

# religious studies

# AAR EDITION NEWS

Fall 2001

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## Annual Meeting News

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"THE STUDY OF RELIGION COUNTS"

# 2001

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# Heading West?

**T**HE AAR EXECUTIVE OFFICE is bustling with activity in preparation for the 2001 AAR Annual Meeting in Denver. From audio-visual and computer company arrangements to transportation, drayage, on-site personnel, and music selection for the AAR Members Reception, pulling together the largest convention of its kind takes a great deal of time and planning.

## And you?

Are you ready for the 2001 AAR Annual Meeting?

## Have you paid your 2001 dues?

If not, contact Membership Services at

E-MAIL: [membership@aarweb.org](mailto:membership@aarweb.org)

WEB: <http://www.membership.aarweb.org>; or

TEL: 1-404-727-3049

## Have you registered for the meeting?

Confirmations with name badges and tote bag tickets are being mailed out now.

## Have you reserved your hotel room?

Rooms are filling quickly, so don't delay.

## Have you made your travel arrangements?

Don't forget that fares are often lower when booked at least 21 days in advance.

## Planning Your Meeting Schedule

So you're all set to come to Denver and are anxious to plan your schedule for the meeting itself. Program books for the Annual Meeting will be in the mail soon, but you need not wait. Check out the Online Program at <http://www.aarweb.org>. You can search the Online Program by day, program unit, session number, or title, theme, keyword, or participant name.

## Deadlines

### September 16

"Advance" Registration period and rates in effect.

### October 1

Pre-Registration for the Chairs Workshop and the Religion & Media Workshop end. See page 7.

### October 16

"Regular" Registration period and rates in effect.

EIS Pre-registration ends, for more information see: <http://www.aarweb.org/eis>.

KiddieCorp Childcare registration deadline.

### October 24

Special Housing rates end. Continue to contact Wyndham Jade for any housing questions.

### November 2

Special Annual Meeting Tours sign-up ends. See page 12.

### November 5

Refund request deadline for Annual Meeting registration fees. Contact Wyndham Jade in writing.

### November 8

Pre-meeting registration ends. All subsequent registrations must take place on site in Denver at the Colorado Convention Center, Lobby C.

### November 17

2001 AAR Annual Meeting begins at the Adam's Mark Hotel and Colorado Convention Center, Denver.

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web: <http://www.membership.aarweb.org>

tel: 1-404-727-3049

### Registration and Hotel Reservations

Wyndham Jade - AAR Annual Meeting

6400 International PKWY STE 2500  
Plano, TX 75093-8215

TEL: 1-888-447-2321 (US & Canada)  
1-972-349-7434 (outside US & Canada)

FAX: 1-972-349-5443

WEB: <http://www.aarweb.org/annualmeet>

### Travel

Stellar Access, Inc.

TEL: 1-800-929-4242 (US & Canada)  
1-619-232-4298 (outside US & Canada)

FAX: 1-619-232-6497 (fax)

WEB: <http://www.aarweb.org/annualmeet>

**For more about the Annual Meeting, see the next page and pages 7, 10, 12, 13, 14**

Please see the Annual Meeting program book or the Program Highlights page at <http://www.aarweb.org> for more information.



Downtown Denver

## Of special interest to chairs in this issue

Academic Relations Program ready to enroll department affiliates .....See p.7

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Department Meeting: An interview with Mackenzie Brown, Trinity College. ....See p.19

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Online finding list .....See p. 24

## OUR NEW LOOK

This issue inaugurates several new design elements. Most notably we have switched to Pantone 201 red. By adapting one of AAR's official colors we better reflect our identity as the AAR edition of *Religious Studies News, AAR Edition*. We have also adapted a four column format for greater readability. RSN will also return to a quarterly publication schedule. Look for the special Annual Meeting Call for Papers issue in January 2002. We hope readers will find these changes helpful ones.

# AAR Annual Meeting at Adams Mark Hotel, Denver

## An Important Message to AAR Members from the Executive Committee of the Board

### From the Executive Director's Desk

Late this summer a situation developed that needed an official response by the AAR. In mid-July, the NAACP called for a boycott against the Adam's Mark Hotel chain because of a racial discrimination lawsuit against the chain (specifically regarding treatment of African American attendees at the Daytona Beach Adam's Mark during Black College Reunion).

As you know, the Denver Adam's Mark is the headquarters hotel for this year's Annual Meeting. The action of the AAR Board in response to the NAACP's call for a boycott of the Adam's Mark speaks for itself. Here I want simply to emphasize a couple of the administrative constraints that influenced the Board's decision and course of action.

**Our Contract with Adam's Mark.** We signed contracts with the Denver Adam's Mark Hotel, the Denver Convention Center, and the Society of Biblical Literature for our November 2001 annual meeting back in 1997, two years before the event that sparked this discrimination case occurred. As is standard, our contract calls for penalties on either side if the contract is breached. These penalties increase as the meeting dates approach, such that at six months out we became responsible for the total value of the contracted business, whether or not we actually use the facility.

**Alternative Meeting Spaces.** We cannot locate adequate meeting space in downtown

Denver to allow us even to consider relocating all our scheduled sessions out of the Adam's Mark (upwards of 100 sessions). Moving our meeting sessions to a venue outside the city would make for impossibly long shuttle commutes and result in an inhospitable, fractured meeting.

**Financial Implications.** If we were to break our contract with the Denver Adam's Mark, the Academy would face staggering financial losses, thus risking the AAR's financial health and our services to members.

**Program Books.** In order to get the Program Book into your hands as soon as possible, the room locations of AAR sessions were not included because of uncertainties created by the call for a boycott at press time. You can find room locations in the online program ([www.aarweb.org/annualmeet/2001/pbook/pbook.asp](http://www.aarweb.org/annualmeet/2001/pbook/pbook.asp)) and in the onsite *Annual Meeting Program At-A-Glance*.

You have our assurance that our upcoming Annual Meeting in Denver will run smoothly and well. Judging from the program and preregistrations, it promises to be one of our strongest ever! For more information on the discrimination suit against the Adam's Mark, the NAACP's call for a boycott, and the AAR's response — and to give us your feedback — please visit our website at [www.aarweb.org](http://www.aarweb.org).

Yours,  
Barbara DeConcini

### Introduction

The AAR signed a contract in 1997 with the Denver Adam's Mark Hotel for our annual meeting in 2001. In 1999, five participants in Black College Reunion, held at the Daytona Beach Adam's Mark Hotel, sued the hotel chain for alleged violations of the Civil Rights Act, Title II. Later the same year, the U.S. Department of Justice and the State of Florida joined the suit. In February 2000, the NAACP called for a boycott of Adam's Mark Hotels until a settlement was reached. HBE, the parent company of Adam's Mark, agreed to settle the suit with the plaintiffs for \$8 million in March 2000. This settlement was later rejected by the federal court in the State of Florida on the basis that the case did not qualify as a class action suit. When the court disallowed the settlement, the original parties to the dispute attempted once again to negotiate a settlement. In recent months, these continued negotiations have broken down. At its annual meeting in July 2001, the NAACP renewed its call for a boycott of the Adam's Mark Hotels. The original suit is scheduled for hearing late in 2001.

Since the Denver Adam's Mark Hotel is the headquarters for the AAR Annual Meeting this November, it is important that the Academy's leadership address this situation. At its meeting on August 18, 2001, the Executive Committee of the Board of Directors resolved the following by unanimous agreement:

### Principles

In determining the AAR's response to this situation, we have acted on the following principles:

- We respect the NAACP as the nation's oldest and largest civil rights organization and support the NAACP in calling for equal justice for all citizens. We recognize and decry the history of racism in our country and acknowledge its enduring power and consequences. Our by-laws explicitly reject all forms of discriminatory behavior in the Academy, and our mission statement makes clear that the AAR has a core commitment to "welcome into our conversation the various voices in the field of religion and to

support and encourage diversity within the Academy."

- We respect the U.S. judicial system, with its presumption of innocence and its promise of due process under the law.
- We recognize that the AAR is bound by legal contract with the Adam's Mark Hotel for our November 2001 meeting, a contract finalized some four years ago.
- We accept our fiduciary responsibility for the Academy, aware that the AAR would face staggering financial losses should we fail to meet our legal obligations.

### Action

We are confronted by an evolving situation — one in which the current state of the conversation between the NAACP and the Adam's Mark Hotels is unresolved and the judicial case has not yet been heard. **Granted this situation and the logistical impossibility of any large-scale relocation at this stage of planning, we have decided that we must proceed with our annual meeting at the Adam's Mark Hotel in Denver this November. We resolved that we will not plan any future meetings at Adam's Mark Hotels until this situation has been satisfactorily resolved and the boycott has been lifted.**

While it is impossible to relocate the program sessions scheduled for the Adam's Mark, we will move all AAR plenary sessions out of the Adam's Mark, including the Presidential Address, the Opening Reception, and the Annual Business Meeting Breakfast. By this action of moving all official sessions "of the whole" from the hotel, we intend to signal our concern over the allegations of racial discrimination.

We call upon all parties to the dispute to resolve this issue in good faith and with all due speed.

### AAR Executive Committee

**Members present:**  
Rebecca S. Chopp, President  
Vasudha Narayanan, President-Elect  
Robert Orsi, Vice President  
William K. Mahony  
Mary McGee  
Glenn Yocum

## Harjo and Cone Offer Plenary Addresses

RENOWNED POET, writer and musician, **Joy Harjo** was born in Tulsa and is an enrolled member of the Muscogee Nation. She has published six books of poetry, numerous articles, and made several CDs. Her most recent book of poetry is entitled *A Map to The Next World* (W.W. Norton), which will also be the theme of her plenary address.

Her presence in Denver at the AAR Annual Meeting will bring Ms. Harjo back to her musical beginnings as it was there she took up the saxophone. Her band, Joy Harjo and Poetic Justice, combines poetry with music involving elements of tribal musics, jazz, and rock. Ms. Harjo has attended the Institute of American Indian Arts and the Anthropology Film Center, and earned degrees from the University of New Mexico and the University of Iowa (creative writing). She has taught at Arizona State University, Santa Fe Community College, the Institute of American Indian Arts, the University of Colorado, the University of Arizona, and the University of New Mexico. Harjo's address will be Saturday, November 17 at 11:30 am-12:30 pm.

**James Cone** attended Shorter College (1954-56) and holds a B.A. from Philander Smith College (1958). He received his B.D. from Garrett Theological Seminary (1961); the M.A. and Ph.D. from Northwestern University (1963 and 65, respectively). Dr. Cone has been conferred eight honorary degrees, including a Doctor of Divinity (2000) from Garrett Evangelical-Theological Seminary. He is also an ordained minister in the African Methodist Episcopal Church. His research



Joy Harjo

and teaching are in Christian theology, with special attention to Black theology and the theologies of Africa, Asia, and Latin America, as well as twentieth-century European-American theologies.

He is the author of eleven books and over 50 articles and has lectured at more than 800 universities and community organizations throughout the United States, Europe, Africa, Asia, Latin America and the Caribbean. He is best known for his groundbreaking works, *Black Theology and Black Power* (1969) *A Black Theology of Liberation* (1970), *God of the Oppressed* (1975) and *Martin and Malcolm and America: A Dream or a Nightmare* (1991). His most recent publication is *Risks of Faith* (1999). Cone's address will be Sunday, November 18 at 7:15 pm-8:15 pm.

## The Study of Religion Counts: What We Know (and What We Don't) About the Shape of the Field

### A Special Topics Forum at the Annual Meeting

**Saturday, November 17, 1:00 pm-3:30 pm**

*James B. Wiggins, Syracuse University, Presiding*

From September 2000 to April 2001, department chairs and program heads in religion and theology at fully accredited colleges and universities across North America responded to the AAR's **Census of Religion and Theology Programs** supported by a grant from the Lilly Endowment. This special topics forum includes a report on what has been learned from the census about programs, faculty, and enrollments at the undergraduate level; a summary of the research design and data collection strategies deployed;

reflections on what the data reveal about the state of the field; and a discussion of measures needed for filling lacunae in our knowledge. Questions from the floor will be especially invited. Panelists include Edward R. Gray, American Academy of Religion; Lance Selfa, National Opinion Research Center; Jonathan Z. Smith, University of Chicago; and Linell E. Cady, Arizona State University.

See the special Census 2000 pullout section for a profile of the field.

# AAR Election

## A Message From The AAR Nominations Committee

The Nominations Committee is pleased to be able to place such excellent candidates on the ballot, and we are grateful to them for their willingness to serve the Academy. This year, members will elect a vice president, secretary, and student director.

Once again, AAR members will be able to vote by electronic ballot. A paper ballot will be mailed to members without e-mail addresses on file. We hope that this convenience will again result in a larger percentage of members participating in the election.

Online voting will be conducted via the "Members Only" page of the AAR's Web site. Go to the site at <http://www.aarweb.org> and click on the prominent link for "AAR Election." From there, you will be asked for your member ID number and your last name. After you are logged in, simply follow the prompts to cast your ballot. Your vote is completely confidential.

Sincerely yours,  
Raymond B. Williams, Chair  
Nominations Committee

## Call for Nominations

The Nominations Committee will continue its practice of consultations during the Annual Meeting in Denver to begin the process for selecting nominees for Vice President to take office in November 2003. The committee takes seriously all recommendations by AAR members.

The following characteristics regularly surface in discussions of candidates for Vice-President:

(a) Scholarship: "represents the mind of the academy," "international reputation," "breadth of knowledge of the field," "widely known."

(b) Service to the Academy: "serves the academy broadly conceived," "gives papers regularly," "leads sections," "chairs committees," "supports regional work."

(c) General: "electable," "one the average member of the Academy will look upon with respect," "one whose scholarship and manner is inclusive rather than narrow, sectarian, and/or exclusive."

Please send your recommendations of persons the committee should consider to the AAR Executive Office marked "Recommendations

for Nominations Committee."

## How to Vote

All members of the Academy are entitled to vote for all officers. The elected candidates will take office at the end of the 2001 Annual Meeting.

Please visit the AAR Web site at <http://www.aarweb.org> (or, if you do not have e-mail, return your paper ballot) by October 31, 2001 to exercise this important membership right.

## Vice President

The vice president serves on the Executive, Program, and Long-Range Planning and Development Committees, as well as on the Board of Directors. He or she will be in line to be confirmed president-elect in 2003 and president in 2004. During her or his tenure, the vice president will have the opportunity to affect AAR policy in powerful ways; in particular, during the presidential year, the incumbent will have the authority to appoint new people to any open committee slots during that year.

## Office of Vice President



### Don Browning

Don Browning is Alexander Campbell Professor of Religious Ethics and the Social Sciences at the Divinity School of the University

of Chicago. He received his Ph.D. from Chicago in 1964, and joined the faculty in 1965. He has served as Dean of the Disciples Divinity House of the University of Chicago (1977-1983). He was founding chair of the AAR section, "Religion and the Social Sciences," and has been a member of the "Personality, Culture, and Religion" group. He was founding president of the International Academy of Practical Theology (1991-1995).

Browning is the author of nine books. They include National Book Award finalist in philosophy and religion, *Generative Man* (1973), *Pluralism and Personality: William James and Some Cultures of Psychology* (1980), *Religious Thought and the Modern Psychologies* (1987), and *A Fundamental Practical Theology* (1991). He is co-author of *From Culture Wars to Common Ground* (1997, 2000) and *Reweaving the Social Tapestry: Toward a Public Philosophy and Policy for Families* (2002). Browning has published articles in

*The Journal of Religion*, *The Annual of Christian Ethics*, *Zygon*, *Theology Today*, *Union Seminary Quarterly Review*, *Dialog*, *Society*, and *Family Relations*. Browning is the editor or general editor of 38 books. He has served as co-editor of the fourth edition of *Die Religion in Geschichte und Gegenwart* and of *The Journal of Religion* (1990-1995). He is associate editor of *Zygon*, and is on the editorial board of *Pastoral Psychology*, *Journal of Pastoral Care*, *The Toronto Journal of Theology*, *The International Journal of Practical Theology*, and *The International Journal of Education and Religion*.

Browning received Doctor of Divinity Degrees from Central Methodist College (1984), Christian Theological Seminary (1990), and the University of Glasgow (1998). He was a Guggenheim Fellow in 1975-76. He has received four grants from the Lilly Endowment, Inc. as principal investigator of the Religion, Culture, and Family Project. Through a Lilly Endowment grant, he is funder and senior consultant for the forthcoming PBS two-hour documentary titled "Marriage: Is it Just a Piece of Paper?" In 2001-2002, Browning will be Visiting Woodruff Professor in the Center for the Interdisciplinary Study of Religion at Emory University.

AAR is poised to make a monumental contribution to balancing the one-sided character of the globalizing process that we witness daily.

I find it enormously satisfying to traverse the halls of the AAR's Annual Meeting — attending a session on the social-science study of religion, then one on ethics, then one on the philosophy of religion, then one on the dealing with theology — and to observe scholars from around the world discussing issues in these various fields. The task of the AAR is to intensify and deepen these exchanges. We should bring the historical, comparative, and critical studies of religion into creative discussion with one another, and do this with an eye to the needs of the emerging world community. I would like to contribute to this process.



### Jane Dammen McAuliffe

Jane Dammen McAuliffe is Dean of the College at Georgetown University and Professor in the Department of History and the Department of

Arabic. She came to Georgetown in 1999 from the University of Toronto where she was Professor of Islamic Studies in the Department for the Study of Religion, which she chaired, and in the Department of Near and Middle Eastern Civilizations. Previously she had been on the faculty of the Candler School of Theology at Emory University and served as an associate dean there. McAuliffe received her AB in Philosophy and Classics from Trinity College, Washington, D.C. and

her MA and PhD in religious studies from the University of Toronto. She has published primarily in the areas of Qur'anic studies and Muslim-Christian relations. Titles include *Qur'anic Christians: An Analysis of Classical and Modern Exegesis* (Cambridge, 1991), *Abbasid Authority Affirmed: The Early Years of al-Mansur* (SUNY, 1995) and *With Reverence for the Word: Medieval Scriptural Interpretation in Judaism, Christianity and Islam* (Oxford, forthcoming). Presently she is the general editor of a five-volume *Encyclopaedia of the Qur'an* (Brill, 2001), the first volume of which has just been published. McAuliffe's work has been supported by a National Endowment for the Humanities fellowship (1992), a Mellon Foundation fellowship (1994), a Rockefeller Foundation fellowship (1996), and a Guggenheim Foundation fellowship (1997).

## Statement on the AAR

AS THE LARGEST and most comprehensive professional association for the study of religion, the AAR provides for its members a venue for their continuing scholarly development. For those of us who study, teach and write about religion, the AAR offers a way to create communities of colleagues and to foster the trans-university development of our discipline. Recent initiatives by the AAR will increase substantially our ability to track institutional changes in our field, to support good departmental leadership and to ensure more adequate and accurate media representation of religious belief and practice. Excellent executive leadership as well as the more broadly participatory involvement of our colleagues have propelled the AAR forward within the last decade in the categories of membership, financial stability and prominence among academic professional societies. We are, therefore, well-positioned to address some of the new challenges facing our discipline within the context of North American higher education. Among these challenges I would include (1) the technological transformation of post-secondary education, (2) the rapid demographic changes in our classrooms and (3) the continuously increasing internationalization and interdisciplinarity of our various areas of research and teaching.

We are all caught in the current maelstrom of changes being wrought by technology within our universities, colleges and seminaries. Whether it is web-assisted instruction and

research or institutional initiatives for on-line education and distance learning, we are all facing extraordinary and rapid technological renovation. Issues of intellectual property rights and the swift increase of for-profit ventures within the world of higher education add to the complexity. Further, the conversion of scholarly resources from print-based to digitized formats is affecting both our university libraries and our own forms of publication.

We are not teaching the same students that we did even a few decades ago. While some schools have maintained a homogeneous continuity within their student cohorts, many others have experienced dramatic demographic change. The ever-increasing richness of the North American social fabric brings a welcome diversity of religion, ethnicity, race, gender and age into our lecture and seminar rooms. It also brings a renewed attention to the intellectual issues of identity, representation and authority.

As a field, the study of religion has always been interdisciplinary and international. The religions that we study cross national borders and the methods that we use cross disciplinary boundaries. We are ideally situated, therefore, to contribute significantly to conversations within the academy about reshaping the academic agenda and to advance initiatives within and among our universities that increase opportunities for international teaching, research and scholarly collaboration.

