on both sides of these historic events in American history.) In both of these instances, the religious voice worked as a prophet to the government, proclaiming the injustice in society. In instances where religion is able to prophetically alter the government, both church and state are strengthened. However, religion has often been negatively influenced by politics. When power is within grasp, convictions are often compromised. While politics needs the morality that religion can provide, religion does not need the power with which politics tempts. This paper examines the ways two camps of Protestantism in the US has impacted American politics, and how these two camps continue to be prominent players in American politics today. <i>The Politics of Religion</i> Hope and the Christian Fetish: The Political Meaning of Whiteness in Malaysia Callan Schultz, Australian National University, Canberra, Australia Because non-Islamic government in Malaysia is historically linked to British colonialism, many Christian Dusun I encountered during fieldwork would romantically conjure representations of "Orang Putih" (white person) as a productive locus of knowledge and power. This picture is partly formed by the perception of the "Orang Putih" as an essentially Christian figure, who fought the odds to bring people the word of God back "before there was any religion in Borneo." Drawing on my 18 months of research in the state of Sabah, I suggest that focus on the interpretation of whiteness as a particular expression of "Christian modernity" in the representational economy of postcolonial Malaysia offers an approach to understanding hope, what Miyazaki (2004:4) identifies as "a method that unites different forms of knowing." Following Bashkow (2006) and Keane (2007), I argue that while contemporary interactions with white people are ultimately morally ambivalent, the semiotic construction of "Orang Putih" indexes political possibility for Christian Dusun groups. <i>The Politics of Religion</i> Acme of American Glory, Liberty, and Prosperity: Early Mormonism and Jacksonian Democracy Daniel Gullotta, Stanford University, Stanford, California, United States According to Joseph Smith's Views of the Power and Policy of the Government, Andrew Jackson was the last great President of the United States of America. The world Joseph Smith and early Mormonism emerged onto had been fundamentally culturally, politically, and socially shaped by Jacksonian democracy. In many ways, Joseph's own life story embodied the common-man narrative that Andrew Jackson had championed. Smith was born into the lower ranks of society with little education or advantage but had risen through the ranks of society, becoming the Mayor of Nauvoo and the Lieutenant General of the Nauvoo Legion. Yet while scholars have placed emphasis on Joseph's role as a prophet and the leader of a persecuted new religion in understanding his bid for the presidency in 1844, Smith's political ideas can be understood within the criticisms fostered by Andrew Jackson's presidency. Both were interested in expanding the boundaries of the United States, both were firm believers in the executive power of the presidency, and both were viewed as champions of the so-called "common man." This paper will highlight the ways in which Joseph Smith can be better understood not just as a product of the Second Great Awakening but also the age of Jacksonian democracy, particularly in his political views and his bid for the United States presidency in the election of 1844. <i>The Politics of Religion</i>
16:55-17:00	End of Sessions

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Wednesday, 18 April	
08:30-09:00	Conference Registration Desk Open
09:00-09:15	Daily Update
09:15-09:50	Plenary Session - Catherine Caufield, Concordia University of Edmonton, Canada
	"Spirituality, Religion, and Sociopolitical Engagement"
09:50-10:20	Garden Conversation & Coffee Break
10:20-12:00	PARALLEL SESSIONS
Room 1	<p>Global Narratives</p> <p>Logos of Christian Faith: The Essence of Christianity in a Post-Christian Culture Paolo Gamberini, University of San Francisco, San Francisco, California, United States Through globalization and greater exchange, religious identities are meeting and facing each other on a regular and in a very speedy way. As intercultural and religious plurality made possible the rise of Christianity, so in our age Christians must continue to be in dialogue with other faith traditions and be moved to give up ingrained prejudices, to revise preconceived ideas, and even sometimes to allow the understanding of their faith to be purified. By an analysis of Christology and Comparative theology, the purpose of my paper is to outline the theological essence for a Christian self-understanding which is able to move beyond an apologetic and exclusive form of logos. To put on the mind of Christ means to move beyond a "zero-sum" logic and embrace a "non-dual" logos which encounters the religious other "in spirit and truth." In such Christian logos, formed by kenosis and agape, the other is no longer excluded or dissolved in the "idem" but acknowledged in its uniqueness as "ipse." Through the knowledge of the religion of the other and entering its spiritual tradition, Christians will better understand their faith, redefine their confessional boundaries no more in hostile but in dialogical way, and become bridge-builders in our contemporary pluralistic society. <i>Religious Foundations</i></p> <p>Techno-Mysticism, Philp K. Dick, and the Closed Society Aaron French, University of California Davis, Davis, California, United States This paper rejects Weber's contention, asserting instead that new media and ubiquitous computing constitute contemporary enchantments. However, this new media enchantment is built on power abuse and psychological manipulation. In Bergsonian terms, our modern society has become a "closed society" from which only a "true mystic" can provide the way out. This mystic must be literate in modern forms of enchantment and must be thoroughly conversant with science, new media concepts, and technological innovations if s/he is to lead us to a more open society. S/he can only do this by envisioning a new mythology, a capacity which Bergson describes as "fabulation." Though initially painted in somewhat negative terms by Bergson, fabulation has achieved a more positive reconstruction by subsequent scholars. This paper investigates what Bergson means by the term "mystic" and what role "fabulation" might play in leading the way out of a closed society; it then analysis the work of science fiction writer Philip K. Dick to illustrate how Bergson's notion of fabulation, and its derivatives by subsequent scholars, might be reinterpreted to indicate ways in which modern "mystics" would fabulate a new future tending toward the open society. <i>The Politics of Religion</i></p> <p>Advancing International Religious Freedom: The Catholic Way Rafal Milerski, Ludwig-Maximilian University, Munich, Germany In 1965 the Catholic Church, responding to globalization and progressing pluralization, promulgated a Declaration on Religious Freedom, which besides defending the freedom of conscience affirmed the responsibility of the state to defend religious freedom. The key focus of this paper is to analyze how this theological declaration translates into the Holy See's – the Catholic Church's central authority – practical policies for advancing religious freedom in the political realm. The paper analyses the Catholic Church's three-fold international engagement in this area: a) by means of its legal and political personality under international law to advance religious freedom by means of bilateral agreements and diplomatic work at the UN and the OSCE b) by its theological teaching and c) by encouraging the work of Catholic-inspired international NGOs. The paper is based on the study of the Holy See's policies and is supplemented by findings from "expert interviews" and archival research conducted in Washington D.C. and in Rome in the spring and fall of 2016 and 2017. The paper concludes that while theological teaching is the primary preoccupation of the Church, the "teaching of religious freedom" is often conditioned by the narrower contexts of national sentiments and histories of the local churches. Despite the latter, the Holy See itself consistently and effectively advances the right to religious freedom by means of an "integrated approach" present in the work of its departments and their policies. <i>The Politics of Religion</i></p>

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Wednesday, 18 April	
10:20-12:00	PARALLEL SESSIONS
Room 2	<p>Faith, Love, and Peace</p> <p>Reclaiming a Spiritual Practice of Self-Love for Catholic Social Teaching Today Christine Dennis, Loyola Marymount University, Los Angeles, California, United States The purpose of this work is to reclaim a Catholic social teaching of self-love as rooted in Christ's second great commandment, to love your neighbor as yourself. This paper systematically examines the subverted psychology of women who are denied a path of self-fulfillment due to the over emphasis on self-emptying. This paper examines the feminine from the psychological framework of Marion Woodman, the feminist theology of Elizabeth Johnson, and the theological aesthetics of Hans Urs von Balshasar. The implications of this work serve to bring light to a dimension of Catholic social teaching that may expand the mission of the Church through self-love. The goal is to reclaim a spiritual practice of self-love, according to Christ's second great commandment. The purpose of this work is provide a spiritual practice for young women so that she may encounter the beauty of God's divine love in every dimension of her life. This work is critical due to the destructive issues facing adolescent women today such as abortion, drug addiction, and eating disorders. The outcome will generate a Catholic social teaching of self-love for young women today that is grounded in the feminist principles of mutuality, practicality, and creativity. <i>Religious Foundations</i></p> <p>Doctrinal Discourses towards Peaceable Religious Communities: Love in the Bible and the Quran Nicol Eppele, Indiana University of Pennsylvania, Indiana, Pennsylvania, United States Ahmad Tahat, Indiana University of Pennsylvania, Indiana, Pennsylvania, United States Religious intolerance spreads hate and ignites racism and terrorism. Divisive, constructed ideologies have forged a world of chaos and terror. Muslims and Christians fearing one another, hating one another, killing one another in thought and deed. Can harmonic religious pluralism really exist within our trans-international communities? This jointly-authored paper holds, that by adhering to the foundational theme of love as presented in Islamic and Christian sacred texts, these two religious communities can, and are meant, to live in harmony. Through close-reading analysis of the Quran and the New Testament we elucidate that "love," is the quintessence of both Islam and Christianity and that "to love"—not only like-minded followers but all—is a mandate. We maintain, evidenced with textual support, that a peaceable pluralistic vast community is promoted and possible to the adherents of these sacred texts. This paper is an irenic work to invite discussion of peaceable connections between Muslims and Christians. We show how Christians and Muslims are not compromising the teaching of their respective scriptures to love the other and rejoice in religious pluralism. This unique presentation invites continued conversations and dialogue imperative to continued movements towards global peace. <i>Religious Commonalities and Differences</i></p> <p>Connecting the Faith: Sociopolitical Network of Indigenous Religious Communities in Northern Wei China Junfu Wong, University of London, London, United Kingdom This paper attempts to explore the sociopolitical context in which the formation of religious practicing and networking among indigenous communities took place in medieval China. Beginning in the fifth century, a new type of religious community emerged in the western regions of the central plain. In these communities, lay practitioners erected stone stelae as their medium for liturgical and scriptural practices, on which dedicatory prayers were inscribed. Obviously, these epigraphical sources are crucial clues to the religious mentalities of lay people. Nevertheless, they also embody an access to the complex sociopolitical background in which they were formulated. Even more pertinently, these stelae were not only the product of religious inclinations but also of sociopolitical responses. As the dedicatory prayers show, these epigraphical materials, though composed in various regions, revealed a shared textual pattern as well as a similar narrative style in expressing their aspirations and motivations, which seemed to have been shaped and formed by a much greater hidden force. Firstly, these dedicatory prayers, rhetorically and conceptually speaking, seemed to abide by a particular range of religious scriptures which served as the canons of the community. Secondly, these stelae which were erected in a politically unstable period seemed to be interwoven into a broader sociopolitical context, in which they were shaped and formed under the influence of political and societal powers. It is by the above considerations this paper attempts to explore the landscape of these indigenous communities, both politically and societally. It will place a particular focus on the implicit interrelationship among these indigenous communities, the complex influential context of these communities within the broader sociopolitical entities. It is in this context this paper will begin with an overview of the historical background of the emergence of these indigenous communities to set the scene. The second part will attempt to reconstruct the dynamic interactions among these communities, focusing mainly on the underlying social and symbolic networks in which they were connected. It then proceeds to a textual analysis of the stela inscriptions, in an attempt to explore the engagement of political and societal forces in these communities, which in turn shaped their ritual activities. It will argue that the inclination of praying for the kingship in the dedicatory prayers, though not necessarily a mandatory order from the imperial power imposed upon lay people, virtually reflected the sociopolitical influences upon them, by which they were shaped within the context of the struggles of religious entities and political entities and reflected as a compromising response to these struggles. Finally, this paper will conclude with the suggestion that understanding of social framework is useful for reading the communal living societies of lay people at that period of time. <i>Religious Community and Socialization</i></p>

