



# XX ISA WORLD CONGRESS OF SOCIOLOGY

Melbourne, Australia | June 25 - July 1, 2023

## RC22 CALL FOR PAPERS

This is an open call for papers for the Research Committee 22 on the Sociology of Religion Program at the International Sociological Association World Congress that will take place in Melbourne, Australia from June 25th to July 1st, 2023.

### FOCUS

#### Religious change in a turbulent world

Around the world, life has been disrupted by the pandemic. Meanwhile, war, poverty and climate change continue to create suffering for many. Benefits produced by technology and innovation are distributed unequally. In this context, how is the role of religion in society changing around the world? How do we reconcile the spread of various forms of secularism with the entanglement of religion and nationalism? How is religion connected with freedom and conflict? What can we learn from the study of secular people?

### GUIDELINES FOR APPLICATIONS

- *Select session. In this call, only the RC22 hosted and co-hosted sessions appear, but you can find all the sessions of the congress [here](#).*
- **Submit abstract** from July 1st till September 30, 2022, 24:00 GMT.
- **Apply through the Confex Site [here](#).**
- *Only abstracts submitted online will be considered in the selection process.*
- Sessions can be in any of the ISA official languages (English, French or Spanish). Please refer to each session indicated language.

Before submitting your abstract:

- You must prepare a title, an abstract of up to 300 words, and up to four custom keywords
- One cannot submit more than two abstracts for Congress.
- One cannot submit the same abstract to two different sessions.
- All changes/updates should be done via the online system by September 30, 2022 24:00 GMT.
- Once abstracts have been accepted, no changes in authorship and text can be made.

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### HYBRID FORMAT

The XX ISA World Congress of Sociology will be in a hybrid format.

While we strongly advise and encourage everyone to come to Melbourne and enjoy in-person participation in the Congress, some online presentations will also be possible.

- You must select your preference (online or in-presence) when submitting your paper proposal.
- Poster Sessions will have an in-person format only.
- All sessions, including virtual presentations, will be held in Melbourne Time Zone.
- Registration fees are the same in any format (online or in-presence).

### DEADLINES

- Deadline September 30, 24:00 GMT. No extensions.
- Notification: December 2, 2022.

### MEMBERSHIP & GRANTS

ISA Membership grants will be available for Ph.D. Students whose papers have been accepted in any session. Application procedure will be available after notification letters on December 2, 2022.

ISA members in good standing, active participants in the program, are eligible to apply for a registration grant. Applications should be sent to the RC Program Coordinators by January 31, 2023.

### FOR FURTHER INFORMATION ABOUT

- XX ISA World Congress, including General Program, Timetables, Registration Fees, and Rules for Submitters, visit the [XX ISA World Congress Website here](#).
- For specific sessions, contact the session organizer directly.
- Application procedure, contact ISA RC22 Secretary [Cecilia Delgado-Molina](#)
- ISA membership, please contact ISA Secretariat at [isa@isa-sociology.org](mailto:isa@isa-sociology.org).

### RC 22 PROGRAM COMMITTEE

- Susan CARLAND, Monash University, Australia | [susan.carland@monash.edu](mailto:susan.carland@monash.edu)
- Conrad HACKETT, Pew Research Center, USA | [chackett@pewresearch.org](mailto:chackett@pewresearch.org)
- Olga ODGERS ORTIZ, El Colegio de la Frontera Norte, Mexico | [odgers@colef.mx](mailto:odgers@colef.mx)
- Michael P.K. OKYEREFO, University of Ghana, Ghana | [mokyerefo@ug.edu.gh](mailto:mokyerefo@ug.edu.gh)

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### Sessions

- African Perspectives on Secularisation in the Context of Covid-19 and Beyond
- Decolonising Studies of Religions in Oceania: South-South Flows of Diverse Worldviews across the Indian and Pacific Oceans
- Demographic Change, Economic Outcomes and Religious Belief
- Measuring Religiosity in East Asia
- Megachurches and Religious Change in African Societies: Rising Authoritarianism, Emerging Family Systems, and the Politics of Presence
- Nonreligion: Meaning, Practice, and Consequences across the Life Course
- Poster Session: Qualitative Studies in Religion
- Poster Session: Quantitative Studies of Religion: Primarily Quantitative Research (mixed-method welcome) on the Role of Religion in Society
- Religion As an Instrument of Rooting for the Liquid Identity of Migrants
- Religion Research in North America
- Religion and Health. Intersections and (Dis)Agreements in Contemporary Societies.
- Religion and Science
- Religion and Wellbeing in Asia in Times of Crisis
- Religion in Oceania
- Religious Actors, Social Movements and Politics
- Religious Change in Europe
- Religious Change in the Middle East and North Africa
- Spirituality, Wellbeing and Risks

