



Conference Guide

Nonreligion and the Secular at AAR 2013

Compiled by Per Smith

The following is a chronological compilation of all the sessions and individual papers at this year's American Academy of Religion annual meeting in Baltimore, MD dealing in some way with "the secular" (secularism, secularization, irreligion, etc.). Sessions that are tagged with (*) contain single papers related to this theme. In those cases only the relevant paper has been listed. Please check the AAR program book for more complete and up to date information and let us know if anything relevant is missing.

*** Critical Theory and Discourses on Religion Group (A23-116)**

Ipsita Chatterjea, Vanderbilt University, Presiding

Theme: *Core Categories in the Study of Religion*

Saturday - 9:00 AM-11:30 AM

This session includes papers addressing core concepts that inform our approaches to and understandings of religion, specifically: agency, monotheism and modernism, spirituality, the paranormal, and religion itself.

Lori K. Pearson, Carleton College

Monotheism and Modernity: Marianne Weber on Marriage and Secularization

Religion and Public Schools: International Perspectives Group (A23-126)

Bruce Grelle, California State University, Chico, Presiding

Theme: *Schempp at 50: Revisiting the Idea of "Neutrality" in Teaching about Religion*

Saturday - 9:00 AM-11:30 AM

This session reflects on the fiftieth anniversary of the U.S. Supreme Court's Schempp decision and the continuing relevance of its distinction between devotional and academic approaches to the study of religion. What are the theoretical and pedagogical issues and challenges associated with the idea of a "neutral" or "objective" approach to teaching about religion in public schools? How portable is this distinction beyond the United States?

Brendan Randall, Harvard University

Reinterpreting Schempp: Moving Beyond the Dichotomy of Devotional Religious Education and the Academic Study of Religion

Richard Layton, University of Illinois

Abington and Teacher Neutrality: Moving from a Legal to an Educational Paradigm

Marion Maddox, Macquarie University

What Chance of an Australian Schempp?

Erik Owens, Boston College

Schempp in Turkey? Secularism, Neutrality and Religion Education in Turkish Schools

Religion in Europe Group (A23-126)

Todd Green, Luther College, Presiding

Theme: *Religion and the Formation of National Identities in Contemporary Europe*

Saturday - 9:00 AM-11:30 AM

How does religion contribute to the formation of national identities in contemporary Europe? This session brings together three papers that address this question in three European countries. Benjamin Zeller demonstrates how ISKCON Finland represents an example of a glocalized (global-local) religious movement in which both native-born Finns and Indian immigrants create new hybrid identities that straddle the border between nation states and cultures. Hasan Azad focuses on how the liberal-secular British state constructs categories of inclusion and exclusion in an attempt to make space for Muslims. George Faithful examines the Ecumenical Sisterhood of Mary, a Lutheran order that emerged in postwar Germany. In an effort to lead German Christians to repent on behalf of what was regarded as the nation's sins in the Holocaust, the Sisterhood created a gendered space for penitence modeled on historical places in Israel.

Benjamin Zeller, Lake Forest College

One Foot in Helsinki, One Foot in Mayapur: ISKCON Finland as a Glocal European Religion

Hasan Azad, Columbia University

Patrolling Muslims: The Politics of Islamic Space in Britain

George Faithful, Seton Hall University

Atoning for the Sins of the Fatherland: The Gendered Nationalism of the Ecumenical Sisterhood of Mary

Integration of Islamic and Secular Sciences Group (M23-113)

Shalahudin Kafrawi, Hobart and William Smith Colleges, Presiding

Theme: *Integration of Islamic and Secular Sciences Group*

Saturday - 10:00 AM-11:30 AM

Muhamad Ali, University of California, Riverside

Islamic and Secular Knowledge: Historical Roots and Contemporary Debates

Deddy Ismatullah, Islamic State University, Bandung

The Constitution of Medina and the Question of Human Rights

Etin Anwar, Hobart and William Smith Colleges

Tasawwuf Psychotherapy: An Epistemological Inquiry

Sahya Anggara, Islamic State University, Bandung

Public Policy and Islam

Encup Supriatna, Islamic State University, Bandung

State Management and Islam

Responding:

Affandi Mochtar, Indonesia's Ministry of Religious Affairs

Secularism and Secularity Group (A23-239)

Jonathon Kahn, Vassar College, Presiding

Theme: *Is the School a Secular Site?: The Study of American Education, Religion, and Secularity*