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Wednesday, 18 April	
10:20-12:00	PARALLEL SESSIONS
Room 3	<p>Contemporary Crossroads</p> <p>Will Amazon.com Mean the Erosion or the Revitalization of Denominational Identity in Modern America? Stephanie Derrick, Huntington Library, San Marino, California, United States This paper will consider whether one consequence of globalization upon religion is the break-down of denominational identity. The 2017 title "The Bible in American History" argues that in modern times "denominations are losing much of their traditional cultural authority, technology is changing reading and cognitive habits, and subjective experience is continuing to eclipse textual authority as the mark of true religion." Indeed, one contributing factor for such changes is the dramatic evolution in recent years in the way in which Christians access intellectual and educational resources. There has been a homogenization, I will argue, of the ways in which resources are both created and identified by consumers. With the rise of the internet and of Amazon.com as a main distributor of books, Christian publishers have been pinched financially and can no longer take risks on unknown authors or less-marketable proposals. Christian bookstores, meanwhile, long in decline, have given way to on-line competitors. Likewise, Christian seminaries—long a staple way new authors and books became more widely known—are struggling to find their place in secularizing, globalizing America. In the wake of all these changes a more consumerist, individualistic approach to Christian reading has manifested. This paper will argue that such changes are critically important for religious identity in America, not least because they are one contributor to the loosening of denominational identity. <i>Religious Commonalities and Differences</i></p> <p>Can Twitter Hashtags Move People into Action? Ruth Tsuria, Seton Hall University, South Orange, New Jersey, United States The vocal and constant support of Donald Trump by Christian (majority Evangelical) churches in pre- and post-election period have left various religious practitioners and global audience confused (Helmke, 2016; Jung, 2016; Merritt, 2016). While the majority of white evangelicals voted for Trump (Medhurst, 2017), there were those Christians (Evangelical and otherwise) and ex-Christians who strongly opposed the marriage between Trump and the Evangelical leadership (Medhurst, 2017; Morris, 2017). Especially after Trump's seemingly inadequate respond to the terrorist event at Charlottesville, which led many CEO and various organizational leaders to step away, resign, or disapprove of his actions, the support or silent acceptance by Evangelical leaders increased the disappointment and anger some of the Christian practitioners already felt. #EmptyThePews started as a Twitter hashtag and movement by Chris Stroop in mid-August 2017, shortly after the protest at Charlottesville. Stroop, a prominent blogger, online author, and a professor at University of South Florida, launched the hashtag with a specific goal in mind: to show Evangelical leaders that their support of Trump or racist, sexist, and xenophobic behaviors will lead them to lose their congregations. In his words, Stroop is trying to lead people into leaving their churches in protest over the church's support of Trump: Noting that almost nothing will get most evangelicals' attention apart from declining church attendance, last night I took to Twitter to exhort any wavering members of conservative evangelical churches, or indeed any churches complicit in Trumpism and white supremacy, to take now as a moment to leave those churches in protest, as publicly and vocally as possible. (Stroop, August 17th, 2017) The hashtag elicited moderate responses from Twitter community, with the original call to action from August 16th being retweeted 1203 times, and liked 2065 times. The hashtag itself has been used daily since, by Stroop and other supporters. As of December 2017, there were more than 24,000 unique tweets using the hashtag. This presentation will examine the dominant themes and voices using this hashtags. It will show how the hashtag is used to foster a community, to raise awareness, to deal with trauma, and to form a resistance. The importance of the hashtag from a scholarly perspective is both in its attempt to physically move people, and the hashtag as a point of departure to examine the current interactions between organized Christian religion, politics, Trumpism and resistance. 2018 <i>Special Focus: "Religion, Spirituality, and Sociopolitical Engagement"</i></p> <p>The Transformation of ISKCON Community in Vancouver: From Missionary Work to a Share of Devotion Jun Obi, Daito Bunka University, Japan, Tokyo, Japan In this paper, I examine new interactions between a religious community and non-sectarian people through the spread of kirtan, focusing on a new attempt of The International Society for Krishna Consciousness (ISKCON) in Vancouver. Some previous studies have reported that the transformation of ISKCON over decades, however, grassroots activities by younger devotees in recent years are not really investigated. Kirtan or kirtan yoga i.e., an important religious practice of the Hinduism has been gaining popularity over decades around the world, especially in the West. I conducted a survey of "Spirituality and Music in the Global Age" in 2016, with the cooperation of "Kirtan Vancouver." Organizers have been trying to spread kirtan and Hindu philosophy outside of the parent organization, using social media network. The results show three main points. First, participants have diverse religious backgrounds. Second, most participants have a high expectation of the connectedness with others. Third, new participants do not even know what kirtan exactly is before they experience it, but many of them become repeat participants. In conclusion, I point out that younger devotees' unrestricted activity through social media have been enhancing non-sectarian people's accessibility to the religious community compared with the past; from a missionary work to a sharing of devotion. <i>Religious Community and Socialization</i></p>

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Wednesday, 18 April	
10:20-12:00	PARALLEL SESSIONS
	<p>"There Is A Fantastic Song That Makes Your Blood Run Without Pain": Spiritual; and Pop-cultural Revolution in Poland In the Twilight of Communism</p> <p>Witold Wolny, The University of Virginia's College at Wise, Wise, Virginia, United States Jacek Kurek, Chorzow Museum, Chorzów, Poland</p> <p>The twentieth century set up dramatically new socio-cultural and axiological scenarios with its two world wars and the expansion of the most powerful international totalitarian and militant atheistic system ever known -soviet communism. As a response to these dramatic human and socio-cultural events, the Roman Catholic Church, at the Second Vatican Council (1962-1965), recognized the need for a renovated reflection on human values, world views, and the relationship between the Church and secularized society. As a consequence it decided to open up to new liturgical forms and ways of expressing faith. One of the visible "signs of the times" of those changes was the introduction of popular music in Catholic churches. This music was performed on electric guitars and percussion instruments. Behind the Iron Curtain these changes were noticeable, but qualitatively and quantitatively different from those in the West, since the Catholic church in communist countries has to deal with more or less open, but always hostile, oppression. This paper examines the case of a pop-cultural movement initiated in an industrial neighborhood of a densely populated working-class area of Upper Silesia, Poland, between 1982 and 1988. This musical and artistic phenomenon was an original form of new religious and spiritual expression that shaped world views of an entire generation of post-communist young Catholics in Polish Silesia and beyond.</p> <p><i>Religious Community and Socialization</i></p>
Room 4	<p>Meaning-ascriptions</p> <p>What the Believer Who Believes Must Know about Beliefs Related to God</p> <p>Tennyson Samraj, Burman University, Lacombe, Alberta, Canada</p> <p>The truth of what we believe about God is important only in the context of the truth of why we choose to believe in God. To understand the truth of why "what is said" is held as true, is the beginning of understanding beliefs related to God. Anselm argued that God is definable and Plantinga argued the concept of God is warranted as such believable (Plantinga, 2001). In this paper an attempt is made to define what the believer who believes must know about beliefs related to God. They are fourfold: firstly, God is knowable. The intentionality of consciousness, (Rosenthal, 2002) allows us to be aware of both contingent and non-contingent beings. Secondly, God is definable. "Access consciousness" or the reportability of consciousness (Ned Block, 1995) allows us to define "what is said" and held as true by definition. Thirdly, The concept of God is believable. Why we choose to believe provides us the basis for what we believe about God. As such, we can hold beliefs related to God with or without; against or regardless of evidence. Fourthly, while God is knowable, definable and believable, God is unidentifiable. Unidentifiable, because while God is definable the definition of God does not provide for any identity; while God is believable, the believer does not possess the ability to identify God, should God encounter us. Anselm's definition, Leibnitz's question, Plantinga's warrant, Kant's postulates, Pascal's wager, and James's "will to believe" does not provide for the identity of God. So what the believer must know about beliefs related to God is that God is knowable, definable and believable but unidentifiable should God encounter us. As such, the truth of why we choose to believe in God must always take precedence over the truth of what we believe about God.</p> <p><i>Religious Foundations</i></p> <p>Homo Theologicus, Theological Thinking and Man's "Being towards Meaning": A Critique of a Godless Culture</p> <p>Inti Yanes-Fernandez, College Station, Texas, United States</p> <p>Man can be understood as homo theologicus. Man's thinking can be apprehended as man's theological way of being. The origin of theological (a pre-theological) thinking is ultimately man's onto-existential condition as "being in the world" towards theandric Transcendence through death in the search for absolute Meaning. Transcendence is for man the perfect union of the ontological (Being) and epistemological (Meaning) dimensions. In an analogical relationship with the identity between kalon kai agathon as present in Plato's thought, there is also an essential correspondence between Being and Meaning that has ontological preeminence over the correspondence between Being and time. In a first moment, we expose Martin Heidegger's main onto-existential categories as developed in Being and Time. In the horizon opened by Edith Stein, E. V. Frankl, Karl Rahner, and P. T. de Chardin we critically approach Heidegger's "anthropological ontology" aiming to reach a deeper understanding of man's existence concerning its condition of homo theologicus by developing a "theandric ontology." Following this ontological/etymological Analytik, we arrive at a provisional general definition of man as homo theologicus that can be ontologically understood proper only as thank-full thinking in the perpetual celebration of Meaning.</p> <p><i>Religious Foundations</i></p> <p>What a Difference a Name Makes!: Religious Struggles over Transgender People and Transvestites' "Social Name"</p> <p>João Góis, Universidade Federal Fluminense, Niterói, Brazil</p> <p>Naming is a fundamental process in our societies as it helps us to communicate and address more appropriately things, phenomena, people etc. At the same time, it is a potent tool of control. By naming, we establish the boundaries of groups and individual personalities. This is the case for transsexual people and transvestites as defining and socially and legally accepting or not their "social names" – in other words, the names they choose to use in their daily lives, usually in contrast with the sex they were born - constitutes a tool of either controlling the way they move around in our societies or improving their standards of living. In 2016, in Brazil, a controversy over this topic gained momentum when former President Dilma Rousseff signed a decree that allowed transsexual people and transvestites to use their social name in all public federal institutions. A strong opposition came from different sectors of Brazilian society. One of them was the Congress Christian bench that helped to voice concerns about the allegedly dangers of such decree, namely the risks of rendering all the children gays, lesbians or trans people, changes in males and females social roles etc. Moral panic spread and the decree started to face more serious opposition on the floor of the Senate and the House of Representatives. In this paper we will present the arguments used by Christian congressman and congresswomen to fight the above-mentioned decree and show how this opposition was connected to broader questions related to a slow but steady decrease of secularism in Brazilian republican institutions.</p> <p><i>The Politics of Religion</i></p>