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### African Perspectives on Secularisation in the Context of Covid-19 and Beyond

*Session Organizer: Lovemore NDLOVU, Maranatha Christian University, Zimbabwe,  
lodizah@yahoo.co.uk*

Language: English | Session Type: Oral

The coming of Covid-19 in Africa appeared to have a negative impact on religion and spirituality, especially the banning of mass gatherings and religious activities such as baptisms, holy communion among others. Sociologists of religion have tended to ignore such events in their accounts of religious growth or decline. Instead, they have focused on master narratives such as the secularisation thesis or, more recently, desecularisation theories, many of which treat religious growth as a response to modern stress.

This session invites scholars to think about African religious responses to Covid-19 and its implications for the secularisation debate. This might include any of the following topics:

- How did Covid-19 shape the local manifestations of religion, including religious institutions, leaders, and members, lived religion, etc.?
- How did the declining power and the resources of religious institutions influence religion during the Covid-19 pandemic?
- How did religious communities view religion in this context?
- What role did religion and religious institutions play during a global pandemic?
- Was there a resurgence or a decline of religion? How do these factors speak to theories of secularisation and desecularisation?
- Was Covid-19 generating new forms of religiosity previously not anticipated by the secularisation thesis.

In this session, we especially encourage studies that examine religion in a comparative framework across religious traditions and also those that address the topic of secularisation. However, we welcome papers that address any aspect of the role and impact of religion during the Covid-19 pandemic or post-Covid-19 in the African context.

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### Decolonising Studies of Religions in Oceania: South-South Flows of Diverse Worldviews across the Indian and Pacific Oceans

*Session Organizers:*

*Michael OKYEREFO, University of Ghana, Ghana, mokyerefo@ug.edu.gh,  
Anna HALAFOFF, Deakin University, Australia, anna.halafoff@deakin.edu.au &  
Enqi WENG, Deakin University, Australia, enqi.weng@deakin.edu.au*

Language: English | Session Type: Oral

This panel presents findings of a research project and collaboration investigating transnational flows of religions across the Indian and Pacific Oceans, between Africa, Asia, South America, Australia, New Zealand and the Pacific Islands. Historical and contemporary studies of religion in Oceania have largely focused on flows of the so-called Abrahamic faiths – Christianity, Judaism and Islam – from the Global North, and on Northern theories. As a result, the significance of First Nations knowledges, South-South waves of migration of diverse worldviews, and Southern theories have been undervalued. This panel addresses these omissions and includes presentations from scholars working in these regions, to decolonise sociological and broader studies of religions in Oceania.

### Demographic Change, Economic Outcomes and Religious Belief

*Session Organizer: Vegard SKIRBEKK, Norway, vesk@fhi.no*

Language: English | Session Type: Oral

Cohosted - RC41 Sociology of Population (host committee).

Papers in this session will explore connections between demography, economy and culture (including religion). Topics may include how age structures affect economies, how business cycle fluctuations affect demographic outcomes (including family formation, reproductive outcomes, and partnership histories), and how economic shocks affect the demography of religious groups. We are also interested in how culture shapes demographic behavior, including educational attainment, career paths and labor market participation.

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### Measuring Religiosity in East Asia.

*Session Organizers:*

*Koki SHIMIZU, Hokkaido University, Japan, kokishimizu@let.hokudai.ac.jp &  
Yoshihide SAKURAI, Hokkaido University, Japan, saku@let.hokudai.ac.jp*

Language: English | Session Type: Oral.

When measuring religiosity, scholars from Western societies have traditionally focused on the three “B”s —belief, behavior and belonging— as indicators. However, in East Asia, where its main features of religious cultures are embedded in morals and customs (such as Confucianism, Buddhism and Taoism), the traditional indicators are not sensitive enough for measuring religiosity. Accordingly, the development of alternative measures of religiosity has attracted much attention in recent years among scholars. Perhaps, religious embeddedness in daily lives is not so particular in East Asian religiosity but rather a basic factor of religions in general, unless one takes the perspective of a confessional church that demands strong belief, consistent behavior and formal membership. Then other than focusing on the three “B”s, what methodological advance to measuring religiosity can be taken? We might be able to gain some insight through examining (in)equivalence of existing measures between East Asian and Western societies, or we might need to start from constructing new measurement theories which can lead us to develop completely new survey instrument.

