

religiousstudies

AAR EDITION NEWS

Winter 2001

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Annual Meeting
Denver 2001
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AAR Staff Directory

Shaun Cox
Administrative Assistant
E-MAIL: scox@aarweb.org
TEL: 404-727-3049

Barbara DeConcini
Executive Director and Treasurer
E-MAIL: bdeconcini@aarweb.org
TEL: 404-727-3049

Joe DeRose
Director of Membership and Technology Services
E-MAIL: jderose@aarweb.org
TEL: 404-727-3049

Ina Ferrell
Accountant
E-MAIL: iferrell@aarweb.org
TEL: 404-727-2331

Edward R. Gray
Director of Academic Relations
E-MAIL: egray@aarweb.org
TEL: 404-727-2270

John Harrison
Director of Finance and Operations/Deputy Executive Director
E-MAIL: jharrison@aarweb.org
TEL: 404-727-7954

Steve Herrick
Director of External Relations
E-MAIL: sherrick@aarweb.org
TEL: 404-727-7948

Anne Kentch
Office Manager
E-MAIL: akentch@aarweb.org
TEL: 404-727-3026

Emily Noonan
Administrative Assistant
E-MAIL: enoonan@aarweb.org
TEL: 404-727-4707

Shannon Planck
Annual Meeting Program Director
E-MAIL: splanck@aarweb.org
TEL: 404-727-7928

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Helen Pearson

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e-mail: helen@oxfordads.com

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Edward R. Gray, Ph.D.

Production Manager:

Anne Kentch

Layout:

Mary Vachon

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ANNUAL MEETING, DENVER 2001

Call for Papers Update

Shannon Planck, Annual Meeting Program Director, announces with regret, the omission of the Call for Papers for the African Religions Group from the print version. The full text of their call is below. In addition, a late scheduling change for an intended speaker has resulted in an amendment to the call for the Pragmatism and Empiricism in American Religious Thought Group. The missing portion of their call, along with contact information for their chairs, is below. The Platonism and Neoplatonism Group's Call for Papers is incomplete in the print version of the Call. The full text of their call is below. A new consultation elected to change their name from what is printed in the Call for Papers. The Religion and Society in Contemporary East Asia Religion Consultation shall be known as the Religion, Ethics, and Society in Contemporary East Asia Consultation. There is no longer a program unit response card in the Call for Papers. Please provide an email address with your proposal for notification regarding the acceptance (or not) of your proposal(s). If you do not use email, include a self-addressed stamped envelope with appropriate postage for the country from which the Program Unit Chair will send the notification.

African Religions Group. Simeon Ilesanmi, Dept of Religion, Wake Forest University, Winston-Salem, NC 27109, (O) 336-758-5459, ile-sanmi@wfu.edu, and Kathleen O'Brien Wicker, Scripps College, Claremont, CA 91711, (O) 909-607-3380, kwicker@scrippscol.edu. We are seeking paper proposals in the following areas: Religion and globalization in Africa; Ethical issues in research on religion in Africa; and New Religious Movements in Africa. Please send proposals on these topics to either of the co-chairs above.

Pragmatism and Empiricism in American Religious Thought Group. Jerome P Soneson, Dept of Philosophy & Religion, Baker Hall Rm 135, University of Northern Iowa, IA 50614-0501, (O) 1-319-273-2990, soneson@uni.edu; and Thomas A. Byrnes, Illinois Benedictine College, 2043 Walters AVE, Northbrook, IL 60062, (O) 1-630-829-6263, tbyrnes@ben.edu. We also encourage papers on the intersection of pragmatism (Royce, James, Pierce, Whitehead) and continental philosophy and theology for a joint session cosponsored by Theology and Continental Philosophy. Please send paper proposals, to Thomas A. Byrnes.

Platonism and Neoplatonism. Jay Bregman, Dept of History, University of Maine, 5774 Stevens, ME 04469-5774, (O) 1-207-581-1918, bregman@maine.maine.edu; and Thomas A Carlson, 2022 Cleveland AVE, Santa Barbara, CA 93103, (O) 1-805-893-7142, tcarlson@humanitas.ucsb.edu. Neoplatonism was not separated from Plato and Platonism, till the nineteenth century, when the work of Schleiermacher and others, changed the scholarly consensus. No longer were the two seen as continuous or even really compatible. This tendency reached its apogee in the twentieth century, when Paul Shorey at the University of Chicago, sharply contrasted 'fuzzy' and mystical "Plotinism" with the clear and rational thought of Plato himself. Positivists, linguistic and analytic philosophers followed suit, sometimes somehow ignoring what appear to be religious and mystical elements of Plato's *Dialogues*. There were holdouts, such as the English Neoplatonist Thos Taylor and his followers. They were largely ignored. The story from the Renaissance to the twentieth century, has been told in Tigerstedt's *The Decline and Fall of the Neoplatonic Interpretation of Plato*. Recently, philosophical scholars have re-established the continuity of Plato and the Neoplatonists. The Ancient/Modern segment of the group calls for papers examining relevant historical and interpretive questions. Contact Jay Bregman. The Medieval/Renaissance segment of the group calls for papers on the following topics: the meaning of therapy (cf. M. Nussbaum) in Medieval/Renaissance Platonism, including Augustine, ethics and epistemology, the many faces of evil. Contact Thomas Carlson.

Annual Meeting Program Policy Update

All participants on the AAR program must be current (2001) members of AAR. Membership in SBL does not fulfill this requirement for 2001, nor for future meetings. All participants must register for the Annual Meeting by June 15, 2001. Any participant who is not a current 2001 AAR member or pre-registered for the Annual Meeting by June 15, 2001, will have his/her name removed from the printed Program Book and will jeopardize his/her participation on the program in November. All 2000 and 2001 members should receive the Call for Papers in the mail. To inquire about your 2001 membership status, renew, or join AAR please go to www.aarweb.org/membership. If you did not receive a print version of the Call for Papers, there is a searchable electronic version available at the AAR website.

Annual Meeting Planning – It's Not Just November

The planning and running of a large conference is an art and science all its own. The written history of meeting planning is well documented during ancient Roman times (a funny thing didn't happen on the way to the Forum without planning). Several organizations exist today for the purpose of certifying and educating those who plan meetings and conferences: Meeting Planners International, Professional Convention Management Association, International Association of Exhibition Managers, Convention Liaison Council, and a section of the American Association of Association Executives.

The planning of the American Academy of Religion's Annual Meeting (AM) with the Society of Biblical Literature begins in earnest about five years before a conference. Association conferences of more than a few hundred attendees are generally planned about 5-6 years ahead of time. These large meetings typically occupy several hotels and a convention center. Contracts for such facilities are also signed far in advance. Research for the potential cities includes visits to hotels, convention facilities, airports, and other special locations required for the event. Visitors and convention bureaus often coordinate the local services, so that a particular city is discounted as a 'package' to attract a meeting.

While signing on the dotted line with the various major facilities (i.e., headquarters hotels, convention center, exhibit halls) for a meeting five years in the future proceeds at a measured pace, the planning and implementation of the current year's meeting cranks up immediately. Here is an excerpt of the deadlines for the AAR Annual Meeting starting one year out:

During the months of January-March the Executive Offices focus its attention on putting a searchable Call for Papers online. The Annual Meeting Program Director also rewrites and produces annual meeting planning materials for the program unit and committee chairs whose responsibility it is to build the program. This includes a 'how-to' guide for sending in the finalized program in April and a Program Unit Chairs Handbook. A PDF copy of the PUC Handbook is available to all members on the AAR website. These months are also spent writing the copy for, and then producing, the Exhibitor Prospectus and Pre-Registration Packet sent out in the spring. The Executive Offices also finalize production deadlines in consultation with the SBL Executive Offices.

Subsequent issues of *RSN* will also provide a brief overview of the current Annual Meeting happenings.