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Wednesday, 18 April	
10:20-12:00	PARALLEL SESSIONS
	<p>The Scope of Prophetic Messages: Imagining a Prophet for a New Era Fiona Dougherty, Western Michigan University, Kalamazoo, Michigan, United States Prophets within the Abrahamic traditions, not limited to Jesus and Muhammad, were seen by the followers of their time and those who adhere to their messages today, as wise, spiritual teachers, speaking on matters of morality and righteousness. But as we can see from ancient texts, the morality and righteousness they spoke of was not always limited to the sphere of individual conduct. More often than not, the prophets of old spoke of matters pertaining to politics, social structures, and economic inequality, and they did not mince words. Fast forward to today's political, social, and economic climate. No country is a utopia, and the Kingdom of Heaven has not yet come to earth. Peace and justice, although noble ideals, are not always carried out to fulfillment. What would the Abrahamic prophets have to say? Or better yet, if there were a new prophet, for these new tumultuous times, what would their role in reordering these structures be? What were the qualifications for the ancient prophets, and what qualities would we look for if we were expecting another, in a new, postmodern world? These are the topics I will covering, using textual analysis across traditions, imagining answers that honor the prophets of the past, their messages, and attempting to evaluate their meaning for a modern world. <i>Religious Foundations</i></p>
Room 5	<p>Congruencies and Conflicts</p> <p>Cross and Abysmal Madness of God: Foucault and Apophatic Theology Stephan Quarles, Graduate Theological Union, Berkeley, California, United States The central symbol within the Christian tradition is the cross, which was the "scandal to the Jews and folly to the Gentiles" (1 Cor. 1:18-25). Today it has lost much of its scandalous nature through explanations ranging from atonement theories to the cross as a mechanism for state sponsored violence to inspire a social justice rallying cry. In reality, neither of these are 'untrue' about the symbolic function of the cross, yet both broad theories limit the ways the cross scandalizes Christian theology. I argue in this paper that Foucault's concept of power/knowledge is essential to the continued work of apophatic theology, especially when placed within the discourse on the madness of the cross in History of Madness. Foucault does two rather unexpected yet profound readings of the cross through the lens of 1 Corinthians 1:18-25 and an obscure text of Nicholas of Cusa, On Wisdom. Foucault emphasizes that Christian theology and church practice have stripped the cross of its madness by bringing it in from the margins and making it absolutely knowable. The cross should stay on the margins continuing its radical power to subvert our expectations with an emphasis on its madness and apophatic character. <i>Religious Foundations</i></p> <p>Radical Aesthetics: Romanticism, Religion, and Politics Mark Cladis, Brown University, Providence, Rhode Island, United States My paper presents a public aesthetics and poetics of religion that is central to British and American radical Romantic traditions. The paper's focus is on the religious aesthetics of William Wordsworth's work. The implications of this investigation are far-reaching. To learn about Wordsworth's aesthetics is to learn about radical Romanticism and the intricate relation it forges between aesthetics, religion, and progressive democracy. The paper begins with a general account of radical Romanticism and highlights the importance of attending to its religious dimensions. Next, the paper turns to radical Romanticism's aesthetics, giving special attention to Wordsworth. It then moves to compare radical religious aesthetics to more traditional accounts of aesthetics. Finally, it concludes by extending the category of radical aesthetics to include such authors as W. E. B. Du Bois, Annie Dillard, and Terry Tempest Williams as well as such performative, nonliterary aesthetics as found in public celebrations and protests (for example, an interfaith unity walk in which hundreds of people join hands and form a human chain, linking together the sacred spaces of Jewish, Christian, Muslim, and Baha'i communities). This, in turn, leads to a final reflection on the significance of religion in radical aesthetics. <i>Religious Foundations, The Politics of Religion</i></p> <p>Theist Deism: The "Process" of Process Theology Jorge Muñoz, California State Los Angeles, Los Angeles, California, United States Theist Deism aims to show God in a different light, as opposed to the Monarchical God who is constantly in charge of everyone's life. Ian Barbour describes this Thomistic ideal as the perfect God (Barbour, 1997); E. L. Mascall argues in a similar vein about God's perfection in terms of omniscience and omnipotence (Mascall, 1945). But this notion of a perfect monarch leads directly to the problem of suffering, free will, evil, chaos, etc. (See Hume, Dialogues X). There is too much disorder to proclaim a God involved in all aspects of individuals' lives, let alone the universe. Science certainly has shown that for every miraculous event there is a plausible explanation (if not already a concrete scientific explanation). Thus it would appear that using God as a form of explanation is not supported by our knowledge of the world. Nevertheless, Deism does seem to allow for both, an evolutionary explanation of the universe, while allowing for God qua Creator. This paper seeks to explore what the "process" of Process Theology is and examine how God has vested interest in humanity as a rational unit, and not as individuals. <i>Religious Foundations</i></p>

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Wednesday, 18 April	
10:20-12:00	PARALLEL SESSIONS
Room 6	<p>Religious Frameworks</p> <p>Chicana/o Movement and Religion: A Case Study of Católicos por la Raza, PADRES, and Las Hermanas David Flores, University of California, Los Angeles, Los Angeles, California, United States Whereas the Black Civil Rights movement has been largely documented as religious leitmotif, Chicana/o studies has lacked a spiritually centered social movement history. Although an overwhelming number of Latina/os claim some religious or spiritual membership, the research on Mexican-American religiosity is dismal. Recently, research is exploring how Chicana/o religiosity has historically impacted social action. This paper explores the intersection of religion and social action during the Chicana/o movement of the late 1960's. It is a Latina/o Critical Race Theory case study of three organizations, Católicos por la Raza (Católicos), PADRES, and Las Hermanas who would challenge longstanding institutional discrimination against the Spanish speaking community from the Catholic Church. The findings show that religion played a central role in the Chicana/o movement. External pressure from community activists (Católicos) and internal pressure from its own institutional members (PADRES, Las Hermanas) created what Mario Garcia has called a Chicana/o intifada in the Church. This research challenges the popular notion that the Chicana/o movement was secular, youth oriented, and only in the educational and political arena. Furthermore, the internal and external strategy of Católicos, PADRES, and Las Hermanas offers a unique model that future organizing could benefit from. <i>Religious Community and Socialization, The Politics of Religion</i></p> <p>Founding of Professional Medical Missions: The Medical Missionary Society in China Revisited, 1807-42 Yunyoung Hur, University of Illinois, Urbana-Champaign, Urbana-Champaign, Illinois, United States Modern medicine, with an emphasis on anatomy and surgery, consolidated its authority and power through its professionalization in the nineteenth and early twentieth centuries, originally having no bearing on Protestant missions. It contingently constituted a newfound strategy of Protestant evangelism through medical missions with the founding of the Medical Missionary Society in China at Canton in 1838. The Society, originally conceived as a Protestant missionary society, was far from a purely ecclesiastical organization. This article shows that it was a secular society founded by the cooperation of foreign surgeons, British free traders, and Protestant missionaries to achieve medical, commercial, and religious goals in China. Based on the sociological concept of "professionalization" and various sources such as the Chinese Repository, Peter Parker Papers, the Canton Register, and British East India Company documents, the article traces the complicated trajectory of establishing the Society and its early development, focusing on the years from 1807 to 1842. What emerges in sharp relief is that the Society, though trying to pursue three distinct goals, in fact prioritized the medical goal of "revolutionizing" medicine in China. Finally, challenging the view that Protestant missionaries were responsible for the introduction and development of Western modern medicine in the nineteenth and early twentieth centuries, this article argues that medical missions were by no means a natural outgrowth of Protestant evangelism in China, and that professionally trained medical practitioners called "medical missionaries" in the Society initiated, promoted, and developed institutions of modern medicine in Qing China. <i>Religious Foundations</i></p>
12:00-13:00	Lunch
13:00-13:45	PARALLEL SESSIONS
Hallway	<p>Posters</p> <p>Does Forgiveness Mediate the Religiosity-health Relationship? Angelica Chakos, Loma Linda University, Loma Linda, California, United States The link between religiosity and positive mental/physical health outcomes have been well-documented, even when controlling for social support and lifestyle. Evidence is mounting that forgiveness is positively associated with mental health, though the effect of forgiveness on physical health outcomes have been mixed. As a central tenet of most major world religions, forgiveness is a proposed pathway by which we see a link between religiosity and health. In the current study, we investigate the effect of self-forgiveness, forgiveness of others, and feeling forgiven by God, as mediators of the religiosity-mental and religiosity-physical health relationship. We expect all three forgiveness types will mediate both relationships. Participants were from the Biopsychosocial Religion and Health Substudy (BRHS) of the Adventist Health Study-2, a cohort study of lifestyle and health, in a sample of 5461 Seventh-Day Adventists. Participants completed measures of religiosity, mental and physical health, religious social support, and demographics. As expected, all three forgiveness types mediated the religiosity-mental health relationship ($p < .001$). Unexpectedly, only self-forgiveness was a mediator for physical health ($p < .05$). Whereas most forgiveness research focuses on forgiveness of others, these results suggest an important role for self-forgiveness, compared to other forgiveness types, on the religiosity-physical health relationship. <i>Religious Commonalities and Differences</i></p>
Plenary Room	<p>Focused Discussions</p> <p>The Intersection of Buddhist and Educational Theoretical Frameworks: Buddhist Principles as a Hermeneutical Tool in Academic Scholarship and Research Thao Phi, Assistant to the Dean of Students, Dharma Realm Buddhist University, Talmage, California, United States Jin Jr Shi, Associate Professor, Buddhist Classics, Dharma Realm Buddhist University, Talmage, California, United States With the growing interest in spirituality and spiritual education, this discussion will be centered on how Buddhist tenets contribute to research and scholarship in an academic setting as a hermeneutic tool - an approach from the 19th century where texts are closely examined and meaning is derived by the researcher. Two Buddhist frameworks are explored in their contribution to existing educational frameworks: the Six Perfections (generosity, morality, patience, vigor, meditation, and wisdom) and the brahmavihāras (compassion, loving-kindness, sympathetic joy, and equanimity). This dialogue will further investigate how Buddhist principles supplement educational research. <i>Religious Community and Socialization</i></p>

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PARALLEL SESSIONS

Building Dialogues on Science, Ethics and Religion

John Duff, University of Massachusetts, Boston, Massachusetts, United States

Public health concerns and environmental stewardship issues have often benefitted from collaborations between people from diverse background and disciplines. Religious leaders and faith communities play crucial roles. Anglican minister Henry Whitehead and physician John Snow worked together to responding to a cholera epidemic in London in 1854 and foster the field of epidemiology. In the 21st century scientists and the professional communities in which they work understand the importance of cooperation and communication between voices of science and faith. Physicist (and atheist) Stephen Hawking recently met with Pope Francis I to discuss the impact of science and technology on the planet and its inhabitants. The American Association for the Advancement of Science (AAAS) launched a Dialogue on Science, Ethics and Religion (DoSER). This discussion is designed to outline an effort to build a local (university-based) DoSER and to elicit interest from like-minded communities inclined to do so as well with an eye toward ultimately networking those conversations.

Religious Community and Socialization

Developing a Positive Islamic Identity: A Study of International Muslim Youth

Nausheen Pasha-Zaidi, University of Houston-Downtown, Houston, Texas, United States

The current project is a qualitative exploration of Positive Islamic Identity (PII) through analysis of written reflections of an international group of Muslim college students. Given the monolithic and generally negative portrayal of Muslims in Western mainstream media, PII is an attempt to investigate and provide alternative narratives of the 1.6 billion people who are part of Muslim communities around the world. Participants completed a writing task describing their understanding of being Muslim and how they felt it was related to their happiness and ability to overcome adversity. Students were also asked to describe how Western media portrayals of Muslims affected their sense of belonging to the group. Analysis of student reflections revealed a number of emergent themes. "Practicing Islam" was central to participants' understanding of being Muslim. Students discussed their identity as a Muslim in connection to following the rules of the religion and making a positive contribution to society through the practice of Islam. Happiness was embedding in "Being Muslim," which participants felt encompassed all areas of their lives, both public and private. "Submission to the Will of God" and having "A Spiritual Connection" were the two overarching themes related to overcoming adversity. Participants felt that accepting adversity as the will of God and engaging in a conversation with God through prayer helped them through bad times. Finally, most of the participants felt that Western media coverage made it difficult to be a Muslim.

Religious Community and Socialization

Addressing the Imbalance of Religious Representation at the United Nations: A Case for the Formation of Organization of Far Eastern, Indic, and Folk Religions

Durgesh Kasbekar, Independent Researcher and Practitioner, Canada

Although the UN was formed as a secular institution born out of the Judeo-Christian heritage of the West, religion and religious actors have played a role in its corridors. Unlike other religions, Christianity and Islam have a powerful presence at the UN. Through an intricate relationship between religion and politics, the two major religions have left their mark on UN resolutions and conferences. The Holy See is a Non-Member State with an Observer status. With over 70% of religious NGOs registered with the UN being Christian, Christianity exerts significant influence at the UN. With an Observer status and a permanent delegation to the UN, the Organization of Islamic Co-operation (OIC) also exerts influence over Islamic issues through its 57 member Muslim countries. An Organization of Far Eastern, Indic and Folk Religions (OFEIFR) can encompass Buddhism, Hinduism, Sikhism, Jainism, Zoroastrianism, Confucianism, Taoism, Shamanism, Chinese and Korean Shamanism, Vietnamese Cao daism and Hoahaoism, Laotian Sasna Phi, North Korean Cheondoism, Shintoism, Shamanistic and folk religions across the world. OFEIFR can be an Organization of States comprising India, China, Japan, South Korea, North Korea, Sri Lanka, Nepal, Mauritius, Bhutan, Myanmar, Thailand, Cambodia, Vietnam, Laos, Singapore, Taiwan, Mongolia, Republic of Kalmykia (the only Buddhist majority region in the Russian Federation) and other countries with indigenous religions. Through the intrinsic religious, cultural and spiritual traditions of its member states, OFEIFR can facilitate the UN goals of human rights, environmental sustainability, social justice, gender empowerment, nuclear disarmament, poverty alleviation and protecting the rights of indigenous peoples.