Saturday - 1:00 PM-3:30 PM

This panel aims to suggest to scholars of American religion and secularism that education is a fruitful category of inquiry. Moral imperatives inform the instruction of children, however implicitly or explicitly, raising questions about the boundaries between secular morality and religious morality, and whether they even exist. Education in general and schools in particular have played central roles in how lines between “religion” and “secular,” “sectarian” and “nonsectarian” have been drawn, contested, and redrawn—whether in defining religion clause doctrine or shaping the moral futures of particular religious groups. Schools are thus a nexus for many of secularism scholars’ concerns, and an arena in which the stakes are high. They present scholars with both a wealth of data and a relatively underdeveloped existing body of scholarship. To demonstrate some possible avenues for study, we offer four wide-ranging case studies from various methodological and disciplinary perspectives.

Charles McCrary, Florida State University

Benjamin Rush’s “Republican Machines” and the Naturalization of Religion

Robert Gross, University of Wisconsin

Protestant Economists, Catholic Schools, and the Transformation of Educational Competition in Nineteenth-Century America

Jeffrey Guhin, Yale University

Threatening the Secular Sacred: Public Schools, Naturalist Science, and Modern Gender in Catholic, Muslim, and Evangelical Education

Leslie Ribovich, Princeton University

Character Education and Secularism in the Law

Responding:

John Modern, Franklin and Marshall College

Law, Religion, and Culture Group (A23-229)

Jenna Reinbold, Colgate University, Presiding

Theme: *Religious Accommodation and Higher Education: Contemporary and Historical Questions*

Saturday - 1:00 PM-3:30 PM

Commitment in principle to the free exercise of religion is a well-established component of the American cultural fabric. The exact nature of this freedom in practice, especially regarding accommodations, has been the subject of significant disputes in multiple venues, including colleges and universities, both public and private. This panel examines contemporary and historical questions of religious accommodation in higher education. Drawing on a variety of disciplines including law, philosophy, history, and anthropology, the presenters discuss accommodation disputes that involve the dynamics of exclusion and separation (the adoption of an all-comers policy for student groups at Vanderbilt University and racial segregation at Bob Jones University) as well as inclusion (human rights claims on behalf of Muslim students at the Catholic University of America and the removal of traditional religious holidays from the academic calendar at the State University of New York Stony Brook).

Janet Bordelon, New York University

Education, Religion and the Politics of Secularization: A Historical Legal Analysis of Bob Jones University vs. United States

Lauren Kerby, Boston University

Rethinking Accommodation: Muslim Students and Human Rights at the Catholic University of America

Rachel Gable, Harvard University

The Problems with Pluralism: Vanderbilt's All-Comers Policy, Christian Student Groups, and the Battle over What Counts as Discrimination on Campus

Brendan Randall, Harvard University

Open for the Holidays: Religious Accommodation and Cultural Dominance in American Higher Education

Responding:

Diana L. Eck, Harvard University

Ritual Studies Group (A23-237)

Grant H. Potts, Austin Community College, Presiding

Theme: *Secular Rituals and Social Stratification*

Saturday - 1:00 PM-3:30 PM

This panel examines issues related to secular rituals and social stratification. The first paper, Homelessness and Stuckedness: Rethinking Liminality in an Urban Shelter reconsiders Victor and Edith Turner's theory of liminality via ethnographic engagement with workers in an urban homelessness shelter. The second paper, Star Spangled Saints: Ritual Practices that Legitimate War and Violence in the American Church examines the ways in which conservative American Christianity is ideologically and ritualistically shaped by an imperial culture enamored with war, the military and violence. The third paper, The Ritualization of Consumer Capitalism: Catherine Bell's Ritual Theory, Ritual Practice in the Age of Branding notes key similarities between Bell's discussion of ritualization and contemporary branding theory and practice. The fourth paper, Rituals of Mourning and Celebration in the Transgender Day of Remembrance examines the rituals of Transgender Day of Remembrance, shifts in its narrative, and the implications for the study of ritual.