ELECTIONS, from p.4

## Office of Student Director



### Richard Amesbury

Richard Amesbury is a doctoral candidate in Philosophy of Religion in Claremont Graduate University's School of Religion. He received an A.B. in

Government from Harvard University in 1994 and a Diploma in Theology, with a distinction in Philosophy of Religion, from Oxford University in 1997. Rich has served as a member of the AAR's Student Liaison Group for the past two years. He also has held a variety of research and teaching assistantships and fellowships and is a part-time instructor at Harvey Mudd College in Claremont. In addition to being active in campus affairs, he has served on the Student

### Statement on the AAR

**A**LTHOUGH THE AAR has recently decided to begin extending memberships to institutions, its primary responsibility, as the largest professional organization of its kind in the field of religion, remains to its 9000 individual members, nearly one-third of whom are students. As the only student representative on the Board of Directors, the Student Director's role is therefore a crucial one. The AAR currently is served by an outstanding group of student liaisons, who are doing an excellent job of promoting and facilitating student involvement in the AAR and its various activities at more than 40 institutions. I believe strongly that communication needs to continue to flow freely in both directions, and that these liaisons should be given additional opportunities not only to represent the AAR to their fellow students, but to represent the ideas and concerns of their fellow students to the AAR. I believe that the entire academy can benefit from the input of its student members, who often experience firsthand the impact of policies that, in one way or



### Doug Padgett

Doug Padgett is a doctoral candidate in religious studies at Indiana University (I.U.). He received his B.A. in English and religion from Duke

University and, after a stretch in the navy, an M.A. in religion from the University of Florida. He has also studied in Hanoi, Vietnam. Doug's research interests are Vietnamese and Chinese Buddhism, anthropology of religion, and globalization and social change. He has recently embarked on a dissertation on Vietnamese religion in the aftermath of war and exile. Doug has been a teaching assistant in Asian religions, East Asian Buddhism, North American religious history, and religion and popular culture. He has also taught courses at Franklin

### Statement on the AAR

**T**HE PROFESSIONAL LIFE of a new scholar is still an anxious one. While the prospects for today's religious studies students are exciting, the twin perennial trials of graduate student life remain: to obtain an education with health and wellbeing intact and, then, find gainful, relevant employment. But research funds for students are, compared to other disciplines, inadequate to the task. The job market continues to be tight and adjunct positions are, quite simply, a fact of life in the current climate. While many such issues must be addressed at local or national levels, the effects of changes in higher education are felt throughout the academy. In recent years, the AAR has done its part to respond by directing initiatives with students in mind. By organizing the Student Liaison Group and a number of annual meeting programs, the AAR has created spaces for open

Advisory Board of the Harvard Foundation for Intercultural and Race Relations and taught English for two years in Guam, where he grew up. His article "The Truth of Religion and Religious Truths" is forthcoming in the *International Journal for Philosophy of Religion*. He currently is working on a dissertation on the relation between philosophy and social criticism and will be presenting some of his research in a joint session of the Theology and Continental Philosophy Group and the Pragmatism and Empiricism in American Religious Thought Group at the upcoming annual meeting in Denver. His areas of interest include contemporary analytic philosophy of religion, ethics, Kierkegaard, deconstruction, pragmatism, critical theory and philosophy of language.

another, affect us all. For example, the financial constraints that have led many institutions to replace tenured faculty with adjuncts are felt especially acutely by students, who are adversely affected by the paucity of both faculty mentors and, in due course, professional opportunities. Another issue of concern to many, which has special implications for students, is the rising cost of attending the AAR's annual meeting. While everyone is affected to some extent by this increase, the people most affected by it are those who typically have the least money and institutional support, namely students. I propose to work closely with other liaisons and student members to ensure that the AAR remains responsive to these and other issues of concern, ranging from how to make child-care services a permanent fixture at conferences to the possibility of expanding the scope of the AAR's Employment Information Service to include additional career opportunities for scholars of religion in fields such as publishing, the media, and the non-profit sector.

College and at I.U. Doug has been widely involved in student organizations. At the University of Florida, he chaired the annual Graduate Student Forum, a two-day research colloquium. He served on the AAR's Student Liaison Group for several years and chaired Indiana's student University Life and Student Rights committees. He also spent a term on the I.U. Associate Instructor Grievance Committee, a panel for resolving disputes between teaching assistants and their employers. Doug has published and presented papers on the study of religion in diaspora and on Buddhist consumption practices in North America. His most recent paper, "Between Home and Homelessness: The Vietnamese Practice of Exile," was presented in May 2001 at *Vietnam: Beyond the Frontiers*, a conference at UCLA.

deliberation among students and begun to open avenues of communication with other constituents of the organization. Along the way, the student experience of the annual meeting has become a bit less intimidating. Still, there is much to be done if we are to keep pace with the changing needs of our students and our profession. I am convinced that a strong student voice can impart real benefits to students and throughout the academy. More critically than ever, that voice needs to be heard today. Over the last few years, I have had the pleasure of working with some exceptional student liaisons and others interested in creating new professional, educational, and scholarly possibilities within religious studies. As student director, I hope to continue that work by bringing students, the AAR, and departments into conversation

See **PADGETT**, p.6

## Office of Secretary



### John Stratton Hawley

John Stratton Hawley (a.k.a. Jack) is professor of religion at Barnard College, Columbia University, and chair of the department. As a

kid, he remembers celebrating the Protestant narrative of America's manifest religious destiny, yet wondering what it would have been like to be born on the other side of the globe. Did he have an invisible twin in Thailand? His education closed in on this question gradually, moving from a B.A. in Renaissance history (Amherst, 1963) to an M. Div. focusing on Hebrew Bible (Union Theological Seminary, 1966), to a two-year stay in Jerusalem, and a Ph.D. in Hinduism and comparative religion (Harvard, 1977).

Most of Hawley's books explore aspects of Hindu religion, often featuring gender: *At Play with Krishna* (Princeton, 1981); *The Divine Consort* (GTU, 1982); *Krishna, the Butter Thief* (Princeton, 1983); *Sur Das: Poet, Singer, Saint* (Washington and Oxford, 1984); *Songs of the Saints of India* (Oxford, 1988); *Sati, the Blessing and the Curse* (Oxford, 1994); *Devi: Goddesses of India* (California,

### Statement on the AAR

**T**HE AAR has made dramatic gains since its conversion from a life of sin under earlier names in 1963. Especially important to me is the work of intellectual retooling that has made the AAR perhaps the premier resource supporting the paradigm now dominant in the study of religion, namely, the idea of "world religions."

Yet as I have learned from recently teaching a graduate seminar on the display and institutionalization of that concept over the last 100 years, we still have a way to go in divesting it of its strong Christian biases and its deep implication in the history of Western imperialism. The AAR should continue to press beyond the old "world religions" paradigm toward a new globalism resonating to transnational flows that move in multiple directions, not just concentrically outward from the West. We should do this by cultivating new relationships with organizations that foster the academic study of religion beyond the Western world. (In some cases, this may mean helping to create and foster such organizations.) We should also watch for opportunities to let our



### Susan Henking

Susan Henking received her B.A. from Duke University and both the M.A. and Ph.D. from the University of Chicago Divinity School in

"Religion and Psychological Studies." She has worked on the historical relationship of Protestantism to the rise of American sociology, the place of religion in AIDS-related memoirs, and the intersection of lesbian/gay studies with religious studies. She taught at the Social Sciences Collegiate Division of the University of Chicago, Western Illinois University and Colgate University, prior to her arrival at Hobart and William Smith Colleges where she has taught since 1988 and where she won the Faculty Distinguished

### Statement on the AAR

**M**Y INVOLVEMENT with the American Academy of Religion has been critical to my intellectual

development, my development as a teacher, and my understanding of religious studies as a

1996). Others range more widely, especially toward comparative questions: *Saints and Virtues* (California, 1987), *Studying the Sikhs* (SUNY, 1993), *Fundamentalism and Gender* (Oxford, 1994). Several of these were cooperative ventures-with Mark Juergensmeyer, Gurinder Singh Mann, and Donna Wulff. His major work on the *Sursagar*, North India's preeminent collection of Krishna poetry, has just been completed (*Sur's Ocean*). This clears the way for new projects that revisit "manifest destiny" in an America whose religious landscape has utterly changed: one on Hindus in New York, and one on contrasting visions of religious retreat (*God's Vacation*).

From the late 80s well into the 90s, Hawley was director of Columbia's Southern Asian Institute and its federally funded National Resource Center for South Asia. He has received multiple awards from the National Endowment for the Humanities, the Smithsonian, and the American Institute of Indian Studies, and has been a Guggenheim Fellow. He was principal editor for Indian religions when the *Encyclopedia Britannica* recently revised its articles in that area for *Merriam-Webster's Encyclopedia of World Religions* (1999) and [www.britannica.com](http://www.britannica.com).

English-language categories be bent and supplanted by notions about how religion works elsewhere. Finally, we should pay particular attention to the new realities of religious convergence and translation that happen all the time in today's USA, especially in the metropolitan centers but also well beyond.

I spent this last summer working in a place that feels entirely different from workaday, global New York. It's the Congregational Summer Assembly of Frankfort, Michigan, the launching pad for a new comparative book I'm planning on American religious retreats, called *God's Vacation*. It's brought me again face to face with the subtle ways in which the thing we call "religion" is so intricately plotted—in individual lives, in the realities of scarcity and abundance, in memory, performance, and dream. The AAR's unruly structure registers these surprises and complexities remarkably well. Constraining them in a zillion conference rooms at our annual meeting is ridiculous on the face of it, and perhaps that's just the perspective we need to keep us laughing.

Teaching Prize in 1992. In addition to her work as scholar and teacher, Susan has significant administrative experience as Acting Dean of Faculty and Acting Provost at Hobart and William Smith. She is looking forward with glee to a sabbatical some day soon.

Susan Henking has been involved with AAR work for many years. After arriving in the Eastern International Region in late 1987, she became Secretary for the region in 1991 and served in that capacity until 1997. During that period, she was also a member of the Board of Directors. In 1992, she was a co-facilitator of an AAR/Lilly teaching workshop. More recently, she has hosted the regional meeting at Hobart and William Smith Colleges and is the founding series editor of the AAR/Oxford University Press series, "Teaching Religious Studies."

See **HENKING**, p.6

PADGETT, from p.5

on ways to facilitate graduate student success in specific areas: teaching and research, the search for funding, and professional development and employment. In recent years, students have discussed, among other proposals, developing more focused professional training programs and a funding database. The student director

and the SLG are positioned to reach out on such topics to students and the AAR at large. Such outreach is essential. It ensures that the organization's programs are always relevant, known, and accessible. Through consistent, frank communication followed by thoughtful action, your place as students in the AAR can become more than a *professional necessity, but a vital and mutually productive presence as well.*

## Membership in the AAR

Your dues not only maintain your membership in the largest organization dedicated to the study of religion; they also help fund programs that advance scholarship and teaching and serve your professional needs.

As an individual member, you receive:

- *The Journal of the American Academy of Religion* (quarterly)
- *Religious Studies News, AAR Edition*
- *E-Bulletin*
- *the Annual Meeting Call for Papers*
- *Membership Directory online*
- Openings (in electronic format)
- the Annual Meeting Program (advance and on-site, in print and electronic formats)
- Deeply discounted Annual Meeting registration fees and hotel rates (the lowest among the 12 largest ACLS societies!)
- In conjunction with the Annual Meeting, the largest four-day religion & theology bookstore in the world, with the greatest discounts offered
- Special AAR discounts on other scholarly journals in the field
- *Spotlight on Teaching* and
- Access to:
  - Research Grants
  - Awards for Teaching, Publication, & Service
  - Employment Information Services
  - Leadership education opportunities
  - Public Religion Initiatives
  - Regional Programs
  - Teaching Support

Please renew your membership now, and consider making an additional contribution to the AAR's Annual Fund. Membership dues cover only 30% of the cost of services provided. Renew online: [www.aarweb.org/renewal](http://www.aarweb.org/renewal). Or contact us at TEL: 1-404-727-3049; E-MAIL: [membership@aarweb.org](mailto:membership@aarweb.org).

Please see the Membership page, [www.aarweb.org/membership](http://www.aarweb.org/membership).

## AAR honors excellence in religious studies monographs

Recipients of the 2001 Awards for Excellence in Religious Studies and the Best First Book in the History of Religions.

For more information on the award categories and past recipients, please see <http://www.aarweb.org/awards/book.asp>.

Awards will be presented at the Annual Meeting in Denver immediately before the Presidential Address on Saturday, November 17, 2001.

### Analytical-Descriptive Studies



Susan Friend Harding,  
University of California,  
Santa Cruz

*The Book of Jerry Falwell:  
Fundamentalist Language  
and Politics*

Princeton University  
Press, 2000

### Constructive-Reflective Studies



J. J. Clarke,  
Kingston University

*The Tao of the  
West: Western  
Transformations  
of Taoist Thought*

Routledge, 2000

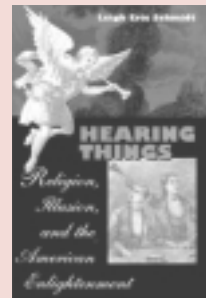


Peter S. Hawkins,  
Boston University

*Dante's Testaments:  
Essays in Scriptural  
Imagination*

Stanford University  
Press, 1999

### Historical Studies



Leigh Eric Schmidt,  
Princeton University

*Hearing Things:  
Religion, Illusion,  
and the American  
Enlightenment*

Harvard University  
Press, 2000



Jacqueline I.  
Stone, Princeton  
University

*Original  
Enlightenment and  
the Transformation  
of Medieval Japanese  
Buddhism*

University of  
Hawaii Press, 1999

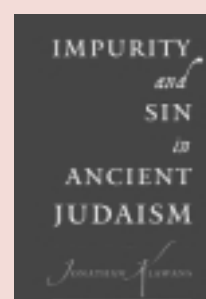
### Best First Book in the History of Religions



Jason David Beduhn,  
Northern Arizona  
University

*The Manichaean Body:  
In Discipline and Ritual*

Johns Hopkins  
University Press,  
2000



Jonathan Klawans,  
Boston University

*Impurity and Sin in  
Ancient Judaism*

Oxford University  
Press, 2000

HENKING, from p.5

professional arena. I am indebted to the many colleagues who have welcomed me to the ongoing discussion which is religious studies and hope to continue to repay that debt through continuing service to the AAR. I believe the American Academy of Religion is a central locus for debate about religion and a key player in helping us to define and strengthen the academic study of religion. This is crucial as we move into the 21st century, as religion continues to play a significant role in defining most people's lives. How we understand religion — and how we help students and others

understand religion — is critical to how we act as agents for social justice in coming years. For me, the challenge is to do so with a nontheological approach in a culture which is shaped by particular theologies, to do so in a critical manner without succumbing to over-simplified nihilism, to focus on justice without abandoning the strengths of academic inquiry associated with "objectivity," to do so with a feminist edge in an academy and a social order which is experiencing significant backlash. The AAR is key to ensuring that we are responsible to these challenges as we educate new generations of global citizens and new generations of the professorate.

Workshop presenter, Dr. Peter Seldin is Distinguished Professor at Pace University, Pleasantville, New York. A behavioral scientist, educator, author, and specialist in the evaluation and development of faculty and administrative performance, he has been a consultant to more than 250 colleges and universities throughout the United States and in 30 countries around the world.

His books include: Changing Practices in Evaluating Teaching (1999), The Teaching Portfolio, Second Edition (1997), Improving College Teaching (1995), Successful Use of Teaching Portfolios (1993), The Teaching Portfolio (1991), How Administrators Can Improve Teaching (1990), Evaluating and Developing Administrative Performance (1988), Coping With Faculty Stress (1987), Changing Practices in Faculty Evaluation Programs (1980), Teaching Professors to Teach (1977), and How Colleges Evaluate Professors (1975).

## Scholars to Schools activities at the Annual Meeting

### Scholars to Schools Luncheon

Saturday, November 17  
12:30 pm-2:00 pm

The AAR's Religion in the Schools Task Force invites secondary school teachers to join scholars in the fields of world religions, ethics, American religious history, Bible, and religion and literature for conversation about the challenges and opportunities in teaching young adult learners about religion. The luncheon will also include a progress report on activities of the task force, the Freedom Forum, the Council on Islamic Education, and the Council for Spiritual and Ethical Education. Panelists include Jon Butler, Yale University; Bruce Grelle, California State University, Chico; D. Keith Naylor, Occidental College; Katrina M. Poetker, Fresno Pacific University; and Stephen Kaplan, Manhattan College. Advance reservations necessary, please e-mail [ristf@aarweb.org](mailto:ristf@aarweb.org) to express interest.

### Religion in the Schools Day

Monday, November 19  
9:00 am-10:00 am

Sponsored by the Religion in the Schools Task Force

Edward R. Gray, American Academy of Religion, Presiding

The Religion in the Schools Task Force sponsors this program bringing a corps of religion scholars to Denver area public schools throughout the day. These visits, arranged in cooperation with Denver area teachers, highlight areas of "natural inclusion" of the study of religion into existing high school curricula. Members of the visiting corps will meet at this time for orientation. Guests interested in this project and other AAR initiatives in promoting teaching about religion in the schools are welcome at this session; visitors may observe certain projects. For more information about this session, or to volunteer to take part, please email Edward R. Gray, Director of the Academic Relations Program in the AAR Executive Offices at [egray@aarweb.org](mailto:egray@aarweb.org).

## Chairs' Day-long Workshop to focus on evaluating teaching

### Academic Relations Task Force announces preliminary program for a specially designed workshop for department chairs

#### Pressing theme identified for Denver event

**W**ARREN FRISINA, Chair of the Academic Relations Task Force, announced plans for a second daylong workshop for department chairs convening before the Annual Meeting. The workshop, part of the AAR's *Strengthening College and University Religion and Theology Programs* initiative, (supported by a

grant from the Lilly Endowment), will precede the 2001 Annual Meeting on Friday, November 16, 2001. A presentation on evaluating teaching will be led by Peter Seldin, a nationally recognized expert on teaching. Several experienced department chairs, representing different institutional sectors, will respond. The workshop will frame the evaluation of teaching as part of a programmatic effort for advancing the religion department.

"Chairs have told us that evaluating teaching is a pressing concern and that better tools are needed," Frisina told *RSN*. "That's why we have chosen this theme for the second in a series of workshops especially designed for chairs," Frisina continued. Last year, the workshop drew fifty participants most of whom rated the experience "very satisfactory."

To register for the Workshop complete the form below or go online to: [www.aarweb.org/department](http://www.aarweb.org/department).

## CHAIRS WORKSHOP ANNUAL MEETING 2001

### Evaluating Teaching and Advancing the Religious Studies Department An Annual Meeting Chairs Workshop

## Friday, November 16, 2001, Denver, CO

Part of the AAR's strengthening College and University Religion & Theology Programs initiative supported by a grant from the Lilly Endowment, Inc.

Virtually every department and program in religion assesses faculty teaching performance. Some do it effectively while others do not. This interactive workshop, led by Dr. Peter Seldin, a nationally recognized expert on teaching and evaluation,

will focus on new lessons learned about evaluating teaching to help chairs and other program leaders develop the knowledge and skill needed to more successfully use different techniques and approaches to assess and improve teaching.

Participants will learn to develop more effective means of evaluating teaching; how to use available data for improved performance and tenure/promotion decisions; and what to do and what not to do in the process.

#### PRELIMINARY PROGRAM

8:30 a.m.	Check-in and continental breakfast	11:45 a.m.	Question and answers
9:00 a.m.	Opening remarks and introductions	12:30 p.m.	Lunch (included with registration)
9:30 a.m.	Plenary presentation by Dr. Peter Seldin	2:00 p.m.	Special topics discussions (topics to be announced)
11:15 a.m.	Response by department chairs	3:00 p.m.	Wrap-up and evaluation

#### TO REGISTER

Complete the information below, arrange payment, and send via fax, surface or electronic mail.

Name _____		
Department _____		
Institution _____	Serving as Chair since _____	Number of faculty in department _____

#### DEPARTMENT ENROLLMENT

Please provide the following information if you are not a current AAR member.  
(You may check your membership information on the AAR home page [www.aarweb.org](http://www.aarweb.org))

Fax _____	E-mail _____
Surface Mailing Address _____	

Registration is limited to the first 75 participants.

Send your registration form and payment of \$50.00 \*\*\* before October 15, 2001. (\$75.00 on site).

#### PAYMENT INFORMATION

- Check:** (payable to "AAR Annual Meeting Chairs Workshop")
- Credit Card** (Check one):  
 Visa     Mastercard     American Express     Discover

Purchase Order Number \_\_\_\_\_

Credit Card Number \_\_\_\_\_

Expiration Date \_\_\_\_\_

Cardholder Signature \_\_\_\_\_

Name on Card (Please Print) \_\_\_\_\_

For more information, contact Edward R. Gray, AAR Director of Academic Relations, at [egray@aarweb.org](mailto:egray@aarweb.org), or by phone at (404) 727-2270.

\*\*\* Chairs from departments enrolled in the Academic Relations Program receive a complimentary registration. For information on enrolling your department, see [www.aarweb.org/department](http://www.aarweb.org/department), or page

Subscribe to [chairs@aarweb.org](mailto:chairs@aarweb.org), the listserv for leaders in the field, for updates to the workshop program and other news for chairs. For the most up-to-date information on the Workshop, see [www.aarweb.org/department/workshops](http://www.aarweb.org/department/workshops).



