# ***European Journal of English Studies***

**Note that the Call for Papers for Special Issues in Volume 23 has closed.**

**NARRATIVES OF RELIGIOUS CONVERSION FROM THE ENLIGHTENMENT TO THE PRESENT**

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As a change of allegiance from one faith community to another and a shift in identity, religious conversion has long attracted the attention of social scientists and scholars in the humanities. Within the broad context of English studies, much valuable work has been done on representations of religious conversion in the sixteenth and seventeenth centuries, with a focus on the struggle between Christianity and Islam in the Mediterranean and conflicts in Reformation Europe. However, relatively little attention has been paid to portrayals of shifts in religious allegiance in later times and, specifically, to the contemporary proliferation of novels, plays, films, television series, memoirs, and journalistic articles narrating conversion and de-conversion.

 This issue focuses on narratives of religious conversion, produced within avowedly secularizing, secular, and post-secular contexts, in a variety of fictional and non-fictional genres as well as in texts disseminated through new media. Including, but also going beyond an examination of traditional oppositions between Christianity and Islam, the issue aims to offer new perspectives on the poetics, politics, and ethics of representing religious conversion from the Enlightenment to the present. Taking into account the symbolic parameters of narratives of religious conversion, it also seeks to promote a critical revaluation of the repertoire of stylistic, structural, and communication resources employed in them.

 Contributions are invited from scholars in a wide range of fields associated with English studies.

 Topics may include, but are not restricted to:

* constructing religious conversion in/through narrative;
* gendered/gendering narratives of religious conversion;
* representations of forced vs voluntary religious conversions;
* religious conversions and conceptions of (in)tolerance;
* religious conversions as reactions to secularism;
* representations of religious conversion in/for a post-secular age;
* stories of religious conversion and de-conversion and/in the new media;
* cultural/literary histories of representations of religious conversion.

Detailed proposals (up to 1,000 words) for essays, as well as all inquiries regarding this issue, should be sent to both editors: Ludmilla Kostova: ludmillak3@gmail.com and Efterpi Mitsi: emitsi@enl.uoa.gr