More from the
ANNUAL MEETING
on page 23

AAR Awarded \$1.2 Million Grant from PEW Trusts

Grant to Put Referral Service for Journalists On-Line

The Pew Charitable Trusts have awarded the AAR a three-year grant of \$1.2 million to expand and put on-line its news-reporter referral service. The service provides reporters with referrals to scholars who have expertise in the specific topics the reporters are writing about. The purpose of the service is to facilitate reporters' writing more and better stories on religion and thus indirectly to better educate the American public about religion and to engender an increased appreciation for the important contribution religion scholars make to society.

Reporters from news outlets such as *Time*, the *Los Angeles Times*, *Newsweek*, and *PBS* have expressed their appreciation for the way AAR's referrals help them better inform the public. A Knight-Ridder reporter wrote, for example, "Your service is amazing. You've helped me add depth and context to highly complex issues . . . The sources you provide are articulate, adept, and available. . . . I can't tell you how often . . . your service has really made my stories successes."

Over the last several years, the AAR has made over 1,200 referrals. Because so many religion reporters already use the service, the grant is especially aimed at reporters covering beats such as politics, foreign affairs, the courts, and culture—which often intersect religious issues.

The grant will fund the creation of a database of six thousand scholars, including their specific areas of expertise and contact information. Spanning the spectrum of religious research and including any scholar of religion, regardless of institutional location or society affiliation, the database will allow reporters to quickly find experts on virtually any religion or facet of religious life. In addition to scholars in religious studies and theology, the database will include scholars in other humanities fields, as well as in ethics, law, pastoral care, and the social sciences. A reporter will be able to contact staff for referrals or, using a password, search the database on line.

The service usually refers a reporter to several scholars. The AAR informs the reporter of each scholar's institutional affiliation and contact information as well as the titles of books and articles the scholar has written that are pertinent to the reporter's inquiry. As a part of expanding the number of journalists who use the service, the AAR will provide scholars the option to limit the frequency with which reporters are referred to them as well as the option

to exclude their contact information from the database.

However, AAR Director of External Relations, Steve Herrick, who will direct the grant, suspects that few will choose to do so. "Of the thousands of scholars I've referred reporters to over the last few years, in only two instances have scholars asked not to continue having reporters referred to them. Most scholars appreciate the opportunity to help a reporter more accurately report on an issue that touches on one of the scholar's research interests, and many view making an effort to enhance the public understanding of religion as a way of making a civic contribution to society."

The grant supports two new staff positions—a media officer and a project secretary—as well as a consultant, and several research assistants. Recruitment is under way for the media officer, and a the secretary will be hired in late summer. The media officer will promote the service and respond to reporters' requests for referrals. The project secretary will provide administrative support, including keeping scholars' publication and contact information up to date.

Pamela Cravey, a full-time consultant for the project through August, will coordinate identification of scholars for the database. Cravey has a Ph.D. in sociology and over thirty years' experience as a university librarian.

Working with her will be several research assistants, including Marcia Owens, a theology school student at Emory University, who holds a Ph.D. in Education and a J.D. from Emory; Shelly Rambo, a second-year student in the religion Ph.D. program at Emory, who holds an M.Div. from Princeton and a Master of Sacred Theology from Yale; and Diana Jones, who holds an M.A. of Sociology and an M.T.S., both from Emory.

"The project team is excited to be on the ground floor of this project," Cravey says. "We look forward to building the kind of database that will both enable reporters to get the information they need as quickly as they need it and to expand people's appreciation of the important ways religion affects their lives."

The database is slated to be completed by the end of summer and available to reporters on-line by January.

New AAR Vice President Elected



In the first AAR election with on-line balloting, Robert Orsi, Indiana University, was elected Vice President.

Paper ballots were sent to members without e-mail addresses on file; members with e-mail addresses voted on-line.

Robert Orsi

was elected Vice President

Vasudha Narayanan

was confirmed as President-Elect

Rebecca S. Chopp

was confirmed as President

New affiliation with AAR for Departments and Programs announced

The Academic Relations Task Force has approved a plan to begin offering a formal AAR affiliation to departments, programs, and schools.

The Task Force, working on a mandate from the Board of Directors to establish institutional memberships, presented a plan at the November meeting in Nashville. The plan formalizes the services that the AAR started to provide, with the establishment of the Academic Relations Program, in 1998. The new institutional affiliation to the AAR will entitle affiliates to a set of core services. These will include:

Program Advisory Services. The services will further formalize several ongoing activities, such as collecting data on experienced reviewers, providing guidelines for program reviews, and producing print and electronic promotional materials.

Information & Data Resources. The Census of Religion and Theology Programs (undergraduate version) will yield invaluable data that will be made available to institutional affiliates and others. (See Census of Religion and Theology Programs, in this issue, for more on plans to broadcast Census data). Other products will include a Directory of Programs (print and/or CDROM), and subscriptions to new and continuing publications such as *RSN*.

Leadership Education. More workshops for chairs and other department leaders are being planned, modeled on the successful Annual Meeting workshop on assessment, held in Nashville. Institutional affiliates will receive priority registration for such activities.

EIS Center Services. Institutional affiliates will receive a discount registration for the EIS Center at the Annual Meeting, including private interview rooms, special Annual Meeting registration for non-religion faculty interviewers, and other enhanced services.

In the future, the Task Force will consider enhancing the program by establishing an Undergraduate Scholars Program. Member departments would nominate an undergraduate student as an 'AAR Scholar,' based on achievement, interest in the study of religion, and an essay on reasons to study religion. Winner(s) might receive a small cash award, an AAR/OUP book, and expenses for two nights at the Annual Meeting. This portion of the program would be built around a day at the AM, (Saturday), with some additional special Saturday morning programming (e.g., a conversation with a prominent scholar of religion,) Annual Meeting.

"This is obviously a program still to be worked out," Warren Frisina chair of the Academic Relations Task Force told *RSN*. "We cite it now, not because we are ready to initiate it, but rather to give members a sense of the imaginative things we can do to improve the field through this new vehicle."

Chairs Annual Meeting Workshop Attracts Fifty Participants

A Workshop for Chairs

Assessing and Advancing the Religion Department a special program for department chairs and other leaders preceded the 2000 Annual Meeting on Friday, November 17, 2000. The workshop was part of the AAR's *Strengthening College and University Religion Theology Programs* initiative, supported by a grant from the Lilly Endowment. A review of evaluations shows that this first of a series of workshops for chairs and other department leaders was an outstanding success. According to several participants, the workshop was notable for providing practical, hands-on information.

Dr. Barbara E. Walvoord, University of Notre Dame, a nationally recognized expert on assessment, served as plenary speaker. Her presentation featured a realistic view of the student outcomes assessment movement that is now a driving force behind accreditation, and stressed the importance of faculty ultimately controlling the process. One participant called her presentation the 'heart of the day.' Others used terms like 'superb.'

Several experienced department chairs representing different institutional sectors joined Walvoord. While the focus was on assessing student learning outcomes as part of accreditation, attention was also paid to faculty evaluation and program reviews. Many participants noted not only the expertise and presenting skills of the keynote speaker and wisdom of the panel, but the opportunity for lively interaction among participants. "I learned much that will make my job easier," noted one participant.

"I'm so pleased with both our quality and quantity," Warren Frisina Hofstra University told *RSN*. "All the presenters taught me something -- even those with whom I did not agree. And that we had fifty very busy people take an extra day out of their schedules to be here tells me the AAR is beginning to meet an important need."

Walvoord's presentation was followed by comments and responses from a panel of AAR members, and by much discussion from the floor. Panelists later led roundtable discussions on program reviews, pre- and post-tenure faculty reviews, and student outcomes assessment. On the panel were: Linell E. Cady, Arizona State University; Margaret Early, Alverno College; Francisco O. Garcia, Trinity University; William S. Green, University of Rochester; June E. O'Connor, University of California, Riverside; Jill Raitt, University of Missouri, Columbia; and Lynn Ross-Bryant, University of Colorado, Boulder.