Amy Fisher, University of Toronto

Homelessness and Stuckedness: Rethinking Liminality in an Urban Shelter

Terry Shoemaker, Western Kentucky University

Star Spangled Saints: Ritual Practices that Legitimate War and Violence in the American Church

George Gonzalez, Monmouth University

The Ritualization of Consumer Capitalism: Catherine Bell's Ritual Theory, Ritual Practice in the Age of Branding

Andrea Tucker, Vanderbilt University

Rituals of Mourning and Celebration in the Transgender Day of Remembrance

Responding:

Jone Salomonsen, University of Oslo

Public Understanding of Religion Committee and Religion, Media, and Culture Group (A23-302)

Kathryn Reklis, Fordham University, Presiding

Theme: *Making (the Study of) Religion Online: New Media and the Study of Religion*

Saturday - 4:00 PM-6:30 PM

Over the past several years, there has been a proliferation of online journals and collaborative endeavors devoted to reporting and analyzing proliferating religious presences in the public

sphere. In addition to discussing “real life” religious engagements (be they political, cultural, domestic or ecclesiastical), these sites themselves become spaces that celebrate a plurality of religious voices and perspectives, that challenge the religious/secular dichotomy, and that engage in the broader mapping and creation of “religion” and “spirituality.” As projects undertaken or engaged in by scholars of religion, these sites offer new modes of scholarship, and new audiences, for the study of religion.

Bringing together editors and curators from some of the most successful of these experiments, this panel will explore engagements with new media as a potential horizon in the academic scholarship of religion in terms of content (what is studied/written about), form (how it is studied/written), and audience (for whom it is studied/written).

Panelists:

Kathryn Lofton, Yale University

Paul Brandeis Raushenbush, The Huffington Post Media Group, New York, NY

Jonathan VanAntwerpen, Social Science Research Council, Brooklyn, NY

Jeffrey Sharlet, New York University

Philosophy of Religion Section (A23-307)

Michael Rea, University of Notre Dame, Presiding

Theme: *Atheist (Religious) Experience*

Saturday - 4:00 PM-6:30 PM

Exploration into the qualities that attend human experience has generated much rich philosophical commentary, and using philosophical methods and frameworks to investigate what is meant by a specifically religious experience (hereafter, 'RE') has raised further questions regarding what both 'religion' and 'RE' might mean beyond the need for either confessional fidelity or ritual habituation. With the West's recent cultural shift away from more confessional religious cultures to what might be termed a more secular and “scientistic” ethos, the notion of atheism as a potentially religious category has emerged as a site of philosophical and theological discussion. This panel offers five different approaches to atheism(s) and the possibility of atheist RE. It features representatives from both the continental and analytic philosophical traditions with the hope of illustrating the resources both modes of philosophy have for clarifying the nature and importance of the relationship of atheism(s) and RE.

Anna Farennikova, Australian National University

Atheistic Experience

Amber Griffioen, University of Konstanz

On the Possibility of Atheist Religious Experience

Daniel Boscaljon, University of Iowa

Awed beyond Prayer: Adoration and the Promise of Atheist Religious Experience

Scott O'Leary, University of Saint Mary

Mystery or Wonder: On the Impossibility of Atheistic Religious Experience

J. Sage Elwell, Texas Christian University

Ecstasy, Terror, and Delirium: Atheism and the Failure of Religious Experience

Teaching Religion Section (A23-311)

Jacqueline A. Bussie, Concordia College-Moorhead, Presiding

Theme: *Naming and Negotiating Christian Privilege in the Religious Pluralism Classroom*

Saturday - 4:00 PM-6:00 PM

National data on the religious identification of emerging adults in the college classroom consistently show that these students are moving away from conventional religious affiliation and participation. While Millennial students want to push past what they see as traditional religious norms, they perhaps do not recognize how deeply those norms are ingrained. The distinctive ways Millennial students relate to and think about religious traditions have important implications for how we teach about religious pluralism. What are the tacit assumptions that today's students make about religious others and religious pluralism? To what extent are these assumptions rooted in the Christian tradition? What challenges and opportunities does this provide for the teacher of religion and/or theology? Panelists will facilitate first a conversation about various "Christian privileges" that are operative in undergraduate religious pluralism classes. Secondly, the panel will aim to explore ways of enabling students to acknowledge, analyze, and deconstruct the privileges they bring with them to the classroom.

Caryn D. Riswold, Illinois College

Teaching the College Nones: Christian Privilege and Being an Atheist Ally

Mara Brecht, St. Norbert College

Pluralism and the Problem of "Soteriological Privilege"

Krista Hughes, Hanover College

Idol or Incarnation? Christian Symbols as Barriers and Bridges to the Religious Other

***Religion and Cities Group (A23-329)**

Irene Stroud, Princeton University, Presiding

Theme: *Religion in Cities: Negotiating Culture, Politics and Identity*

Saturday - 4:00 PM-6:30 PM

Religion is often a hidden agent in urban dynamics, acting in complex mutually transforming ways with context. This session explores the agency of religion in political action, sectarian ideologies, and gender identity. How do we understand the role of religious faith in the city--is it

the changer or the changed? What theoretical constructs help us to analyze the engagement of religion contemporary social phenomena in global cities?