Our core question is how we can measure religiosity in societies where there is no dominant historic religion. Not only scholars on East Asian religions but also scholars on Western religious cultures are also welcome to join this session. We invite scholars to bring empirical survey data for the discussion as well as to share their theoretical/methodological ideas on the question.

### Megachurches and Religious Change in African Societies: Rising Authoritarianism, Emerging Family Systems, and the Politics of Presence.

*Session Organizer: Allison NORTON, United States, anorton@hartfordinternational.edu*

Language: English | Session Type: Oral

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Like most regions of the world, Africa has faced considerable economic and political stress in the past years. While part of the problems can be adduced to the fallout of the global COVID-19 pandemic—and concomitant effect of global supply chain disruptions, energy crisis in the wake of Ukraine-Russia war, and deprecating currency value—the arc of Africa’s challenges runs even longer. Utilizing mixed-method research from the Templeton Megachurches in the Global South study, this session explores the place of the African continent and states in global processes, comparing cases from Nigeria, Kenya, and Ghana. The desire for efficacious politics and religious solutions that will address and overcome these problems manifests in the call for a strong man character, a quintessential authoritarian, who will not only redeem the nation but also provide a moral direction for the country. As such, the authoritarianism in Africa is not “resurgent” but is persistent. What is different now is how Africans are looking beyond the continent to find a model strong man whose politics will provide the necessary efficacy that will animate life in all its forms. Additionally, widespread transformation in the socio-cultural and economic structures have heightened vulnerabilities among families. This session also examines how family and gender relations are affected by global economic and cultural processes and the theological and socio-cultural responses emerging from African megachurches. These cases demonstrate how megachurches are shaped by and are shaping the world around them.

### Nonreligion: Meaning, Practice, and Consequences across the Life Course

*Session Organizer: Jacqui FROST, United States, [jlfrost@purdue.edu](mailto:jlfrost@purdue.edu)*

Language: English | Session Type: Oral

This session will feature papers that examine whether and how nonreligious beliefs and practices change across the life course. How do life course transitions such as aging, marriage, or parenthood shape nonreligious beliefs and behaviors? Do changes in an individuals' nonreligious beliefs and behaviors impact other aspects of their life, such as their health, their sexual/gender identity, or their politics? Are there differences between people who are recently nonreligious and people who have been nonreligious for a long period of time? As the global population of nonreligious people continues to grow, understanding nonreligion as a complex system of beliefs that changes over time and is shaped by the life course will be an important step in assessing the causes and consequences of religious change.

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### Poster Session: Qualitative Studies in Religion.

*Session Organizer: Olga OLIVAS HERNANDEZ, Mexico, olivas@colef.mx*

Language: English and Spanish | Session Type: Poster

This poster session aims to present current qualitative research information and results of studies focusing on religious and spiritual phenomena. Any poster presentation of interest to religious studies from a qualitative perspective worldwide is appropriate for review in this session. Those interested in presenting a poster should submit a title, five keywords, and a description of the study, including objectives, methods, results, and conclusions (250 - 500 words).

### Poster Session: Quantitative Studies of Religion: Primarily Quantitative Research (mixed-method welcome) on the Role of Religion in Society

*Session Organizer: Conrad HACKETT, Pew Research Center, United States,  
conradhackett@gmail.com*

Language: English, French and Spanish | Session Type: Poster

Poster session: Quantitative studies of religion: Primarily Quantitative research (with mixed-method welcome) on the role of religion in society

### Religion As an Instrument of Rooting for the Liquid Identity of Migrants.

*Session Organizers: Letizia CARRERA, Italy, letizia.carrera@uniba.it, William CALVO-QUIROS, American Culture and Latina/o Studies | University of Michigan, USA, wcalvo@umich.edu & Paolo CONTINI, University of Bari Aldo Moro, Italy, paolo.contini@uniba.it*

Language: English | Session Type: Oral

Cohosted with RC31 Sociology of Migration (co-host committee)

The process of rationalization that modernity has brought with it has led to a progressive erosion of the meaning that religion had in the definition of identity of subjects. The progressive weakening of the classical religious cults has gradually



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been joined by forms of widespread religiosity in line with the liquid character of current social scenarios. There has been room for criteria and categories related to religion, sometimes attributable to a specific religious belief, others to a more or less generic religiosity that often disregards a more structured feeling of belonging and religious practice. This has led progressively to a radical transformation of individual religiosity sometimes characterized by the "believing without belonging".