The Academic Relations Task Force is already planning the next Chair's Workshop for Denver, on November 16, 2001. Topics suggested by participants for next year include: mediation and conflict resolution; fundraising; marketing courses to students, parents, and administrators; mentoring junior faculty; and careers for religious studies majors. The Task Force will announce their preliminary program in the Spring 2001 issue of *RSN*.

ASSESSMENT AND RELIGIOUS STUDIES

A Primer for Religion Department Chairs and Program Heads available online at
www.aarweb.org/department/assessment.asp

Census of Religion and Theology Programs

At the time of this report, almost one thousand departments and programs have participated in the Census of Religion and Theology Programs, Lance Selfa of the National Opinion Research Center (NORC), told *RSN*.

"That's great news for all of us concerned about the future of the field," Edward R. Gray, Director of Academic Relations, and Census Project Manager, noted. "We are thankful for the time and energy of the leaders of those programs," Gray continued. Gray recently returned from the NORC field operations office, located near the University of Chicago, where he toured the call center and met with NORC staff to coordinate the next phase of the research project.

The Census of Religion and Theology Programs will comprehensively map the academic study of religion (religious studies, theology, and Bible) in the U.S. and Canada. This information -- only available from such a census -- will allow leaders in the field to make better decisions, and help to ensure that the academic study of religion flourishes in its second century.

The Census is the signature program of the *Strengthening College and University Programs in Religion and Theology* (SCURT) initiative, funded by the Lilly Endowment. It operates with the close cooperation of other major societies in the study of religion.

The Chicago meeting also addressed the question of how best to take the raw data received from individual institutions and provide field-wide data that is useful for strategic decision-making. "Our focus throughout, in developing this census, has been on turning data into information," Gray told *RSN*. "We're not asking every conceivable interesting thing to know. Instead, we're concentrating on those specific kinds of information we know chairs and others need to secure the future of the field."

Once the data becomes available later in the year, the Academic Relations Program plans to disseminate it to those in the field, to all respondents, and to those with particular research questions. The data will be classified in the following ways:

Public: Public data will be published in *RSN* and at www.aarweb.org, making it available to all AAR members. This public data describes the entire universe of census respondents. The unit of analysis is the field itself with some comparative data cited from the humanities, liberal arts, higher ed., etc.

Respondent: This data will be distributed to all census respondents. It will describe their program against field-wide data on selected variables (e.g., Carnegie classification, department structure, institutional governance, and size).

Research: Research data will be customized, providing more finely grained analysis of data with cross tabulations and other more advanced analysis. This data will be available on a fee for service basis and will include consultation on the research questions to be asked, selection of variables to analyze, and design of outputs.

Full-Time AAR Staff Job Opening

LOCATION: The AAR executive offices in Atlanta, GA, on the Emory University campus.

DESCRIPTION: Develop and implement innovative ways to increase and improve media coverage of religion. Help journalists nationwide, especially those on non-religion beats, to pursue religion angles within their stories. Advise a technical team on how to create a website that works well for journalists. Drawing on a comprehensive database and other resources, advise journalists on the academic sources who can best help them understand the specific religious events or issues they are reporting on. Promote this free service at journalism conferences and through creative use of other types of promotion. Evaluate how well the service is working for journalists and propose ways to improve it.

QUALIFICATIONS: A bachelor's degree; five years of journalism experience; and excellent writing, speaking, and client-relations skills required. Must be willing to travel a few days a month. Experience reporting on religion or politics at a mid-sized daily (or comparable broadcast/print experience) preferred. A graduate degree in communications, social science, or the humanities helpful.

COMPENSATION: Salary commensurate with experience. Excellent benefits (AAR staff are Emory University employees).

TO APPLY: Send resume and cover letter, including salary requirements, to Human Resources, Emory University, 1762 Clifton Rd., Atlanta, GA 30322. Note as Job #129399. Review of applications will begin Feb 23 (job is expected to start in April). For more information, contact Steve Herrick at sherrick@aarweb.org.

Promoting the Study of Religion

In conjunction with the Department Chairs Association, the Academic Relations Task Force sponsored a Special Topics Forum entitled: *Especially for Chairs — Promoting the Study of Religion*. This forum focused on the various materials produced by departments to promote the study of religion on their campuses and highlighted the Academic Relations Program's plans for an 'interactive' list of "Reasons to Study Religion." The new page of the AAR website (still under construction) will contain a brief, but strong, list of reasons to study religion. The reasons will appear under a compelling introduction as key words or phrases. Each reason will be aligned with an image selected from a source like the Center for the Study of World Religions at Harvard. Each Reason or key word will be linked to a separate page with additional images and a more expansive text. Other links will also appear as appropriate, for instance, if the site notes that religion is important for understanding values the site might link to some organizations like the Society of Christian Ethics, or to the appropriate AAR program unit.

Each reason will have a 'bulletin board.' These boards will show selected responses to the reason. The Board will provide a history of comments and reactions to the reasons and an online opportunity to add one's own commentary. Over time, the comments could be organized into categories like, "Comments from students," "...from scholars outside religion," and so on. The Task Force has also discussed creating lists like, "Top Ten Reasons for Lawyers to Study Religion, ... Doctors, Rock stars...; etc"

New Religious Movement Scholars Watch FBI Simulate a Crisis

Part of AAR Effort to Sensitize Law Enforcement Officials to Religious Issues

Steve Herrick, Director of External Relations

On November 17, a group of religion scholars watched for hours as FBI agents negotiated with a gun-wielding pastor who had holed up in a nearby house after fleeing arrest for refusal to pay taxes. The simulation, an Additional Meeting at the Annual Meeting in Nashville, included time for the scholars to question and critique. The FBI, in consultation with the AAR, sponsored the event. [See side bar: A Crisis Simulation.]

The simulation grew out of an ongoing dialogue between the AAR and the FBI -- a dialogue initiated in response to members' concerns over how law enforcement officials handled the 1993 confrontation with Branch Davidians near Waco, Texas. As sociologist of religion Nancy Ammerman wrote in *Armageddon in Waco* (ed. by S. Wright, 1995), "I have yet to encounter a single sociologist or religious studies scholar who has the slightest doubt that the strategies adopted by the FBI were destined for tragic failure."

Ammerman, along with AAR member (soon to be AAR Vice President) Lawrence Sullivan, served on a panel that the Justice and Treasury Departments set up to review the Waco incident and recommend how future crisis confrontations with religious groups should be handled. Both she and Sullivan recommended that federal law enforcement agencies ask professional academic associations to help agencies consult with religion scholars. Such scholars, Sullivan noted in his report, could help agents "understand the importance of religion as a motivator for individuals and groups," and prepare them "to take religious beliefs, expressions, and actions into consideration when making decisions." In his conclusion, Sullivan stated that "the goal in fostering" in federal agencies "more and better knowledge" about religion "is to increase the capacity to make the best-informed, most responsible decisions called for in time of need."

Not long after Ammerman and Sullivan submitted their reports, the Justice Department wrote the AAR requesting that it help "educate federal law enforcement agencies about religious groups." With board approval, the AAR began that process. At the AAR's invitation, an FBI agent attended the 1995 Annual Meeting session on the Oklahoma City bombing. Although agents continued to openly attend Annual Meetings at the AAR's invitation, it soon became apparent that listening to presentations of papers was an ineffective way to educate them. "Like reporters who also labor under deadlines, the agents show little patience with the careful unfolding of a detailed argument of the sort that is featured in conference papers, journal articles, and other typical forms of scholarly communication," notes Eugene Gallagher, chair of the AAR Millennialism Studies Group (forthcoming, *CSSR Bulletin*). "They want broad overviews and a manageable list of high points." What proved effective were small informal colloquies, in which conversation could take place using everyday language and agents could feel free to interrupt with questions.

At the last three Annual Meetings, a total of fourteen such colloquies have taken place. Scholars were invited to participate based on the following criteria: sound scholarship in the research area in which the FBI was interested; a commitment to civility and constructive dialogue; a commitment to leave crisis negotiation to law enforcement professionals; and respect for confidentiality and for the limitations of law enforcement's ability to share information.