Nathan Schneider, Brooklyn, NY

No Revolution Without Religion: From Occupy Wall Street to the Rolling Jubilee

***Religion, Memory and History (A23-334)**

David Reinhart, University of Wisconsin, Whitewater, Presiding

Theme: *Theodicy's Empire: Memory's Performance of Race and Class in American Religion*

Saturday - 4:00 PM-6:30 PM

What role does the performance of religious narrative play with regard to solidarity, race, and class-consciousness in invoking and remembering past events? These papers focus on specific performances of memory in the forms of a play, poems, scripture, in consecrating, or even downplaying, suffering. Each performance intersects with race and class in United States. For some, cultural production implies false consciousness - an incomplete and therefore delusional worldview. Affirming and yet moving beyond post-structural criticism, this panel interrogates specific performances of memory and cultural production that show the capacity for both negative criticism and also a positive awakening to solidarity across racial or class lines. Are these more than symbolic unities, or are they still harnessed to economic or ideological ends? The answer is most probably complex.

Lisle Dalton, Hartwick College

Railroad Museums and Public Memory: Sacralizing Industrial History via Narrative and Nostalgia

Religion and the Social Sciences Section and Religious Conversions Group and Secularism and Secularity Group and Sociology of Religion Group (A24-112)

Per D. Smith, Boston University, Presiding

Theme: *Religious "Nones": Understanding the Unaffiliated*

Sunday - 9:00 AM-11:30 AM

The papers in this session employ a variety of social science methodologies and analytical frameworks to explore the rise of the American religious "nones." Together, they not only point to the heterogeneity of beliefs and practices among the unaffiliated but also problematize the very categories at stake in discussing them.

Joseph Blankholm, Columbia University

After Secularization: Formations of a Secular Movement and a Secular Identity

Alfredo Garcia, Princeton University

What Encourages the Nonreligious to Organize?
Daniel Dion, Loyola University, Chicago
Who are the Nones? Deconstructing a Misleading Category
Brett Esaki, Central Michigan University
Sociological Factors Influencing Asian American Religious Nones

Arts, Literature, and Religion Section (A24-104)

S. Brent Plate, Hamilton College, Presiding
Theme: *Sacred Objects in Secular Museums*
Sunday - 9:00 AM-11:30 AM

Religious objects, once they land in a museum, can take on all sorts of new meanings. Very often they become works of art or historic exhibits, but they can also preach, frighten, argue, tell a story, or demand to go home. They can be worshiped, ignored, respected, or seen as dangerous or unlucky. Always they take part in the three-partner dance of curator, object, and visitor — a dance that determines how the visitor receives, understands, and enjoys the objects. This dance, furthermore, takes place within particular spaces — architecturally designed for purposes of enchantment, awe, and sometimes estrangement. This roundtable queries these four components — curator, object, visitor, and building — and the relations between them. Leading international scholars working at the intersection of religion and museum studies will present their work in the field. Each will present her or his own take on the issues, offering examples from many of the environments they have worked within, from Ethiopia to Portugal, London to Chicago.

Panelists:
Crispin Paine, University College London
Gretchen Buggeln, Valparaiso University
Sonia Silva, Skidmore College
Gary Vikan, Walters Art Museum, Baltimore, MD

***Law, Religion, and Culture Group (A24-221)**

Cassie Adcock, Washington University, Saint Louis, Presiding
Theme: *Legal Pluralism in the Islamic World*
Sunday - 1:00 PM-2:30 PM

Is legal pluralism the key to protecting the rights of religious minorities? This question that gets to the heart of liberal political understandings is raised with particular force by the “Islamic world”: where liberal governments strive to accommodate sizeable Muslim minorities; when liberal commentators assess the state of religious freedom in Islamic states. The papers of this panel stretch the limits of liberal understandings in controversies over personal law, speech, and public morality. Examining debates among South African Muslim women, Hoel’s paper cuts short the facile arguments of liberal critics of Muslim personal law regimes who appeal to women’s rights. Examining Muslims’ outcry over criticism of the Prophet in India, Scott shows

that demonstrations of “fanatic sentiment” are the historical product of colonial laws regulating speech. Mack sidesteps debates between liberal critics and proponents of the Saudi institutionalization of hisbah by asking how the duty to “promote good and prohibit evil” is implemented in practice.