This process knows some exceptions represented by some categories of subjects, in particular migrants, who find in religion an indispensable foundation of their dislocated identity. Their religious beliefs thus become, sometimes even more than in the past, a symbolic family space where they can continue to live, in order to maintain and nourish their sense of belonging to past places and cultural models. For these subjects, characterized by specific forms of complex belonging and sometimes forced to a physical and social estrangement in the countries of arrival, religion can assume a "defensive" value to protect their existential continuity and their need to feel part of a story.

The session welcomes theoretical and/or empirical contributions focused on the role that religion can have for migrants and immigrants and the forms that this identity bond can take.

### Religion Research in North America.

*Session Organizer: Jualynne DODSON, Michigan State University, United States,  
dodsonj2@msu.edu*

Language: English | Session Type: Oral

The Research Committee-22 of ISA invites research paper presentations on religion and religious change in countries of North America. We are looking calling for presentations on the variety of cultural communities whose religious practices are foundational within North American. We wish to create a dynamic dialogue based on current sociological research of those practices and traditions. Specifically, we seek presentations concerning North American indigenous and cultural communities of color but that is not the exclusive focus of the session.

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We're aware that there are spirited exchanges between these and other North America religious cultural traditions and practices, just as there are important changes occurring around religion and gender, freedom and religion, religion and the pandemic, post-pandemic issues, social media and religion, as well as religion and politics. We're seeking research presentations that capture any of these and other dynamics in the context of countries of North America. At the same time, indigenous communities within countries of North America are preserving, expanding, adapting, and are engaged in exciting religious practice and activities with their members. Likewise, many communities of color are adjusting Christianity, Islam, and other religious traditions for inclusion of their cultural spiritual heritages as they engage contemporary social and political circumstances. The RC-22 looks to select papers in any of the above arenas that are research-based, provide clear conceptual and theoretical linkages, confirm and/or challenge existing sociological understandings about religion and religious activities in the extensive diversity of North American spaces.

### Religion and Health. Intersections and (Dis)Agreements in Contemporary Societies.

*Session Organizers: Olga OLIVAS HERNANDEZ, Mexico, [olivas@colef.mx](mailto:olivas@colef.mx),  
Mar GRIERA, Universitat Autònoma de Barcelona, Spain, [mariadelmar.griera@uab.cat](mailto:mariadelmar.griera@uab.cat) &  
Lorena NUNEZ, University of the Witwatersrand, South Africa,  
[Lorena.Nunezcarrasco@wits.ac.za](mailto:Lorena.Nunezcarrasco@wits.ac.za)*

Language: English and Spanish | Session Type: Oral

The objective of this session is to discuss the linkages between religion and health in two main areas. On the one hand, in terms of their articulation or the ways in which health specialists, specific social groups, and individuals, based on their self-care trajectories, understand and care for human ailments and afflictions.

On the other hand, to reflect on the (dis)encounters and (dis)agreements between various health systems that coexist in contemporary societies (biomedical, traditional medicine, spiritual healing, among others). Based on different epistemologies, some of these systems integrate spiritual guidance to address aspects of health, illness, and well-being. We propose three analytical dimensions to explore where these intersections and (dis) encounters between religion and health occur.

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The first is the structural dimension, which includes the legislative field and how public health systems and health policies operate. This dimension also defines a field of rights, regulations, and responsibilities regarding health care. The second is the social dimension, focused on how specific groups, religious, scientific, or people living with a particular health condition, manage the links between health and religion, either adhering to them or generating dissidence. Finally, the third dimension relates to individual trajectories regarding self-care practices. It explores how individuals negotiate and reconcile the discrepancies between these different systems in their search for health and wellbeing.

### Religion and Science.

*Session Organizer: Hossein GODAZGAR, University of Warwick, United Kingdom,  
h.godazgar.1@warwick.ac.uk*

Language: English | Session Type: Oral

Cohosted with RC23 Sociology of Science and Technology (host committee).