Register by Fax: (404) 727-7959



Register by surface mail:  
Chairs Workshop,  
American Academy of Religion  
825 Houston Mill Road NE  
Suite 300  
Atlanta, GA 30329-4246



Register by e-mail with all requested information above to:  
[chairsworkshop@aarweb.org](mailto:chairsworkshop@aarweb.org)

# Journalists honored for best religion reporting in North America

THE AAR HAS SELECTED three journalists to receive its Awards for Best In-Depth Reporting on Religion: Richard Ostling of the *Associated Press* won the category for news outlets over 100,000 circulation; Rhonda Parks Manville of the *Santa Barbara Press-News* won the category for news outlets under 100,000; Bill Tammeus of the *Kansas City Star* won the category for opinion writing. Each contestant submitted five stories published in North America during 2000.

Ostling submitted stories on Muslim unity in America, the debate over where Jesus was born, textual differences between the Dead Sea Scrolls and the Old Testament as commonly accepted today, the debate among Protestants over homosexuality, and the role of Catholic voters in the 2000 U.S. presidential

election. Ostling “offers a model of how to combine extensive research and deft writing on major controversial issues in the religious community,” the jurors noted. “His work helps nurture a respect for the emerging relationships between religion and public life. He identifies the subtleties involved and shows why they are relevant, important, and interesting.”

Manville submitted stories on memorials near fatality sites, recent historical Jesus scholarship, Spiritualism, the eco-spirituality movement, and the dialogue between medical professionals and Jehovah’s Witnesses on blood transfusions. The jurors noted that her stories “range widely yet carefully over the religious landscape of southern California, showing sensitivity and discernment as she provides a vivid sense of the variety in contemporary religions.”

Tammeus submitted opinion pieces about religion and “our therapeutic culture,” the Ugandan tragedy involving the Movement for the Restoration of the Ten-Commandments, historical and contemporary perspectives on the soul, the conflict between religion and contemporary culture, and the Cathedral of Notre Dame as a symbol of religion’s constancy. The jurors noted that his opinion pieces “engage both the personal and public, providing context that gives meaning to many of the concerns that are beyond reach of most breaking news stories.”

This is the second year of the award. Last year — when the only award category was for best in-depth reporting on religion, regardless of circulation size — the winner was Carol McGraw of the *Orange County Register*.

This year’s awards will be presented

immediately before the presidential address on Saturday, November 17, 2001, at the AAR Annual Meeting in Denver. The prize for each award is \$500.

The award is overseen by the AAR’s Public Understanding of Religion Committee, which appoints one of the committee members and two other people to judge the submissions. The AAR thanks Dena S. Davis, chair of the committee, the other members of the committee, and especially the jurors, for their contributions to the awards program. The jurors were Edmund B. Lambeth, professor emeritus of journalism at the University of Missouri at Columbia, Anthony Pinn, assistant professor of religious studies at Macalester College, and Mark Silk, director of the Center for the Study of Religion in Public Life and editor of *Religion in the News*.

*Winner of the over 100,000 circulation category  
(One of five articles submitted by the author:)*

## If It Holds, New Muslim Unity Could Remake America’s Religious Landscape

© 2000 *The Associated Press*, reprinted with permission.

*Richard N. Ostling, The Associated Press  
March 4, 2000*

### Editor’s Note:

*Lawrence Mamiya, mentioned below, is an AAR member. Examples of other winning entries will appear in a future issue.*

RARELY HAS AN AMERICAN religious group changed its doctrines so radically and so swiftly. And rarely have the implications been so weighty.

To throaty cheers of “Allah akbar!” (God is great!) from more than 20,000 followers at his annual rally on Sunday, Minister Louis Farrakhan reconciled with arch-rival Imam W. Deen Mohammed and proclaimed the Nation of Islam’s entry into the Muslim mainstream.

If the Nation’s faith becomes fully acceptable to Mohammed’s orthodox blacks and the larger body of immigrant Muslims — though with the mercurial Farrakhan, nothing can be certain — a unified and strengthened Islam could gradually remake the American religious landscape.

Orthodox Islam has always abhorred the Nation, believing it distorts the Muslim central profession that “there is no god but God and Mohammed is his Prophet.”

The Nation has taught that “Allah appeared in the Person of Master W. Fard Muhammad” and that this mysterious Detroit teacher was also the messiah of Muslims and Christians. After Fard Muhammad disappeared in 1934 his successor, Elijah Muhammad, came to be revered as the final prophet instead of Mohammed of Arabia.

And despite Islam’s brotherhood ideal, the Nation proclaimed that whites are inferior “devils.” It advocated racial segregation and demanded that blacks be given their own territory within the United States.

When Elijah died in 1975 he was succeeded by his son, W. Deen Mohammed, who shed

his father’s theology and transformed the group into the orthodox Muslim American Society of today. Farrakhan broke away in 1978 to re-establish the Nation of Islam with Elijah’s heterodox creed.

All that was forgotten Sunday as the imam embraced Farrakhan and addressed his annual festival for the first time. “Muslims are one community,” he said, pledging “peace and love and undying friendship to Minister Louis Farrakhan.”

Calmly repudiating black nationalism, the imam said “the human family must be one family, as it was in the beginning, all peoples, all races.” He also insisted that “the last prophet is Mohammed of Arabia.”

In the remarkable 2 1/2-hour oration that followed, Farrakhan aligned himself with the imam’s orthodoxy on those points. Noting that Mohammed of Arabia “was a white man,” he said Islam is a faith for all races.

“The imam and I will be together until death overtakes us, and we will work together for the cause of Islam,” Farrakhan vowed.

Farrakhan’s speech presented Fard and Elijah not as God and his prophet but as pioneers in uplifting blacks and establishing U.S. Islam.

However, it remains to be seen whether mainstream Islam will accept such formulations. And the latest issue of the Nation’s newspaper still devotes the usual full page to the Nation’s old creed.

Farrakhan “should tear out that page,” insisted one orthodox observer, Omer Bin

## Welcome New AAR Staff

IN JULY, Kyle Cole joined the AAR staff as media officer for the AAR news media referral service. Cole will be working with journalists who contact the AAR for referrals to scholars who can provide insight into the religion topics journalists are writing about.

“I’m excited about my new position,” Cole said. “In order to generate better news coverage of religion, we primarily need to accomplish two things: 1) to link journalists with experts in the field; and 2) to encourage scholars to talk openly with reporters.”

Cole comes from Baylor University, where he was an assistant professor and director of the graduate journalism program. Kyle holds a Ph.D. in journalism from the

University of Missouri at Columbia and has several years of news editing and reporting experience with city dailies.

Susan Snider also joins the AAR staff as an administrative assistant working with the news media referral project. Susan has a B.A. degree in religion and philosophy and comes with nine years of administrative experience, as well as a few years working in the book distribution department of Scholars Press. For the AAR, Susan will be keeping up to date the database of scholars used in referring journalists, as well as providing general administrative support to the project.

The AAR news media referral service is supported by a major grant from the Pew Charitable Trusts.

## Syllabus Project

After many years at Winfried Lauier University the Syllabi Project has moved to the AAR website. **Please update the address to <http://www.aarweb.org/syllabus/>.**

The new Project Webmaster is Joe DeRose ([jderose@aarweb.org](mailto:jderose@aarweb.org)), Director of Membership and Technology Services. He replaces Adrien Desjardins, who played an instrumental role in designing the site in 1997, and ably served as its Webmaster from Spring 1997 through Winter 2001.

## Religion and Media at the Annual Meeting

### Religion and Media Workshop

Friday, November 16, 9:00 a.m. - 5:00 p.m.

What do media and religion have to do with each other? How do we study these complex cultural phenomena and their intersections? This one day pre-conference seminar will bring together AAR and SBL members interested in conversation about the many relationships between media and religion. The program will include a lunch key note

address by Lynn Neary, senior correspondent on the culture desk at National Public Radio who covered their religion beat for six years.

Please see the Annual Meeting program book or the Program Highlights page at <http://www.aarweb.org> for more information.



## Lilly Endowment to support online databank of teaching resources

THE LILLY ENDOWMENT has announced its continued support for a project to gather and assess the concrete products of the Teaching Workshops and other AAR teaching and learning initiatives that the Endowment has supported over the past decade.

"This new project, a redesignation of previously awarded grant funds, will consolidate the many curricular and pedagogic resources developed over the years and make them more widely available and usable in digitized form," Barbara DeConcini, AAR Executive Director, told *RSN*. The resulting *AAR Teaching Resources* online data bank will include products from teaching workshop participants (including over 150 alumni), hundreds of course syllabi, the entire series of *Spotlight on Teaching*, and information about evaluating teaching in religion and assessing departmental teaching and learning.

The online databank of teaching resources directly and indirectly flowing from the AAR Lilly Teaching Workshop series and other related initiatives is part of a strategic response to emerging challenges facing teaching religion and theology at the tertiary level in the US and Canada.

After a period of significant growth, religious studies leveled off in the late 1970s and began to experience shrinkage in the 1980s. Because of their relative newcomer status, religion programs are disproportionately affected by the mounting pressures on institutions to contain and reduce costs.

## AAR announces support for translation projects, requests proposals

AT ITS SPRING, 2001 MEETING, the AAR Board of Directors approved a motion from the Publications Committee to set aside funds for the support of translation projects in religious studies. Supported books and monographs will appear in the AAR's *Texts and Translations* series, edited by Mark Csikszentmihalyi (contact information below). *RSN* recently spoke with Professor Csikszentmihalyi about the program.

**RSN:** Who should submit proposals?

**Csikszentmihalyi:** We're hoping to attract proposals from a large pool of scholars — anyone interested in translating a primary or secondary work in religious studies and in publishing that work through AAR/OUP. I think many people still don't know about the many recent positive changes that have taken place in the AAR publications program, particularly its alliance with Oxford. With the retrenchment going on in commercial and university publishing, and with OUP's distribution and marketing, AAR is due to become a choice venue for publishing in religious studies. I think that support for translations will be another thing that will set us apart from other options.

**RSN:** How did this new translation program come about?

**Csikszentmihalyi:** It really grew out of a need in the AAR's *Texts and*

### Editor's Note:

See the related article on the West region teaching workshop on p.18.

Additionally, accreditation bodies are increasingly demanding assessment of department-wide measurement of student learning outcomes. A field as pluralistic and institutionally differentiated as religion and theology does not lend itself to the kinds of measurement that the sciences and social sciences, or even established humanities disciplines employ. This project addresses the larger need for new instruments and new resources to meet the challenge of promoting and documenting excellent teaching in religion and theology.

With the generous support of the Lilly Endowment and the Henry Luce Foundation, the American Academy of Religion has mounted nine workshops for college and seminary faculty on teaching religion in the past ten years.

"Each has been unique and uniquely effective," according to AAR Director of Academic Relations and project coordinator, Edward R. Gray. As a result, there is now a community of more than 150 Lilly Teaching Fellows within the Academy. "These scholars continue to provide leadership and support to a range of ongoing projects promoting the teaching vocation in religion and theology. The project will harness many of their resources and make them available in digitized format," Gray added.

*Translations* book series. As you know, *Texts and Translations* is one of several series sponsored by the AAR and published through our new alliance with Oxford University Press. It's the series with the "access" mandate. The mission of the series is to "make available to the religious studies community materials that are currently inaccessible, or that would fill an important research or pedagogical need were they to be reprinted or translated for the first time." We have published books like Buck and Paramasivam's *The Study of Stolen Love*, which is a translation of a Tamil poem and commentary. We've reprinted classic works like Hermann Cohen's *Religion of Reason*, and *Out of the Sources of Judaism*, and critical anthologies such as Nancy Frankenberry and Hans Penner's *Language, Truth, and Religious Belief*.

But there are changes in publishing that mean we have had to rethink what our mandate means today. For example, how does the advent of publishing on demand affect the threshold for considering a reprint? After I started as editor a couple of years ago, it became apparent the series was not getting very many translation proposals. Those that we did receive were usually mainline texts by the sort of authors who already had journals devoted to them. I had one proposal to publish a contemporary work on theory, but lost it to another

See **TRANSLATIONS**, p.11

## From college course syllabus to teaching about religion in the schools

### A special project funded by the Carnegie Academy for the Scholarship of Teaching and Learning

THE AMERICAN ACADEMY OF RELIGION (AAR) has received a \$5,000 grant to strengthen the scholarship of teaching and learning (SOTL) at colleges and secondary schools in the United States. Funded by the Carnegie Academy for the Scholarship of Teaching and Learning (CASTL), the program will strengthen online teaching and learning resources for a secondary school audience. Working under the direction of the general project editor Dr. Bruce Grelle, California State University, Chico, collaborative pairs of tertiary and secondary-level faculty will create new resources for including the study of religion in secondary school social studies curricula. Teams will work in three areas: *Religion in U.S. history*, *Religion & Politics*, and *Religion in literature & the arts*. Each team will:

1. Select an appropriate college-level course syllabus (or syllabi) and investigate what they see as the SOTL embedded in the syllabus and its construction;
2. Explore all aspects of the syllabus (e.g., course objectives, reading, assignments, evaluation) with a view to using it as a resource to develop a secondary school-level course or module. This phase will address specific pedagogical strategies (e.g., course portfolios, field work, instructional technology), and their relation to the material being taught;

3. Develop a schools module or series of lesson plans, as appropriate, from the course syllabus;
4. Provide a commentary to accompany the plan, articulating how this syllabus critique and new course construction enhances SOTL;
5. Submit the starting syllabus, revisions, the new curricular materials, and other documents for review by the project editor.

Findings of the project will be reported through special programming at the AAR Annual Meeting and in, *Religious Studies News*, *AAR Edition*, as well as online at <http://www.aarweb.org>.

Each researcher will receive a \$400 stipend at the completion of the project (scheduled for May 2002), and each team will receive a \$600 travel stipend.

### To apply:

Submit a one-page letter of interest specifying the area of focus, CV or resume, and syllabus or curricular module as appropriate, to:

Edward R Gray  
Attn: CASTL Grant  
American Academy of Religion  
825 Houston Mill Road  
Atlanta, GA 30329

## Carnegie Academy names scholars

THE CARNEGIE ACADEMY for the Scholarship of Teaching and Learning (CASTL) announced last spring that two religion professors, Todd Whitmore, University of Notre Dame, and Fred Glennon, Le Moyne College, were among 31 outstanding faculty from a number of fields named to their fourth class of Carnegie Scholars.

*RSN* spoke recently with Glennon, who served a term as a member of the AAR Committee on Teaching and Learning.

As a Carnegie Scholar, Glennon will explore and assess the value of experience in teaching about social justice. "The question is important to me for two reasons," Glennon told *RSN*. "One of the objectives of the core curriculum at Le Moyne College and at other Jesuit institutions is to enable students to have a clear understanding of social justice. [We] want

graduates who are committed to the common good, not just their own goods." Yet, Glennon notes, there is little evidence that curricula achieve this objective.

Glennon also expects to be able to test his assumption that lasting learning of ethics is best achieved through acting on one's view of social justice, not through abstract reflection. His goal as a Carnegie Scholar is to contribute to "an experiential pedagogical approach to social justice [that] will engage students more deeply with what they learn and will contribute to their development as persons who demonstrate a commitment for the common good, regardless of their chosen profession."

Fred Glennon is the Kevin G. O'Connell Distinguished Teaching Professor in the humanities at Le Moyne College, Syracuse. He has written on pedagogic issues in many venues.

## Do you have something to say?

*RSN* welcomes essays by members, particularly those reflecting on professional practices and institutional locations, or on the place of the study of religion in the academy.

We also welcome suggestions for any of the regular features and letters to the editor. Please see page two for submission information.

# The Annual Meeting and the Environment

John P. Harrison

**W**HAT IS THE environmental impact of the Annual Meeting? Who is causing more detriment to the environment at the Annual Meeting: the religion scholar sitting in a Denver café sipping sun-grown coffee, the child of said scholar wearing disposable diapers in the Annual Meeting's day care center, or the meeting attendee grabbing a quick bottle of water and a magazine from a newsstand?

Tough question. Or is it? The science of determining environmental impact has come a long way since the beginnings of the ecology movement. There are guidelines for consumers and meeting-goers to help minimize the activities likely to cause environmental harm without wasting time in seemingly "green" initiatives of little proven value.

## UCS Report

In April of 1999, the Union of Concerned Scientists (UCS) published their practical advice for consumers. As expected from a group of top scientists and Nobel laureates, the report is concise, well-documented, and stands as a great work of comparative risk assessment. It is too bad that the UCS does not have a publicity machine to match its research methods, for the report may rank up there with Rachel Carson's *Silent Spring*, and Eugene Odum's *Fundamentals of Ecology* in providing meaningful literature to help the earth.

The report is a good read for any scientist or person, but the 200 pages of research survey results can be summarized:

"It's the way you drive and what you eat, stupid!"

Let's repeat: "As an every-day American consumer, it's my driving habits and my eating habits that have the most impact on the environment."

One more time, driving and eating habits!

You can take all the recycling, paper vs. plastic, cloth vs. paper diapers, bottles, cans, and Styrofoam, and toss them aside because when it's all added up, they are chicken feed (well, not literally, although that would solve some problems) compared to — you guessed it — driving and eating.

## AAR meeting management

As an organization, the AAR takes steps to help make the Annual Meeting more environmentally friendly. The headquarters hotel contracts usually stipulate that surplus food be donated to soup kitchens and the like. Mass food functions are very few, and menu and serving dishes are typically chosen to minimize impact. No printed proceedings or other handouts lessens paper use, and the bulk of registration is completed on-line also reducing consumption. The benefit of reducing paper consumption, by the way, has little to do with trees (the "save the trees" motto being basically a feel-good pitch)

### Editor's Note:

*Going to Colorado for the Annual Meeting prompted some thinking about the area's ecology, and environmental questions in general. We wondered about the ecological impact of our meeting on Denver and the region and asked our resident science advisor, John Harrison, to investigate.*

but more to do with reducing the waste stream and energy consumption.

## Meeting-goers

After taking public transport and common carriers to arrive at the hotel and eating that organic salad for lunch, what further steps can the conference attendee take as an individual to lessen environmental impact? First, use as much of the UCS advice for consumers as possible in the hotel and meeting setting. Easy steps for hotel guests:

1. Turn energy-consuming devices (lights, temperature controls, television) off or down when leaving the hotel room
2. Take stairs instead of elevators when possible
3. Ask hotel not to change sheets and towels every day (many hotels place a card in the bathroom outlining their policies on laundry conservation)
4. Ask hotel if they recycle newspapers and aluminum, and if so, separate your trash even if they don't recycle, your asking may spark some interest on their part)
5. Compliment the hotel on any special efforts they may be making to help the environment

See **ENVIRONMENT**, p.20

## Priority actions for American consumers according to the Union of Concerned Scientists

### Leading consumption-related problems

These items would decrease an individual's contribution to the leading consumption-related environmental problems of air pollution, global warming, habitat alteration, and water pollution.

1. Choose a place to live that reduces the need to drive
2. Think twice before purchasing another car
3. Choose a fuel-efficient low-polluting car
4. Set concrete goals for reducing your travel
5. Whenever practical walk, bicycle, or take public transport
6. Eat less meat
7. Buy certified organic produce
8. Choose your home carefully
9. Reduce the environmental costs of heating and hot water
10. Install efficient lighting and appliances

### Food

It is both the amount and the type of meat you consume that matter. Poultry production is substantially less harmful per pound of meat consumed than beef or pork

Brower, M. and W. Leon. *The Consumer's Guide to Effective Environmental Choices, Practical Advice from the Union of Concerned Scientists*. Three Rivers Press: NY, 1999. p.95.

## ARIZONA STATE UNIVERSITY



### COLLEGE OF LIBERAL ARTS AND SCIENCES (CLAS) DEPARTMENT OF RELIGIOUS STUDIES

### SOUTHWEST BORDERLANDS INITIATIVE: ARTS AND CULTURES, AZTEC/MAYAN RELIGION (TENURE/TENURE TRACK)

Arizona State University Main Campus announces the Southwest Borderlands Initiative. The Borderlands of the U.S. Southwest are becoming strategic areas of concern for researchers and communities, and through this initiative ASU seeks to build upon its scholarly and instructional strengths and respond to regional needs and shifting demographics. Seven tenure-track faculty positions in three, broad interdisciplinary areas focused on issues unique to the Arizona-Sonora, Mexico region, are open for recruitment.

Arizona State University is a multi-campus, comprehensive research institution. The ASU main campus is in Tempe, AZ, in metropolitan Phoenix, a cosmopolitan, culturally-rich area of approximately three million people. ASU enjoys considerable community support. Over 10,000 of the university's more than 50,000 students are engaged in graduate studies.