J. Barton Scott, Montana State University

Secularism Hurts: Law and Religious “Feeling” in Late Colonial India

*** Pentecostal–Charismatic Movements Group (A24-280)**

Arlene Sanchez Walsh, Azusa Pacific University, Presiding

Theme: *Apocalypse and Authority in Weberian Perspective*

Sunday - 3:00 PM-4:30 PM

This paper session examines Pentecostal-Charismatic Christianity through the lens of Weberian sociology. The first presentation examines the apocalyptic outlook that characterized the religious and political environment of Guatemala during the 1970s and 1980s, in which millennialist views found favor because of their perceived congruence with the apocalyptic grand narrative of the Cold War. The ending of the Cold War brought a subsiding of the apocalyptic outlook, and a corresponding diminishment of Evangelical and Pentecostal Christianity. The second essay explores the role of female Holiness-Pentecostal revivalist ministers in the USA during the late 1800s and early 1900s, and it calls into question the usefulness of Weber’s theory of charismatic authority for the study of Pentecostalism. Drawing on the case studies of Maria Woodworth-Etter and Aimee Semple McPherson, the presenter will argue that an analysis of the minister-congregation relationship—viewed through the lens of ritual theory—provides a better model for understanding Pentecostal authority than Weberian models. The third paper examines three sociological theories of Weberian origin--church-sect theory, secularization theory, and a Pentecostal ethic of development. Adaptations of Weber’s theories to describe Pentecostal developments have required a departure from Weber’s intentions, and even these adapted versions of Weber’s theories have been stymied by recent research into Pentecostalism. The paper raises questions about the future of Weberian sociology as well as the future of Pentecostal studies.

Trad Nogueira-Godsey, University of Johannesburg

Weberian Sociology and the Study of Pentecostalism: Historical Patterns and Prospects for the Future

Oslo University (M24-304)

Theme: *Secular and Sacred? The Scandinavian Case of Religion in Human Rights, Law and Public Space*

Sunday - 4:00 PM-6:00 PM

In this panel, Jose Casanova, and the co-authors of a newly published anthology "Secular and Sacred" discuss the particular features of Scandinavian secularity, in light of a global academic discussion on secularism and its varieties. / Challenging standard conceptions of the secular as the opposite or absence of religion, the panelists explore the peculiar mixture of religion and secular institutions (law, HR and public spaces), which characterizes the Nordic countries. Combining insights from both the social sciences, as well as Lutheran theology, the panelists will explore a variety of interpretations of this ambiguous reality, a situation that the authors have dubbed as "intertwinement?". The authors postulate that, rather than understanding the Scandinavian reality as revealing a lack of secularization or secularity, what we might be dealing with here is a different type or pattern of secularization or secularity: one in which a certain degree of intertwining is key. The discussion is open to the general public, followed by a reception.

Panelists:

José Casanova, Georgetown University

Trygve Wyller, Faculty of Theology, University of Oslo, Norway

Rosemarie van den Breemer, University of Oslo

Responding:

Brian Turner, City University of New York

Comparative Studies in Religion Section (A24-312)

Gerald J. Larson, University of California, Santa Barbara, Indiana University, Bloomington,
Presiding

Theme: *Raimon Panikkar--Enduring Legacies*

Sunday - 5:00 PM-6:30 PM

Raimon Panikkar was a landmark thinker and scholar whose work encompasses a wide range of fields, from theology to the methodology of interfaith-intercultural studies, to dialogical philosophy. This roundtable session discusses his legacy, and considers such ideas as the intensive learning that takes place in comparative studies; the "homeomorphic equivalents"—the reality that functions in the same way in other cultural-religious environments; the "cosmotheandric" vision—that the "divine," the "human (male and female)," and the "cosmos" (or nature, matter) are three invariants of human experience; "sacred secularity," which sees "a secular affair as sacred"; and a "Kosmology" beyond the merely scientific notion of it. Panikkar as a social critic called for us to safeguard the "freedom of Being" that is the ground of "human and cosmic dignity," and for that we need to "overcome the inertia of the mind, the laziness of our heart, and the fear in our lives."

Panelists:

Fred Dallmayr, University of Notre Dame

Catherine Cornille, Boston College

Young-chan Ro, George Mason University, University of Notre Dame

Michiko Yusa, Western Washington University

Responding:

Francis X. Clooney, Harvard University

North American Religions Section (A24-314)

Arvind Mandair, University of Michigan, Presiding

Theme: *How Religion Speaks the Secular*

Sunday - 5:00 PM-6:30 PM

Room Assignments Available Only to Members. Login here and then click the Program Book link at the top of the page to return.