Theology and philosophy have long been battlefields of continued debates and questions about the (in)compatibility of religion and science. But how about sociology? For the sociological classics, modernisation, rationalisation and arguably the 'disenchantment of the world' would result in the gradual replacement of religion by science. Thus, religion came 'adrift from its former points of anchorage' in sociology and science became its undisputed rival. Robert Merton, the founding leader of the sociology of science, recognised four significant scientific norms (universalism, disinterestedness, communism and organised scepticism) which stood against the characteristics of religion (as well as race and nationality). But it was left to the modern sociologists of science and religion, such as Michael Mulkey and James Beckford, to argue that the question of the relationship between 'science' and 'religion', and indeed any 'norm' whether 'scientific' or 'religious', depends on their meanings in various social contexts in which they are used. In other words, the meanings of 'religion', 'science' and 'norm' are not single, fixed and generic. They change across time and space. This session focuses on the investigation of the usages of the meaning of 'science' and 'religion' and their relationship, whether consistently or inconsistently, in various social settings, such as biological labs, operating theatres, hospitals and universities, in various societal contexts across the countries of the 'global north' and 'global south'.

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### Religion and Wellbeing in Asia in Times of Crisis.

*Session Organizers: Ka NG, Japan, ngkashing@live.com & Yoshihide SAKURAI, Hokkaido University, Japan, saku@let.hokudai.ac.jp*

Language: English | Session Type: Oral

While the study of well-being has advanced for the past two decades, it does not necessarily mean our well-being has been improved. In fact, we are faced with increasing challenges brought by rapid deterioration in the external environment, including environmental degradation, global outbreak of COVID-19 pandemic, and the war in Ukraine, just to name a few. In this uncertain time, there is an urgent need for scholars to further the studies of well-being, and one important perspective suggested by scholars is religion. The impact of religion on wellbeing has at least been threefold: first, religion enhances subjective wellbeing through providing various spiritual and coping resources; second, religion promotes social well-being by offering a sense of community; third, religious leaders speak out publicly about political and social issues and advocate changes for the betterment of society. Nowadays, as we are faced with new challenges that threatens our wellbeing, can religion provide resources for us to deal with these challenges? How religious beliefs/teachings, communities, and leaders may impact the wellbeing of individuals and our society? This panel invites papers which provide case studies on the role of religion on wellbeing in Asian societies which include but not limited to the above three perspectives.

### Religion in Oceania.

*Session Organizer: Susan CARLAND, Monash University, Australia, susan.carland@monash.edu*

Language: English | Session Type: Oral

There is a rich history and diversity of religious and spiritual belief, practice, and change in Oceania, and in a modern context, religion and spirituality in Oceania intersects with other major issues of the day - climate change, gender equality and LGBTIQ+ rights, diversity, and pluralism. While researchers have focuses on Oceania, we can still ask: what voices and stories have historical and modern accounts of faith in Oceania neglected or flattened?

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In what ways are the experiences of religious communities in Oceania unique, and in what ways do they stretch across borders? How does religion intersect with politics, economies, and cultures in Oceania, and how is this changing? This session welcomes papers exploring the assortment of religious and spiritual beliefs and practices, the experiences of religious communities, and the junction of history, politics, culture, and social change with religion and spirituality in Oceania.

### Religious Actors, Social Movements and Politics.

*Session Organizers: Geoffrey PLEYERS, FNRS-CriDIS/UCLouvain & CEMondiales, Belgium, [geoffrey.pleyers@uclouvain.be](mailto:geoffrey.pleyers@uclouvain.be) & Mar GRIERA, Universitat Autònoma de Barcelona, Spain, [mariadelmar.griera@uab.cat](mailto:mariadelmar.griera@uab.cat)*

Language: English | Session Type: Oral

Cohosted with RC47 Social Classes and Social Movements (host committee).