Arizona State University, Department of Religious Studies announces an open rank, tenure /tenure track position for a specialist in Aztec or Mayan Religion from the time of first contact through the Spanish colonial period (1492-1821) to teach undergraduate and graduate interdisciplinary courses in the context of U.S. - Mexico borderland studies. The position will contribute to the Religious Studies Department through student advising, committee service, and collaboration on projects with other appropriate units.

**Minimum qualifications:** Ph.D. in Religious Studies or a related field, by time of appointment. A strong record of research and publication in Aztec or Mayan Religion for full and associate professor applicants, or evidence of work to develop such a record for assistant professor applicants. Appropriate to professional rank, evidence of a strong record of teaching at the college level in Aztec or Mayan religion and theoretical/thematic courses in the study of religion; evidence of work to develop such a record is required for assistant professor applicants. Demonstrated ability to teach, mentor, and train graduate students for full and associate professor applicants; evidence of potential to develop such ability for assistant professor applicants

**Desired qualifications:** Ability to read and teach texts in Nahuatl or Mayan language. Scholarly and field knowledge of contemporary Nahuatl or Mayan communities, including their views of their past. Expertise in how images from the Aztec or Mayan traditions have been used in the modern period to shape Mexican national identity and Chicana/o ethnic consciousness. Native or near native fluency in Spanish for research and teaching.

**Application Deadline:** November 1, 2001 or every subsequent Friday, as needed, until the position is filled.

**Application Procedure:** Application materials include a letter of interest that addresses the applicant's qualifications in relation to the above listed qualifications, and a curriculum vita. Assistant professor applicants must also include three letters of reference. Associate and full professor applicants must also include the names, titles, and addresses (including e-mail addresses) for three references. Supplemental materials may be requested after initial review.

**Send to:** Linell E. Cady, Chair, Southwest Borderlands Arts and Culture Search Committee, Office of the Senior Vice President and Provost, Arizona State University, PO Box 872803, Tempe, AZ 85287-2803

Website: <http://www.asu.edu/provost/swb>

Arizona State University is an equal opportunity, Affirmative Action Employer

## Knipe wins 2001 Marty Award

**D**AVID M. KNIPE has won the 2001 Martin E. Marty Award for the Public Understanding of Religion. Dr. Knipe is Professor, Department of Languages and Cultures of Asia, University of Wisconsin at Madison.

His 15-program video series *Exploring the Religions of South Asia*, produced for educational television, has been used by universities, public libraries, and museums in North America, Europe, and Australia. He has also been a frequent guest on Wisconsin public radio, commenting on topics of current and historical interest in religion.

The previous recipients of the annual award are Eileen Barker, Cornell West, Harvey

Cox, Walter Capps, and Martin E. Marty.

The award will be presented immediately before the presidential address on Saturday, November 17, at the AAR Annual Meeting in Denver. The prize for the award is \$500.

The AAR Committee on the Public Understanding of Religion, chaired by Dena S. Davis, selects the award recipient. Send nominations for next year's award to:

Marty Award Nominations  
AAR  
825 Houston Mill Road  
Suite 300  
Atlanta, GA 30329

### TRANSLATIONS, from p.9

press because, at that time, there was no way to subvent the translation.

**RSN:** Why have we not seen more translations from other publishers?

**Csikszentmihalyi:** There are a couple of problems influencing the market for translation. First of all, despite the fact that interpretation is a key to what we do, we all know that translation simply doesn't count for as much in the academy. It is treated a little bit as if it were mechanical and not a scholarly activity. Still, I think that if you ran Phèdre through an online translation program, the results would be more comic than tragic. Second, while religious studies is becoming more international in its focus and participation, there really are not mechanisms in place to facilitate exchange across national and linguistic boundaries. That's where the mandate for improving access comes in.

**RSN:** Are there other funds for translation already available?

**Csikszentmihalyi:** There are several sources for funding translations out there, and in some cases I may work with an author to get support. There is a set of awards offered by national associations and other groups to encourage the translation of literature in certain languages. For example,

one can get support for some translations from French, German, Hebrew, Arabic, and Japanese. Some of these awards are for already published books, but others focus on subventing the publishing costs of books originally written in the target language. Translators may also appeal directly to the Culture Ministry or other official organ of a national government, and some governments have official programs for this purpose.

But there are a couple of good reasons that the status quo doesn't really fit the needs of the AAR. The first problem is that most languages are not promoted as heavily as the examples I just gave. There is no government funding for translations into English from Farsi, Sanskrit, or Lakota. With many of the sources, there is a particular version of the culture being promoted, and so there is the potential problem of direct or indirect censorship. We will do our best to use our new monies in conjunction with these existing sources.

Anyone interested in submitting a proposal should contact Professor Csikszentmihalyi at:

1108 Van Hise Hall  
1220 Linden Drive  
University of Wisconsin-Madison  
Madison, WI 53706

TEL: (608)262-8731;  
FAX: (608)265-5731;  
E-MAIL: [macsikszentm@facstaff.wisc.edu](mailto:macsikszentm@facstaff.wisc.edu)

## CALL FOR PARTICIPATION

### Experienced members of search committees

Employment Information Services of the AAR and SBL seeks volunteers at the associate professor or professor rank to serve as c.v. consultants during the Annual Meeting in Denver.

Consultants will review c.v.'s of registered candidates at the EIS Center and provide them with suggestions for changes based on their experience as a member of a job search committee. Consultations will be approximately 20 minutes and take place in person. Volunteers are asked to commit to at least two hours over the course of the Annual Meeting.

To volunteer or for more information contact Edward R. Gray, AAR Director of Academic Relations. See page two for contact information.

## In the Field

News of events and opportunities for scholars of religion published by the American Academy of Religion available online at [www.aarweb.org](http://www.aarweb.org).

*In the Field* is a members-only online publication available the first of each month (with a combined July/August issue). It includes *Calls*, *Grants*, and *Calendar* sections. *In the Field* accepts calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion of no more than 100 words.

Contributors must submit text electronically by the 20th of the month for the following issue to: [inthefield@aarweb.org](mailto:inthefield@aarweb.org).

## REEL RELIGION

Please see the Annual Meeting program book or the Program Highlights page at <http://www.aarweb.org> for more information.

### Princess Mononoke (A14)

Friday, 7:00 p.m. - 9:30 p.m.

An epic story set in medieval Japan, at the dawn of the Iron Age, when humans were still capable of living in harmony with nature, while others were trying to tame and defeat it.

### Enemies of War (A81)

Saturday, 8:30 p.m. - 10:00 p.m.

Examines the murder of six Jesuit priests in El Salvador and its aftermath.

### 2001: A Space Odyssey (A84)

Saturday, 8:30 p.m. - 11:00 p.m.

The rectangular black monolith and much more.

### Andre's Lives (A166)

Sunday, 8:30 p.m. - 10:30 p.m.

The story of Bauhaus-trained architect Andre Steiner who saved 7,000 Slovak Jews during the Holocaust.

### Fight Club (A167)

Sunday, 8:30 p.m. - 10:30 p.m.

The story of an anonymous life, a dead end corporate career, disgust with an empty consumer culture, and an underground organization where men respond to their spiritual yearning by beating each other to a pulp.

### Veterans of Hope Project:

**Bernice Johnson Reagon: The Singing Warrior and Andrew Young: Minister to the Beloved Community (A168)**

Sunday, 8:30 p.m. - 10:30 p.m.

Based at the Iliff School of Theology in Denver, Colorado, the project conducts public interview-conversations with religious leaders, activists, artists, educators and others who are veterans of struggles for peace and justice about the role of religion in their life and work.

### Aimée & Jaguar (A252)

Monday, 8:30 p.m. - 11:00 p.m.

A German film about the power of love in 1943 Nazi Germany. Based on the true story (taken from a book written by Erica Fisher).

## Annual Meeting Excursions

### Opportunities for tours in the Denver area

Please use the reservation form in the Annual Meeting program book or see the Program Highlights page at <http://www.aarweb.org>.

### Injustice in the Landscape of North Denver: Local Snapshots of Environmental Racism (A20)

Saturday, 8:30 a.m. - 11:30 a.m.

The landscape of Denver contains both liberative beauty and stifling oppression. Even though we live in a multicultural democracy, continuing barriers of race and

class provide challenges to those of us who help students reflect on the roles of religion in contemporary society. This "Toxic Tour" will include a number of sites in North Denver, and can be used as an experiential model for both campus/community collaboration and teaching about issues of eco-social context.

### Museo de las Américas (A21)

Saturday, 9:00 a.m. - 11:30 a.m.

The Museo de las Américas is the first museum in Colorado dedicated to educating the public about the artistic and cultural achievements of Latinos in the Americas on a continuing basis. The purpose and mission of the museum is to foster understanding of and appreciation for the achievements of the Latino people of the

Americas by collecting, preserving and interpreting the diverse art, history, and cultures of this region from ancient times to the present.

### Walking Tour of Denver's Religious and Civic Sites (A200)

Monday, 1:00 p.m. - 3:30 p.m.

This year's walking tour will include religious and civic sites in downtown Denver and the adjoining Capitol Hill district. Featured will be two classic auditorium churches, Trinity United Methodist and Central Presbyterian. The tour may be left at any time. There is no fee. Your guides are Jeanne Hलगren Kilde, Macalester College, and Peter W. Williams, Miami University.

## Sessions on Professional Practices & Institutional Location

**S**TRENGTHENING the profession, qua profession, is a continuing focus for the Academy. The Academic Relations Task Force, Employment Information Services Advisory Committee, and other committees and program units contribute to this effort. This year's Annual Meeting includes a number of opportunities to engage a range of issues around professional practices and the relationship between institutional location and intellectual identity.

### Chairs Workshop (A1-A5)

Friday, 8:00 am-4:00 pm

### Religion and Media Workshop (A7-A11)

Friday, 9:00 am-5:00 pm

### Women's Caucus Workshop (A12)

Friday, 12:00 pm-5:00 pm

### EIS Center Orientation (A13)

Friday, 7:00 pm-9:00 pm

### The Study of Religion Counts: What We Know (and What We Don't) about the Shape of the Field (A28)

Saturday, 1:00 pm-3:30 pm

### Teaching as Autobiography: First Year Courses and Experiences (A29)

Saturday, 1:00 pm-3:30 pm

### "If I Knew Then What I Know Now": Lessons From the First Year on the Job (A52)

Saturday, 4:00 pm-6:30 pm

### Identity, Scholarship and Teaching: Studying Religion Cross-Culturally and Ethnically (A53)

Saturday, 4:00 pm-6:30 pm

### Crossing Boundaries and Creating Connections: Religion and the Research University (A113)

Sunday, 1:00 pm-3:30 pm

### Digital Culture: Critical Implications of Technology for Religious Studies Teaching and Research (A139)

Sunday, 4:00 pm-6:30 pm

### Religion in the Schools Day (A176)

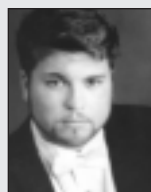
Monday, 9:00 am-10:00 am

### Ethnic and Religious Pluralism in the Classroom: What Can We Learn from the British Experience? (A201)

Monday, 1:00 pm-3:30 pm

## Performing Arts in Denver

Please see the Annual Meeting program book or the Program Highlights page at <http://www.aarweb.org> for more information.



Arts Series Performance: Baritone, Robert Gardner (A163)

Sunday, 5:45 p.m. - 6:45 p.m.

### Arts Series Performance: The Colorado Choir (A165)

Sunday, 8:15 p.m. - 9:30 p.m.

### Arts Series Performance: Middle Eastern Dance (A251)

Monday, 8:30 p.m. - 10:00 p.m.

## "If I Knew Then What I Know Now": Lessons From the First Year on the Job (A52)

Saturday, November 17, 4:00 pm-6:30 pm

Sponsored by the EIS Advisory Panel

Richard A. Rosengarten, University of Chicago, Presiding

Former users of the EIS Center reflect on and offer advice about the first year on the job during this special topics forum. Panelists will speak to their wisdom and missteps as they contended with developing new courses, teaching new students, completing a dissertation, balancing career and family life, and learning the local cultures of their new department, institution, and residence. Panelists include Faith Kirkham Hawkins, Gustavus Adolphus College; Michael J. Brown, Emory University; and Thomas Pearson, Muhlenberg College.

## OF SPECIAL INTEREST TO CHAIRS AT THE ANNUAL MEETING

# CHAIRS WORKSHOP

ANNUAL MEETING 2001

### Chairs Workshop (A1-A5)

Friday, 8:00 am-4:00 pm

*Sponsored by the Academic Relations Program and the Strengthening College and University Religion and Theology Programs, an initiative supported by a grant from the Lilly Endowment, Inc.*

Virtually every department and program in religion assesses faculty teaching performance. Some do it effectively while others do not. This interactive workshop led by Peter Seldin, a nationally recognized expert on teaching and evaluation, will focus on new lessons learned about evaluating teaching to help chairs and other program leaders develop the knowledge and skill needed to more successfully use different techniques and approaches to assess and improve teaching. Participants will learn to develop more effective means of evaluating teaching; how to use available data for improved performance and tenure/promotion decisions; and what to do and what not to do in the process.

See the *Evaluating and Advancing Teaching in the Religious Studies Department: An Annual Meeting Chairs Workshop* page at [www.aarweb.org](http://www.aarweb.org) for a full description and registration form. Separate registration required.

### Department Chairs Brunch (A24)

Saturday, 10:30 am-11:45 pm

The AAR's Academic Relations Program invites chairs of departments to a brunch to learn more about enrolling in the AAR's newest initiative: Institutional Memberships. Seating is limited; please RSVP to [chairs@aarweb.org](mailto:chairs@aarweb.org).

### The Study of Religion Counts: What We Know (and What We Don't) About the Shape of the Field (A28)

Saturday, 1:00 pm-3:30 pm

*Sponsored by the Academic Relations Task Force*  
James B. Wiggins, Syracuse University,  
Presiding

From September 2000 to April 2001, department chairs and program heads in religion and theology at fully accredited colleges and universities across North America responded to the AAR's Census of Religion and Theology Programs supported by a grant from the Lilly Endowment. This special topics forum includes a report on what has been learned from the census about programs, faculty, and enrollments at the undergraduate level; a summary of the research design and data collection strategies deployed; reflections on what the data reveal about the state of the field; and a discussion of measures needed for filling lacunae in our knowledge. Questions from the floor will be especially invited. Panelists include Edward R. Gray, American Academy of Religion; Lance Selfa, National Opinion Research Center; Jonathan Z. Smith, University of Chicago; and Linell E. Cady, Arizona State University.

#### IF IT HOLDS, from p.8

Abdullah. "We have talked to him over and over again. That nonsense should be thrown out."

Abdullah edits the official magazine of the Islamic Society of North America, the leading cooperative agency for orthodox immigrants. The society's chief executive, Sayyid M. Syeed, and dozens of Muslims from other nations accepted Farrakhan's invitation to participate in the weekend, giving implicit recognition to his newly proclaimed orthodoxy.

"Now the onus is on Farrakhan to show what he has stated publicly. He has to step forward," Abdullah said. "We have stepped forward, and we took a risk to stand with him." But, he added, orthodox believers must be patient while Farrakhan seeks to "educate his people about what proper observance is."

Farrakhan's speech also sought to embrace Christians, though few attended and he insisted that Jesus is not divine. He also drew a delegation from Orthodox Judaism's Neturei Karta faction, which rejects the state of Israel as an abomination.

Rabbi Yisroel Dovid Weiss, the first rabbi ever to speak at the annual Nation rally, said the Holocaust was God's punishment for Zionism, hardly a message to help Farrakhan overcome Jewish hostility over anti-Semitic statements of the past.

One of the event's keenest observers was Vassar College professor Lawrence Mamiya, 57, who did civil rights work as a graduate student and has specialized in black religion ever since. He attended Farrakhan's first public rally in 1980 and has been present at 15 Savior's Days and other Farrakhan meetings.

For the past eight years, Mamiya has directed the first major survey of U.S. black Islam, working with a Muslim scholar, Ihsan Bagby of Shaw University, and 15 field researchers. The project estimates there are 4 million U.S. Muslims, a fourth of them black, with 350 predominantly black orthodox mosques and another 75 to 100 in the Nation.

Last weekend was pivotal, he said, but Farrakhan has taken smaller and less public steps toward orthodoxy in recent years. Mamiya cautions, "With the Nation, you have to wait and see, because we've heard a lot of verbal changes in the past but have not seen the results."

Mamiya predicted that black splinter groups will perpetuate the Nation's old doctrines, but Farrakhan's charisma will hold most of his flock. He doubts Farrakhan will ever forsake the centrality of W. Fard Muhammad and Elijah Muhammad, even if he changes the underlying theology. And he does not expect Farrakhan to merge with the imam's group, much less simply dissolve into the rest of the multiracial Muslim community.

"There's an openness to whites right now, but his emphasis will always be on blacks," said Mamiya, an Episcopalian of Japanese descent.

World Islam will probably be open-minded toward Farrakhan, he said, because since the Million Man March in 1995 it considers him an important player on the American scene.

But in terms of Islamic teaching, Farrakhan's former rival appears to have won the battle. "W. Deen Mohammed will be considered significant historically," said Mamiya. "He provided the major breakthrough for African-American Muslims to embrace the more universal view of Islam, and to accept all races."

## In the Next JAAR

**December 2001**  
**Volume 69**  
**Number 4**

#### ARTICLES

*One God, One Revelation, One People: On the Symbolic Structure of Elective Monotheism*

Martin S. Jaffee

*The Path of Power: Impurity, Kingship, and Sacrifice in Assamese Tantra*

Hugh B. Urban

*Postcolonial Sun Dancing at Wakpamni Lake*

Dale Stover

*Ochun: [N]either the [M]Other of All Cubans [N]or the Bleached Virgin*

Miguel A. De La Torre

#### ESSAYS

*The Erosion of Sexual Dimorphism: Challenges to Religion and Religious Ethics*

Christine E. Gudorf

#### REVIEW ESSAY

*In Her Image: New Studies of Female Divinity in South Asian Art*

Cynthia Ann Humes

## In the Current JAAR

**September 2001**  
**Volume 69**  
**Number 3**

#### 2000 PRESIDENTIAL ADDRESS

*The Future of the Academy*

Ninian Smart

#### ARTICLES

*Making Room for the Hebrew: Luther, Dialectics, and the Shoah*

Oona Eisenstadt

*Constructing Colonial Dharma: A Chronicle of Emergent Hinduism, 1830-1831*

Brian K. Pennington

*Max Weber's Useful Ambiguities and the Problem of Defining "Popular Religion"*

Jacques Berlinerblau

*Rhetorics of Law and Ritual: A Semiotic Comparison of the Law of Talion and Sympathetic Magic*

Robert A. Yelle

#### ESSAY

*Tell the Next Generation: Racial and Ethnic Minority Scholars and the Future of Biblical Studies*

Jean-Pierre Ruiz

#### REVIEW ESSAY

*Is Mythology Obsolete? A Review Essay*

Robert Ellwood

## Some things to see and do in Denver

### Eating

**Price Guide:** \$\$\$\$ (average entrees more than 16) \$\$\$ (\$12-16) \$\$ (\$8-11) \$ (under \$7)

#### Chicken & Bar-B-Q

303 16th Street #2

Stop by the Republic Food Court on the 16th Street Mall for lunch. They cook up chicken sandwiches, ribs, pulled pork, brisket and sausages. Top it off with some fries, and dig in. (303) 825-6250. \$

#### Chipotle Mexican Grill

1600 California Street #7

Colorado's best-known (and largest home-grown) fast-food chain is a gourmet Mexican restaurant offering good, wholesome, and quick made-to-order burritos huge enough for two in modern, simple surroundings. (303) 615-5818. \$

#### Dozens

236 W 13th Avenue

This cheerful, charming and consistently good breakfast specialist earns dozens of compliments for large portions of creative, healthy and cleverly named morning fare bolstered by strong Bloody Marys. A great staff and quick quality lunches draw more applause, but at 2 p.m. it's all over. No dinner. (303) 572-0066 \$

#### Ellyngton's

321 17th Street

You might spot Denver's mayor at this downtown Traditional American (the second dining room of The Brown Palace Hotel), because it's all about power munches at this "meeting place for the city's professional and business people." Service is outstanding, and all agree it puts out "the best Sunday brunch: lavish, pricey and over the top." Dinner is not served. (303) 297-3111. \$\$\$

#### Falafel King Restaurant

303 16th Street #23

Why eat a fast-food burger when you can have better quicker eats that are healthy and interesting at this bargain eat-and-run Middle Eastern mini-chain? Fans call it "perfect at what it does." (303) 573-7203. \$

#### Kenji's Japanese Grill

829 16th Street

Japanese food, fast. They have teriyaki dishes, beef and chicken bowls, and sushi. They also have wraps. Lunches come with steamed rice and a salad. (303) 623-7800. \$

#### Korean Barbecue Kitchen

1600 California Street

Features hearty fare like spicy beef bowl, fried dumplings, spicy rice cakes, and barbecued ribs. They also serve kim chee. Conveniently located in the California Street food court. (303) 573-0521. \$

#### Mongolian Barbeque

837 16th Street

You get bowls of steaming dishes cooked up on a sizzling griddle. Choose from a

selection of meats, vegetables, and sauces. (303) 893-6596. \$\$\$

#### Palace Arms Restaurant

321 17th Street

The top-drawer dining room of the 104-year-old Brown Palace Hotel ("lots of history"), this Downtown Denver American-Continental is the "only super elegant, plush restaurant left," according to devotees who rave about its "old Denver" turn-of-the-century furnishings and impeccable service. Jacket and tie required. (303) 297-3111. \$\$\$\$

#### Walnut Café

338 E Colfax Avenue

Get there early or be prepared to stand in a long line at this downtown diner where the coolest, slightly surly but very colorful servers sling the best breakfasts in huge portions. The hearty eats are guaranteed to work magic on hangovers. (303) 832-5108. \$\$

#### Watercourse Food

206 E 13th Avenue

New to Capitol Hill, this New Age-style, very affordable and friendly vegetarian restaurant sports a thinking chef who's earning big kudos (and a place in Denver's eating scene) for incredible, creative, and satisfying eats. Lunch is loaded with healthy choices like macrobiotic plates and veggie wraps, but breakfast is where Watercourse is at. (303) 832-7313. \$\$

### Art and Entertainment

#### Bovine Metropolis Inc.

1527 Champa Street

**On The Spot!** is the fastest and funniest hour on earth. A moderator takes suggestions and the actors improvise scenes, games, and songs. You may see as many as 20 games performed in one hour. 11:00 p.m. on Friday and Saturday nights. (303)-758-4722. \$8.00. Also,

**Improv Hootenanny!** Every Monday evening offers different troupes, styles and performances that are as unique as the players and night itself!