Each of twelve colloquies involved from one to three scholars and four to eight FBI agents or consultants. The topics included millennialism and violence; Jonestown; violent religious rhetoric on the internet; the welfare of children in new religious movements; myths of Islam and violence; and the incident in Uganda involving The Movement for the Restoration of the Ten Commandments.

Two larger colloquies discussed whether it was possible to identify the conditions that would need to exist for any religious group to become violent and, if so, what those conditions are. One colloquy discussed an FBI survey of religion scholars' opinions; the other, an agency's prototype of software using morphological analysis.

The FBI, in turn, has invited various religion scholars, many of them AAR members, to speak at some agent training meetings.

Seventy AAR members were invited to the Annual Meeting simulation: scholars publishing on new religious movements or millennialism, chairs of program units addressing religion and law, the Public Understanding of Religion Committee (PUR), and AAR Board officers. Among the twenty-five attending was Brenda Brasher, recent co-chair of the New Religious Movements Group. "I was surprised by the heaviness that came with making decisions whose impact could save or cost a human life -- even when the risk was completely artificial. That alone," she said later, "was worth a lot."

Robert Baum, who presented a paper at the Additional Meeting of the North American Association for the Study of Religion on the theme of religion scholar as expert witness, urges scholars to examine carefully the implications of talking with government officials about one's expertise. "Different degrees of cooperation or participation present different ethical considerations," he points out.

Brasher acknowledges that opinions vary on whether bringing scholars and law enforcement officials into dialogue is worthwhile, but argues that scholars "should bear social responsibilities like other citizens. That includes engaging government representatives in an effort to make government more responsive and responsible to those it governs."

Continued on Page 6

A CRISIS SIMULATION

A woman and a man sit across from two men at a table. All wear headphones. In the middle of the table is a small apparatus with large pushbuttons. The woman leans forward, exhales, punches a button. It glows traffic-light green, and an amplified burrrring ... burrrring ... burrrring ... breaks the quiet. "Yeah?" a disembodied voice answers.

The voice -- defiant, agitated, and amplified by a speakerphone -- is that of a part-time pastor. When, earlier in the day, local police approached to arrest him for repeated refusal to pay taxes, he scooped up two children and fled into his house, which also serves as his congregation's church. As police reinforcements arrived, gunshots rang out from a window. The police summoned the FBI.

Those seated around the table are FBI negotiators. The woman looks down, hands cupping her eyes, as though shielding a brilliant light. As she talks to the voice on the speakerphone, the men across from her scribble away on small pieces of paper. As each finishes a note, he shoves it across the table to the man seated next to her, pauses in contemplation, and then resumes scribbling, only to stop moments later to pass another note. The man receiving the notes glances at them, passes some on to the woman and pushes aside others, while occasionally scribbling and passing some of his own. As each note enters her line of sight, the woman half glances up at it, sometimes without reaction, sometimes nodding slowly as if to say, "Yes, that's a good one."

The moderator for the simulation, a seasoned crisis negotiator, breaks into the scene to explain: the scribbled notes are tactical recommendations -- try this, try that. They are passed first to the negotiation coach, who decides which among them are worth passing on to the lead negotiator.

As the simulation resumes and the conversation with the pastor continues, the negotiators learn things: the names and ages of his children, his complaints about previous arrests, his demands to talk to his wife and the media. All such information -- facts, complaints, demands -- are noted by another agent on poster boards covering a nearby wall. Periodically, the lead negotiator glances up at them; she cannot afford to rile the pastor by botching a name, misremembering a complaint, or forgetting a demand. He needs to feel her listening. She hangs on every word, tries to calm him.

The negotiators sit in a building near the pastor's house. In the room next to theirs, various other law enforcement officials support the negotiators and keep the world at bay. They work the phones, trying to ascertain what kind of person the pastor is and what he might do. They provide updates to tactical officers. They take a call from the mayor, who asks how much longer it is going to be before police can storm the house so that angry drivers, now backed up for miles behind police roadblocks, can continue on their way. They field calls from reporters badgering for confirmation of rumors. They listen to relatives, politicians, loonies, neighbors, 'experts,' co-workers, and news watchers who phone to advise, complain, question.

After a while, the pastor begins to quote Bible passages. Some of the scholars watching the simulation speak up, recommending a particular response; others advise against it. The lead negotiator punches the call button again and continues her conversation with the pastor.

As the minutes trickle into hours and politicians, media, and public alternately urge decisive action and advise caution, the ever-present question festers: how to get the children, and eventually the pastor, out without harming them or the officers. It's turning into a long night.

Continued from page 5, *Scholars Watch FBI Simulate a Crisis*

Catherine Wessinger, author of *How the Millennium Comes Violently*, thinks the dialogue is "important" but "challenging, because it involves communicating across very different professional worldviews." Some scholars are nonetheless encouraged by what they see as the FBI's response to the dialogue. "The organizational structure and procedural changes made by the FBI after the Waco tragedy are truly remarkable, and need to be recognized as such," says James T. Richardson, author of over thirty journal articles on new religious movements. "I believe that scholars have assisted with the FBI's understanding of the need for change and have helped with some of the specific modifications and procedures that have occurred."

For Massimo Introvigne, director of the Center for Studies on New Religions (Torino, Italy), dialogue is essential: "Experience proves that in a crisis based on religion, when the only experts consulted by law enforcement are self-appointed 'cult watchers' or religionists with an ax to grind, disaster inevitably strikes."

AAR Joins Other Advocates for the Humanities

Jefferson Day, March 26-27, 2001

The AAR is co-sponsoring Jefferson Day, an advocacy event organized by the National Humanities Alliance to promote support for the National Endowment for the Humanities. Jefferson Day is an important opportunity for scholars and others interested in the humanities to engage in the political process. In recent years, NEH programs have been seriously under-funded, hampering the agency's ability to fulfill its mission to the American people. Grassroots advocacy is needed to help turn this situation around.

The preliminary program includes the 30th Annual Jefferson Lecture in the Humanities by playwright Arthur Miller, as well as meetings on the Hill with Congressional officials. For more information, see Calendar, [p. 28.]

The National Humanities Alliance is a nonprofit, nonpartisan coalition to advance the humanities, of which the AAR is a member.

Student Advisory Liaison Group

In 1997, the Academy initiated a Student Advisory Liaison Group - SLG. This group reports to the Student Director. One student from each major graduate institution in North America represents his or her school in SLG. The job of these Student Liaisons is threefold: first, they serve as a resource for students who need information about the AAR and its mission. Second, they report to the Student Director about the needs of students from their schools. Third, they participate in efforts to expand student involvement in the AAR. If your school is a Ph.D. granting institution and you do not see it represented on the SLG list, please contact the current Student Director, Elizabeth Pullen; E-MAIL: epullen@drew.edu.

Pullen's term began at the Annual Meeting in November, 1999, and expires at the Annual Meeting in November, 2001. The Student Director facilitates conversation among students, and between students and the various bodies of the AAR; the Director presides over the Student Liaison Group and also serves as a voting member of the Board of Directors, which meets twice a year to review and advance AAR programs and policies.

