

Call for papers: *African Diasporic and Indigenous American Religious Traditions: Continuities, Intersections and Global Impact*

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Indigenous and African Diasporic communities practice spirit-based religious traditions throughout the Americas. The core of these traditions is indigenous or African but they also absorb elements of colonial traditions, especially from Catholic, Protestant and Freemason sources. Indigenous and African Diasporic traditions have also had contact with one another. African Diasporic spirit-based religious traditions include Vodou, Santería, Candomblé, Palo Monte, Kumina and others, and are practiced in Haiti, Cuba, Jamaica, Brazil, the Dominican Republic, the entire Caribbean, the United States, Canada and beyond. Since pre-Columbian times, indigenous communities have practiced spirit-based religious traditions (sometimes called “Shamanism” or “Shamanic practices”) throughout the Americas. Those communities include, for example, the Mapuche, Matsigenka, Avá-Chiripá, Inuit, Cubeo, Warao, Baniwa and others in countries like Chile, Peru, Paraguay, Bolivia, Brazil, Venezuela, Colombia, the United States, Canada and others. Still struggling against the effects of colonialism, indigenous and African Diaspora spirit-based religious traditions stand today as major world religions. However, in spite of their importance for humanity, not enough is known about them, their interactions, and their local and global impacts.

Research on indigenous and African Diasporic spirit-based religious traditions in the Americas has grown considerably over the last century. Scholars like Verger (1954), Murphy (1993), Fuentes Guerra & Schwegler (2005), and Beauvoir (2008) have expanded research on African Diasporic traditions while scholars like Meuli (1935), Eliade (1951), Taussig (1986), Wright (2013), Kopenawa & Albert (2013), or Bacigalupo (2016) have contributed to research on indigenous religious traditions. In spite of these advances, too little research examines the fine-grained structures, continuities, intersections and impacts of these traditions.

We are inviting a dozen contributions on all matters relating to indigenous and African Diasporic spirit-based religious traditions. Areas of interest include, but are not exclusive to, spirits and spirit systems, sacred literature or oraliture, rituals, initiation, healing, entheogens, trance and possession, music, song and dance, global impacts, etc. We welcome studies from theology; historical studies; linguistics; sociology; typology of religion, and any other discipline that can contribute to a better understanding of African Diasporic and Indigenous American Religious Traditions, including artistic approaches (e.g. black and white photographs). On a methodological level, we are interested in field notes and case studies; qualitative and quantitative approaches; interviews; comparative studies; and theoretical pieces. We have a wide range of interests so please contact the editors about your ideas.

The language of this volume is English. Abstracts plus preliminary bibliographies are being accepted until September 1, 2017. The Maximum length of the abstract is 450 words (1 page, .12 font, single-spaced) and the maximum length of the bibliography is 1 page (.12 font, single-spaced). A response about the abstract will be sent no later than one month after reception. If your abstract is accepted, the deadline for the submission of the final draft of your 5,000-8,000-word chapter is January 31, 2018.

Send ideas, abstracts and bibliographies attached in an email to Hebblethwaite and Jansen:

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Publisher

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