#### The Church

1160 Lincoln

This old cathedral pumps up the volume and praises the electronic gods on the dance floor. (303) 832-3528. Cover varies.

#### Garner Galleria Theatre

*Speer and Arapahoe, Denver Performing Arts Complex*

**I Love You, You're Perfect, Now Change!** You've seen the musicals about felines, cross-dressing nuns, teapots and candlesticks, old French flags, helicopters, flying pigs, singing murderesses, falling chandeliers, and lousy navigation through an ice field. Now, at long last, *I Love You, You're Perfect, Now Change!* exposes everything you've secretly thought about dating, mating, and romance but were afraid to admit. (303) 640-7539. \$36.00.

#### Camera Obscura Gallery

1309 Bannock Street

This two-story gallery collection of museum-quality prints is well positioned directly across from the Denver Art Museum. The downstairs has a more traditional, open gallery feel, while the upstairs houses Denver's largest selection of books on photography, nestled

between even more precious and instrumental prints. The gallery can seem a bit cramped, but being submerged in prints your photo professor used to rave about is definitely a good thing. (303) 623-4059.

#### Art & Soul Gallery

1615 Pearl Street

Gallery owner Debbie Klein wanted something "more funky, more colorful, more contemporary." She spent months opening up the previously boxy Pearl Street space, showcasing pipes and structural elements. She then opened up the gallery to celebrated contemporary artists. Art & Soul carries work from renowned "Dumpster Diver" artist Leo Sewell, who turns trash into sculpture. Expect the Flintstones sewn into a quilt, Jerry Garcia's face gracing a metal chair, and other examples of pop culture craftily turned into art. (303) 544-5803.

#### Carson-Masuoka Gallery

760 Santa Fe Drive

When owner Sandy Carson, active in the Denver art scene for many years, decided to re-open her gallery on Santa Fe, she joined forces with Mark Masuoka, former director of Denver's fledgling Museum of Contemporary Art. Together the two have created a 2000 square-foot, flexible exhibit area with corners and nooks for intimate art-viewing, while providing ample space for regularly changing shows that mainly feature gallery artists. (303)573-8585.

#### The Tattered Cover

2955 E 1st Avenue

This has long been a local book lovers' haunt, but it has also become a favorite destination for readers across the country and around the world. One of the last of the great "independents." (303) 322-7727.

#### Denver Art Museum

*20th Century Design: Breaking All the Rules*

October 3, 1998 - December 31, 2002

The Department of Architecture, Design & Graphics presents an exhibition featuring objects from the Museum's collection. The exhibit highlights an array of works — from innovative designs in tabletop objects, glass and modern product design — and includes an exciting display demonstrating the evolution of the chair.

*Giants of Melanesia: Monumental Art from the South Pacific*

March 3, 2001 - January 06, 2002

An exhibition of rarely seen works from the exceptional holdings of the Museum's Oceanic collection, this display of 15 works

presents a diverse and intense range of material from an area with a little-known artistic heritage. Melanesian art — created for various reasons including ritual, domestic, educative and aesthetic purposes — while often created by unknown artisans is nonetheless amazing and awe-inspiring.

*Sunken Treasures: Ming Dynasty Ceramics from A Chinese Shipwreck*

November 18, 2000 - January 6, 2002

This exhibition includes 53 ceramics from the cargo of the San Isidro junk, a Chinese ship that sank off the Philippine coast in the 16th century. It was discovered in 1995 near the village of San Isidro, on the west coast of Luzon, north of Manila. The ship's inventory included large dishes, bowls, cups, saucers, and stoneware jars made around 1550-1600 in South China, probably at a kiln in Fujian province. Most of the ceramics are simple utilitarian porcelains with flower and bird designs painted in underglaze cobalt blue. They provide information about a commercial network between China and the Philippines that eventually extended to Europe and the New World.

*China Meets the American Southwest: Pottery Designs and Traditions*

March 24, 2001 - May 28, 2002

A fascinating look at traditions in pottery from opposite sides of the globe — Native American pieces from the Museum's outstanding collection paired with ancient Chinese examples on loan from the Sze Hong Collection. Did one culture influence the other in design elements such as shape or pattern? What similarities or differences are noticeable at first sight? More than 50 exceptional pieces will be on view to compare and contrast.

*Preserving Patterns: The Quilts of Charlotte Jane Whitehill*

June 30, 2001 - December 9, 2001

Part of a community of talented quilt makers in Emporia, Kansas, Charlotte Jane Whitehill (1866-1964) began to make quilts at the age of sixty-three as an evening diversion from her day job as a district manager for an insurance company. She preserved many 19th-century appliqué patterns by copying family heirloom quilts as well as museum examples. Whitehill moved to Denver around 1940 and continued to make quilts for about another five years. In 1955 she gave the Denver Art Museum twenty-eight of her quilts, from which the current exhibition is drawn.

Check out <http://denver.citysearch.com> and [www.denver.com](http://www.denver.com) for more to do in Denver during the Annual Meeting.

## Especially for Students at the Annual Meeting

Please see the Annual Meeting program book or the Program Highlights page at <http://www.aarweb.org> for more information.

#### Student Liaison Group Business Meeting (A22)

Saturday, 9:00 a.m.- 10:45 a.m.  
Appointed and elected Student Liaison Group members will gather to discuss business.

#### Introduction to the AAR (A77)

Saturday, 5:00 p.m.- 6:15 p.m.

#### Reception for Student Members (A86)

Saturday, 10:00 p.m.- 11:00 p.m.

#### Who Says My Degree Isn't Practical? Careers in Religion Publishing and Writing (A161)

Sunday, 4:30 p.m.- 6:00 p.m.

#### Students Talk About Teaching Luncheon: "The Transition from Student to Teacher" (A199)

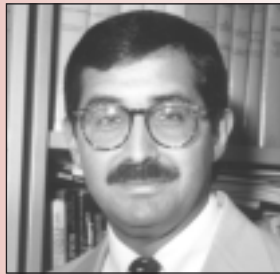
Monday, 11:45 a.m.- 12:45 p.m.

**Editor's Note:**

Volunteer leadership is at the heart of the AAR. Standing committees are the principal venue for the exercise of this leadership. At least once annually, members travel to Atlanta to attend to the work of the AAR before, during, and beyond the Annual Meeting.

# Beyond the Annual Meeting

An interview with Richard Freund, general editor, *Spotlight on Teaching*, a project of the Committee on Teaching and Learning



Dr. Richard Freund is Maurice Greenberg Professor of Judaic Studies, Hartford University, and Director of the Maurice Greenberg Center for Judaic Studies. He has served as general editor of *Spotlight on Teaching* for the past six years.

**RSN:** What is the purpose of *Spotlight on Teaching*?

**Freund:** Simply put, the purpose of *Spotlight on Teaching* (SOT) is to provide a quality publication solely devoted to the scholarship of teaching about religious studies. Back in November 1992, the first issue of *Spotlight* appeared with great expectations. Then *Spotlight* editor, W. Lee Humphreys, started off the first issue quoting from Ernest L. Boyer and R. Eugene Rice in their 1990 Carnegie Foundation report. Boyer and Rice suggested a reconfiguration of our perceptions about what constitutes our work in the academy. They found that this work encompasses four overlapping functions of scholarship — the scholarship of discovery, the scholarship of integration, the scholarship of application, and the scholarship of teaching. Professor Humphreys and the AAR took up the challenge presented by the Boyer and Rice report by establishing a publication to provide a forum for AAR members to communicate their work on the scholarship of teaching about religious studies both to members and to the broader public.

I had met and studied with Professor Humphreys in the early 1990s, at the first Lilly Teaching workshop. The session was led by Professor Raymond Williams and held at Wabash college. I became convinced that “scholarship of teaching” had the power to unlock the “hidden significance” of religious studies in the Academy. Moreover, the fact that two excellent scholars were involved in this effort made the entire enterprise all the more intriguing. When Humphreys completed his stint as the founding editor, I was interested in continuing the work with basically the same purpose of highlighting the scholarship of teaching as defined by the AAR.

**RSN:** Has *Spotlight on Teaching* succeeded?

**Freund:** I think that *Spotlight* has been a breakthrough accomplishment for the AAR. In the 1990s, many other scholarly societies' publications tended to get bogged down with questions about what constituted the research methodologies and limits of their disciplines. While some departments of Religious Studies experienced “identity crises” that nearly ended in disaster for the field, SOT defined religious studies in a totally new and extremely attractive way for universities. The publication has highlighted how the teaching of religious studies is inherently interdisciplinary at a time when universities are searching for more interdisciplinary work. As universities search for meaningful ways to teach values, diversity, international perspectives, and critical thinking, SOT shows how the teaching, research,

and preparation of most of our religious studies faculty invariably bring these ideas into play. In a period in which universities were searching for interdisciplinary ways of teaching the “Great Books,” humanities sequences, and first year programs, our publication began to suggest ways for religious studies faculty to do this.

**RSN:** Have you found it rewarding?

wanted this electronic version to have available real syllabi about real courses related to the writings of authors. Most of this has happened.

**RSN:** Say more about how you have approached your role as general editor of *Spotlight on Teaching*.

**RSN:** What would you do next?

**Freund:** I would invite a person to do a topical issue, such as *Service Learning*; *Teaching about the Holocaust*; *Gender and Inclusion*; *Teaching about Religion and Music*; *Teaching about the Bible* (done together with the SBL). I would then consult with the guest editor about inviting others they knew in the field, with whom they had been working in these networks, to collaborate together on an issue of SOT. It became a way of involving many different members of the AAR (and some non-AAR members) who might not otherwise become involved in assessing how to teach an aspect of religious studies. When I look at the variety of people, institutions, and issues that we have featured in the past six years, I am amazed. I knew nothing about most of the topics until I invited the guest editor to do his or her work. I learned as much from reading the revisions and final versions of the SOT as in any course I ever took in graduate school.

**RSN:** Of which issues are you particularly proud? Or, which might you consider to be signature issues of your tenure?

**Freund:** The ones that I think will be signature issues of my tenure are the editions that are coming up in the next year. The topic in this edition of RSN is international. Hugh S. Pypers of Leeds University has edited a series of articles on teaching and learning issues in teaching religion and theology in Great Britain. Upcoming editions include *Teaching about Religion in the Middle and High Schools*, and *Teaching Religion in Community Colleges*.

**RSN:** What makes a good editor of a publication like *Spotlight*?

**Freund:** I can only speak for my experience. I think the same ingredient that makes a good teacher and researcher is what makes a good editor of *Spotlight*: taking risks, being willing to take a hypothetical question and see it through, and not being afraid to learn something new. Being willing to learn new things and searching out ideas and methodologies in which I may not be an expert certainly are foremost in my experience. It means not accepting a single “formula” for how to present information about pedagogy. Most importantly, it means realizing that you are neither omniscient nor a mind reader. I frequently ask the guest editor why certain people and issues are important. I have discovered that most of the guest editors really understand their teaching intuitively, but welcome the opportunity to spell out what they are doing.

**RSN:** How has your teaching and pedagogy changed as a result?

**Freund:** I have had an interest in the question of pedagogy since I first started my college career. In addition to my academic degrees, I actually have two teaching certificates from teachers colleges. I was unsure at what level — elementary, secondary, university — and in what context — public or private — I was going to teach! When I came to Raymond Williams' first Lilly/AAR teaching workshop in the early 1990s, I was searching for a way to reinvigorate my teaching. I had been teaching for 10 years in a variety of different settings

## Spotlight on Teaching

Issues under Richard Freund, University of Hartford, Editor

Fall, 1997

*Inclusion, Exclusion and Gender in the Classroom*

Guest Edited by Laurie Patton, Emory University

Articles From: Fran Bantly, Nancy Falk, Kimberley Patton, Miriam Peskowitz, Marcia Riggs, and Inez Talamantez

Spring, 1998

*Teaching Religion and Film: The Founding of a Journal*

Guest Edited by Professors Ronald Burke and William L. Blizek, University of Nebraska at Omaha

Articles by: Method: Barbara DeConcini, Irena Makarushka, Conrad Oswalt, Paul Flesher, and Robert Torry, Gordon Matties, Mara Donaldson and Ann Pearson.

Fall, 1998

This was a SBL specially funded edition. *Teaching the Bible: Initiations and Transformations*

Guest Edited by J. Bradley Chance, William Jewell College, MO

Articles by Rodney K. Duke, Milton P. Horne, Baruch Levine, and Jonathan Z. Smith.

May, 1999

*The Syllabi Project of the American Academy of Religion*

Guest Edited by Raymond Williams  
Syllabi by: Schoedel, Pulley, Mamiya, Morrison, Hulsether, Bach, and McGee.

November, 1999

*A Top Ten List of Pedagogical Works for the Millennium*

May, 2000

*Theory-Practice Learning Issues at Emory University*

Guest Edited by Dr. Barbara Patterson and Theophus Smith

Fall, 2000

*Teaching the Holocaust: A Religious Studies Perspective*

Guest edited by Dr. Miriam Dean-Otting, Kenyon College, Articles by Jay Geller, Vanderbilt U., Peter Haas, Case-Western Reserve U., Marilyn Salmon, United Seminary of the Twin Cities, Royal Rhodes, Kenyon College

Spring, 2001

*Teaching Religion and Music*

Guest edited by Dr. Tazim Kassam, Syracuse University

Fall, 2001

*Teaching about Religion and Theology in the United Kingdom: An International Report*

Guest edited by Hugh S. Pypers, University of Leeds

Winter, 2001

*Teaching about Religion in the Schools*

Bruce Grelle, California State and Keith Naylor, Occidental University, guest editors

Spring, 2002

*Teaching Religious Studies and Theology in the Community College Setting*

Kerry Edwards, Red Rocks Community College, CO, and Linda Smith, Hawkeye Tech, IA, guest editors

Fall, 2002

*Teaching about Material Culture and Religious Studies*

Vivian-Lee Nyitray, University of California, Riverside, guest editor.

**Freund:** I have been around the United States in the past six years as Editor of *Spotlight*, and have attended all of the national and many regional AAR conferences. By far, the most rewarding accomplishment of *Spotlight* has been in one area that I never expected: gratitude for the professional organization's efforts in this area. Faculty members thank me for reinvigorating their teaching. Graduate students have, for the first time, a regular forum for thinking about the development of course work, course choices, departmental sequencing, and the placement of religious studies in the Academy.

**RSN:** What has been your editorial vision?

**Freund:** I had originally envisioned SOT as a place where the scholarship of teaching would be discussed in a responsive and readily available fashion, and not just twice per year. I envisioned an electronic version of SOT that would be available, as a professional service, to all people who logged on to the AAR web site. I also

**Freund:** I think that I have a different concept for editing than many other editors. I did not allow myself the luxury of thinking I can discern what our AAR members might be interested in reading about in *Spotlight*. My guest-editing concept is built around already existing networks, which I noticed exist in many areas of Religious Studies. Most of us who go to the national and regional meetings spend time with a variety of groups that often span some of our research, but regularly call upon us to interact with groups and networks with which we do not really share a research interest. I found myself going to many different sessions, encountering many different networks, and learning that this is a very successful model for reaching out to the very diverse groups making up the AAR. I went to sessions at national and regional meetings and listened to what people were teaching and talking about, (not necessarily researching), and then said, “Hey, that is interesting, and that person has something to say about it.”



## Member-at-Large

*Religion and Sports: an interview with member Joe Price on the American pastimes.*

*Joseph L. Price is Professor of Religious Studies, Whittier College, and associate editor of JAAR. He has performed the National Anthem at 18 ballparks across the U.S.*

**RSN:** Tell us about your new edited volume, *From Season to Season* (Mercer University Press).

**Price:** It's a collection of essays written out of the sports passions of several scholars in religious and literary studies. Some of the essays were originally written for presentation at academic meetings and various universities while others were developed specifically for this project. Although Michael Novak and Charles Prebish have previously considered sports as religion, these essays address major seasonal sports within the context of an American cultural calendar. This orientation suggests that some sports are more meaningful to some fans than others, while a devoted sports junkie, for instance, might experience a coherent liturgical calendar in the shift from baseball season to football to basketball.

**RSN:** What is its audience?

**Price:** The work is designed to prompt interest among scholars and students who examine American culture: its rituals, myths, and religions. But the audience for the volume is not exclusively academic. The essays are also geared toward the intelligent, inquisitive fan — a person who enjoys reading George Will or John Updike on sports.

**RSN:** It's World Series time, so let me ask, what do you think accounts for baseball's attractiveness to intellectuals? Or maybe I should say, to the thoughtful fan?

**Price:** I've heard several theories, none of which have to do with academics as much as with a reflective sort of fan. Because of its pace, baseball affords the opportunity for reflection and conversation during the game in ways that few other sports encourage. Between pitches, it's possible for fans not only to analyze the play or pitch, but also to remember heroes and events and to muse about the meaning of the game.

Doris Kearns Goodwin and others have suggested that the early broadcast of baseball games on radio provided a kind of narrative structure that helped to shape fans' perspectives. Players' statistics have long been a part of the reports about the games, generating numerous possibilities for doing complex calculations. The formulae for computing a pitcher's earned run average and a hitter's slugging percentage appeal to the intellect in ways that distinguish baseball from many other sports.

It's also possible that the game has a certain intellectual appeal because it is often learned from a mentor, from members of an older generation. Donald Hall, in his wonderful book, *Fathers Playing Catch with Sons*, suggests this. Hall also reckons that one of the appeals of the game is that, among the threats of chaos, the game lends a "momentary grace of order" to the otherwise turbulent and tedious lives of fans.

**RSN:** Is baseball part of the American civil religion?

**Price:** I think that it's possible to identify baseball as one of several "denominations" within the civil religion phenome-

non. Of course, the political "denomination" is what we usually call "civil religion." In addition to the political tradition, there are economic, entertainment, and sporting "denominations." Even the "academy" itself can be analyzed effectively in terms of its principles, rituals, and tradition that identify it as one form of civil religion. One of the great contributions of the civil religion discussion has been its opening up of new levels of understanding that one can simultaneously be a part of more than one religious tradition: a traditional community of faith, a civil religion, a sporting allegiance, and such.

**RSN:** What accounts for your own interest?

**Price:** I'm not quite sure why baseball first attracted me, I do recall specifically why I became a devout Yankees fan. In itself, that surely must have seemed like a heresy to most of my Mississippi relatives who then still cringed at the affectionate mention of anything labeled "Yankee." In early October 1956, I read an account of the World Series perfect game pitched by Don Larsen. Since I was a preacher's kid and frequently heard sermons and lessons about the quest for spiritual perfection, I figured that I should become a fan of the team that had, at least on one occasion, achieved that goal: perfection. On October 9, 1956, as I read the story about the game in the Jackson Clarion-Ledger, I became a convert — a Southerner devoted to the Yankees.

**RSN:** Have you ever taken a class to a game?

**Price:** On several occasions, I have taken or accompanied classes to ball games. One of the courses that I most enjoy teaching is Sport, Play, and Ritual. I have students attend a baseball game and occasionally write papers about the spiritual elements and concerns of films and fiction about the game. Films such as *The Natural*, *Bull Durham*, *Major League*, *Field of Dreams*, and stories by W. P. Kinsella and David James Duncan afford students a range of possibilities to reflect on baseball and the meaning of life. I've accompanied two other classes to games — one on sports literature and another on sports history. I've also taken other groups of students to games for which I have sung the national anthem.