Student Advisory Liaison Group:

Andrews University	Timothy Watson	timothyw@andrews.edu
Baylor University	Galen Johnson	Galenlori@aol.com
Boston College	Katherine Bain	bainka@bc.edu
Boston University	Nathan Mesnikoff	nbm@bu.edu
Brown University	Matthew Day	Matthew_Day@Brown.edu
Chicago Theol. Sem.	Julie Kilmer	kilmerburke@earthlink.net
Claremont Grad. U.	Richard Amesbury	Richard.Amesbury@cgu.edu
Drew University	Liz Pullen	epullen@drew.edu
Drew University	Morris David	mdavis@fwi.com
Drew University	Christian Collins Winn	ccollins@drew.edu
Duke University	C. Rosalee Velloso Ewell	cqv@acpub.duke.edu
Emory University	Paula Gallito Shakelton	Paula_Gallito@lawlink.law.emory.edu
Grad. Theol. Union	Norris Palmer	noresa@sirius.com
Harvard Div. School	David Kim	dykim@hds.harvard.edu
Illiff Sch. of Theol.	Meredith Underwood	munderwo@du.edu
Indiana University	Rick Pizzi	rpizzi@indiana.edu
Luther Theol. Sem.	Anita Bradshaw	albsrs@ovmc.org
Marquette University	Elizabeth Michelle Coltrane	5174coltrane@marquette.edu
Princeton Theol. Sem.	Deirdre King Hainsworth	deirdre.hainsworth@ptsem.edu
Rice University	Taline Goorjian	taline@ruf.rice.edu
Stanford University	Mark Berkson	berkson@leland.stanford.edu
Syracuse University	Neal Magee	nmagee@syr.edu
Temple University	David Mussatt	dmussatt@nimbus.ocis.temple.edu
Union Theol. (PSCE)	Elizabeth Hinson-Hasty	hinson-hasty@rocketmail.com
Union Theol. (PSCE)	David Truel	dave_true@yahoo.com
U. of Missouri, Kansas	Sean Heston	Sean@religions.com
U. of Notre Dame	Kelli O'Brien	O'Brien.83@nd.edu
U. of Pennsylvania	Sara Schwarz	sschwarz@sas.upenn.edu
U. of S. California	Alice Heath	Aliceprive@aol.com
U. of Toronto	Tony Michael	tmichale@chass.utoronto.ca
Vanderbilt University	Suzanne Schier	suzanne.e.schier@vanderbilt.edu

THE CALL FOR PAPERS

2001

is now on-line and searchable.

See

www.aarweb.org

for a direct link.

The deadline for proposals is March 1, 2001.

Regional Meetings, 2001

Eastern International:

Ithaca College, Ithaca, NY
March 30-31, 2001

Mid-Atlantic:

Hyatt Regency Hotel
New Brunswick, NJ, USA
March 15-16, 2001

Midwest:

DePaul University
Chicago, IL
March 31-April 1, 2001

New England-Maritimes:

Episcopal Divinity School and
Weston School of Theology
Cambridge, MA
April 27, 2001

Pacific Northwest:

University of Alberta
Edmonton, AB
May 11-13, 2001

Rocky Mountain-Great Plains:

Illiff School of Theology
Denver, CO
March 30-31, 2001

Southeast:

Adams Mark Hotel
Charlotte, NC
March 16-18, 2001

Southwest:

Harvey Hotel
Irving, TX
March 17-18, 2001

Upper Midwest:

Luther Seminary
St. Paul, MN
April 20-21, 2001

West:

Claremont Graduate University and
Claremont School of Theology
Claremont, CA
March 11-13, 2001

See *In the Field*, p. 27 for more information or visit the AAR web site, <http://www.aarweb.org/regions/calls.asp>

Teaching beyond the borders

A report from the Lilly-Luce Teaching Workshop

Marilyn Gottschall, Whittier College

When the facilitators from the West Regional Luce-Lilly teaching workshop submitted their proposal to the AAR last year, the primary goal was to create an experience where all of us, participants and facilitators alike, might develop a more self-conscious understanding of how our personal definitions of the field affect our teaching. I think that it is fair to say that when we conceived of the workshop, we had boundaries and borders in mind. Our call for participation stressed the challenges of teaching in a region where the demographics of our students were at least as dynamic as the religious communities that seem to thrive in our region. Underlying the demographic issues was the recognition that the intellectual terrain of our fields (religious studies, theology, philosophy of religion, etc.) is shifting so rapidly that it is often difficult to recognize what is worth knowing and/or teaching. While we were certainly concerned about and open to a wide variety of teaching issues, such as the pedagogical implications of the new technologies, the pressure of the corporate educational model, and the demise of metanarratives, our hope was that the week's conversations would explore the intellectual and pedagogical geography of a rapidly changing field.

The workshop's location in the multicultural and religiously diverse city of Santa Fe, and our full schedule of field trips to places as diverse as a Hindu temple in Taos, the Catholic pilgrimage site of Chimayo, and the Los Alamos museum offered what we hoped would be fertile terrain for discussion. We scheduled discussions about pedagogy, dealing with issues such as how we use non-literary texts like field sites and films in the classroom, and the complex nature of religious 'traditions' in multi-ethnic communities. How, for example, do we make sense of Hindu-based puja in a new age and Mexican-American community? We hoped to reflect on what all of this might mean for our work in the classroom, and for our understanding of our field of study.

Once the workshop participants arrived, however, the boundaries of the conversation were immediately reconfigured and expanded. The participants understood the demographic issues very clearly, and they also knew that discussions about demographic shifts, either in a student body, or in the traditions that we study, must necessarily draw us into questions about epistemology. We burst parameters of the discussion on day one, and were propelled into the heart of the project -- a critical self-examination of how and what we believe is worth knowing. From the very beginning, our discussions were animated by invigorating epistemological diversity. Embodied learners and traditional scholars parried over effective classroom techniques; advocates of the teacher-learner as a whole person jostled with defenders of theoretical and cognitive rigor about the merits of subjectivity in the classroom. Muslim, Chicano, and feminist participants reminded us that both research in and teaching about non-Western peoples requires an appreciation of 'other' habits of mind. I think we all recognized that any conversations we might have about geographic boundaries or ethnic borders were metaphorical. We were really getting at how we operate as teacher/learners, and what it means to be open, not only to postmodern religious and cultural diversity, but to the necessity of finding critical alternatives to Western scholarship and pedagogy.

Distinctions between cognition and subjectivity, between the critical and the emotional, were raised early. They animated both our conversations about pedagogy and the ways in which we actually interacted during the week. Questions about the interconnection between intellect, emotions, faith, and teaching came up over and over again, in discussions

of the use of field trips, films, museums, etc. The central questions sounded a bit like this: "Must there be a dichotomy between cognition and embodiment?"; "Can't experience and emotion in the classroom provide an epistemic gateway to more fulsome analysis?"; "If we teach with our whole selves, do we forego reasoned, critical argument?"

Despite the early construction of dichotomies, participants consciously deconstructed those same dichotomies over the course of the week. As a facilitator, it was fascinating to watch the process by which, almost to a person, the participants reached out to those with whom they had the greatest differences. When it came time to select working groups for the development of teaching projects, there was a remarkable consistency in their choices. Without exception, participants credited those who saw the teaching-learning process differently as the resource people upon whom they would like to draw.

As we struggled in our first week together to resolve the epistemological dichotomies that had initially seemed to separate us, two metaphors emerged that may serve to guide us

through the upcoming workshops. They may also be of value to many in the profession who struggle with these same issues. Grace Burford, Prescott College, suggested that we might employ a "critical empathy" as we navigate our way through confusing times. Similarly, Lara Medina, California State University, Northridge, offered us the image of the "organic intellectual." Both of these terms assume an interconnection between cognition and subjectivity, and require that we acknowledge the whole person as teacher, as learner, and as subject of scholarship. Neither suggests that we forsake a rigorous critical agenda, but rather that we rethink our pedagogical and scholarly tools. Many of us study previously marginalized people and their forms of religious practice, giving lip service to making 'room at the table' for many voices, including those of students. Until we are prepared to examine our own critical processes, we retain ownership of the discourses of learning. We cannot simultaneously critique the imperialism of Western thought and scholarship, and continue to employ its methods. Something has to give.

Any experienced workshop facilitator knows that even in the most carefully planned event, it's impossible to anticipate the issues that will erupt, or, more importantly, to predict the personal dynamics that can make or break a workshop. You do your best and then you cross your fingers. This is especially the case when you invite fifteen feisty academics from a wide

variety of scholarly disciplines, political perspectives, and cultural groups.

In retrospect, I think that our first week together really was about boundaries and border-crossings, but in ways that we did not anticipate. The borders that were challenged most significantly in Santa Fe appeared to have little to do with the shifting demographics of our students, or the increasing diversity and complexity of the religious traditions in our region. The boundaries that we pushed, over and over again, were our internal, proprietary claims on the medium of learning. Our week together was a laboratory for academic postmodern praxis. We were acutely aware that our discussions were occurring on the rubble of the Religious Studies/Theology metanarrative. And, by virtue of our membership in this constructed community, we found ourselves struggling, both individually and collectively, for a better understanding of what a new model of effective teaching and learning might look like.