This session aims at exploring intersections between social movements and religious actors in the contemporary world. Contrary to the perspectives of progressive secularization that have long dominated the sociology of social movements, religious movements have gained strong public and political power in recent decades. However, research in this area is still at an early stage. Besides, while social movement studies and the sociology of religion have developed useful analytical and methodological tools to study these actors, their concepts and perspectives are seldom mobilized together. This session will explore multiple articulations between religious actors and social movements, both progressive and reactionary, in different regions of the world. The panel welcomes analyses of contemporary movements or campaigns that may take a local, national, regional or global outlook. We will be particularly interested in the role of religious groups in the formation of new generations of activists, as incubators of political and activist cultures, in the construction of resources and networks that can be mobilized in social and political spheres, and in the roles played by the worldviews and spirituality in which some social and political activists find the source and meaning of their engagement. Papers presented in this session should present empirically-based analysis of contemporary movements or campaigns with a local, national, regional or global outlook. Full papers are expected on 1st June 2023 to ensure an insightful discussion at the congress. They will be considered for a journal special issue.

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### Religious Change in Europe.

*Session Organizers: Milda ALISAUSKIENE, Vytautas Magnus University, Lithuania, milda.alisauskiene@vdu.lt & Olga BRESKAYA, University of Padova, Italy, olga.breskaya@unipd.it*

Language: English | Session Type: Oral

The relationship between religious and national identities shows varying degrees of proximity in various parts of Europe with its weaker manifestation in Western European countries in comparison with those in Central and Eastern areas. This dynamic has complex explanations in the social scientific study of religion indicating that historical legal principle *cuius regio, eius religio* along with the implementation of individual rights discourse produced multiple patterns of nation-building and preservation of national culture in contemporary Europe. Recent theoretical attempts of multicultural/intercultural/religious diversification theories to rethink the ethno-religious components in the process of national identity formation suggest an important perspective on the changing roles of religion in this process. Within this perspective, both dominant and minority religions can be seen as identity markers and sources for national culture and citizenship. Moreover, they become important actors in fostering inclusion, produce of plural identities, and dialogue at the same time as continue to be the origin of social issues to be approached. This section invites speakers to consider the religious change in European societies through the lens of the relationship between religion and national identity taking into account the openness of dominant and minority religions toward diversity and inclusion of others. We welcome scholars to bring examples from various social contexts to illustrate the encounters of religion with culture within the process of forming identities of European citizens.

### Religious Change in the Middle East and North Africa.

*Session Organizer: Hossein GODAZGAR, University of Warwick, United Kingdom, h.godazgar.1@warwick.ac.uk*

Language: English | Session Type: Oral

Many parts of the Middle East and North Africa (MENA) are rich in natural resources, including but not limited to oil and gas, and human resources.

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However, for various reasons, such resources have worked against the interests of their nations in practice and have rarely led to economic prosperity and/or political and social freedoms. Other parts of the MENA also suffer acutely from inequality, poverty and hunger, drought and conflict. The Covid-19 pandemic has only made these conditions worse. This session focuses on the response of 'religion' to these societal conditions. How is 'religion' perceived and constructed in everyday life in tackling challenges, such as climate change, economic crisis or recovery in the post-pandemic era, poverty, patrimonialism and authoritarianism, and last, but not least, human rights, especially of ethnic or religious minorities and women's rights? What is the role of 'religion' in addressing societal changes? Is it a 'vehicle for change, challenge or conservation'?

### Spirituality, Wellbeing and Risks.

*Session Organizers: Galen WATTS, KU Leuven, Canada, galen.watts@kuleuven.be,  
Anna HALAFOFF, Deakin University, Australia, anna.halafoff@deakin.edu.au &  
Paul BRAMADAT, University of Victoria, Canada, bramadat@uvic.ca*

Language: English | Session Type: Oral

While there has been substantive research conducted on rising religious diversity and the non-religious in recent years, spirituality remains typically marginalised and/or trivialised in academic and political spheres, despite its popularity. A small but growing sub-field of scholars, led by Anna Fedele and Kim E. Knibbe (2020) are calling for contemporary studies of religion, and policies pertaining to religion, to move beyond the binary of religion and the secular, toward a triangular model of religion, the secular/non-religion, and spirituality. This is of particular relevance, not only due to the enduring and growing popularity of spirituality and the wellness industry accelerated by social media, but to a rise of interest in human and planetary wellbeing in response to the COVID-19 pandemic and climate change. In addition, science is increasingly used to substantiate the benefits of spiritual practices. At the same time, significant risks associated with wellbeing influencers and spiritual movements are also emerging regarding issues of dis/misinformation, nationalism, and violence challenging spirituality's peaceful stereotype. This session calls for papers on First Nations, religious and holistic spirituality in diverse contexts, and its associations with wellbeing and/or risks.