**RSN:** Say more about singing the national anthem at games. I understand it's a pastime of yours.

**Price:** Since I love to sing and since I love baseball, singing the national anthem at Major League games has provided a chance to combine my passions. It's also given me the opportunity to see games from seats that would be far too expensive for my professorial salary. After I had sung the anthem at two or three stadiums, I decided to make its performance a hobby. Now I collect Major League stadiums in a similar way to my childhood collecting of baseball cards. During the past two decades, I've sung at more than 30 games in 18 different ballparks.

**RSN:** How did you start this ritual tradition of yours?

## The Ritual Singing of the National Anthem

Joe Price

According to some, the earliest connection between *The Star Spangled Banner* and baseball was made on May 15, 1862, when a band is thought to have played the tune at the opening of the Capitoline Grounds in New York. Association of *The Star Spangled Banner* with Major League games began, according to others, when the New York Highlanders (Yankees) played on April 30, 1903. Although the song was occasionally played at important public events at the turn of the twentieth century, *Columbia, Gem of the Ocean* was much more popular for bands to play at ballparks.

The era was one that featured live brass bands because public address systems and amplification technology had not yet been developed. They would not be installed at a ballpark until 1929, again in New York, in "the house that Ruth built." Anecdotal reports state that *The Star Spangled Banner* was played at a ballgame in 1916 following a request by President Woodrow Wilson. At least one report claims that a band played the song at the opening game between Cleveland and New York for the 1917 season.

The first indisputable record of the playing of *The Star Spangled Banner* for a Major League game was for a unique World Series. The premature series in 1918 featured Babe Ruth and the Boston Red Sox winning their last Series against the even more hapless Cubs. A year earlier the World Series had been unaffected by the United States' entry into the World War. But following the completion of the 1917 season, players enlisted and were drafted into the armed services. At the height of the 1918 season, baseball was classified as a non-essential occupation. Consequently, the government cut the season short, requiring the end of regular season play by Labor Day and the completion of the World Series by mid-September.

The playing of *The Star Spangled Banner* can first be verified by a *New York Times* report of the 1918 World Series. In the inning-by-inning recap of the first game, the report of the bottom of the seventh inning notes that as the Cubs came to bat, "the band halted the proceedings by playing 'The Star Spangled Banner.' The players, with the exception of [Red Sox' third baseman

Fred Thomas,] stood at civilian salute, the Great Lakes sailor coming to the military pose" [*NY Times*, 9/06/1918, p. 14]. The pre-game ceremony on that afternoon had been minimal. While the managers and umpires were exchanging line-up cards at home plate and going over the ground rules, a huge horseshoe of roses was presented to Cubs manager Fred Mitchell, and a big bouquet of roses was handed to Cubs third baseman Charles Deal.

Since the end of the Spanish American War two decades earlier, bands had played *The Star Spangled Banner* on festive public occasions as part of a patriotic repertoire that included *America* and *Yankee Doodle*. *The Star Spangled Banner* had steadily gained popularity in the intervening years because of its rousing patriotic character, and in the year of Red Sox-Cubs World Series, a formal proposal was made in Congress to adopt it as the National Anthem. But the expansive melodic range of *The Star Spangled Banner* prompted enough objections for the bill to be defeated that year, and again in 1921, 1923, and 1925. Prompted by a petition with six million signatures, the bill was submitted to Congress again in 1931 and signed into law on May 3rd by Herbert Hoover.

Unlike its timing at Wrigley Field, the band at Fenway started the 4th game of the 1918 World Series with the *The Star Spangled Banner*. *The New York Times* referred to it as "The National Anthem" the following day—a designation it had earlier received from Woodrow Wilson. Despite the delay in play this occasion, the patriotic crowd greeted wounded soldiers in uniform with a wild applause and enthusiastic cheers when the men, most of whom were bandaged and on crutches, were shown to their seats.

During the next few years, *The Star Spangled Banner* was played at World Series games and on holiday occasions. Beginning in World War II, however, the National Anthem, as it had become officially designated by then, began to be played and performed regularly at games. Since then, it has been associated with the exchange of line-up cards at home plate and the cry of the home plate umpire, "Play ball."

**RSN:** Do any other sports or events provide points of contact with your professional life?

**Price:** For several years I have conducted research on the Super Bowl as the center of American pilgrimage. In the coming season, I hope to complete an illustrated book on that topic. In addition, my interests in baseball stadiums and rituals have converged in a new project, which has taken me to the final games at six Major League stadiums. In that new project, I am exploring the rituals of deconsecration that take place after the final baseball game in a stadium.



**Editor's Note:**

*This page focuses on professional practices and scholarly identity as illuminated by a particular research project or concern. Suggestions for interviews as well as reflective essays on the challenges and opportunities around research in religion are encouraged. Please see page 2 for details on submissions.*

## Research Briefing

### *A conversation with James Hudnut-Beumler, Vanderbilt University, Director of the Material History of American Religion Project*



*The Material History of American Religion Project is supported by the Lilly Endowment, Inc., and based at Vanderbilt Divinity School. Its address is:*

*Material History of American Religion Project,  
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Vanderbilt University  
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WEB: <http://www.materialreligion.org>*

**RSN:** Let's start with an obvious question. What do you mean by "material history"?

**Hudnut-Beumler:** We mean American religious history done with major attention to non-textual artifacts and practices, and what these tell us about how people have lived their religion. My colleagues and I have tried to be attentive to the history of material objects and material practices in religion as a useful counterpoint to the intellectual or institutional histories we learned in graduate school. We sense that historians — and particularly historians of American religion — have been so caught up in the role of ideas and movements that they have often missed how important religious *stuff* is in people's lives. We are interested in how

Americans have used material objects — buildings, clothing, movies, for instance — in their religious lives, and in how those objects have interacted in their sense worlds to shape religious beliefs and practices.

**RSN:** This sounds like the kind of material culture studies that art historians and anthropologists have been doing for years.

**Hudnut-Beumler:** Yes, but it goes beyond that. Sure, we're interested in material culture — we have done a lot of our research using artifacts — but we've worked to relate them to their historical and theological contexts. We want to know the role these artifacts play in people's religious lives, and how that has

changed over time. One big difference, I think, is that we're interested in materialized religious experience.

**RSN:** Let's back up a bit and ask how the project got started.

**Hudnut-Beumler:** For some years, the Lilly Endowment has been supporting research about the financing of American religion. When denominations and congregations became concerned about budget shortfalls and declines in giving, the Endowment commissioned some studies about giving patterns and stewardship. As I read some of the early work, however, I sensed that it needed more historical context. How has giving to the church changed over time? What about clergy salaries? How did colonial churches pay their bills? The further I got into these questions, the more I realized that they were part of a larger set of issues, about materialism and materiality in American religion. Americans' attitudes towards materialism have shaped financial practices. Those attitudes are the larger context for understanding the financial history. The Endowment agreed, and has supported a project to investigate this material history. We recruited a group of historians to help us investigate this history from a variety of angles.

**RSN:** Tell us about some of those projects.

**Hudnut-Beumler:** Let me quickly summarize each of them. A few of our scholars have already published the results of their research. Diane Winston looked at the Salvation Army, and found that material objects are very important in its history. She tells how early members saw putting on the Army uniform as an almost religious rite, sacrificing their love of

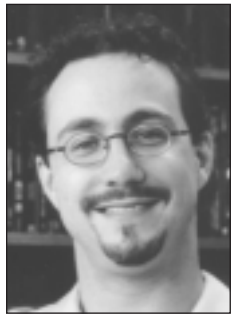
fashion for the sake of the faith. In his recent book, Leigh Schmidt reveals how Enlightenment philosophers led Americans to be suspicious of the sense of hearing, especially when it came to religious faith. Schmidt is the recipient of the 2001 Award for Excellence in Religious Studies in Historical Studies. Associate director Daniel Sack's book looks at the various roles that food has played in the lives of mainline Protestants, finding faith commitments and social norms in things that many believers take for granted.

Several other projects are still in process. Colleen McDannell is completing an examination of Depression-era government photographs, analyzing the ways in which the photographers saw or ignored religion in the lives of their subjects. [Editor's Note: McDannell contributed a photo essay based on this project to the February 2000 issue of *RSN*.] Marie Griffith is working on an account of bodily disciplines, particularly the connection between diet and devotion. Robert Orsi has been interviewing Catholic adults, getting their memories of the material experience of pre-Vatican II Catholic childhoods. Judith Weisenfeld has watched hundreds of mid-twentieth century movies, watching for how they presented religion, race, and gender. My own research is leading towards a history of financial practices in American religion.

**RSN:** That's a wide range of projects.

**Hudnut-Beumler:** Yes, but they fit together pretty well. Essentially, they are all about what it means to be religious in a

See **HUDNUT-BEUMLET**, p.20



## From the Student Desk of James F. Caccamo

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### Plays Well With Others — Does Doctoral Training Prepare Us for Interdisciplinary Collaboration?

**T**HIS SEMESTER, I had my first experience team-teaching a class. It was a new interdisciplinary course on media and religion taught across three universities using videoconferencing and the web heavily throughout the course. Intellectually, pedagogically, and logistically, it was unlike anything I had ever done before.

Unfortunately, that was not always good. For instance, despite the fact that all three instructors shared a vision for the course, it was not always easy to work together. At times, the diverse approaches of our disciplines to the material led us to misunderstandings and impasses. I found the work easy, but working together difficult. Interdisciplinary and collaborative work took a different set of skills than those I have been taught to use in my own research and teaching.

Doctoral education is as much about training work habits and critical thinking practices as it is about learning a subject in detail. However, few students have the opportunity to learn the habits that support collaborative work. By and large, students learn research skills by working alone. Comprehensive exams and the dissertation are solo projects. Scholarly credibility is based on what we can do on our own. More important, students are trained to compete with other scholars. Scholarly success depends upon the unique contribution an individual makes to the field. After spending a couple of years working on a project whose success depends, in part, upon the inadequacies of previous scholarship, we can get into the habit of devaluing the ideas of others, or begin to see their ideas as a threat.

Now, don't get me wrong. These habits — individual work and original contributions — have brought many discoveries over the centuries of scholarly study of religion. But, these habits are the opposite of those needed for success in the necessary and valuable endeavor of collaborative, interdisciplinary work. To succeed at collaboration, we need to be as open to and interested in the views of others as we are in our own. We need to be willing to see the results of collaboration as more than a collection of individual contributions, but as something new, created by the group. To succeed at interdisciplinary work, we have to be humble enough about the limitations of our own field to accept that our approach may not have all the answers. Without these skills, collaboration is bound to frustrate more than enlighten.

If the current call for more interdisciplinary research and teaching is to be answered adequately, we need to augment the way we train and reward scholars. First, future scholars must be trained to appreciate the contributions of other scholars and disciplines. Programs, for instance, could not just allow, but require students to take electives outside their discipline. Students could be required to work collaboratively on research or conference presentations. Interdisciplinary methods could be taught as a worthy topic of study, or count as research tools.

Second, senior scholars must model the kinds of collaborative, interdisciplinary work we want to see in our disciplines. Senior scholars need to offer classes that are interdisciplinary and that are team-taught. Many could start by offering more courses which cross the sometimes rigid lines of sub-specialty within our own departments. And importantly, scholars must pursue collaborative research ventures themselves. This must start with tenured faculty members, since they have less need to demonstrate individual scholarship for the sake of promotion. Without role models and mentors in collaboration, students will not value it.

Finally, we need to open up university hiring, tenure, and merit evaluation practices so that collaborative work is rewarded, not punished. It still looks better to have your own book on a cv rather than a co-authored book. It is rarely as noteworthy to chair a conference session or respond to a paper as it is to present original research.

Of course, interdisciplinary excellence will always depend upon disciplinary excellence, and collaborative work will always depend upon the quality contributions of individuals. But if we ever truly want collaborative, interdisciplinary work to be more than a slogan, we need to train scholars to do it, to show it being done, and to reward it when it succeeds.

## Report from Cuernavaca: Postcards from a Global Village

Rudy V. Busto, Stanford University

**T**HERE IS A MYSTERIOUS stone sculpture at Xochicalco. On its museum pedestal it stands six feet high and is unlike any other known monument in Mexican archaeology. Painted red, El Señor de Rojo (The Red Lord) was discovered by archaeologists violently removed from its place of honor at the core of the acropolis. Was it invasion? Internal faction? Perhaps a rival deity from the abandoned center of Teotihuacan, from Cacaxtla, or from the jungles of the Maya had come to challenge the power of the Red Lord. Along with rows of macabre stone skulls, enigmatic glyphs and a pyramid façade covered with writhing feathered serpents, the Red Lord is only one of the tantalizing mysteries unearthed at this fortified precolumbian city. The curator's label tells us that the Red Lord, represents a male (!) figure seated atop the symbol for "movement." "Its robust aesthetic appeal and delicate carving suggests a major divinity for the inhabitants of a city the Aztecs centuries later imagined to be the terrestrial paradise of the gods. But like many things in the study and teaching of religion, the curator's label is only an informed interpretation, at best an incomplete translation of a living, breathing religious system removed from our modern day classrooms, libraries, and our internet-driven students.

For many of the workshop participants scrambling around the ruins at Xochicalco remains one of the highlights of the "Teaching in the Global Village" experience. The week of speakers, project reports, pedagogy workshops and site visits in and around Cuernavaca found us deep in central Mexico, far from the hamburgerized northern border towns of Tijuana or Nogales. Most workshopers had never been to this part of Mexico. For some, the prospect of an entire week in central Mexico conjured up nervous excitement and the fear many U.S. travellers

have journeying below the border. On occasion, we would compare our latest souvenir bargains with the same intense comparative scrutiny of each others' pills and potions pulled from our luggage in the event of "Montezuma's revenge." I arrived in Mexico with that combination of fascination and fear. But unlike my colleagues, for me Mexico is the motherland my grandparents fled at the start of the Mexican Revolution. My grandfather, a conscripted soldier for the oppressive Porfirist regime, and his betrothed sweetheart, my grandmother, fled the violence of the northern campaigns and quietly slipped into Arizona. The workshop excursion to the baroque colonial city, Taxco, brought me within the borders of Guerrero, my grandmother's birthplace. As a Chicano born in Arizona, my grandparents' epic and nostalgic Mexico is as foreign to me as Mexico today must seem for most of my workshop colleagues. Chicano mythology holds that before the Aztecs built their fabulous city in the middle of a lake, the ancestors emerged out of the Seven Caves in "the land of whiteness" far into the north. Aztlán, a mythological eden that became the United States in 1848, a place where the Aztec prophets augured their descendents would return. For Chicanos/as, journeying to Mexico is part of a longer pilgrimage of leavings and returns.

In an odd symmetry, the workshop began last year in New Mexico, where discussions invariably led to issues of diversity in our classrooms, our departments, and the "problem" of religious and ethnic diversity in the U.S. Northern New Mexico gave us a taste of that diversity with the exotic overlays of Native American, Spanish, and Mexican histories in Santa Fe's recreated colonial plaza. Nevertheless, the availability of lattés, the English language, and all the other comforts of a conference site in the

**Editor's Note:**  
RSN asked Rudy V. Busto, a participant in the West region Lilly/Luce Teaching Workshop, Teaching in the Global Village, to reflect on its sessions this summer in Mexico.

United States, reminded me that diversity in the classroom is usually on our terms and rarely challenges the comfort levels of our students. Now, however, in "Old" Mexico, our discussions ranged over similar turf but the experience of being "minorities" (U.S. citizens, Canadians, Protestants, Muslims, middle-class, etc.) on the streets of Cuernavaca gave us all pause for reflection. Unlike Santa Fe's neatly ordered plaza, Cuernavaca's crowded *zocalo* — jammed with strolling families, beggars, steaming (forbidden!) food carts, tourists, indigenous *danzantes* and elderly couples dancing the tango — shows us that the realities and risks of religious and ethnic diversity are simply unavoidable. In fact, this real world of puzzling and incommensurable differences can be as tragic and ubiquitous as the begging children pleading with us to buy their one peso chichets. We tend to ignore the urgency at our heels, or dismiss it with a polite but insistent "¡No, gracias!" On our way to dinner one night we walk down Calle Matamoros: "Slay the Moors Street" — what do my Muslim companions think about this? I think about how the celebration of religious pluralism by scholars in the U.S. is disputed on this tiny street, at this moment.

A Mexico venue provided us with the opportunity to experience religion in another local corner of the global village. One afternoon we are treated to a procession of *Chinelos*, masked dancing figures, in the street directly in front of our hotel. As we rush out to enjoy the costumed "French" figures shuffling and jumping behind a Catholic saint pulled on a wagon by devotees, it is unclear what my role is here: tourist? tour guide? detached professor? grandson? While enjoying lunch and the luscious lemonade at Sanborns on Sunday afternoon, children in their church clothes scurry and chase around us brandishing balloon swords for the feast day of Sts. Peter and Paul. As our conversation

meanders from the meal to pedagogy, we are literally surrounded by "religion" and again I wonder about the distance between religion professors and the commotion of religious and ethnic diversity swirling around us.

Teaching religion in the context of the global village is akin to deciphering the mysteries at Xochicalco. There are texts, symbolic systems, enacted rituals, feelings, generations, sounds, conflicted histories, and cultural demise here. How do we, as conferred experts in religion, decode and translate such worlds to our students? When does academic training and classroom convention get in the way of knowing, teaching, and even seeing religion? In Mexico, language and cultural differences heighten the unfamiliar and expose our helplessness. It aids our understanding of the commensurability issues in unexpected ways. For participants without Spanish or a translator companion, the simple act of ordering lunch becomes a dreaded and sometimes embarrassing task. This despite the fact that in the classroom we presume to translate religion to our students without the attendant anxieties such a process should entail.

We are pushing through a throng of people outside the *lucha libre* (wrestling) arena. The roar from the crowd inside is earsplitting: tonite it is Son of The Jalisco Flash versus Villano III. *Lucha libre*. One of Mexico's newest religions. The sidewalk merchant's rows of wrestling masks are lined up like the displayed skulls at Xochicalco. Although I may fancy a genealogy from the staged violence of a precolumbian sacrificial altar to the theatrics of the freestyle wrestling ring, I can see that meaning is also formed in the present. But how can we know what to imagine or say when we are not exactly sure what it is we are seeing: Red Lord or curator's label? Mask or skull?

## Department Meeting

### A Conversation with Professor C. Mackenzie Brown, Chair, Department of Religion

Trinity University, San Antonio, Texas

Brown received his BA from Stanford University in History (1967), and a PhD from Harvard University in the History of Religions with specialization in Sanskrit and Indian Studies (1973). He has taught at Trinity University for the last 28 years, offering the introductory Asian Religions course as well as courses in the Hindu and Buddhist traditions. He has authored three books, all dealing with medieval Sanskrit (Puranic) texts focused on Hindu conceptions of the divine feminine. The most recent is a translation with commentary of the *Devi Gita*, or *Song of the Goddess*. Brown is also interested in the interface between religion and science, and has developed two courses in this field, including one recognized by Templeton Foundation. His current research involves an aspect of the interface of the Hindu tradition and western science, comparing Christian Creation Science with Hindu "Krishna Creation Science."

**Gray:** What is the organization of knowledge in your department? What role does this identity play, if any, in attracting undergraduate students to your program?

**Brown:** It is not easy to characterize the "organization of knowledge" in our Department. On the one hand, the different courses that we teach reflect the particular interests of the faculty within the Department. This is especially reflected in the variety of thematic courses that we teach, such as *Gender and Religion*, *Death and Beyond*, *African-American Religion*, *Religion and Science*, *Popular Religion*.

On the other hand, faculty represent the breadth and comprehensiveness of major fields in the academic study of religion. Four of the seven full-time faculty are trained in areas relating predominantly to the Judeo-Christian traditions. One is an expert in Islamic studies, and two in Asian Religions; one in South Asia, one in East Asia. While we have sought to cover several of the major religious and cultural traditions of the world, we have also tried to hire, with considerable success, persons with a variety of approaches to the academic study of religion, from textual specialists to general cultural historians and theologians. What all of this has meant for students, to paraphrase the words of one recent graduate, is that we offer "too many riches for any one student to be able to feast on all." Students indicate that they appreciate the diversity of offerings, both in "Western" and "Non-western" traditions.

**Gray:** What is distinctive about the teaching you and your colleagues do?

**Brown:** In a nutshell, dedication to the undergraduate student characterizes our teaching. All of our courses are designed to introduce students, whether majors or non-majors, to some aspect of the academic study of religion, its methods and approaches, and to challenge students to think both empathetically and critically about the religious claims, ideals, and world views of other cultures, as well as their own. We like to think that we provide students with careful and extensive critical feedback on all major written or oral assignments. This is a challenging

task when an instructor has seventy to ninety students each semester.