The Politics of Religion

Jewbu Movement: How Interfaith Becomes a New Religion

Casey James, Western Michigan University, Kalamazoo, Michigan, United States

In today's technologically heavy world it is easier to move long distances, talk to people across the globe, and to meet someone within your own town with a completely different world view. Due to the ability to move far distances with relative ease, we find customs, beliefs, and practices are changing and melding together. The results of this intermingling of cultures and customs are new customs and practices, which maintain aspects of two distinctly separate origins. Theism, or what's commonly referred to as religion, is no stranger to these changes. While interfaith marriage is common in United

States, the purpose of my research is to focus on the Jewbu movement, which did not originate here. Judaism and Buddhism are able to co-exist in simultaneous practice due to the balance between Jewish beliefs and Buddhism's non-theistic approach to practice. In this paper I use existing literature and practices to examine how the movement stated, areas where the practices of each individual religion appear contradictory, and explain how the belief systems fit together. Although my research examines the intersection of Judaism and Buddhism, this research could be used when examining interfaith families and how they successfully function with two practicing religions.

Religious Commonalities and Differences



Wednesday, 18 April	
13:00-13:45	PARALLEL SESSIONS
Room 4	<p>Virtual Lightning Talks</p> <p>The Jurisprudence Trace behind DAESH Trench Farhad Bayani, University of Tabriz, Tabriz, Iran Religious fundamentalism is a return to pure religious thoughts, beliefs, laws, and identity in the era of Islamic authority. Given the ever-growing spread of religious fundamentalism and revivalism in today's world, and especially in Islamic countries, the present article aims at studying the role of Sharia (Jurisprudence) in tendency of people to Islamic fundamentalism thinking. Research method of the paper includes documentary method and grounded theory method. Two categories of data have been studied to evaluate the issue; jurisprudential rulings which can be pretext for Islamic fundamentalist movements and reasons of some Islamic fundamentalists which have been taken of this jurisprudential rulings or match them. Data on understanding the reasons for these individuals are collected through purposive sampling. Theoretical saturation is achieved after interviewing with 15 persons. In order to achieve the aim of the paper, on one hand some jurisprudential rulings, Jihad rulings specially, studied and on the other hand, the interviews analyzed by three- steps encoding process includes open, axial and selective encoding. Findings show that there is an adaption between some jurisprudential rulings and tendency of participants to fundamentalists thinking also, main reasons of them to support of Islamic fundamentalist are confronting to modernism, rebuilding of Islamic identity and founding Islamic state. Moreover, some of jurisprudential rulings can provide appropriate context for Islamic fundamentalist movements. <i>Religious Commonalities and Differences</i></p> <p>Transformative Power of Imaginative Prayer: Exploring the Spiritual Exercises of Ignatius of Loyola Ally Kern, Azusa Pacific University, Azusa, California, United States Throughout the history of Christianity there have been numerous iterations of prayer that utilize our imaginal capacity in various ways towards the aim of spiritual formation. The most evident demonstration of the transformative power of imaginative prayer is arguably found in St. Ignatius of Loyola in his seminal writing, The Spiritual Exercises. Through the variety of prayer practices Ignatius developed in the Exercises we see that he exemplifies a spirituality characterized by an imaginative embodiment of Christ that leads towards redemptive engagement in the world. Through this concept—which he articulates as the “contemplative in action”—Ignatius employs the imagination as the definitive medium to intimately know self and God towards his ultimate purpose of inner transformation (Egan, 1995; Dupré & Wiseman, 2001). Through visual imagination, then, one can affectively encounter and be transformed by Christ within the memories of one's daily life, as well as the memory of God transcribed in Scripture (Byrne, 1991; Egan, 1995). An exploration of how Ignatius employs these themes of employing the capacities of imagination, affect, and memory in the Exercises is the objective of this paper. Beginning with a look at Ignatius' personal story as the grounding for his indispensable tome on spirituality, followed by an investigation of his utilization of imagination as his primary framework for contemplative prayer, we will conclude with a discussion of Ignatius' vision of transformation. <i>Religious Community and Socialization</i></p> <p>Gender, Family Ties and Religion Miriam Díez Bosch, Ramon Llull University, Barcelona, Spain The access to technology and to digital religion is an element that can foster the leadership of immigrant women. In this paper we aim to unveil the answer to this question. We present findings from a research with immigrant women from different faith communities living in the populated and intercultural neighbourhood of Raval, in the city of Barcelona. Our methodology is based by a survey to 238 women of different origins and from different religions, which we complemented with six in-depth interviews. We aim to understand why there is a dearth of social contribution by female religious leaders in a socially and culturally Catholic place such as Barcelona. We found that women's empowerment in the public sphere and their visibility will not be possible if they do not have their own digital tools. Characteristics such as lack of a smartphone (in the case of 34% of immigrant women) and no Twitter presence for 95% of them, bear directly on their presence in cyberspace as well as in their lived experiences. Digital competency (59% admit they do not have it) and sociolinguistic and cultural skills are also assessed. In addition, social elements are important in motivating them to expand their networks digitally. We found, however, that 58% of immigrant women use new technologies to talk to family in their home country. In this context, technology becomes a double-edged sword. Theoretic basis of the research is integrated by contributions on religion, Gender and digital religion from authors as Nancy Fraser (1992), Liesbet Van Zoonen (1994), Saskia Sassen (1997), Heidi Campbell (2012), Stewart Hoover (2009) or Mia Lövhelm (2015). The paper is a component within a larger project titled "Digital narratives. Gender, Immigration and Religion on the Move", a project implemented by the Blanquerna Observatory on Media Religion and Culture in Barcelona together with the World Association for Christian Communication (WACC) and co-financed by Otto per Mille Valdesian Church in Italy. <i>The Politics of Religion</i></p> <p>Powerful Cultural Icons Anna Hamling, Culture and Media Studies, University of North Brunswick, Fredericton, New Brunswick, Canada The images of the Black Madonna from Czestochowa (Poland), Guadalupe (Spain) and Guadalupe (Mexico) have been meaningful and powerful cultural icons in their respective countries from the time of their inception. There are still millions of people visiting and praying to them every year. What do these images mean? What are the causes of these icons' influence on the Polish, Spanish and Mexican people alike in their respective countries? This study attempts to examine the historical and cultural significance of the devotional powers of three selected art works of Black Madonna. <i>Religious Commonalities and Differences</i></p> <p>Introduction to Convergence Bishop Ryan Mackey, Central Christian College of Kansas, McPherson, Kansas, United States For several decades there has been a stirring in the hearts of many Christians - across denominations and around the world - to find their way back to the roots of Christianity. One way this has been seen is in the "convergence movement." The convergence movement seeks to unite Christians from the historic "streams," or traditions, of the Church into one "river." This talk will give a basic introduction to convergence, including its roots and hallmarks. <i>Religious Commonalities and Differences</i></p>

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Wednesday, 18 April	
13:00-13:45	PARALLEL SESSIONS
	<p>Intercultural/Interfaith Friendship and Reconciliation Aizaiah Yong, Claremont School of Theology, Claremont, California, United States I would like to consider how Evangelicals can reframe God's purpose and mission of the church to be centered around relationship and friendships rather than conversion to Christianity. I will use Marjorie Suchocki's work from <i>Divinity and Diversity</i> as well as intercultural philosophy from Raimon Panikkar to present why it is imperative for Evangelical Christians to be open to partnership and friendship with people from other cultures and faith traditions. And if this is to take place, it will lead the church into reconciliation and curiosity of others to establish relationships that can eventually lead toward the common good, especially for those most vulnerable in society. <i>Religious Commonalities and Differences</i></p> <p>Impact of Religion on the Business of Life Insurance in India: Religion and Commerce Sandeepa Biswas, University of Allahabad India, Allahabad, Uttar Pradesh, India Every individual is associated with some religious doctrine either by birth or by faith. Religion affects the person in so many aspects of his or her life. It has moral as well as social hold on the follower. It impacts the individual's spiritual life, social life, political life and economic life as well. There is such a strong bond between the person and the religion that one can't easily avoid to follow the rules and beliefs of a particular religion. In India where Muslim population is second in number after Hindus constituting 13.4% of total population according to the latest Census of India, 2011, their beliefs impact the whole nation in every respect. The present paper will discuss their belief of not taking usury and its impact on life insurance business in India. The paper will try to substantiate the fact with help of primary data and will use computer software for data processing. <i>2018 Special Focus: "Religion, Spirituality, and Sociopolitical Engagement"</i></p> <p>Religious Symbolisms and Social Construction: The Symbolic Dimension of Indian Society France Azema, ISTR, Toulouse, France The fixed and highly institutionalized expressions of Hindu religious life seem to symbolize the whole Indian society, which is transformed into a world that is largely timeless, dominated by a pantheon of gods and goddesses. These two principles exist only one by the other. The male and female dualism exists in everything, every being and thus defines the rules of society. Śrī is the personified representation of an ideal, protective woman. This representation emerges in an articulation between symbolic and religious. This approach is the result of a twofold process: a reactivation of the Vedic cultural tradition devoting exclusive worship to goddesses and an appropriation of a nascent brahmanism promoting male hierarchy. This symbolic work is also reflected in discourses and actions Brahmins use to establish their power, as well as in the experimentation of communication with deities. The explanation of a social symbolism is satisfactory if one takes into account the individual peculiarities attributable to each audience. For Hindus the symbolic is a path that opens up various possibilities to speak of God as an ultimate reality. This concept is also fruitful in fostering new ways of reflecting on the social nature - its limits and possibilities. <i>Religious Community and Socialization</i></p> <p>Perspective of Knowledge Acquisition and Management: Insights from Islam Sara Javed, University of International Business and Economics, Chaoyang District, Beijing, China Aim of the present study is threefold; firstly, to view the importance of Knowledge seeking in Islam and its management secondly, to know up to extent the lagging in knowledge perceived as one of the reasons of the decline of Islamic Civilization and thirdly to arrive on the solution of regaining the lost position in the world. Current study used a mixed method approach i-e qualitative and quantitative. Study conducted the interviews of the people of academia to get an insight and their views on the concerned issue that further helps in designing the questionnaire. Questionnaire was the instrument used for collecting the data quantitatively and accumulated from a total of two hundred respondents of Sahiwal. The views of different respondents were analyzed through content analysis. Study used reliability analysis, descriptive statistics and correlation analysis for the analysis of quantitative data. The findings of qualitative and quantitative data were consistent; the study found that respondents perceived that lagging of knowledge is one of the reasons of downfall of Muslim society and it was due to poor management as well as royal courts gave least priority to education, that's why they spent less funds on it and more on their luxuries. Study found that lagging in knowledge is negatively associated with management of knowledge. The study concludes in order to revive the grandeur of the past, Muslims put more focus on knowledge acquisition by realizing its importance in life, invest more resources in it and manage it effectively through proper utilization. <i>Religious Foundations</i></p>
Room 3	<p>Workshop</p> <p>Importance of Utilizing Religious Interventions in Psychotherapy: Research, Theory, and Practical Applications Jennifer De Feo, The Chicago School of Professional Psychology, Chicago, Illinois, United States Lilia Carey, The Chicago School of Professional Psychology, Chicago, Illinois, United States Recent research exploring clinician's belief about bringing Religion into psychotherapeutic treatment revealed that although 80% of the counselors believed that it could benefit the client, only a marginal amount integrate it into treatment (Oxhandler, Parrish, Torres & Achenbaum, 2015). This finding supports the historical debate that mental health practitioners face, as many psychotherapists believe and are often trained on the notion that Religion and Spirituality should not be brought into the therapeutic environment. The separation of Religion/Spirituality and Psychotherapy is neglectful and can be seen as a contradiction to providing appropriate and effective mental health treatment. Within this workshop, attendees will engage in hands-on activities that utilize Religious Cognitive-Emotional Therapy (RCET) and Existentialism. A deep exploration into attendees belief systems about their own personal spiritual purpose in life, what it means to exist on earth and to achieve one's "purpose" will be the foundation of this workshop. Goal-setting tasks to enhance and sustain attendees religious quality of life by active process, role-play activities, and hands-on self-assessments will be utilized in the workshop. <i>The Politics of Religion</i></p>