Three individual "best papers" submitted to the North American Religions Section this year all address ways in which religions "speak" secularisms, whether it is the religious right's othering of secularism, religious pluralism's confrontation with Osama bin Laden's body, or religious charitable outreach converses with government social programs.

Jenna Reinbold, Colgate University

Our Sin Problem: Mike Huckabee, Newtown, and the Religious Right's Formation of the Secular

Unregistered Participant

Trust and Bureaucracy: Organizational Relationships among Congregations, Nonprofits, and State Agencies

Lucia Hulsether, Harvard University

Baptizing Bin Laden: Embodying and Embalming an Interfaith Exception

Responding:

Bethany Moreton, University of Georgia

Religious Conversions Group (A25-133)

Linda A. Mercadante, Methodist Theological School, Ohio, Presiding

Theme: *Hybridity, Syncretism, and Multiple Religious Belonging*

Monday - 9:00 AM-11:30 AM

We live in a time when hybridity, syncretism, and "multiple religious belonging" are becoming increasingly popular. In addition, the percentage of "nones" (i.e., unaffiliated people and those who claim to be "spiritual but not religious") is rising exponentially. Yet outside the

industrialized West, religious belonging is actually increasing. Therefore, given this context, how do we understand and possibly reframe the category of religious conversion?

John J. Thatamanil, Union Theological Seminary
We Are All Multiple: Identity and Conversion after "Religion"

Reid Locklin, University of Toronto
Non-Dual Belonging: Conversion, Sanskritization and the Dissolution of the Multiple in Advaita Missionary Movements

C Lynn Carr, Seton Hall University
Orisha Devotees in the U.S.: "Conversion" as Resocialization, Rhetorical Change, and Relationship

Eric Chalfant, Duke University
Taylor-Made: The Unbeliever in A Secular Age

Secularism and Secularity Group (A25-135)

Jonathan VanAntwerpen, Social Science Research Council, Brooklyn, NY, Presiding
Theme: *Producing Secularism in Public Spaces*

Monday - 9:00 AM-11:30 AM

Through critical analyses carried out at diverse sites, the papers in this session all grapple, in one way or another, with the public production of secularism. Examining South Sudan's experimental creation of a secular state, charting the formation of secular fields of vision in France, and investigating the design of a minimalist memorial at Ground Zero, the papers, taken together, raise a complex set of questions regarding secularism's contemporary construction.

Noah Salomon, Carleton College
Beyond Salvation? Secular Soteriologies at the Birth of South Sudan

Elayne Oliphant, Brown University
Making the Visible Invisible: The Unmarking of Catholicism in Secular France

David Le, Brown University
On Reflecting Absence: Secular Formations at Ground Zero

Responding:

Mayanthi Fernando, University of California, Santa Cruz

Business Meeting:

Per D. Smith, Boston University

Social Sciences Section and Cultural History of the Study of Religion Group and Queer Studies in Religion and Religion and Sexuality Group (A25-208)

Unregistered Participant, Presiding

Theme: *Sexual Binaries / Religious Histories: A Roundtable Discussion*

Monday - 1:00 PM-3:30 PM

This roundtable features new research that interrogates and re-conceptualizes the study of religion and sexuality in North American religious history. Each contributor reflects on a different conceptual binary that has shaped empirical scholarship about sexuality and American religions as well as the narratives told by the historical actors themselves. Rather than taking these binaries as neutral descriptions or natural givens, we identify the ideological work that they do in shaping what counts as “religion” and its variously conceived opposites around questions of sex, sexuality, desire, reproduction, morality, and secularity. Participants in the round table draw upon case studies from 20th century American history to spark discussion about broader questions in the historiography of religion in North America. How do such binary tensions, central to the study of religion and sexuality, subtend larger narratives in the history of American religion? In what ways is the history of sexuality central to American religious history? How might scholars historicize these binaries, even as we inherit and work within them?