I am thrilled that we have three more meetings ahead of us.

Do we have a canon in the field of Religious Studies? If so, does this canon serve to define us or give us an identity as a group of scholars? We asked the participants to come to the workshop with a canonical list of texts in hand. We anticipated vigorous disagreement, and we were not disappointed. A predictable pattern of classics emerged: Durkheim, James, Weber, Eliade, Smith (both WC and JZ), Turner, etc. Almost to a person, however, the participants insisted that these do not define what we are! Here is a snapshot of one of the discussions:

- *These texts represent nothing but an intellectual history. They are the voices of Western thinkers who helped to shape the field. They can only be used if contextualized.*
- *That history provides a false umbrella that we call a discipline. There is no fabric on the umbrella, and beyond our history, we have very little commonality. I could just as easily be in (pick one) Women's Studies, or Chicano Studies, or Middle Eastern Studies, or ...*
- *Why do we need a canon anyway? Isn't the notion of a canon part of the old paradigm?*
- *If we've dispensed with our allegiance to a liberal European worldview and its colonializing tendencies, why would we choose to define ourselves by such a scholarly worldview? Alternatively, without a canon, how do we become subversive?*
- *Perhaps canons are only constructed in retrospect, after you have become something. We don't know yet what we are becoming.*

Participants:

Heather Ann Ackley Bean,
Azusa Pacific University

Kathlyn Brazeale,
Immaculate Heart College Center

Pamela Brubaker,
California Lutheran University

Grace Burford,
Prescott College

Rudy Busto,
Stanford University

Kimberly Rae Connor
Fran Grace, University of Redlands

Amir Hussain,
California State University, Northridge

Zayn Kassam,
Pomona College

Luis Leon,
Arizona State University

Lara Medina,
California State University, Northridge

Victoria Rue,
St. Lawrence University (visiting this year)

Bruce Sullivan,
Northern Arizona University

Jeffrey VanderWilt,
Loyola Marymount University

Randi Jones Walker,
Pacific School of Religion

Facilitators:

Laura Ammon,
Whittier College

Linell Cady,
Arizona State University

Marilyn Gottschall,
Whittier College

Karen Jo Torjesen,
Claremont Graduate School

Glenn Yocum,
Whittier College



Glenn Yocum, Workshop Director

AROUND THE QUADRANGLE

New Web Site on Canadian Religious Studies Launched

The Canadian Corporation for Studies in Religion has launched a comprehensive website that gathers in one place a wide variety of resources for Canadian scholars of religion. The URL for the site is: <http://www.ccsr.ca>.

The project had its inception in 1998, when Michel Desjardins, Wilfrid Laurier University, former Executive Secretary, undertook an extensive tour of departments in Canada. Desjardins was dismayed by the lack of information on Religious Studies in Canada to which people across the country had ready access. He encountered a series of frequently asked questions: How can I publish my manuscript? Where can I find information on funding in Canada? Who else works on a particular field, across the country? If I'm thinking of doing graduate work in religion and want to live on the West coast, what are my options? What sorts of summer study opportunities exist? To provide answers to these questions and more, the idea was born for a website where Canadian scholars could keep in touch through a virtual community.

The site boasts substantial resources, including comprehensive listings of all departments of religion and religious studies in Canada, both at universities and theological colleges. Users can search for information alphabetically, by region, and Christian denomination, as well as for programs of instruction at the graduate level and in French. There is a list of links to Canadian academic journals devoted to religious studies and theology -- important for scholars looking to submit their work to an appropriate Canadian journal. There are also links to the seven constituent societies of the CCSR: The Canadian Society for Studies in Religion; the Canadian Society of Biblical Studies; the Canadian Society of Church History; the Canadian Society of Patristic Studies; the Société canadienne de théologie; the Canadian Theological Society; and the Société Québécoise pour l'Etude de la religion.

The website is also designed to aid scholars in the difficult process of funding research and finding a publisher for manuscripts or journal articles. There are listings of links to Canadian academic presses with a brief description of each, extensive information on publishing opportunities with Wilfrid Laurier University Press and the CCSR-sponsored journal, *Studies in Religion*, as well as with other WLUP academic series in religion. The site's "Book of the Month" feature highlights recent publications in the field

from Wilfrid Laurier University Press, with a brief synopsis and comments by the author. In the near future, the site will become more interactive, allowing scholars to submit ad hoc reviews to the site.

One goal of the website is to raise the profile of Canadian scholars. The site features interviews with a variety of scholars working in the field - male and female, graduate students and senior professors, Anglophones and Francophones. So far, the site has featured interviews with Margaret MacDonald of St. Francis Xavier University in Antigonish, Nova Scotia; William C. James of Queen's University in Kingston; and Randi Warne of Mount St. Vincent University in Halifax. Upcoming interviews include Louis Painchaud; Hans Rollman; Peter Richardson; and Philippa Carter. These interviews allow scholars to muse on the field and to offer advice to graduate students. It may also give outsiders to the field a better sense of what is involved in being a professional scholar of religion.

A second aim of the site is to foster networks of Canadian scholars of religion. The bulletin board allows anyone to post information and questions to a Canada-wide forum. The hope is that people will be able to engage in conversations relevant to the field. The site also facilitates a larger initiative on the part of the CCSR to set up a general database of scholars. To help identify people working in the field, the website includes a web-based form users may fill out to 'sign in' to the site; the completed forms are automatically entered into a database. This database is fully searchable by name, institution, and field of study.

The site is largely, though not entirely, bilingual. Certain resources exist only in English, such as job-listings to English-language universities. The intention, originally, was to feature Francophone scholars and articles in French, rather than a different site for each language. One of the distinctive qualities of Canadian academic meetings is the manner in which scholars engage one another in both languages, moving from English to French as needed. The website, then, is meant to represent the way in which Canadian scholars in the field work comfortably in both languages, without dividing information into two separate categories for two different groups of scholars.

Who Is Teaching In U.S. College Classrooms?

A Collaborative Study of Undergraduate Faculty, Fall 1999

Permanent full-time faculty members are now a minority in many academic departments, according to data collected on nine disciplines in the humanities and social sciences. The disciplinary associations that collected the data are part of the Coalition on the Academic Workforce, a group of 25 academic societies, including the AAR. The growing use of part-time faculty in higher education has been well documented, but the consequences of the trend for higher education and the students it serves are less well understood. The report also provides solid evidence of the second-class status of the part-time and adjunct teachers who are replacing the vanishing traditional faculty members. In seven of the nine disciplines surveyed in the Fall 1999 study, traditional full-time tenured and tenure-track faculty accounted for less than half of the instructional staff in the responding departments and programs.

Composition programs and English departments, which teach large numbers of required introductory writing courses, have the smallest proportion of full-time tenured and tenure-track faculty members. Freestanding composition programs (those outside of English departments) report that only 14.6 % of their teaching staff is full-time tenured and tenure-track, while English departments report that 36.3% of the faculty is full-time tenured and tenure-track. In foreign language programs just over a third of their instructional staff were in this category. Anthropology, history, and philosophy departments indicated that full-time tenured and tenure-track faculty members comprise just slightly more than half of the instructional staff.

While faculty members who hold traditional, full-time appointments still teach slightly more than half of the introductory courses in several disciplines, in some core humanities fields that is no longer the case. The student signing up for an introductory course in composition has a less than one in four chance of landing a spot in a classroom with a full-time tenured and tenure-track faculty member. For the beginning foreign language student, the odds are only marginally better.

At a time when access to a college education is widely recognized as important for most if not all high school graduates, the disappearance of a critical mass of permanent, full-time teacher-scholars raises questions about the ability of colleges and universities to deliver the kind of education previous generations of students received. Will the current shortage of

schoolteachers soon be matched by a shortage of experienced teacher scholars, whose classes and research made U.S. Higher Education the envy of the world?