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Wednesday, 18 April	
13:20-13:40	
Room 6	<p>Falun Gong: A Practice for Health, Wellness and Beyond Margaret Trey, Independent Researcher, United States</p> <p>Falun Gong is a meditative practice, with elements from Buddhist and Taoist teachings, for overall mind-body and spiritual improvement. This session illustrates impact of Falun Gong supported by evidence-based knowledge. For millennia, meditative religious/spiritual disciplines have existed in various Eastern countries. These practices were handed down from masters to disciples—often in reclusive or monastic settings. Today, people seek these ancient practices for a variety of reasons. Through diligent practice, one not only attains spiritual transcendence but also health, wellness, and healing. Falun Gong—an ancient Chinese discipline suitable for modern times—is one such practice that is making its presence felt. Nearly 100 million people in over 70 countries practice it. Understanding Falun Gong and its impact on healing and therapy is thus pertinent in our progressively interconnected world. Various researchers observed a positive link between religion/spirituality and health. Others support the integration of religion/spiritual meditative disciplines with counseling, social work, and medical practice. The focus of this paper is to examine the effects of Falun Gong—its relevance in modern times. Using story examples from the author's Hearts Uplifted research project, this paper aims to provide insight into Falun Gong and its benefits, by looking at the practice through the eyes of individuals who practice it. The paper does not seek to proselytize religious ideas but proposes to explore Falun Gong as healing and therapy.</p> <p><i>Religious Community and Socialization</i></p>
13:45-14:00	Transition Break
14:00-15:40	PARALLEL SESSIONS
Room 1	<p>Images and Representations</p> <p>Politics of Karma: Representation of "Good" and "Bad" Deaths in Bollywood Films Souvik Mondal, Presidency University, Kolkata, India</p> <p>Among all human events death is the most upsetting to their calculations, and conceivably religion alone was effective determining the calculability to settle down the unnerving effect of death. The concept of karma has provided this reliable calculability by assimilating every improbability into a meticulously articulate and extensive analysis of the individual life choices to create a binary of "good" and "bad" death. The judgement assuring a "good" demise at the end of a "good" life is established to be so functional that Hindi films have been replicating the same theme from its very beginning, starting from Raja Harishchandra, the first ever Indian film, to the present. As the doctrine of karma explains that every phenomenon is determined by its antecedents, and everything that occurs in the moral realm is preordained, idea of reincarnation has factually been verified to be convenient to answer the indeterminate questions accompanying "bad" deaths. However, over-representation of karma proves the domination of Hindu ideology in Bollywood, as Islamic or Christian philosophies of death have methodically been ignored in Hindi films which demonstrates the hegemony of Hindu ideology in Indian sociocultural space.</p> <p><i>The Politics of Religion</i></p> <p>Image of James Ensor as Ecce Homo, 1891 Albert Alhadeff, University of Colorado Boulder, Boulder, Colorado, United States</p> <p>Long known for his images of self on the Cross, spattered with blood and derided by the mob, James Ensor (1860-1949) viewed himself as a long suffering Christ. His images of himself as a crucified Christ are amongst his best known but also amongst his most enigmatic. Though no theologian he was well aware of Emile Littré's 1839 <i>The Life of Jesus</i> (La vie de Jesus)—itself a translation of David Friedrich's Strauss famous study <i>Das Leben Jesu</i> of 1835. My paper then intends to focus on Littré's translation with Ensor's images of self as Christ in mind, a study which will shed new light on a series of intriguing and most beautiful images.</p> <p><i>Religious Community and Socialization</i></p>
Room 2	<p>The Body as a Temple</p> <p>Human Body: Diversity from Within Indira Y. Junghare, University of Minnesota, Minneapolis, Minnesota, United States</p> <p>Ancient philosophical traditions provided theories for socio-religious practices. Despite language-culture evolutions around the world, the impact of old ideologies on our thoughts, actions, and cultures lingers on. Some of the old concepts still seem to be useful for our modern-day living. In ancient Indian cultural tradition, the concept of a person was holistic, consisting of body, mind and spirit. The body was valued for its function and use. Bodies were categorized in various types: strong, beautiful, warm, cold, calm, and active. This categorization led to the development of various disciplinary fields, including Ayurvedic medicine and various systems of yoga, providing choice appropriate to the body type. This paper examines the concept of a person in terms of diverse bodies in the orthodox and heterodox philosophies of India and discusses its relationship to an individual's total health. The saying: "One's health is in one's hands," is indicative of the relationship.</p> <p><i>Religious Commonalities and Differences</i></p>

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Wednesday, 18 April	
14:00-15:40	PARALLEL SESSIONS
	<p>Spiritual Faith and Recovery from Critical Illness: Five Year Follow-up Liz Johnston, California Polytechnic State University, San Luis Obispo, California, United States In 2012, 32 older adults who had recovered from critical illness were studied using qualitative and quantitative methods. Scales included the HADS A and B and the ETIC-7 scale. Many of the participants had near death experiences or spiritual visions during their illness. These phenomena will be discussed in depth. Social work clinical wisdom was used to evaluate the quantitative and qualitative data; this mixed methods data collection and combined analysis approach produced unique and illuminating results. Spiritual faith was found to be central to increased coping and psychological recovery after critical illness. The talk will describe the literature that supports the importance of faith in recovery from illness. Then, key concepts from the study will be defined and finally the effect of faith on the participants' coping patterns will be explored. Data from the 2017 follow up study currently in progress will be presented to describe how the participants' coping patterns changed over time. Specific clinical recommendations will be provided. <i>Religious Commonalities and Differences</i></p> <p>Paradox of Female Chastity: Re-working Bengali Ramayana Saumitra Chakravarty, National College Basavanagudi, Bangalore, India This paper attempts to analyze the paradoxical concept of "satitwa" (female chastity) in the fifteenth century Bengali Ramayana of Krittivasa. He shows how "satitwa," a construct of patriarchy emerging out of the gender stereotyping within the inner quarters of the home to which women were confined, is a double-edged weapon. While subjugating a woman to the andro-centric value system, the strict observance of "satitwa" paradoxically empowers her with a spiritual energy that protects her against its violators. The destructive potential of a sati's curse can have the explosive power to incinerate the world, rendering gods, sages, kings and demons ineffective, thus striking at the very roots of patriarchy. This is shown through three women--Seeta, Rama's wife, the monkey queen Tara, whose husband Rama unjustly kills, and Mandodari, the demoness Queen of Lanka, who loses everything in the epic war with Rama. The last two may be categorised as women from the marginalized sections of society. By offering the subaltern's perspective on the epic war and the warrior's code of honour, Krittivasa goes beyond Valmiki's deification of Rama as the ideal man and king. <i>The Politics of Religion</i></p>
Room 3	<p>Religion as Change Agent</p> <p>Political Islam: Case of Justice and Development Party in Turkey versus Gulen Movement Recep Dogan, Wisdom College, Calamvale, Australia Islam has been interpreted by individuals since its birth and Political Islam is one of them. Scholars have identified some of its interpretations as extreme due to their consequences and negative effects on Muslims and others. Political Islam has a long history and the Justice and Development Party (the AKP) is a new face of it in 21. Century. The main goal to write this essay is defining political Islam, especially in the personality of the Justice and Development Party and compare its Islam to Gulen Movement's one. Although the AKP has long benefited from the valuable support of Fethullah Gulen and his followers in the way of democratizing the state and its institutions the two allies have clearly separated from each other since 2013 maybe a little bit earlier. This separation has created a massive impact on Muslims as well as on other people. Due to a great polarization, hatred and enmity between the two groups and its huge effect on society it has become a necessity to analyze Islam and its interpretation by these two groups. <i>The Politics of Religion</i></p> <p>Study and Social Formation of the Early Rabbinic Movement Jack N. Lightstone, Brock University, St. Catharines, Ontario, Canada This paper's analysis aims to support two interrelated claims. First, Mishnah study with others functioned as a key element in the social formation of the early rabbinic group in the Land of Israel c. 200 CE. Second, the pervasive literary and rhetorical traits of Mishnah served to define the core expertise and consequently the core identity characteristic of members of the early rabbinic movement. The formation of the early rabbinic group and the role of group study in that process represents an interesting case of the emergence of a guild of religious virtuosi and authorities. They claimed their virtuosity and authority not on the basis of lineage, caste, class, or charismatic or spiritual gifts, as had been the norm in Ancient Judaism and Israelite religion and society, but on the basis of an acquired, defined expertise. <i>Religious Community and Socialization</i></p> <p>New Religious Leadership: How Religious Diversity and Social Change Affect Today's Clergy Austin Tiffany, University of Cambridge, Cambridge, Cambridgeshire, United Kingdom This sociological study investigates how social change has reshaped the role of clergy and granted them more authority in religious life, especially when compared to religious institutions, such as seminaries. Research was conducted through qualitative interviews with Jewish and Christian clergy and seminary faculty in New York City and London between 2016-2017. As institutions, seminaries are sluggish to adapt to new demands in religious life, whereas clergy retain greater amounts of autonomy to contextualize religion into a lived reality. This has granted the space for clergy, not the theological ivory towers of seminaries, to possess the religious authority to engage in the public square and respond to societal issues – namely poverty, homelessness, and toxic political environments. Clergy achieve this by forming institutional partnerships across lines of religious difference. This is done through social action, faith based community organising, and the forging of unlikely alliances around specific causes. Underlying all of this, new theologies of engagement with the religious other are being developed, challenging the presumed authority of seminaries and reshaping the role of religion in public life. <i>Religious Community and Socialization, Religious Commonalities and Differences, 2018 Special Focus: "Religion, Spirituality, and Sociopolitical Engagement"</i></p>