**Gray:** What do you see as the major challenges to achieving some of the pedagogical goals just mentioned?

**Brown:** Probably breaking through student perceptions of what "religion" is. For instance, in our introductory ethics course, *Ethical Issues in Religious Perspective*, students sometimes comment that they are learning a lot about ethics, but aren't sure about what is religious in the course. Similarly in a New Testament introductory course, students at times protest that they have studied a lot of history but did not learn much about religion/Christianity. Many of our students tend to think of religion as a set of beliefs, and of religious practice as primarily prayer. They are prepared to deal with a variety of "creed-like" religious beliefs, but when confronted with more amorphous religious attitudes, cultural worldviews, and "non-conventional" practices, they often have trouble making the necessary connections.

**Gray:** What strategies do you use to change these preconceptions?

**Brown:** A colleague in the Department and I like to start one of our classes with reading and discussion of Herrigel's classic book, *Zen in the Art of Archery*. We raise the question, is practicing archery religious? Is it more or less religious than praying? Fortunately, most of our students seem willing to make the leap into new ways of understanding religious life and experience.

**Gray:** What other features are distinctive of your Department's teaching?

**Brown:** Beyond some of the basics mentioned above, it is difficult to generalize. There are practically as many different approaches to teaching as there are faculty in the Department. Some of us rely heavily on close reading of classical texts; others emphasize a sociological or social scientific approach to the subject matter. Some of us tend to lecture, while others are almost exclusively discussion oriented or even push students extensively to lead classes themselves. And all of us are learning to deal with more technology in the classroom, from putting syllabi online to using Power Point presentations.

**Gray:** Would you say something about the way your department structures the undergraduate major? What kinds of courses do students take to fulfill the requirements for a religion major?

**Brown:** One of the aspects of our program that students seem to like is its flexibility, compared to the often rather stringent requirements in other majors. Many of our students double major, so they have ample opportunity to compare. Too great a flexibility can simply result in a smorgasbord approach to the major, with little overall coherence and no guarantee of comprehensiveness. We strive for a balance, with three broad distributional requirements: students must take at least one course in the Judaic, Christian, and/or Islamic traditions, one course in Asian or

#### Editor's Note:

"Department Meeting" is a regular feature of RSN sponsored by the AAR's Academic Relations Program. Recently, Edward R. Gray, Director of Academic Relations, spoke with the chair of the Department of Religion at Trinity University in San Antonio, Texas.

Trinity is an independent institution founded by Presbyterians, enrolling 2400 undergraduate and 200 graduate students. Trinity emphasizes the liberal arts and sciences but also offers select professional and graduate (Masters) programs. The Department of Religion has seven full-time faculty, all tenured or tenure-track, including one endowed chair, and an additional part-time, adjunct position. During the sixties and early seventies the Department evolved from offering a primarily Bible-oriented, text-based curriculum to a comprehensive religious studies program. The Department is continuing to evolve, with increasing emphasis on minority, multicultural, and popular aspects of religious experience. The Department currently has a relatively small number of majors; typically 6-10 graduates a year, but contributes significantly to the "Common Curriculum" or general education program. Departmental faculty have for many years been very active in University leadership.

non-Western/non-European religious tradition, and one thematic course such as *Contemporary Religious Thought*, *Religion and Prejudice*, *Religion and the Holocaust*, or *Narratives in the Hebrew Bible*. In addition, we have a capstone course, *Approaches to the Study of Religion*, which is strongly recommended for all majors and minors but is not currently required.

**Gray:** Would you tell us something more about the capstone course?

**Brown:** Despite the non-mandatory nature of the course, it is an essential part of our program and serves to bring together our majors and minors like no other course. One of our main challenges as a Department is to provide our junior and senior religion students with courses that build on their previous academic experiences. Because the number of our majors and minors is small, most of our upper division courses have modest prerequisites, often simply a previous course in Religion. Upper division courses include students with little or no background in the particular subject matter of the course. It is clearly a challenge to meet the needs of both relatively inexperienced and more experienced students. It is doubly so when the instructor relies heavily on discussion, which often depends for its success on the general preparedness of the students. The capstone course provides our religion students with at least one opportunity to engage in a seminar-style course where all the students are not only deeply interested in the study of religion, but also have considerable knowledge of different religious traditions. Frequently on the exit interviews that we give to graduating majors, the capstone course is mentioned as one of the high points of their experience in the Department.

**Gray:** Given what you say are the small number of majors and minors, do you have any deliberate efforts underway to attract more students to your program?

**Brown:** Traditionally, the Department has shied away from concerted or explicit advertising efforts to increase the numbers of majors and minors, relying instead on our reputation for teaching challenging and interesting courses. This has generally worked well over the last three decades, as we increased the numbers of majors from three or four graduates a year in the '70's to 10 to 15 in the mid-to-late '90's. This meant that at any given time, in the mid-to-late '90's, we had 20 to 30 majors (declared juniors and seniors), along with another 10 to 20 minors. We have seen a bit of a drop in these numbers during the last two years.

**Gray:** Do you have any explanation for the recent drop?

**Brown:** At least some of the drop is undoubtedly due to the conjunction of two different phenomena. First, we have had three yearlong academic leaves in the last two years, and second, we experienced the largest turnover of faculty within the

Department in the last three decades (one resignation and one retirement in the last two years). Accordingly, our program has been in considerable flux, and students have to reacquaint themselves with Department faculty. Close ties between students and faculty has always been one of our main avenues of recruitment. In addition, several members of the Department have become heavily involved in teaching courses outside our own program, specifically in the First-Year Seminar program. (The Religion Department, incidentally, contributes more faculty to this program than any other department at Trinity.) Such heavy involvement impacts the number of introductory courses that the Department offers, and thus reduces the size of our recruitment pool.

**Gray:** Many departments of religion find themselves under increasing pressure from the trend toward downsizing. We see a slow erosion that comes with the failure to fill tenure slots as they become vacant. What is your situation here?

**Brown:** When I first came to Trinity in 1973, there were six tenure-track slots in the Religion Department. There are now seven, thanks in part to the gift of an endowed chair in Religion to the University. There has thus been no erosion for us. The administration promptly approved the requests to conduct tenure-track searches to replace the recent losses in the Department. We have currently requested permission to conduct another tenure-track search to replace one faculty member who will be retiring at the end of next year, and we are hopeful that this request will also be met with approval.

**Gray:** What problems or issues will the department be facing in the near future?

**Brown:** Trinity is currently undergoing a major curriculum review. While the essential role of religion studies in any new curriculum is not in question, the specific ways in which our program will be integrated into a new curriculum will be a central issue for the Department. Another concern, shared by all departments at Trinity, is class size. At present, lower division courses are often capped at 35 students, upper division at 25. Given the increasing trend toward discussion-oriented classes even in lower division classes, and for greater reliance on student-centered learning approaches, class sizes above 25 or 30 are widely perceived by faculty as contrary to good pedagogy.

**Gray:** Do you have any advice you would give to chairs or to department members dealing with chairs?

**Brown:** To chairs: be open and frank, take mentoring seriously, and try to keep ahead of problems. Don't get on too many committees. And when you do, constantly remind yourself that you really don't have to be chair. To department members: please keep in mind that someday you too may be chair, even if you find such a prospect as difficult to imagine and as unlikely as I did in my first twenty-five years at Trinity.

FREUND, from p.15

(seminary, small college, large public university), and was looking for the context that fit me best. I discovered that it wasn't the context, but me. I think the greatest accomplishment of editing other people's work, and producing editions about which I knew little when I started, is the realization of how little I knew about different "ways of knowing." Many people say they recognize different "ways of knowing," but I wonder how many appreciate these "ways of knowing" as being as important and relevant as their own "way".

If one thing has changed as a result of my teaching and learning experiences, both with the Committee on Teaching and Learning of the AAR and the editorship of *Spotlight*, it is that I am now more comfortable teaching in any context. It is not the context that matters, but my relation to the learners who sit with me in my classroom. Since my classrooms might include a 5 x 5 meter archaeological square as often as a seminar room in my own university, I now use different forms of learning (including service learning), and pedagogical models unknown to me when I began teaching in 1981.

**RSN:** What are your current pedagogic interests?

**Freund:** I am attempting to create "pedagogically sound" distance learning opportunities for faculty in Judaic studies. Judaic studies is a growth field in Religious Studies which, like religious studies itself, boasts a variety of different sub-specialties. I am interested in finding ways of allowing universities with strong programs and faculties to share the wealth of their resources with universities that either do not have a Judaica specialist or have only one specialist with limited breadth. In theory, distance learning would allow universities without strong departments (or even courses) in

Judaic studies to have access to courses at universities that do have strong programs.

**RSN:** What scholarly projects are you working on?

**Freund:** I am first and foremost a department chair and the Director of the Maurice Greenberg Center for Judaic Studies at the University of Hartford, which offers three bachelor of arts degrees. These comprise a degree in Judaic Studies, Jewish Music, and Cantorate together with the well known music school, the Hartt School of Music at the University of Hartford; a degree in Judaic Studies and Elementary Education (with state certification) together with the School of Education at the University of Hartford; and a BA degree in Judaic Studies. We also maintain a very active non-credit community educational program and a Holocaust Teachers Workshop for Middle and High School teachers. I am also the Director of the Henry Luce Forum in Abrahamic Religions, a joint program I administer with Hartford Seminary's Duncan Black Macdonald Center for the Study of Islam and Christian-Muslim Relations.

My primary research for the past 15 years has been in the area of the biblical archaeology and the relations between Jews and Christians in the early first and second centuries of the Common Era. I continue to write on how literary texts — and especially manuscripts of classical religious texts — tell us much more when they are understood together with the material culture of the period.

In a way, I feel that there is a connection between my scholarly projects and what I have been doing in my work on *SOT*. That is, I have been facilitating AAR members to present written texts about the varied material culture of our Academy's legacy: our teaching.

HUDNUT-BEUMLET, from p.17

material world. How do humans encounter the divine through the bodily senses? How do they use their financial resources to support their faith communities? How do physical disciplines or clothing influence devotions? All of these questions are part of the material history in which we are interested.

**RSN:** What kinds of sources have you used in your research?

**Hudnut-Beumler:** It obviously varies from project to project, but each one of us has ended up using material not previously tapped by historians. In her research, for instance, Judith Weisenfeld, spent a lot of time looking through the production files for the films in which she's interested, paying attention to how the director's understanding of the movie changed, and how the production code of the mid-twentieth century censored certain movies. Dan Sack spent a lot of time reading church newsletters and what he calls "fun books" — books written to help church social committees plan their church meals. Bob Orsi has been doing a lot of oral history. I've been looking at the memoirs of clergy wives, where they remember how hard it was to get by on a small salary. It's a rich variety of material, and it reveals things that are missed if one only considers more traditional sources.

**RSN:** How are you publicizing results of your research?

**Hudnut-Beumler:** Well, a lot of it has been in the usual ways. Everyone in the project has written or is writing a book,

and several of them have written journal articles. We've done panels for academic conferences, both together and individually.

We knew from the start, however that we wanted to do more than that. With a lot of projects like this, people only get to see the results once the work is finished. The researchers publish the book or books and say, "Here: we're done." The project's audience doesn't have an opportunity to get involved with the work. We've been addressing this from the very beginning. The most important part has been our web site. It has a range of material that would never appear all together in a published book. It has some works in progress, and a collection of bibliographies, and other reference guides. We've also put together a collection of objects and documents that we've encountered in our research. The collection includes a wide variety of things, such as the 1854 financial report of a church publishing house, and a contemporary advertisement for an evangelical credit card. We want visitors to the site to see how rich this material is, and how much we can learn about American religion by paying attention to its material history. Every object featured is interpreted from some religious studies perspective.

**RSN:** Who is the audience for your work?

**Hudnut-Beumler:** A large part of our audience is scholars and teachers of American religion. We've talked with them at conferences and they've submitted material for the web site. But we have also have reached history buffs, clergy, and religious practitioners across an astounding range. The Lilly Endowment is particularly interested in connecting our kind of

research with congregational life. We think this is important. We believe that clergy people can learn a lot about their congregations by paying attention to the kinds of things we're looking at. For instance, what can you learn about a congregation by looking at the kinds of pictures they have on their walls and in their attics? What can you learn about their faith commitments by going to a church potluck? This material history is small, but not trivial — it reveals a lot about a religious community. If a minister, priest, or rabbi pays attention to these things, she or he is going to understand the congregation better and is going to serve it better.

**RSN:** That's important. How do you think your research could change the way people teach about American religion?

**Hudnut-Beumler:** It's something we've been thinking about from the very beginning. All kinds of interesting research in American religious history has been published over the last decade or so. People have been writing about practice in American religion and visual culture. This research has changed the way scholars see the field — paying more attention to the people in the pews, looking at religious behavior, and finding religion in unexpected places. Unfortunately, this research hasn't made it into a lot of classrooms. Many of the standard textbooks on American religion still rely on the "great-men-and-movements" approach, leaving students with a thin understanding of what it means to be religious in America. The kind of material we're finding can help make that understanding richer. It also excites students — it is full of great stories and it is very visual. Most importantly,

it suggests that even they can do primary field-based research that will be original. This summer, we're inviting a group of teachers from colleges and seminaries to meet with our scholars. We'll be doing some master classes and some "show-and-tell" sessions. We hope everyone comes away excited about new approaches to teaching American religion.

ENVIRONMENT, from p.10

The UCS report is notable for its ecumenical position on cloth vs. disposable diapers, paper vs. plastic grocery bags, paper plates and napkins vs. china and cloth, newspaper vs. polystyrene for packaging, and so on. When you are in a water cooler discussion with someone from your chemistry department, don't let them convince you with an argument on one side or another on these questions. Just ask how often he or she gets a burger from a drive-thru and strike up the litany: it's your driving and eating, stupid!

*The answer to the opening question: probably a toss up between the sun-grown coffee (depending on the extent it may have been involved in habitat destruction and its energy requirements for delivery), and the plastic water bottle/glossy magazine (depending on the energy requirements for their delivery and proper recycling).*

*John P. Harrison is the Deputy Executive Director for the American Academy of Religion and a past science advisor to the Meeting Planners International "Green Meetings" Committee.*

## In the Public Interest

### Government Faith-based Initiatives and Religion

Elliott Wright

*Elliott Wright is a member of the steering committee of the AAR Church-State Study Group. He is an independent author who has worked on informational publications on the Bush Faith-based Initiatives for several national religious and secular organizations.*

**P**RESIDENT BUSH'S "Faith-based and Community Initiatives," an effort to expand religious delivery of publicly funded social programs, has enlivened political and religious life. It has triggered a constitutional debate and forced instructive examination of an issue of importance to both the academic study of religion and theological education. What are the social roles of faith groups in a country increasingly self-consciousness of its religious pluralism?

Bush's faith-based and community agenda, called "Rallying the Armies of Compassion," includes not only greater religious access to government money — in part by removing real or imagined "barriers," — but also sundry other provisions to increase the economic prospects of the poor and to bolster faith-based and community organizations engaged in charitable work. Implicit in the initiative is the belief that "religion does it better."

The Community Solutions Act of 2001 (H.R.7) includes religious access, modestly expanded tax incentives for charitable deductions, and — perhaps most significant and most neglected by the press — an expanded plan to help the poor mass small pools of capital for stipulated purposes through Individual Development Accounts. H.R.7 was passed by the House of Representatives in a vote along party lines. It faces an uncertain future in the Senate.

#### Charitable Choice

The reservations of the slim Democratic Senate majority and of church-state separationists focus on the principle and means of expanding religious access to public money. Their main target is the strangely named concept of "charitable choice."

Charitable choice prohibits states that use private contractors to deliver welfare-to-work services from discrimination against religious providers. Further, religious organizations winning contracts are allowed to retain their religious characters. They are not required, for example, to set up separate nonprofit corporations to handle the contracts, nor to remove religious symbols from service areas. They cannot discriminate in services on the basis of religious affiliation but may hire only their own religious kind. Religious providers can not use federal funds for worship, religious instruction, or proselytization, and no person is required to receive services from a religious contractor. "Choice", therefore comes in selecting services provided primarily by voucher. "Charitable" evidently describes the drafters' views of job training as a benevolent transition from welfare poverty to working poverty.

The Bush forces want to write charitable choice into most federal social legislation. Critics object most strongly to the provision that recipients of government grants or contracts may employ only their own religious kind, thereby escaping civil rights prohibitions against religious discrimination in hiring. While the Civil Rights Act of

1964 allows religious organizations to discriminate on religious grounds in internal hiring, the many faith-related providers of social and community services have generally observed the full civil rights agenda when spending public money.

The notion of charitable choice was introduced in the Welfare Reform Act of 1996. That legislative innovation, under the sponsorship of then Senator John Ashcroft, is highly relevant to the current debate. Charitable choice attracted very, very few users at the height of welfare reform. Most of the considerable number of religious organizations that participated in welfare-to-work were established, separately incorporated social service agencies, or groups of volunteers helping job seekers without contract or compensation.

The idea was nevertheless seized upon by the early supporters of a George Bush presidential bid, field tested and expanded in Texas, and brought into the new Administration as a policy priority. In January, the President created the White House Office of Faith-based and Community Initiatives by executive order. It has a staff of ten to rally the armies of compassion, and mandated centers in the Departments of Education, Health and Human Services, Housing and Urban Development, Justice, and Labor to identify programs available to faith-based providers.

#### Legal Arguments

Charitable choice rests on a constitutional argument from fairness, put forth most cogently by Carl Esbeck, a former law professor at the University of Missouri and now a Justice Department spokesman for the Bush faith-based initiatives. Esbeck argues that religious organizations have a right to take part in general public programs without secularizing their structures and perspectives. Charitable choice, on this view, "levels the playing field" — a phrase President Bush relishes — and protects the integrity of religious organizations wishing to avail themselves of public programs. The hiring exemption is an extension of the guarantee that government will not define religion's character. The last version of H.R. 7 contains language that appears to assure faith-based exemption from state and local laws barring religious discrimination in hiring.

Esbeck's argument is not without merit, but within the social service context charitable choice fails to balance religion's right to independence against the individual's right to even-handed hiring policies in government-funded programs. Critics are correct to challenge charitable choice found in H.R. 7 as a regressive civil rights policy. There is high emotion but limited substance to the claim that the provision would allow religious groups to use government money for religious activities, even evangelization.

The Community Solutions Act strengthens the prohibition against the use of government funds for worship, religious instruction and proselytization. It further requires recipients of public funds to certify in writing that they understand and will abide by the limitations. This stipulation represents a substantial concession by the sponsors of charitable choice.

#### Vast Religious Services

Many press reports continue to give the

impression that George W. Bush thought up the idea of faith-based delivery of government social and community programs. Nothing is further from the truth, and the President would be the first to say so. Religious organizations have accessed public funds — federal, state and local-for decades. Their programs fall into two basic types: social services (e.g., health, rehabilitation, and child and senior care) and community development. The first type is generally described as "charitable." The second is more concerned with community, family, and individual economic empowerment, and includes affordable housing, business and job development, and the formation and strengthening of community financial institutions. Most organizations in these networks are and will continue to be free-standing corporations.

Religious organizations seeking government funding to pursue general public good must take seriously structural and legal considerations. It would be foolhardy for any religious entity to take on a major public or private service contract without establishing a separate nonprofit organization. The issue pertains to liability more than to constitutional law. Ecclesiastical units need a legal firewall between themselves and general service operations. No separate incorporation may be needed when a congregation gets public support for food pantries or organizes mentoring programs for welfare recipients, but more complex services are another matter. Suits based on staff misbehavior, fiscal mismanagement, or bodily injury incurred in running a public program under its own name could destroy a congregation.

Religious groups not currently engaged in social and community work have been alerted to available public funding.

Whatever the legislative prospects for H.R. 7, there will be more faith-based supplicants for public dollars. This may lead to interesting, if cutthroat, competition in the name of God, especially if the Bush social budget shrinks rather than expands. H.R. 7 actually includes an allocation to help faith-based providers receive training and technical assistance. Also, an 11th hour provision seems to open the door to suits against any level of government if a faith-based organization is denied a contract or grant. This should terrify municipal governments that deal with Community Development Block Grants and other such funds.

#### Religious Caution

One of the new twists in the Bush agenda is the government recruitment of religious social service providers. The voluntary principle prevailed in the past, and religious groups molded their service auxiliaries to fit the general patterns of professional providers. Now, the Administration and the majority in the House are saying to religious organizations, "Let government hire you to handle the poor and we'll give you some flexibility in how you conduct our programs." Faith groups should be leery of governmental promotion of religious capacities. It cheapens the voluntary nature of faith; it puts on religion's shoulders government's task of providing for the welfare of all persons.

Religious organizations do not have to justify their existence by offering social services with either private or public money. If they elect to engage in such work, religious groups should innovate and seek broad options not confined to the governmental menu of programs. If they want to keep their souls, religious groups may not want to hire out to the state.