Full-time faculty are being replaced by lower paid part-time teachers attractive to higher education administrators, who are under pressure to keep costs down. In addition to receiving few if any benefits, most of these faculty members receive less than \$3,000 per course. Nearly one third of them earn \$2,000, or less per course. In fields like English and history nearly half of the part-timers are in this category. At this rate of pay, part-time teachers—almost all of whom have the masters degree and many of whom have the PhD—would have to teach five courses to earn between \$12,000 to \$15,000 a year. They could earn comparable salaries as fast food workers, baggage porters, or theater lobby attendants.

Surprisingly, graduate students comprised 15 to 25% of the instructional staff in the majority of the disciplines examined. Colleges and universities have been hiring part-time faculty members and graduate student teaching assistants because they are irresistibly cost-effective. But the terms and conditions of their appointments are often inadequate to support responsible teaching and research. Moreover, with fewer tenured and tenure-track faculty members available to plan and evaluate programs and courses, liberal arts departments are increasingly hard-pressed to give attention to administrative matters that depend on the knowledge and sustained commitment of experienced permanent faculty members.

The 1999 survey grew out of an earlier conference on the growing use of part-time and adjunct faculty, which was held in Washington, DC, in September 1997. Its purpose was to address a growing concern on the part of many in higher education that excessive or inappropriate reliance on part-time faculty members by colleges and universities can weaken an institution's capacity to provide essential educational experiences.

For more information, visit the AAR website at <http://www.aarweb.org/profession/default.asp>

Carnegie Foundation Begins Five-Year Study of the Ph.D

The Carnegie Foundation for the Advancement of Teaching announced last fall the start of an ambitious research program aimed at enhancing education for the Ph.D. Many have noted that the United States is the international leader in the number of doctoral programs and number of doctoral degrees granted, and that students from all over the world come to American universities for doctoral work because of the quality of American doctoral education. George E. Walker, the vice president for research and dean of the University Graduate School at Indiana University, will lead this study, as senior scholar. Carnegie Foundation President Lee S. Shulman noted the importance of the Ph.D. for all segments of education. "If educators hope to change the character of undergraduate education, the Ph.D. is critical; doctoral programs prepare and socialize the next generation of undergraduate teachers," Shulman said. The project goal is to support and study new experiments in doctoral education with leading graduate programs, to document and analyze the character of those initiatives, and ultimately to offer specific recommendations to educators and policy makers about the continued vigor of doctoral education. Carnegie plans from the outset to develop collaborative relationships with institutions and organizations invested in the preparation of Ph.D.s, including universities and scholarly societies such as the AAR.

All AAR activities, from our most visible like the Annual Meeting, to the most painstaking, are successful only because of the work of members. Through standing and ad hoc committees, AAR members envision and enable the work of the AAR before, after, and beyond the Annual Meeting. The AAR President appoints all committee members as positions become available (every three years for most committees). Below is a roster of current committee members. Asterisks indicate new appointments (some of which may be second terms) made by 2000 President Ninian Smart or, in the case of newly-elected Vice President Robert Orsi, ex officio appointment to the Executive, Program, and Long-Range Planning and Development Committees.

Standing Committees, 2001 (* indicates new appointments)

Executive	Membership Development	<i>Eugene V. Gallagher</i> Connecticut College	<i>Lonnie Kliever</i> Southern Methodist University	<i>Council for Spiritual and Ethical Education</i>
<i>Rebecca S. Chopp, Chair</i> Emory University	<i>Terry Godlove</i> Hofstra University	<i>Debra Mason</i> Religion Newswriters Association	<i>Virginia Kaib Ratigan</i> Rosemont College	<i>Tom P. Collins</i> Indiana University
<i>Ronald M. Green</i> Dartmouth College	<i>Ronald M. Green</i> Dartmouth College	<i>Anthony B. Pinn</i> Macalester College	<i>Wade Clark Roof</i> University of California Santa Barbara	<i>Bruce Grelle</i> California State University Chico
* <i>Hans J. Hillerbrand</i> Duke University	<i>Lynne Faber Lorenzen</i> Augsburg College	* <i>Robert Thurman</i> Columbia University	<i>Kathleen M. Sands</i> University of Massachusetts	<i>Sharon Karam</i> Duchesne Academy
* <i>William K. Mahony</i> Davidson College	Nominations	Regions	<i>Karen Jo Torjesen</i> Claremont Graduate School	<i>Timothy Morehouse</i> The Episcopal Academy
* <i>Mary McGee</i> Columbia University	<i>Raymond B. Williams, Chair</i> Wabash College	<i>William J. Cassidy, Chair</i> Alfred University	* <i>James B. Wiggins</i> Syracuse University	<i>D. Keith Naylor</i> Occidental College
<i>Vasudha Narayanan</i> University of Florida	<i>Rita Nakashima Brock</i> Harvard University	<i>Nadia M. Lahutsky</i> Texas Christian University	Governance Structures Task Force	Book Award Juries
* <i>Robert Orsi</i> Indiana University	<i>Bruce David Forbes</i> Morningside College	<i>Mark Lloyd Taylor</i> Seattle University	<i>Raymond B. Williams, Chair</i> Wabash College	<i>John Clayton, Coordinator of Juries</i> Boston University
<i>Glenn E. Yocum</i> Whittier College	<i>Steven Katz</i> Boston University	Status of Women in the Profession	<i>Rebecca S. Chopp</i> Emory University	<i>Catherine M. Bell</i> Santa Clara University
Finance	Program	<i>Rebecca T. Alpert, Chair</i> Temple University	<i>Barbara DeConcini</i> American Academy of Religion	<i>Anne M. Blackburn</i> University of South Carolina
<i>Barbara DeConcini, Chair</i> American Academy of Religion	<i>Barbara DeConcini, Chair</i> American Academy of Religion	<i>Jorunn Jacobsen Buckley</i> Bowdoin College	<i>Nadia M. Lahutsky</i> Texas Christian University	<i>David Brakke</i> Indiana University
<i>Margaret Healy, Advisory</i> Rosemont College	<i>José I. Cabézon</i> Iliif School of Theology	<i>Marilyn Gottschall</i> Whittier College	<i>Thomas V. Peterson</i> Alfred University	<i>Linell E. Cady</i> Arizona State University
* <i>Thomas P. Kasulis</i> Ohio State University	<i>Rebecca S. Chopp</i> Emory University	<i>Renee L. Hill</i> All Saints Church	New Technologies Task Force	<i>Harvey Hill</i> Berry College
<i>Lynne Faber Lorenzen</i> Augsburg College	* <i>Cynthia Eller (Re-Appt. 2001-2003)</i> Princeton University	<i>Janet R. Jakobsen</i> Barnard College	<i>Vivian-Lee Nyitray, Chair</i> University of California	<i>Laurie Maffly-Kipp</i> University of North Carolina
<i>Frank Huff, Advisory</i> Emory University	<i>Ronald M. Green</i> Dartmouth College	<i>Joan M. Martin</i> Episcopal Divinity School	<i>Alfred Benney</i> Fairfield University	History of Religions Book Award Jury
International Connections	<i>Vasudha Narayanan</i> University of Florida	Teaching and Learning	<i>Brenda E. Brasher</i> Mount Union College	<i>Alan F. Segal, Chair</i> Barnard College/Columbia University
<i>Mary McGee, Chair</i> Columbia University	* <i>Robert Orsi</i> Indiana University	<i>Thomas V. Peterson, Chair</i> Alfred University	<i>David Suiter</i> Regis College	<i>Joseph Adler</i> Kenyon College
<i>Steve Friesen</i> University of Missouri	<i>Elizabeth A. Say</i> California State University, Northridge	<i>Richard A. Freund</i> Spotlight Editor University of Hartford	* <i>Joe B. Wilson, Jr.</i> University of North Carolina at Wilmington	<i>Jamal J. Elias</i> Amherst College
* <i>Rosalind I. J. Hackett</i> University of Tennessee	<i>Glenn E. Yocum</i> Whittier College	<i>Michael Battle</i> Duke University	Status of Racial & Ethnic Minorities in the Profession Committee	<i>Ursula King</i> University of Bristol
<i>Stephen Kaplan</i> Manhattan College	Publications	* <i>Stephen C. Berkwitz</i> Southwest Missouri State University	<i>Peter J. Paris, Chair</i> Princeton Theological Seminary	Joint AAR & SBL Committees
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* <i>Ivan Strenski</i> University of California at Riverside	* <i>Glenn E. Yocum (Re-Appt. 2001-2005)</i> JAAR Editor Whittier College	<i>Barbara A. B. Patterson</i> Emory University	<i>Rita Nakashima Brock</i> Harvard University	<i>Harry Y. Gamble (SBL), Chair</i> University of Virginia
<i>Manabu Watanabe</i> Nanzan University	<i>Mark Csikszentmihalyi</i> Texts & Translations Editor University of Wisconsin	<i>Kathleen T. Talvacchia</i> Union Theological Seminary	* <i>Simeon O. Ilesanmi</i> Wake Forest University	<i>Joel P. Brereton (AAR)</i> University of Missouri
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* <i>Thomas P. Kasulis, Chair</i> (New as Chair) Ohio State University	<i>Susan E. Henking</i> Teaching Religious Studies Editor Hobart & William Smith College	Academic Relations Task Force	<i>Kwok Pui Lan</i> Episcopal Divinity School	Employment Information Services Advisory
<i>Rebecca S. Chopp</i> Emory University	<i>Björn Krondorfer</i> Cultural Criticism Editor St. Mary's College of Maryland	<i>Warren G. Frisina, Chair</i> Hofstra University	<i>Daisy L. Machado</i> Texas Christian University	<i>Edward R. Gray, Chair</i> American Academy of Religion
<i>Malcolm David Eckel</i> Boston University	<i>Carole A. Myscowski</i> Academy Editor Illinois Wesleyan University	<i>Kerry Edwards</i> Red Rocks Community College	<i>Lawrence Mamiya</i> Vassar College	<i>Julie Galambush (SBL)</i> College of William and Mary
* <i>W. Clark Gilpin</i> University of Chicago	<i>Diane Apostolos-Cappadona</i> Georgetown University	<i>Walter E. Fluker</i> Harvard University	Religion in the Schools Task Force	<i>Hak Joon Lee (AAR)</i> Princeton Theological Seminary
* <i>William David Hart</i> Duke University	Public Understanding of Religion	<i>Francisco O. Garcia</i> Trinity University	<i>Edward R. Gray Chair,</i> American Academy of Religion	* <i>Richard A. Rosengarten (AAR)</i> University of Chicago
<i>Vasudha Narayanan</i> University of Florida	<i>Dena S. Davis, Chair</i> Cleveland-Marshall College	* <i>William A. Graham</i> Harvard University	<i>Marcia Beauchamp</i> Freedom Forum	
* <i>Robert Orsi</i> Indiana University	* <i>Judith M. Buddenbaum</i> Colorado State University	<i>Stephen R. Haynes</i> Rhodes College	<i>Jon Butler</i> Yale University	
<i>Edward L. Queen</i> Indiana University		<i>David A. Hoekema</i> Calvin College	<i>Peter Cobb</i>	