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Wednesday, 18 April	
14:00-15:40	PARALLEL SESSIONS
	<p>Myth of a Post Racial US: Effects of Religion and Discrimination on Hypertension Dede Tetch, Population Sciences, City of Hope, Duarte, California, United States Susanne Montgomery, Loma Linda University, Loma Linda, California, United States Jerry Lee, Loma Linda University, Loma Linda, California, United States Colwick Wilson, Loma Linda University, Loma Linda, California, United States</p> <p>The religious experiences among Black and White Americans are not uniform or monolithic. Blacks often report higher levels of religious engagement than Whites. And among Blacks, African Americans are more likely to be members of a religious institution and participate in more religious activities than Caribbean Americans. Religion can arguably be a defining component of Black American culture. In addition, racial discrimination remains a challenge for Blacks. Clearly, discrimination, racial or religious, is a part of United States' culture. We examined the role of religious coping and perceived discrimination on hypertension in a sample of African American, Caribbean American and White Seventh-day Adventist (SDA). We found after adjusting for race/ethnicity, socioeconomic status, gender and health behaviors, perceptions of discrimination predicted hypertension for both White and Black adults. In addition, positive religious coping predicted lower odds of hypertension. For SDA African and Caribbean Americans, race was their primary source of discrimination. For White SDAs, religion was their primary source of discrimination. Our results add to the growing literature on the harmful effects of discrimination and the beneficial effects of religion on reducing cardiovascular risk for White and Black adults.</p> <p><i>Religious Community and Socialization</i></p>
Room 4	<p>Socio-political Engagement</p> <p>Prismatic Intersections of European, African, and Indigenous Spiritual Beliefs Kevin Kelly Cooke, University of Puerto Rico, San Juan, Puerto Rico</p> <p>People generally consider Puerto Rican Spiritism to be one practice, but it consists of multiple forms that hold several core beliefs. However, outside of these core beliefs, there are many differences in goals, practices, and even iconography. This essay will give a brief overview the five forms of Puerto Rican Spiritism, Kardecian Espiritismo, Trincadismo, The Spiritist Church movement, Espiritismo with Santeria, and Mesa Blanca Spiritism. Additionally explored is the evolution of Mesa Blanca Spiritism and how it has evolved with the closings of the Spiritist centers. These changes include the appropriation of icons, practices, and beliefs from non-Western religions. The essay also includes excerpts of interviews with mediums as well as photos, descriptions, and the significance of appropriated items on home alters.</p> <p><i>2018 Special Focus: "Religion, Spirituality, and Sociopolitical Engagement"</i></p> <p>The Community of Santo Domingo: A Church for Spanish Immigrants in Puebla, Mexico, 1904-1994 Alfonso Gomez-Rossi, Instituto Universitario Boulanger, Puebla, Mexico</p> <p>From 1880 to the 1930s many Spaniards from Asturias, with lesser contingents of immigrants from Cantabria, Galicia and the Basque Country arrived to the city of Puebla, Mexico. The Archdiocese promoted that the Order of Preacher's from Andalucía tend to the spiritual needs of the immigrants and Mexicans throughout the twentieth century (1904-93). The Church of Santo Domingo helped the Spanish community transition to the realities of Puebla through the administration of the Catholic sacraments, participation of feasts and devotion to the Saints that reaffirmed an Iberian Catholicism. The Dominicans, as a Mendicant Order, also offered the laity a possibility to join their ranks through the tertiaries (later known as Lay Dominicans) who participated with the Order in the celebration of the mass reinforcing, at the same time, a Spanish identity and spirituality.</p> <p><i>Religious Community and Socialization</i></p> <p>Notion of Spirituality among DLSU Graduate Students: A Revalidation of WHOQOL SRPB Assessment Tool James Emerson Mañez, De La Salle University, Mandaluyong, Philippines</p> <p>The well-being of students is always an important feature of academic life. Recent studies have shown that spirituality, religious and personal beliefs (SRPB) significantly relate to the quality of life not only of students in particular but also of individuals in general (Baring et al, 2016; Hsien-Chuan Hsu et al, 2009). The present study is a revalidation of WHOQOL SRPB assessment tool. We use the WHOQOL-SRPB assessment tool and conduct a survey of how 1,000 graduate students from a Manila-based Philippine University employ their notion of spirituality. We then use a follow-up interview to explore how they articulate meaning-making notions to justify their assessments. Results will then revalidate or invalidate the said assessment tool in employing the notion of spirituality.</p> <p><i>Religious Community and Socialization</i></p> <p>The Mormon Reformation: Working Through Community Dissonance Austin Cary, Brigham Young University, Rexburg, Idaho, United States</p> <p>Often evangelistic faiths feel the tension of propagating their theologies despite the possibility, and even the obvious probability of creating dissonance within their communities. This tension was precisely what the Church of Jesus Christ of Latter-day Saints experienced during the Mormon Reformation of 1856-57. It has been framed by historians as a time of fiery sermons delivered by Brigham Young, Jedediah Grant, and other high ranking officials demanding their members to conform to a particularly stringent religious lifestyle. Those willing to respond were re-baptized as a symbol of their "reformation," while those who refused were excommunicated. This tension led to unsettled dissonance. Through the years, historians of the Mormon Reformation have debated obsessively over the same controversial issues while failing to examine what effects, if any, this "reformation" had on proselytizing efforts worldwide. Even missiologists have overlooked these effects in their publications. A post-reformation decline in convert baptism in England, for example, is well documented. This digression continued through the remainder of the nineteenth century everywhere except County Durham. This paper will link this "reformation" as a contributing factor to the decay of missionary work in England, and will examine why Durham was able to sustain growth throughout the remainder of the nineteenth century. This study is based on data drawn from primary source materials not previously examined in this regard. Particularly interesting is this paper's original contribution to the corpus of literature in relation to both the Mormon Reformation and mission studies from the perspective of the lay ministry.</p> <p><i>2018 Special Focus: "Religion, Spirituality, and Sociopolitical Engagement"</i></p>

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Wednesday, 18 April	
14:00-15:40	PARALLEL SESSIONS
Room 5	Spirit, Voice, and Culture Different Spiritual Experiences Emerged from Different Interpretations of Quran Behzad Borhan, Yale University, New Haven, Connecticut, United States The problem of seeing God, which is one of the greatest differences between the Ash'arism and the Mu'tazilism, comes from contradictory interpretations of some verses (Āyāt) and hadiths. For years, the Ash'arites and Mu'tazilite thinkers, with their reflection in the same verses, have come to conclusions that are opposites of each other. This contradiction is the basis of the difference between the two views and the experiences of those who believe. Ash'arites believe in the possibility of seeing God, and even this vision is different among themselves: in this world, in the next world, with the eyes of the head, with or without place, and so on. The Mu'tazilites do not believe in seeing God for some rational reasons. I will not look at the reasons for those who believe and do not believe in seeing God. I just emphasize that it is possible to have the opposite interpretation from the same Ayah and according to this contradictory interpretation of the same verses, having contradictory spiritual experiences. <i>Religious Foundations</i>
Room 6	Late Additions I Know Who I Am: Religious Faith and Family Rituals Lloyd Newell, Brigham Young University, Provo, Utah, United States This research investigates the essence of "lived family life," gleaned from detailed interviews and analysis with family members (from diverse religions in three regions of the United States) about their experiences regarding family and faith/religious ritualization. Attention was particularly focused on family faith/religious rituals and traditions, how those rituals contribute to a lived family life and familial spirituality, and how they are conveyed to the next generation. Research found that rituals can unite families and stabilize family identity, organize behavior, enhance emotional wellbeing, promote moral development, strengthen families intergenerationally and link practices, beliefs, and values across generations. In addition, families were asked about their view of sociopolitical engagement, and if that is manifest or connected to their faith/religion. Families were found to seek homeostasis through ritualistic adaptation—although reported ideal frequency or intensity was not uniform. However, rituals occasionally may have a negative impact on family life. This paper will propose criteria by which to determine whether rituals are beneficial or destructive, and it will assess the practical value of rituals to individual family members as well as the family as a whole. The study also addresses the role and influence of religion and faith in family ritualization and the moral quality of family traditions, including generational relationships. A conceptual framework will be presented, and significant implications for social scientists and family life educators and therapists will be discussed. <i>Religious Community and Socialization</i> The New “R” in A.C.R.R.A.S.H: An Updated Conception of Diversity via Religion Ivan Turnipseed, Cheyney University of Pennsylvania, Cheyney, Pennsylvania, United States Building on concepts established by Turnipseed (2009) and expounded by Turnipseed, Hilton, and Summers (2013), this work posits religion as fundamental to the notion of ACRASH—an analogy and acronym interrogating the ableism, class-ism, racism, ageism, sexism, and heterosexism that breed prejudice, discrimination, and harassment and shape the disparate realities of people in the United States. The premise, in this the era of Trump, is that ACRASH insufficiently denotes the primary dimensions of difference that significantly impact people’s daily lives. Moreover, apposite social justice involves avoiding ACRASH—an expanded conceptualization that crucially incorporates perceptions of religion in how American institutions, government policies, and everyday realities are structured. Critical literary issues set forth in this new intellection include the centrality of religion in self-identity; the impact of religion on people’s major life activities; spiritual affiliation, or the lack thereof, and the interpretation of religious freedom via the U.S. constitution; the import of religion in the divisive abortion debate; the prevalence and diversity of religion in modern America; and the institutionalization of some creeds versus the arguable social discomfort with others. Implications for ethical professional practice will also be discussed. <i>The Politics of Religion</i>
14:15-14:35	
Room 5	Modern Muslims and the Skeptical Voice Azmi Mohamad, Universiti Brunei Darussalam, Bandar Seri Begawan, Brunei This paper delves into the reasoning of select contemporary thinkers and critics of Islam (i.e., Ziauddin Sardar, Ali Rizvi, Shehzad Saleem, and Bassam Tibi) who engage in rigorous and skeptical questioning of some of the oldest and most deeply-rooted Muslim doctrinal teachings on faith. From the diverse formulas for reaching Paradise and the inherited limits of religion to the question of cherry-picking the Revealed Text and the triteness of the apologetics, this paper evaluates the structural components of these thinkers’ shared argument and formulates a response that highlights how the simultaneity of competing interpretations of Islam and of the absence of a centralized authority to speak for the religion can rob young Muslims of their sense of security concerning their self-image as “Muslims.” The paper argues that young Muslims who are caught between narratives that they cannot relate to are at high risk of being pushed into a state of “spiritual flip-flopping” by what they may perceive as a disconnection between faith and reason. It suggests that young Muslims must take charge in influencing the future course of Islam and identifying their own original creative ways to accommodate fresh interpretations while preserving the purity of the religion. <i>Religious Foundations, The Politics of Religion</i>
15:40-15:55	Transition Break

Please see the announcement board by the conference registration desk for any changes or additions to the above schedule.



Wednesday, 18 April	
15:55-17:10	PARALLEL SESSIONS
Room 1	<p>Cultural Intersections</p> <p>Uptown Matrons, Downtown Daughters and Suburban Moms: Constructing Jewish-American Femininity through the Kitchen Mara Steinitz, Macalester College, Saint Paul, Minnesota, United States English language Jewish cookbooks published in the United States between 1900 and 1950 highlight the tremendous changes in both Jewish American life and the life of women in the United States more broadly. Functioning as manuals for Jewish women across geographic and class spectrums, these books reveal how the behavioral expectations placed upon Jewish women changed dramatically over time and were influenced by both religious and mainstream societal gender norms. The texts provide evidence of the difficulties faced in creating a Jewish-American identity and reconciling tensions between religious tradition and secular society. The Jewish cookbooks published during the first half of the 20th century tended to fall into two main categories of focus, either pushing assimilation or attempting to strengthen Judaism in America. However, as all Jewish people became more Americanized and moved into the middle class, concerns over loss of Jewish identity and tradition moved to the forefront of the concerns. In both cases, the books constructed women as responsible for their family's values and relationships to both American and Jewish identities. Therefore, though all of the books asserted that women's femininity derived from a focus on domestic labor in or out of their homes and expected that they would use food as a means for the maintenance of cultural values, they also differed based on factors such as class and geographic origin, thus proving the necessity of an expanded use of intersectionality in historical studies of gender and religion. <i>Religious Community and Socialization</i></p> <p>Image of God among Children of Overseas Filipino Worker Parents: Opportunities for Theology of Migration Philip Joseph Sarmiento, Holy Angel University, Angeles, Philippines If parents are not living with their children because of migration especially in the Asian situation, will their children's image of God be affected? This paper aims to highlight the image of God with the stories of four (4) children of Overseas Filipino Worker (OFW) parents who are not living with them since childhood. The paper employed the see-judge-act method to understand the experiences of the key informants through personal interviews. Their stories show the struggles and difficulties of these children who live away with their parents and yet they are able to develop their own image of God. Though these children are highly affected by migration, their experiences are rich potential sources for theological reflection on how they make meaning with their situation. Findings of the paper present potential opportunities to develop a theology of migration and further discussions on the implications to Christianity in Asia. <i>Religious Foundations</i></p>
Room 2	<p>Socialization through Community Pentecostal-Charismatic Megachurches in the Philippines Dr. Joel Tejedo, Baguio City, Benguet, Philippines There are many misconceptions over Pentecostal megachurches in the Philippines. They are often perceived as advocates of the prosperity theology and thus motivated by financial gain while their charismatic leaders are viewed by the popular media as individuals with a messiah complex because of the strong leadership demonstrate over their congregations and prominent role they play in the society. This paper explores the growth of Pentecostal megachurches in the Philippines and their innovative indigenisation of the Christian faith as well as the influence of their Western counterparts. It begins with a review of the contemporary scholarship which has informed in the field and proceeds to identify the major Pentecostal megachurches which have been at the forefront of reinventing Christian witness in the Philippine society. It will offer two case studies of Pentecostal megachurches to examine their historical development, links to the poor and the middle class, networks, locations in the political landscape, doctrine of prosperity, and the form of their social and civic engagement. In doing so, this chapter seeks to answer the following questions: How have Pentecostal megachurches developed and what attracts the masses to attend them? What form of civic engagement do they play in indigenising gospel messages in the Philippine society? <i>Religious Community and Socialization</i></p>