**Eastern International**

Annual meeting, 26-27 April 2002

**Call For Papers**

**Between Text and Context: The Search for Religious Identity**

The Saint Paul University Faculty of Theology, Ottawa, will host the 2002 meeting of the Eastern International Region of the American Academy of Religion, 26-27 April. We invite paper and panel proposals in any discipline in the study of religion. Submissions from both scholars and graduate students will be considered.

Theme: The 2002 AAR-EIR meeting will focus on the role of sacred texts or oral traditions in the formation of communal and individual religious identity. This role is important for the communities that created the texts and for the communities that continue to read them. In view of contemporary concern over religious identity, how do these texts and traditions continue to fulfil this role?

Submissions should be one page and include a 250-word abstract, the name, address, telephone number, e-mail address and institutional affiliation of the person(s) involved. Please include any requests for special equipment and props required for the paper/panel. The maximum reading time for papers is 25 minutes.

The deadline for submissions is 15 January 2002.

Send proposals to:

Andrea Spatafora  
AAR-EIR 2002 Meeting  
St. Paul University  
223 Main Street  
Ottawa, ON K1S 1C4  
Canada  
E-MAIL: [aspatafora@ustpaul.uottawa.ca](mailto:aspatafora@ustpaul.uottawa.ca)

Annual meeting, 26-27 avril 2002

**AAR-EIR**

**Student Prize Award**

Each year the Eastern International Region awards prizes to up to three outstanding papers delivered by graduate students at the regional meeting. Papers must have a clear location in an area or areas of religious studies and/or theology and be written for oral presentation. They should be addressed to a general audience of scholars of religion rather than to specialists in a particular field or sub-field of study. The material should be reflective and/or critical rather than simply descriptive, though no particular scholarly approach is specified. The selection committee for the prize is made up of the officers and programme committee of the region, save those members of the selection committee who submit papers for the competition. To be eligible for the award, papers must be accepted as part of the meeting programme and actually be presented at the meeting.

After proposals are accepted for the meeting programme, graduate students who wish to compete for the prize must submit a written copy of their paper, not to exceed 2500 words, by 15 March 2002. The word count is to include text only, not notes or other critical apparatus. An accurate word count of the text must be included as part of the submission; papers that are over the limit will not be accepted for the competition. The address for submissions will be indicated later.

In order to be eligible for the competition, submitters must be graduate students who reside or work in the Eastern International Region of the AAR or are enrolled in a graduate programme of the Region. The Eastern International Region includes New York state north of Westchester County, the western half of Pennsylvania, and the provinces of Ontario and Quebec. Any questions about this requirement should be directed to the Regional Secretary, William Cassidy, Division of Human Studies, Alfred University, Saxon Drive, Alfred, NY, 14802-1205; TEL: 607-871-2704; FAX: 607-871-3366; E-MAIL: [fcassidy@alfred.edu](mailto:fcassidy@alfred.edu).

**Midwest**

**CALL FOR PAPERS**

**Theme:** Religion and the Media

ANNUAL MEETING,  
APRIL 6-7, 2002  
DePaul Center, DePaul University  
One East Jackson Boulevard  
Chicago, Illinois

The theme Religion and the Media is intended to solicit papers exploring the role of media both as religious resource and religious critique, as well as the deeper connections between religion and the media. Dr. Martin Marty will be the keynote speaker at this conference. Papers and panels on other related topics are also invited and encouraged. The title of each proposed paper and a synopsis of not more than 250 words should be sent to the appropriate Section Chair (listed below). Submissions should be made as early as possible, but **before December 15, 2001**. Younger scholars and graduate students are especially encouraged to participate and submit proposals for papers.

In order to encourage greater participation by graduate students, the Midwest AAR will give a special award for the best graduate student paper. To be eligible for this award in 2002, graduate students must be members of the Midwest Region of the AAR and be on the program to present their paper at the annual meeting in April, 2002. Graduate students who wish to be considered for this award should submit the full text of their paper to the Program Chair no later than **February 1, 2002**.

Midwest AAR has also created an undergraduate section to encourage undergraduates to participate and present papers at scholarly conferences. The best undergraduate paper will receive an award.

Section chairs are requested to submit proposed panels to the Program Chair, Selva J. Raj ([sraj@albion.edu](mailto:sraj@albion.edu)) by January 15, 2002.

**Section Chairs**

**Arts, Literature, and Religion**  
Steven Schroeder, Liberal Studies,  
430 S. Michigan Avenue  
Roosevelt University  
Chicago, IL 60605;  
E-MAIL: [sh-schroeder-7@alumni.uchicago.edu](mailto:sh-schroeder-7@alumni.uchicago.edu)

**Asian Religions in America**  
Paul D. Numrich, Research Associate,  
The Park Ridge Center for the Study of Health, Faith, and Ethics  
211 E. Ontario, Suite 800  
Chicago, IL 60611-3215;  
TEL: 312-266-2222, EXT. 222;  
FAX: 312-266-6086;  
E-MAIL: [pn@prchfe.org](mailto:pn@prchfe.org)

**History of Christianity**  
Jaclyn Maxwell, Comparative Religion,  
Western Michigan University  
Kalamazoo, MI 49008  
E-MAIL: [jaclyn.maxwell@wmich.edu](mailto:jaclyn.maxwell@wmich.edu)

**History of Religions**  
Selva J. Raj,  
Department of Religious Studies,  
Albion College  
Albion, Michigan 49224;  
TEL: 517-629-0400;  
E-MAIL: [sraj@albion.edu](mailto:sraj@albion.edu)

**Latino/a Religion**  
Arlene Sanchez Walsh,  
Religious Studies,  
DePaul University  
2320 N. Kenmore Ave.  
Chicago, IL 60614;  
E-MAIL: [amtw2@yahoo.com](mailto:amtw2@yahoo.com)

**New Religious Movements**  
Nikki Bado-Fralick,  
Dept. of Philosophy and Religious Studies  
Iowa State University  
Catt Hall  
Ames, Iowa 50011;  
TEL: 515-294-2495;  
E-MAIL: [nikkibf@iastate.edu](mailto:nikkibf@iastate.edu)

**Philosophy of Religion**  
John Grimes,  
Religious Studies Department,  
116 Morrill Hall  
Michigan State University  
East Lansing, MI 48824;  
TEL: 517-353-0830;  
E-MAIL: [grimesj@pilot.msu.edu](mailto:grimesj@pilot.msu.edu)

**Religion and American Culture**  
Amy DeRogatis,  
Religious Studies Department,  
116 Morrill Hall  
Michigan State University  
East Lansing, MI 48824;  
E-MAIL: [drogatis@cal.msu.edu](mailto:drogatis@cal.msu.edu)

**Religion, Ecology and Culture**  
Sarah McFarland Taylor,  
Northwestern University  
1940 Sheridan Road  
Evanston, IL 60208;  
E-MAIL: [smt228@lulu.acns.nwu.edu](mailto:smt228@lulu.acns.nwu.edu)

**Guide for Reviewing Programs in Religion and Theology**

*Published by the Academic Relations Task Force*

**Step-by-step advice on reviews and evaluations**

Available as a downloadable document from <http://www.aarweb.org>

*The Guide is the first in a number of planned resources from the Academic Relations Program that help to make the case that every student deserves an education that includes the study of religion.*

**Religion and Sacred Texts**  
David Blix, Department of Religion,  
Wabash College  
Crawfordsville, Indiana  
47933  
TEL: 317-361-6075  
E-MAIL: [blxd@wabash.edu](mailto:blxd@wabash.edu)

**Religion and Science**  
Richard Busse,  
Seven Napoleon Street  
Valparaiso, IN 46383;  
TEL: 219-531-1723;  
FAX: 219-464-0941;  
e-mail: [rbusse@earthlink.net](mailto:rbusse@earthlink.net)

**Religion and Social Science**  
Tracy Memoree Thibodeau,  
McNamara Center for the  
Social Study of Religion,  
Loyola University Chicago  
6525 N. Sheridan Rd.  
Chicago, IL 60626;  
TEL: 773-508-3488;  
FAX: 773-508-8854;  
E-MAIL: [tthibod@luc.edu](mailto:tthibod@luc.edu)

**Theology & Ethics**  
Gary Dorrien,  
Department of Religion  
Kalamazoo College  
1200 Academy Street  
Kalamazoo, Michigan 49007;  
TEL: 616-337-7362;  
E-MAIL: [dorrien@kzoo.edu](mailto:dorrien@kzoo.edu)

**Theory and Method**  
Brian Wilson,  
Department of Comparative  
Religion,  
Western Michigan University  
Kalamazoo, Michigan 49008;  
TEL: 616-387-4361;  
FAX: 616-387-4914;  
E-MAIL: [wilsonb2@wmich.edu](mailto:wilsonb2@wmich.edu)

**Women and Religion**  
Carol Anderson, Department  
of Religion,  
Kalamazoo College  
1200 Academy Street  
Kalamazoo, MI 49006-3295;  
TEL: 616-337-7114;  
E-MAIL: [anderson@kzoo.edu](mailto:anderson@kzoo.edu)

**Undergraduate Section**  
Johannes Strobel,  
c/o International Center,  
University of Missouri-  
Columbia,  
N52 Memorial Union  
Columbia, Missouri 65211;  
FAX: 573/882-3223;  
E-MAIL: [jse09@mizzou.edu](mailto:jse09@mizzou.edu)

### **New England/ Maritimes Region of the AAR/SBL/CBA**

The 2002 Annual Meeting of the New England/Maritimes sections of the American Academy of Religion, the Society of Biblical Literature, and the Catholic Biblical Association will be held in April (date and location to be announced).

### **AAR CALL FOR PAPERS**

**This year's theme is Ecology:** *The State of Nature and The State of Humans*. It encompasses the following suggested areas:

- (1) Sacred Texts, Oral Traditions, and/or visual and/or kinesthetic religious sources relating to creation; ritual life and Nature; sacred law and Nature; myths and Nature;
- (2) Ancient Technologies, Social Development and Ecology;
- (3) Traditional Religions and "New Age" Religions;
- (4) Reproductive technologies and genetics;
- (5) Religions, Community and Ecology, including the intersections between religion and ecology in common life; vocation, craft and work; the ecological meanings of communities;
- (6) Ecology, Justice, and the Local-Global Connections in community and common

life, including multi-religious/pluralistic communities and ecological issues; faith-based community initiatives; and ecology as public space.

Additional interpretations of the theme are also welcome. There will be one undergraduate panel. We particularly welcome proposals that examine the topic in an interdisciplinary context, including submissions from colleagues in other academic disciplines or those working outside of the academy. Proposals are also welcome that do not relate directly to the theme.

One-page abstracts, double spaced — including name and institutional affiliation if applicable — should be sent to Dr. Linda Barnes, President NEMAAR, at:

534 Franklin Street  
Cambridge, MA 02139;  
FAX: (617) 547-2277;  
E-MAIL: [lbarnes@tiac.net](mailto:lbarnes@tiac.net) (no attachments)

Abstracts must be received no later than Wednesday, December 5, 2001, to be considered for the program. All those selected to present at the meeting must pre-register in order to be included on the program.

A \$250 award is given for the best student paper presented at the conference. Students wishing to have their papers considered for this award must forward a copy of the full paper to Dr. Barnes by January 31, 2002.

### **Rocky Mountains – Great Plains**

**Regional Meeting:**  
April 19-20, 2002  
Sheraton Omaha Hotel,  
Omaha, Nebraska

### **CALL FOR PAPERS**

The Regional Program Committee cordially invites you to submit proposals for papers and panels for the 2002 Regional Meeting. The deadline for submissions is Friday, October 19, 2001. Each proposal should consist of a one-page abstract describing the nature of the paper or panel. Proposals are welcome in **all areas of Religious and Biblical Studies**. The Program Committee also is interested in panel proposal and thematic session in the following areas:

- Television and Religion
- Environmental Theology
- Law and Religion
- Native American Religion
- Book review sessions

Only those proposals received by the deadline will be considered for inclusion in the program. Presentations are limited to twenty minutes. Proposals should be submitted by e-mail in Microsoft Word format. Send proposals to [jokeefe@creighton.edu](mailto:jokeefe@creighton.edu).

Graduate students are encouraged to submit proposals. There will be awards for the best AAR and SBL student papers. The awards, which are presented during the luncheon/business meeting on Saturday, carry a stipend of \$100 each. To be considered for this award, students should submit a copy of the completed paper, along with an abstract, by **October 19, 2001** (papers not chosen for an award will be considered for the program). A student's name should appear only on the cover page of the paper; student papers will be judged

anonymously. Completed papers should be no longer than 12-15 pages double-spaced (for a 20 minute presentation). **Please submit the paper as an email attachment** in MS Word format to [jokeefe@creighton.edu](mailto:jokeefe@creighton.edu). Also, if you require any technology (internet, projection equipment, overhead projectors, etc.) to support your presentation, you **MUST** request it with your proposal or it will not be provided.

The Program Committee is pleased to invite undergraduate papers for a "Theta Alpha Kappa Undergraduate Panel" on one of the topics listed above or on a topic of interest to the students. There will also be an award (the "Theta Alpha Kappa Undergraduate Essay Prize" — <http://www.thetaalphakappa.org>) for the best paper in the panel. **Please encourage your students to submit proposals.**

The Program Committee will meet during the Annual Meeting in Denver, CO. on Saturday, November 17 from 9-11 pm in the Director's Row J room in the Adam's Mark Hotel to determine the final program. All regular members of the Rocky Mountain-Great Plains Region who are willing to serve on the Program Committee and review proposals are asked to notify John O'Keefe, the Vice-President and Program Chair, by October 1, 2001. It is hoped that at least one faculty person from each of the participating schools in the region will serve on the Program Committee.

Please send all proposals and inquiries to:

Dr. John J. O'Keefe  
Regional Meeting  
Department of Theology  
Creighton University  
Omaha, NE 68178  
Tel: (402) 280-4799 Fax  
(402) 280-2502  
E-MAIL: [jokeefe@creighton.edu](mailto:jokeefe@creighton.edu)

### **Southeastern Commission for the Study of Religion**

2002 Regional Meeting  
March 8-10, 2002  
Atlanta Marriott Century  
Center  
Atlanta, GA

The 2002 Regional Meeting will be held at the Atlanta Marriott Century Center in Atlanta, GA. The hotel rate is \$89 per night. Beverly Gaventa, Princeton Theological Seminary, will be the plenary speaker. Registration information will be available on the SECSOR web site <http://www.utc.edu/~secsor> after January 1, 2002

### **CALL FOR PAPERS**

The following sections and program units invite members who wish to present a paper or coordinate a session to submit proposals (1-2 pages) or completed manuscripts to the appropriate section chairs by the call deadline, **October 1, 2001**. Each member is limited to one proposal. **If a proposal is submitted to several program units, section chairs must be informed.** Proposals for joint sessions should be sent to the chairs of all the sections involved. All proposals and papers must include the member's present membership status (including membership ID number), institutional affiliation, current address, and telephone number.

Unless otherwise indicated, papers must be of such a length as can be presented and discussed within 45 minutes. **Audio-visual equipment needs must be noted in the proposal.** Because of the very high cost of renting digital video projection equipment, presenters who wish to use such equipment must provide it themselves. Copying handouts is also the responsibility of the presenter. **All program participants must be pre-registered for the meeting.**

Suggestions for new program units or special speakers should be sent to SECSOR's Executive Director or to the Vice President/Program Chair of the respective society (see list of regional officers below).

### **(AAR) Academic Study of Religion and Pedagogy (1 workshop)**

This section is planning a workshop on teaching religious studies in the Southeast and will not be holding other sessions. Chair: Corrie Norman, Department of Religion, Converse College, Spartanburg, SC 29302-0006; E-MAIL: [Corrie.Norman@converse.edu](mailto:Corrie.Norman@converse.edu).

### **(AAR) African American Religion (2 sessions)**

Theme: Open call for papers on or involving the African American religious experience. Chair: Sandy Dwayne Martin, Department of Religion, Peabody Hall, University of Georgia, Athens, GA 30602; TEL: 706-542-5356; FAX: 706-542-6742; E-MAIL: [martin@arches.uga.edu](mailto:martin@arches.uga.edu).

### **(AAR/SBL) American Biblical Hermeneutics (1 open session; 1 invited panel discussion)**

Themes: (1) Open call: The End of the World: Biblical Images and Millennial Movements; (2) Invited panel discussion: The Bible and its Postmodern Readers. Chair: Brian Britt, Religious Studies Program, Virginia Tech, Blacksburg, VA 24061-0135; E-MAIL: [bbritt@vt.edu](mailto:bbritt@vt.edu).

### **(AAR) Arts, Literature and Religion (4 sessions)**

Themes: Open call on any relevant topic, including arts and religion, film and religion, and literature and reli-

gion. Please submit proposals for joint sessions to the chairs of both areas. Please paste e-mail submissions into the body of the email text. Chair: Jennifer Geddes, P.O. Box 400816, IASC, University of Virginia, Charlottesville, VA 22904-4816; E-MAIL: [jlg2u@virginia.edu](mailto:jlg2u@virginia.edu).

### **(AAR) History of Christianity (2 sessions)**

Themes: (1) Early Christianity; (2) Open to all periods. Submissions in mysticism and spirituality especially encouraged. Chair: D. Jonathan Grieser, Furman University, Greenville, SC 29613-0001; E-MAIL: [djgrieser@home.com](mailto:djgrieser@home.com).

### **(AAR/SBL) History of Judaism (2 sessions)**

Themes: (1) Second Temple Judaism; (2) Open topics. Chair: Linda Bennett Elder, Department of Philosophy, Valdosta State University, Valdosta, GA 31698-0050; E-MAIL: [benetldr@valdosta.edu](mailto:benetldr@valdosta.edu).

### **(AAR) History of Religions (2 sessions)**

Themes: Open call, but especially welcome proposals on reconciliation in comparative perspective; food, dress, and religious identity; mass/popular media and religion; Islam and comparative studies. Panels on a theme or book are also welcome. Chair: Brian K. Pennington, Maryville College, Maryville, TN 37804-5907; E-MAIL: [penningt@maryvillecollege.edu](mailto:penningt@maryvillecollege.edu).

### **(AAR) Philosophy of Religion and Theology (4 sessions)**

Themes: (1) Religion and Science; (2) Liberation and Political Theology; (3) Open call; (4) Symposium on Frederick Ferré (invited papers only). Chair: George W. Shields, Division of LLP, Kentucky State University, Frankfort, KY 40601; E-MAIL: [gshields@gwmail.kysu.edu](mailto:gshields@gwmail.kysu.edu).

### **(AAR) Religion, Ethics, and Society (2 sessions)**

Themes: (1) Environmental ethics. Papers by invitation only; (2) Wages and Work (meaningful work, day labor, migrant labor, gender or race and wages, welfare-to-work programs, minimum wage and living wage, corporate

responsibility, etc.). Submit proposals to Michelle Tooley, Belmont University, School of Religion, 1900 Belmont Blvd., Nashville, TN 37212; TEL: 615-460-5549; E-MAIL: [tooleym@mail.belmont.edu](mailto:tooleym@mail.belmont.edu). Co-chair: Rebecca Todd Peters, Elon College.

### **(AAR) Religion in America (2 sessions)**

Themes: Open call with special interest in the role of the Bible in American religion and the public role of religion in American life and law. Chair: Kathleen Flake, Vanderbilt Divinity School, Nashville, TN 37240-2701; E-MAIL: [kathleen.flake@vanderbilt.edu](mailto:kathleen.flake@vanderbilt.edu).

### **(AAR) Women and Religion (3 or 4 sessions)**

Themes: (1) Issues at the intersection of race, class and Gender; (2) Women's leadership roles in organized religions (especially in non-western religions and/or new religious movements); (3) Lesbian feminist ethics; (4) Women's spirituality-based communities and social activism; (5) Films by female directors; (6) Women and the social sciences; (7) Open call, including interest in research on what is happening with women and feminism in institutions of higher education and/or in churches. Chair: Lorine M. Getz, E-MAIL: [drlnmgetz@juno.com](mailto:drlnmgetz@juno.com).

### **Student Awards**

**(AAR)** Stephanie Cobb of the University of North Carolina, Chapel Hill won the Student Award for 2001. A cash prize of \$250 will again be awarded to the student member of the Academy who submits the best paper accepted for presentation at the 2002 Regional Meeting. Proposals for papers to be entered in the competition must be submitted to the appropriate section chair by the call deadline, October 1, 2001. Notification of acceptance will be mailed by November 1, 2001. Papers accepted for presentation, and thus for the competition, must be submitted in final form (maximum 12 d.s. pages) by January 15, 2002.

## Find Religion @

*An online Finding list of departments and programs of religion at accredited colleges and universities in North America*

Users can search for institutions that have a department or program in which the study of religion is a central focus by:

Name of school  
Name of chair  
City  
State  
Degree offered  
Type of institution:

- Public
- Private, non-sectarian
- Catholic
- Jewish
- Protestant
- Other religion

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