Panelists:

Rebecca L. Davis, University of Delaware

Samira Mehta, Emory University

Anthony Petro, Boston University

Heather White, New College of Florida

Gillian Frank, Princeton University

Religion and Popular Culture Group (A25-328)

Richard Callahan, University of Missouri, Presiding

Theme: *Discussing the "Nones": What They Say about the Category of Religion and American Society*

Monday - 4:00 PM-6:00 PM

Following a new October 2012 report from the Pew Center (in conjunction with PBS’s ‘None of the Above: Who Are They?’), media and scholarly discussions of the ‘Nones’ - a category typically used to refer to individuals who do not designate a religious affiliation - have emphasized that now 1 in 5 adults in the United States are classified as Nones. As such, increasing numbers who respond “none of the above” when asked about religious affiliation on survey measures coupled with heightened media attention together have created the appearance of a coherent group labeled Nones. This panel will address the media and scholarly construction of this new group, the social influence that the creation of the group generates, and what the

creation of the Nones highlights concerning conceptions of religions and the category religion, both in public discourse and in academic circles.

Panelists:

Steven W. Ramey, University of Alabama

Sean McCloud, University of North Carolina, Charlotte

Monica Miller, Lewis and Clark College

Cassie Trentaz, Warner Pacific College

Responding:

Patricia O'Connell Killen, Gonzaga University

Critical Theory and Discourses on Religion Group and Religion, Media, and Culture Group (A25-320)

Rachel Wagner, Ithaca College, Presiding

Theme: *Transnational Theories of Conspiracy: Between the Secular and the Religious*

Monday - 4:00 PM-6:30 PM

This panel considers the intersection of religious, political, and nationalist discourses in popular “conspiracy theories.” By examining popular expressions of conspiracy theorizing related to the threats of radical Islam and imperialism in the United States and Turkey, and anti-Christian theories produced by victims of clerical sexual abuse and radical European nationalists, this panel explores how conspiracy theories trouble normally assumed divisions of national/transnational/international, religious/secular, and folk/popular culture in their discursive formations and affects. By focusing on a variety of media from different linguistic and political archives, presenters bring religious studies into conversation with a wide array of interpretive strategies drawn from ethnography, history, political science, and cultural studies and do so from a transnational framework. Finally, the panel’s contributors complicate simplistic understandings of conspiracy theories as compensatory strategies born out of ignorance, paranoia, and psychic projections, even as they acknowledge the immense role affect plays in transnational conspiracy theorizing.

Michael McVicar, Florida State University

The World is on Fire: Conspiracies of Islam, Humanism, and Post-Colonialism in Conservative Political Discourse in the United States

Perin Gurel, University of Notre Dame

“Capitalism with Ablutions”: Visualizing America’s “Moderate” Islam in Turkey

Damon Berry, Ohio State University

Winning Back Ourselves: Conspiratorial Anti-Christianity in the New Right from 1968 France to Contemporary America

Brian Clites, Northwestern University

“He’s One of the Cardinal’s Men”: Conspiratorial Fear among Survivors of Clergy Sexual Abuse

New Religious Movements Group (A25-324)

David Feltmate, Auburn University, Montgomery, Presiding

Theme: Noninstitutional New Religiosities

Monday - 4:00 PM-6:30 PM

This session will examine forms of alternative religion that, at present, operate outside of traditional institutional boundaries.

Laurie A. Cozad, Lesley University

Contextualizing Cannabis Ministries: Peers, Politics, and Laundry Lists

Renee Lockwood, University of Sydney

Corporate Religion: Locating the Spiritual in the Spiritless

Dusty Hoesly, University of California, Santa Barbara

"We Do Not Stand between You and Your God": The Universal Life Church as a New Religious Movement

Cimminnee Holt, Concordia University, Montreal

"I-Theism" in the Church of Satan: Self-Religiosity in Secular Societies

***Liberal Theologies Group (A25-322)**

Unregistered Participant, Presiding

Theme: Liberalism after Neoliberalism: Revitalizing the Tradition

Monday - 4:00 PM-6:30 PM

This session offers six proposals for the future development of liberal theology, rooted in diverse intellectual, religious, and cultural traditions. All seek to respond to current criticisms of liberalism and "neoliberalism," while affirming the enduring value of the liberal vision.

Dorothy Dean, Vanderbilt University

Theology in a Post-Christian Milieu: Is Liberal Theology's Greatest Asset also Its Greatest Curse?

Death, Dying, and Beyond Group and Secularism and Secularity Group (A26-120)

A. David Lewis, Bentley College, Presiding

Theme: *Memorializing the Secular: Martyrs, Mourners and Saints on the (Non)religious Borderland*

Tuesday - 9:00 AM-11:30 AM

This session examines several settings for the “secular” memorializing of the admired dead. Its four papers explore the conceptual borderlands between the religious and the secular through a consideration of contemporary mourning practices, martyrologies and funerary rites.