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Wednesday, 18 April	
15:55-17:10	PARALLEL SESSIONS
	<p>Go Rebuild My Church: Transforming the Roman Catholic Church from Within using Sociological Tools and a Franciscan Framework Sarah Kohles, Sister of St. Francis, St. Francis, Wisconsin, United States Despite their natural resistance to change, large institutions like the Roman Catholic Church do change. This paper explores a practical method for transforming the institution of the Roman Catholic Church by ordinary people from the position of inside of the institution. This is achieved by the use of a Franciscan vision that has found resonance in Pope Francis and is supported by the sociological concept of frame alignment theory (Christian Smith). Peter Berger and Thomas Luckmann's work on marginality demonstrates that people's everyday experiences that do not fit into the reality put forth by the institution are threatening to that institution and are the greatest opportunities for change. There are many people who do not fit within the official framework of the teaching of the Catholic Church – women, LGBTQ, couples who use birth control—to name a few. Many of these people respond to the the Church's marginalization of their experiences by leaving. However, I suggest using Robert Putnam's bonding and bridging groups in order to support Catholics who remain within the structure of the Catholic Church, as well as those who do not. Also, I put forth the strategy of education regarding marginal experiences as a controversial way forward that inherently engenders political opportunities for transformation. This is demonstrated by the experience of Catholic Sisters in the United States and their recent conflict with the Vatican. Education and political opportunities have the potential to increase the number of people who remain within the Church and expanding what Tricia Colleen Bruce calls "embeddedness," which allows for the greatest possibility for change within the institution of the Catholic Church. The Franciscan framing allows for a worldview that is both alternative and canonical (i.e. within) the Catholic Church and yields a practical, and realistic vision for transformation. <i>Religious Community and Socialization</i></p> <p>Between a Juridical Rock and a Pastoral Hard Place: The Problem of Divorce and Remarriage in the Roman Catholic Tradition Frank Harrington, University of Central Lancashire, Preston, England, United Kingdom There is an apparent dissonance between the juridical and pastoral roles of the Roman Catholic Church in issues relating to divorce and remarriage. The way the Church exercises its juridical power over the faithful seems to be in direct conflict with the declared aims of its pastoral responsibility toward them. The church has been in a period of change under the papacy of Francis I, with a "power-struggle" for dominance between conservative members who wish to uphold the letter of the law, and more progressive members who wish to see the church treat those in second marriages with a greater degree of mercy and compassion. This paper draws together a range of possible solutions which have previously been rejected by the Church. It will discuss whether the newly explored "Theology of Mercy" proposed by Francis I, Kasper and others, combined with a new understanding of the sacrament of penance, another exploration of the "internal forum" solution first proposed in the 1970s, an exploration of the Orthodox concept of "Oikonomia" and discussions on what constitutes indissolubility by Thatcher and others, enable a re-description of the pastoral response of clergy towards divorced/remarried Catholics, not as exceptional practice, but within the mainstream doctrine of the church. <i>Religious Community and Socialization</i></p>
Room 3	<p>Being, Liberation, and Politics</p> <p>Post-Secular Return of Religion: A Religion of Being-for-the-Other Rogi Thomas, University of Dundee, Dundee, Scotland, United Kingdom Secularism in conventional understanding involves a strict separation of the state from religious institutions. It ensures that religious groups do not impede affairs of the state. Equally it also makes sure that the state does not interfere in religious affairs. In this respect, post-modernity offers a paradigm shift in the hermeneutical understanding of the conception of secular and religion. This would entail Post-Secular Return of Religion: A Religion of Being-for-the-Other which will be the crux of my argument. I argue for the hermeneutical recovery of the divine after the death of the metaphysical God. (3) It would be wrong to identify this hermeneutical recovery of God with a dimension of an individual belief system, something contained and conceded by it. Finally, God is not seen as a being outside the universe, but within, being a potential promise present in language, culture, and in human lives, maturing the creature's createdness. It enables the self to realize its own being and of the other and thus to-be-for-the-other. Being-for-the-other is inevitable because the hermeneutic rediscovery of religion and sacred is (should be) primarily aimed at human flourishing and peaceful coexistence of the whole of creation, man and beast alike. This post-secular return of religion as 'being-for-the-other' envisages a pluralistic community which rejuvenates social discourse, practices of economic development, and new ecological policies within democratic countries. The paper will explain these implications in detail. <i>The Politics of Religion</i></p> <p>Trading Futures: Theology at the Eschaton of Financial Capitalism Filipe Maia, Pacific School of Religion, Berkeley, California, United States The purpose of this paper is to offer a theological critique of financialized capitalism that is methodologically aligned with liberative readings of the Christian theological tradition. The paper draws from the insights of Latin American liberation theologians who, since the 1970s, rejected the Weberian proposal that capitalism is a secularized version of Calvinist Protestantism to suggest, rather, that capitalism is an "idolatrous" economic system that produces wealth at the expenses of the "sacrifices" of the poor and exploited classes. I will be suggesting that this idolatrous structure is reflected on the ways in which contemporary finance engenders a vision of the future that justifies and validates detrimental economic policies and structures in the present. The identification of contemporary capitalist financial markets with a particular eschatological register will allow me to articulate a counter-eschatological discourse that challenges the hegemony of future-talk as performed in financial discourse. This proposal, I believe, will contribute to conversation under the proposed theme of "religious foundations," particular on the topic of "world destinies: religious and secular eschatologies." <i>Religious Foundations</i></p>

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Wednesday, 18 April	
15:55-17:10	PARALLEL SESSIONS
Room 4	<p>Epistemologies</p> <p>Religious Epistemology versus Deliberative Epistemology: The Political Implications John Ray, University of Montana, Missoula, Montana, United States Religious epistemology is grounded in discernment of the truth. To discern means to recognize, see, perceive the true essence of something or to detect and identify reality. The idea is that there is a fixed, certain truth that is discovered and revealed. Discernment does not affect the truth of that which is discerned. Reality exists apart from its discernment. The religious person must discern God's truth and will and follow it. Religious epistemology focuses on the realms of unchanging truth that exists independently of individuals and is to be discovered as is. The deliberative epistemology, the epistemology underlying democratic decision-making, is grounded on debate and discussion as creating truth, at least truth in a social/political context. The idea, going back to Aristotle, is that in the political and social realms truth is contingent, i.e. the right political course of action cannot be determined with the exactitude of a mathematical or scientific theory. Discussion and debate create social truth. Social truth does not exist a priori to be discovered. Deliberative epistemology focuses on the individual deliberator who, after debating, judges concerning the contingent. This paper examines the two epistemologies with a view to discussing the implication, strengths and weaknesses of each. <i>The Politics of Religion</i></p> <p>Marriage and Family are Not Consumable Goods Corey Harris, Alvernia University, Reading, Pennsylvania, United States In the modern United States, we have come to view everything and every activity as a good to be consumed. Our consumerism is so rampant that even decisions related to marriage and reproduction are reduced to questions of economic value. Marriage remains a valuable asset to those who have already accumulated other assets such as an education. For the asset poor, there is no economic incentive to marry. Parenthood is still seen as valuable asset regardless of marriage. Yet, Christian (and specifically Roman Catholic) theology teaches that marriage and parenthood have nearly nothing to do with economic benefits. Properly understood, marriage and parenthood are religious vocations. These roles are the means that people have to properly live out their relationship with God. This paper argues that a Christian understanding of marriage and family is better for our society than one that is rooted in consumerism. Relationships should be valued relative to a relationship with God rather than valuing relationships in consumable economic terms. <i>Religious Foundations</i></p>
Room 5	<p>Shifting Ideologies</p> <p>Sexuality, Catholicism, and "Contemporary" Ireland Frank Szabo, Maynooth University, Maynooth, Ireland This paper arises out of ongoing ethnographic fieldwork, part of a doctoral research project concerning recent sociocultural changes involving Ireland's LGBT community. Following two decades of economic and political liberalisation, which witnessed the revelation of systemic child sex abuse in Catholic-run state institutions, the decriminalisation of homosexuality, and a range of legislative measures offering protections and rights to Ireland's sexual and gender minorities, a distinctive trend has emerged. Queerness has emerged as a marker of Ireland's modernity and "progress" internationally, whereas Ireland's history of sexual repression has been bracketed as the result of a shameful period of Catholic sociopolitical influence. This oversimplification of Ireland's past, and present, elides the role of both colonial and nationalism in Ireland's biopolitical regulation of its population, and fails to accurately convey the currency that Catholicism still holds in contemporary Ireland (if not through formal religious practice, through an enduring "cultural" Irish Catholic identity, in addition to an educational and healthcare infrastructure that is imbued with a Catholic ethos). The tension between Ireland's official self-presentation as secular, modern, and LGBT-friendly, and the lived experience of a cultural Catholicism that governs the intelligibility of sexual identity, forms the basis of this paper. <i>The Politics of Religion</i></p> <p>Politics of Religious Conversion: Christianity and Caste in Colonial India Ivy Imogene Hansdak, Jamia Millia Islamia Central University, New Delhi, India In colonial India, conversion to Christianity meant more than a change of religious beliefs; it also meant transfer from a traditional, community- or caste-based society to a new, individualistic, casteless society. While this egalitarian principle undoubtedly attracted many lower caste converts, missionaries found that it also kept away the higher castes. Missionaries were particularly anxious to recruit converts from the highest Brahmin caste since they were seen as the natural leaders of Hindu society. It was believed that a single Brahmin convert had more potential for future evangelization than a host of converts from the lower castes. Hence, missionaries employed various means to make conversion attractive to the higher castes without diluting the essence of Christian principles. In this context, my paper will begin by examining the privileging of higher caste converts and then critique the failure of Indian Christianity to provide a rightful place to lower caste converts, who formed the bulk of the congregation in most churches. <i>The Politics of Religion</i></p> <p>Firefly Dakini: Buddhism within a Second Life Role-playing Community Jean-Paul Lafayette Duquette, University of Macau, Macau, Macao This is a primarily ethnographic study of the overtly Buddhist underpinnings of the two-year training regimen of the Firefly Companion's Guild within the online virtual world of Second Life. This primarily ethnographic study explores how Tibetan Buddhist teachings and practices have been integrated into an online science-fiction role-playing community, the Firefly Companion's Guild in Second Life. The group ostensibly acts as a finishing school for role-players, yet the largely non-canonical interest in Buddhist practices by senior members integrates a unique spiritual component into the group. Through semi-structured interviews with group members and two years of participant observation, the role of the religious "shadow curriculum" of the Guild coursework is examined. This study suggests this represents a unique model for religious instruction and practice, a context that combines online play, collaborative fan-fiction, and ritual traditions. <i>Religious Community and Socialization</i></p>
17:10-18:10	Award Ceremony & Closing Reception

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Religion in Society | List of Participants

Susan Abraham	Pacific School of Religion	United States
Ilesanmi Ajibola	Duquesne University	United States
Adjua Helen Akinwumi	Simon Fraser University	Canada
Albert Alhadeff	University of Colorado Boulder	United States
Sirwan Abdulkarim Ali	University of Western Australia	Australia
Victoria Arthur	Roanoke College	United States
Shelley Ashdown	Graduate Institute of Applied Linguistics	United States
Jason Ashe	University of Maryland, Baltimore County	United States
Henrique Fernandes Antunes	Univesity of São Paulo	Brazil
France Azema	Catholic Institute of Toulouse	France
Konstantin Barezhev	Planetary Development Institute	United Arab Emirates
Farhad Bayani	University of Tabriz	Iran
Adam Beyt	Fordham University	United States
Aleksandr Bezgodov	Planetary Development Institute	United Arab Emirates
Sandeepa Biswas	University of Allahabad India	India
Paul Blankenship	Seattle University	United States
Behzad Borhan	Yale University	United States
Michael Breen	University of Limerick	Ireland
Guia Calicdan-Apostle	Richard Stockton College of New Jersey	United States
Lilia Carey	UCI FOCUS	United States
Austin Cary	Brigham Young University–Idaho	United States
Catherine Caufield	Concordia University of Edmonton	Canada
Angelica Chakos	Loma Linda University	United States
Saumitra Chakravarty	National College Basavanagudi	India
Constance Chen	Loyola Marymount University	United States
Mark Cladis	Brown University	United States
James Coffin	Ball State University	United States
Suheir Daoud	Coastal Carolina University	United States
Abhijit Dasgupta	Indian Institute of Technology Bombay	India
Jennifer De Feo	The Chicago School of Professional Psychology	United States
Christine Dennis	Loyola Marymount University	United States
Stephanie Derrick	Huntington Library	United States
Miriam Díez Bosch	Ramon Llull University	Spain
Recep Dogan	Wisdom College	Australia
David Dollahite	Brigham Young University	United States
Fiona Dougherty	Western Michigan University	United States
John Duff	University of Massachusetts, Boston	United States
Jean-Paul Lafayette Duquette	Ritsumeikan University	Japan
Sarah Egelman	Central New Mexico Community College	United States
Nicol Epple	Indiana University of Pennsylvania	United States
Mustafa Erdil	Amity College	Australia
Terri Susan Fine	University of Central Florida	United States





