

Revista de Estudios Sociales

CALL FOR PAPERS

The Universidad de los Andes' (Colombia) *Revista de Estudios Sociales* welcomes the academic community to submit articles for its special issue on **“Between the Opium of the People and the Quest for Salvation: Approaches to Lived Religion in Latin America”**

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Articles will be received **between January 1 and February 13, 2022**

Articles can be submitted in **English, Spanish, and Portuguese** and must comply with RES editorial and style guidelines (<https://revistas.uniandes.edu.co/for-authors/res/editorial-policy>).

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Presentation

All scientific disciplines have a theoretical perspective and a history that condition their approach to reality. The social sciences, as a product of the Enlightenment, have taken a critical view of religions. Sociology, for example, was born in the midst of the French Republic's campaign against the Church. The Republic established a secular regime, based on a specific model of separation between Church and State. In the private sphere, citizens could do as they wished, but no religious signs were to be displayed in public. For the first generation of social scientists (August Comte, Karl Marx, Emile Durkheim, Max Weber), religion was a primitive vestige of the "unenlightened past." The Enlightenment also privileged the idea that rationalism and empiricism were the sources of knowledge. In its controversy with religious obscurantism, the social sciences argued that, rather than offering scientifically contested, rationalized and empirically tested views, religions were based on authoritatively imposed irrational beliefs about the world and life.

As a result of that historical struggle, the social sciences in general were mainly interested in the institutional and intellectual aspects of religion; they sought a progressive and rational view of human relations as opposed to the authoritarian and mythological stance taken by religion. Such a historical context skewed the approach to religion. It was then that some of the perspectives and categories that we still use when studying religious issues in Latin America were established. These include the difference between material and spiritual realities, the sacred and the profane, and modern and primitive forms of religion; all of them tools that have a colonialist and Eurocentric bias.

Goal

The challenge we propose in this special issue is to explore intellectual tools that, while helping to explain and predict behavior, take into account the conditions under which the categories are produced. All knowledge has a context. And when we study religions, which are historical and related to specific cultural dynamics, we cannot pretend to understand them using North Atlantic parameters alone. In this respect, one of the problems in understanding Latin American religiosity is the use of categories that were not designed with our religious reality in mind. The conceptual apparatus of the social sciences was created to understand the transformations that modernity triggered in European religiosity. The advantage of continuing to use these categories is that they enable a scientific dialogue with other parts of the world. The limitation is that these tools, by ignoring non-European cultural particularities, neglect aspects of human religious experience.

In this sense, the approach we intend to explore in this special issue is that of lived religion, a concept intended to attempt to understand what ordinary people do when they practice religion in their daily lives (Ammerman, 2014, 2020; Hall, 1997; McGuire, 2008; Morello, 2021; Orsi, 2010; Roof, 1999). When we talk about lived religion, we consider seriously what the participants understand religion to be: it is the people who practice it who define what religion is; what role it plays in their lives; and who, for them, is a religious person (Ammerman, 2020; Morello, 2021; Wuthnow, 2011). We understand lived religion as the practices that ordinary people perform in everyday life situations to connect with superhuman powers; practices that incorporate corporeality, materiality and discourse, and that are chosen by individuals from a religious cultural repertoire (Ammerman, 2020; McGuire, 2008).

This approach can help us challenge the secularization narrative and its biases: when we look without the blinders of secularization, we discover that religion is practiced in the home, on the streets or in the workplace at any time. It may also serve to recognize the religious as a space of agency, where subjects exercise their autonomy and creativity (Ammerman, 2020; Da Costa *et al.*, 2019).

This issue welcomes papers that explore the religious beyond confessional distinctions. We do not underestimate the value of the heritage of different religious traditions, but while the social sciences should not ignore confessional boundaries, neither should they limit themselves to them. Looking away from organized religion and established sociological categories will reveal another aspect of the religious, namely what happens in people's everyday lives.

Suggested themes

We are particularly interested in proposals that

- Are based on empirical data.
- Explore the materiality, spatiality and corporeality of religious practices.
- Use innovative methodologies.

- Dialogue with, challenge and test established theoretical paradigms (such as secularization, popular religiosity or the religious market).
- Investigate practices across denominational boundaries, even those that may not appear religious to casual witnesses (but are religious to those who practice them).
- Study religious practices among "non-affiliated" people, i.e., believers who do not identify with any tradition.
- Study the consequences of religious practices in other social spheres, such as the economy, emotional life, science, political systems, public health, etc.
- Address practices that occur outside traditional religious spaces (e.g. in work, recreation, etc.).
- Address different intersections between religiosity and other aspects of social life (gender, age, ethnicity).
- Explore religious practices in contexts of migration, social or political violence, or other traumatic situations.
- Conduct quantitative or qualitative comparative research involving the continent's cities, regions or countries.

If you are considering submitting an article and have any concerns about whether your project is suitable, please contact the guest editors at: morellog@bc.edu and vpereiraarena@ucu.edu.uy.

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