Brett Krutzsch, Temple University

"Secular" Martyrs and Contemporary Gay Subjects

Brian Palmer, Uppsala University

Memorializing Secular Saints in Sweden

Pamela A. Detrixhe, Temple University

To Protect and to Serve: Philadelphia Police Officer Funerals as Multivocal Negotiated Space

Joseph Ballan, University of Chicago

On Not Lighting Candles: Charles Reznikoff's "Kaddish"

Religion and Politics Section (A26-112)

Parveen Hasanali, Guilford College, Presiding

Theme: Discourses of Resistance and Oppression in the Culture Wars

Tuesday - 9:00 AM-11:30 AM

Discourses of Resistance and Oppression In the Culture Wars

Andrew Murphy, Rutgers University

David Gutterman, Willamette University

Forging an Identity of Resistance: Orthodox Catholics and Jews in the Contemporary United States

Nathan Walker, Harvard University

Theolegal Marriage

Rita Trimble, Ohio State University

The Threat of "Demographic Winter": A Transnational Politics of Motherhood and Endangered Populations in Pro-Family Documentaries

Julie Mavity Maddalena, Southern Methodist University

What is it Really Like to Struggle?: A Feminist, Theo-ethical Response to the Systematic Political Oppression of Single Working-class Mothers in the US

***Contemporary Pagan Studies Group (A26-118)**

Jone Salomonsen, University of Oslo, Presiding

Theme: *Popular and Para-Paganisms*

Tuesday - 9:00 AM-11:30 AM

Pagan religion or religiosity intersects with popular culture in various ways. What can we say about the definition of “Paganism” or indeed of “religion” when considering such phenomena as fairy festivals, the Goth scene and its successors, or civic events such as those produced by the Beltane Fire Society in Edinburgh? This session seeks to explore those areas where religion and/or Paganism extend beyond the institutional and traditionally recognizable forms and the way in which these phenomena have (or haven’t) influenced developments within larger Pagan community.

Suzanne Owen, Leeds Trinity University

Is Anything ‘Sacred’ at Beltane at Thornborough?

Religion and the Social Sciences Section (A26-113)

Theme: *Catholicism on the Borders*

Rebecca Todd Peters, Elon University, Presiding

Tuesday - 9:00 AM-11:00 AM

These papers explore Christianity, with a focus on Catholicism, in three contemporary settings. Based on ethnographic research in the US and Mexico, they sociologically examine practices and beliefs as they exist on the border with more traditional forms. The first paper problematizes our understanding of religious ‘Nones’ among young adults who formerly identified as Catholic. Based on interviews in LGBTQ communities at three urban Catholic universities, it focuses on issues of gender, sexuality, and alienation. The second paper investigates a rural community in Maryland organized around Marian apparitions and miracles. The community, committed to Our Lady of Emmitsburg, exists despite discouragement by the Baltimore Archdiocese. The final paper shifts the focus to Mexico by exploring Catholic and Protestant organizations that claim their beliefs and practices are not religious. It argues these non-religious religious organizations are both expansive, rejecting denominational demarcations, and exclusive, claiming special, supernatural spiritual power and truth.

Jeanine Viau, Loyola University, Chicago

Calling Out In The Wilderness: Is "Nones" an Appropriate Designation?

Jill Krebs, Drew University

Miracles, Catholicism, and Spirituality: Marian Devotion at the Boundary

Graham Hill, University of California, Berkeley
God Without Religion: Non-religious Christianity in Mexico City

Responding:

Sarah McFarland Taylor, Northwestern University

*** Sociology of Religion Group and SBL Ideological Criticism Group
(A26-123)**

Randy Reed, Appalachian State University, Presiding

Theme: *Theorizing Time, Change and Religion*

Tuesday - 9:00 AM-11:30 AM

This panel will be comprised of papers submitted to the SBL's Ideological Criticisms program unit and Sociology of Religion, and focus on the social, cultural and temporal aspects of religious change. The papers address the following topics: Pagan notions of time; Charles Taylor's understanding of social change; the impact of Protestant conceptualizations of "progress" on attitudes toward Judaism in Biblical Studies and Martin Luther King, Jr.'s thinking on race, economics and the terms of social change.

German McKenzie, Catholic University of America

What has Charles Taylor Brought to the Sociological Table? An Exploration of his View on Social Change in his Meta-Narrative on Secularization in the West