David Flores	University of California, Los Angeles	United States
Aaron French	University of California, Davis	United States
Quinn Galbraith	Brigham Young University	United States
Paolo Gamberini	University of San Francisco	United States
João Góis	Universidade Federal Fluminense	Brazil
Vadim Golubev	Saint Petersburg State University	Russia
Alfonso Gomez-Rossi	Instituto Universitario Boulanger	Mexico
Jack Goodyear	Dallas Baptist University	United States
Mark Guillette	Valencia Community College	United States
Daniel Gullotta	Stanford University	United States
Anna Hamling	University of New Brunswick	Canada
Ivy Imogene Hansdak	Jamia Millia Islamia Central University, New Delhi	India
Frank Harrington	University of Central Lancashire	United Kingdom
Corey Harris	Alvernia University	United States
William Hetrick	Bethel University	United States
Catherine Hinault	Université de Rennes	France
Gregory Hotchkiss	Berkeley College	United States
Yunyoung Hur	University of Illinois, Urbana-Champaign	United States
Casey James	Western Michigan University	United States
Mingfang Jia	Tsinghua University	China
Liz Johnston	California Polytechnic State University	United States
Indira Y. Junghare	University of Minnesota	United States
Durgesh Kasbekar	FedEx Canada	Canada
Kevin Kelly-Cooke	University of Puerto Rico	Puerto Rico
Leesa Kern	Otterbein University	United States
Ally Kern	Azusa Pacific University	United States
Patricija Kirvaitis	Common Ground Research Networks	United States
Sarah Kohles	Sister of St. Francis	United States
Femi Kolapo	University of Guelph	Canada
Jacek Kurek	Chorzow Museum	Poland
Jack N. Lightstone	Brock University	Canada
Thomas D. Lynch	International Academy for Interfaith Studies	United States
Cynthia E. Lynch	Hawaii Pacific University	United States
Ryan Mackey	Central Christian College of Kansas	United States
Filipe Maia	Pacific School of Religion	United States
James Emerson Mañez	De La Salle University	Philippines
Georgina Maniakas	Federal University of São Carlos	Brazil
Maren Haynes Marchesini	University of Washington	United States
Attila Mátéffy	University of Bonn	Germany
Deniz Mater	Üsküdar University	Turkey
Flora Mesquita	University of Fortaleza	Brazil
Rafal Milerski	Ludwig-Maximilian University	Germany



Religion in Society | List of Participants

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Gregory Mobley	Andover Newton Theological School	United States
Azmi Mohamad	Universiti Brunei Darussalam	Brunei
Souvik Mondal	Presidency University	India
Joaquin Munoz	Augsburg University	United States
Jorge Muñoz	Cal State Los Angeles	United States
Ahoo Najafian	Stanford University	United States
Lloyd Newell	Brigham Young University	United States
Jun Obi	Daito Bunka University	Japan
Jennifer Owens-Jofré	Graduate Theological Union	United States
Brian Panasiak	John Paul II Catholic University of Lublin	Poland
William Papineau	Independent	United States
Nausheen Pasha-Zaidi	University of Houston-Downtown	United States
Thao Phi	Dharma Realm Buddhist University	United States
Rita Helena Phillips	Oxford Brookes University	United Kingdom
Stephan Quarles	Graduate Theological Union	United States
John Ray	University of Montana	United States
Caroline Redick	Marquette University	United States
Tennyson Samraj	Burman University	Canada
Sara Javed Sara	University of International Business and Economics	China
Philip Joseph Sarmiento	Holy Angel University	Philippines
Callan Schultz	Australian National University	Australia
Erica Sheeran	Common Ground Research Networks	United States
Jin Jr Shi	Dharma Realm Buddhist University	United States
Phil Shining	Independent	United States
Nestor Sibug	Holy Angel University	Philippines
Tom W. Smith	NORC at the University of Chicago	United States
Chelsea Starr	Eastern New Mexico University	United States
Homer Stavelly	Common Ground Research Networks	United States
Mara Steinitz	Macalester College	United States
Robert Edward Sterken Jr.	University of Texas at Tyler	United States
Amy Stumpf	California Baptist University	United States
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Frank Szabo	Maynooth University	Ireland
Ahmad Tahat	Indiana University of Pennsylvania	United States
Joel Tejedo	Asia Pacific Theological Seminary	Philippines
Dede Teteh	City of Hope	United States
Solenn Thircuir	School for Advanced Studies in the Social Sciences	France
Rogi Thomas	University of Dundee	Scotland
Austin Tiffany	University of Cambridge	United Kingdom
Margaret Trey	Independent	United States
Ivan Turnipseed	Cheyney University of Pennsylvania	United States





Religion in Society | List of Participants

Ruth Tsuria	Seton Hall University	United States
Effiong Joseph Udo	University of Uyo	Nigeria
Anneleen Van Hertbruggen	University of Antwerp	Belgium
Witold Wolny	The University of Virginia's College at Wise	United States
Junfu Wong	University of London	United Kingdom
Joshua Wopata	University of Dayton	United States
Rulin Xiu	Hawaii Theoretical Physics Research Center	United States
Inti Yanes-Fernandez	Texas A&M University	United States
Lucinda Yang	Baylor University	United States
Kakanang Yavaprabhas	University College London	United Kingdom
Supachai Yavaprabhas	Chulalongkorn University	Thailand
Aizaiah Yong	Claremont School of Theology	United States
Gregory Zacharia	Macalester College	United States

















Tenth International Conference on Climate Change: Impacts & Responses

University of California at Berkeley
Berkeley, USA | **20–21 April 2018**
on-climate.com/2018-conference



Third International Conference on Tourism & Leisure Studies

Hotel Princesa Yaiza
Canary Islands, Spain | **17–18 May 2018**
tourismandleisurestudies.com/2018-conference



Eighth International Conference on The Constructed Environment

Wayne State University
Detroit, USA | **24–25 May 2018**
constructedenvironment.com/2018-conference



Eighteenth International Conference on Diversity in Organizations, Communities & Nations

University of Texas at Austin
Austin, USA | **6–8 June 2018**
ondiversity.com/2018-conference



Twenty-fifth International Conference on Learning

University of Athens
Athens, Greece | **21–23 June 2018**
thelearner.com/2018-conference



Thirteenth International Conference on The Arts in Society

Emily Carr University of Art + Design
Vancouver, Canada | **27–29 June 2018**
artsinsociety.com/2018-conference



Sixteenth International Conference on New Directions in the Humanities

University of Pennsylvania
Philadelphia, USA | **5–7 July 2018**
thehumanities.com/2018-conference



Sixteenth International Conference on Books, Publishing & Libraries

University of Pennsylvania
Philadelphia, USA | **7 July 2018**
booksandpublishing.com/2018-conference



Ninth International Conference on Sport & Society

Florida International University
Miami, USA | **19–20 July 2018**
sportandsociety.com/2018-conference



Thirteenth International Conference on Interdisciplinary Social Sciences

University of Granada
Granada, Spain | **25–27 July 2018**
thesocialsciences.com/2018-conference



Eleventh Global Studies Conference

University of Granada
Granada, Spain | **30–31 July 2018**
onglobalization.com/2018-conference



Eleventh International Conference on The Inclusive Museum

University of Granada
Granada, Spain | **6–8 September 2018**
onmuseums.com/2018-conference



Aging & Society: Eighth Interdisciplinary Conference

Toyo University
Tokyo, Japan | **18–19 September 2018**
agingandsociety.com/2018-conference



Eighth International Conference on Health, Wellness & Society

Imperial College London
London, UK | **20–21 September 2018**
healthandsociety.com/2018-conference



Third International Conference on Communication & Media Studies

University of California at Berkeley
Berkeley, USA | **18–19 October 2018**
oncommunicationmedia.com/2018-conference



Eighth International Conference on Food Studies

University of British Columbia - Robson Square
Vancouver, Canada | **25–26 October 2018**
food-studies.com/2018-conference



Spaces & Flows: Ninth International Conference on Urban and ExtraUrban Studies

Marsilius Kolleg, Heidelberg University
Heidelberg, Germany | **25–26 October 2018**
spacesandflows.com/2018-conference



Ninth International Conference on The Image

Hong Kong Baptist University
Hong Kong SAR | **3–4 November 2018**
ontheimage.com/2018-conference



Fifteenth International Conference on Environmental, Cultural, Economic & Social Sustainability

UBC Robson Square
Vancouver, Canada | **17–19 January 2019**
onsustainability.com/2019-conference



Nineteenth International Conference on Knowledge, Culture, and Change in Organizations

UBC Robson Square
Vancouver, Canada | **21–22 February 2019**
organization-studies.com/2019-conference



Thirteenth International Conference on Design Principles & Practices

Saint Petersburg State University
Saint Petersburg, Russia | **1–3 March 2019**
designprinciplesandpractices.com/2019-conference



Fifteenth International Conference on Technology, Knowledge, and Society

ELISAVA Barcelona School of Design and Engineering
Barcelona, Spain | **11–12 March 2019**
techandsoc.com/2019-conference



Eleventh International Conference on Climate Change: Impacts & Responses

Pryzbyla Center, The Catholic University of America
Washington, D.C., USA | **16–17 April 2019**
on-climate.com/2019-conference



Ninth International Conference on Religion & Spirituality in Society

University of Granada
Granada, Spain | **25–26 April 2019**
religioninsociety.com/2019-conference



Twelfth International Conference on e-Learning & Innovative Pedagogies

Hotel Grand Chancellor Hobart
Hobart, Australia | **2–3 May 2019**
ubi-learn.com/2019-conference



Fourth International Conference on Tourism & Leisure Studies

Florida International University
Miami, USA | **16–17 May 2019**
tourismandleisurestudies.com/2019-conference



Ninth International Conference on The Constructed Environment

Centro Cultural Vila Flor
Guimarães, Portugal | **23–24 May 2019**
constructedenvironment.com/2019-conference



Nineteenth International Conference on Diversity in Organizations, Communities & Nations

University of Patras

Patras, Greece | **5–7 June 2019**

ondiversity.com/2019-conference



Tenth International Conference on Sport & Society

Ryerson University

Toronto, Canada | **20–21 June 2019**

sportandsociety.com/2019-conference



Twelfth Global Studies Conference

Jagiellonian University

Kraków, Poland | **27–28 June 2019**

onglobalization.com/2019-conference



Seventeenth International Conference on New Directions in the Humanities

University of Granada

Granada, Spain | **3–5 July 2019**

thehumanities.com/2019-conference



Seventeenth International Conference on Books, Publishing & Libraries

University of Granada

Granada, Spain | **5 July 2019**

booksandpublishing.com/2019-conference



Twenty-sixth International Conference on Learning

Queen's University Belfast

Belfast, UK | **24–26 July 2019**

thelearner.com/2019-conference



Fourth International Conference on Communication & Media Studies

University of Bonn

Bonn, Germany | **26–28 September 2019**

oncommunicationmedia.com/2019-conference

**25–26
April 2019**

University of Granada

Granada, Spain

Ninth International Conference on **Religion & Spirituality in Society**

Founded in 2011, the International Conference on Religion and Spirituality in Society brings scholars, teachers and practitioners together to reflect on the relationships of religion and spirituality to society. The conference aims to provide a space for careful, scholarly reflection and open dialogue.

We invite proposals for paper presentations, workshops/ interactive sessions, posters/exhibits, colloquia, innovation showcases, virtual posters, or virtual lightning talks.

Returning Member Registration

We are pleased to offer a Returning Member Registration Discount to delegates who have attended the Religion in Society Conference in the past. Returning research network members receive a discount off the full conference registration rate.

religioninsociety.com/2019-conference
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religioninsociety.com/2019-conference/registration