



Situating Religious Cognition

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Message from the Guest Editor

This Special Issue aims to evaluate religious media as examples of situated cognition, as it is broadly understood. Case studies may include a diverse range of sacred texts, music, architecture, and ritual practices. Historical instances of religious media are welcome, as well as recent digital developments in virtual reality and artificial intelligence. The issue will approach each case as an example of situated cognition. For instance, essays might focus on novel interpretations of the extended nature of religious communication practices, enacted musical or artistic performances, embodied ritual practices, or various aspects of socially extended religious cognition. The issue also invites essays that recognize methodological innovation arising from such analyses. Approaching religious media as examples of situated cognition may foster new synergies with pragmatist, hermeneutic, phenomenological, and deconstructive approaches to the study of religion.

Research areas may include the following:

- Situated cognition;
- Extended mind theory;
- 4e cognition;
- Phenomenology of religion;
- Media studies;
- Pragmatist studies of religion;
- Hermeneutics;
- Deconstruction;





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Message from the Editorial Board

Fresh developments in the disciplines that consistently make significant contributions to our understanding of religious personality, authority, devotion, and community - disciplines ranging from psychology, sociology, and anthropology to history, art history, philosophy, literary criticism, and political science – fuel general, as well as scholarly, interest in the world's religions.

Religions is inviting innovative and comparative contributions. Please consider Religions as an exceptional, exciting enterprise ready to reward your trust, attention, and participation.

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