In memoriam

ROBERT S. MICHAELSEN

May 16, 1919 - November 6, 2000

A remembrance by Ninian Smart

Robert Michaelsen, founder of the Religious Studies Department at the University of California Santa Barbara, has died, after a long illness, on November 6, 2000. When he formed the department, so shortly after the Schempp judgment in the Supreme Court, he

was a real pioneer of the field. One of the early signs of this was his appointment of Thomas O'Dea, the well-known sociologist of religion. He had already had a commitment to cross-cultural studies of religions, from his University of Iowa work. This was a demonstration of his modern view of the study and how it should blend both the humanities and the social sciences, and be genuinely cross disciplinary. His long sojourn in Santa Barbara saw a fine fruition of his labors. More, he became Vice-Chancellor of the institution, and guided it through difficult times towards a luminous future. He was a respected figure throughout the University and among his colleagues and students. Robert Michaelsen was born in Clinton, Iowa, and went to college at Cornell, Iowa, where he met his wife of 58 years, Florence Braden. They together moved to Yale, where he took his doctorate in 1951. After a post-doctoral fellowship at Harvard, he taught at the Divinity School at Yale and then in the School of Religion in the University of Iowa, of which he became Director. This helped to prepare him for his Californian experience. In 1965, he moved to Santa Barbara, where he helped to consolidate what had been a fledgling program into a regular, and a flourishing, department. In 1988, he became the first J.F. Rowny Professor Religion and Society, though he only held it for one year before being (in those days) obliged to retire.

Much of his early work was concerned with the place of religion in higher education. Already he published on religion in the junior college curriculum. In 1964, he brought out *The Scholarly Study of Religion in College and University*, and then in 1965, *The Study of Religion in American Universities: Ten Case Studies with Special Reference to State Universities*. He was looking to the future. He also wrote significant articles about the Supreme Court and education in religion as well as others concerned with Schempp. This signaled his keen interest in constitutional law, which remained throughout his life.

In 1972, he became President of the AAR, and then Associate Director from 1972 to 1975. He was widely sought as a reviewer of departments and programs and the like. He was always interested in the promotion of the field in high schools, and took a prominent part in the reshaping of the curriculum in Californian high schools. He spoke at the AAR convention of 1991 of "Cutting Edges" (that is, in the study of religion) in the plenary address. His

discourse was later published in the *JAAR*. That indeed proved to be his last publication.

In the 1980s, meanwhile, he was more and more interested in the Native American religions. An important article was his "The Significance of the American Indian Religious Freedom Act of 1978" (*JAAR*, 1984). Another-- with strong resonance-- was "Sacred Land in Americas: What is it? How can it be protected?" When in 1989 he gave his inaugural lecture as J.F. Rowny Professor, he poignantly entitled it 'Where There is No Vision the People Perish': The Case of Impacted Sites of Northwest California Indians." He had many friends among Native Americans.

In academic politics, he was widely respected. He was Chair of the Academic Senate from 1975 to 1978, and helped to guide the University towards its research eminence and teaching dynamism. He became Vice-Chancellor under three Chancellors -- Robert Huttenback, Daniel Aldrich, and Barbara Uehling. He had to deal with crises: Huttenback, a brilliant man, had to resign. Robert Michaelsen saw the institution through successfully, owing to his shrewdness and unflappability.

In 1989, he retired. He still frequented the department and the library, unobtrusively, and continued with his prison visitation at the federal facility at Lompoc, where he gave the support of personal friendship to those incarcerated there. He loved to get up early on a Monday morning to meet with the other visitors in a carpark, to have nearby a coffee, and to drive the long way up to the federal prison. He was once given a celebratory dinner, in the prison, by the Native American prisoners. In his prison visiting, he continued his long-standing Christian commitment. He sang also in the choir of the First Congregational Church in Santa Barbara, attending practice every week.

He was a great walker. I went up Little Pine Mountain with him two or three times, panting behind him. He and Florence used to walk every evening in their final home, in Carriage Hill, Santa Barbara.

Though the last three years of his life were increasingly plagued by illness, he took great pleasure in his three sons: Joel, here in Santa Barbara, Peter in Seattle and Jonathan in Tuscaloosa, and in his grandchildren. Wade Clark Roof (Chair of the Religious Studies at UCSB) has written: "He came to UCSB in 1965 to what was little more than a program in religious studies, and under his leadership, a full-fledged department was established. Not only was Bob a visionary leader, he was a wonderful person -- warm, compassionate, and always supportive of his colleagues. We shall miss him dearly."

He had a dry and effective humor. He was tall and lean, rather like a handsome and benevolent retired general. He was a fine, fine friend.

Ninian Smart
1927-2001

As *RSN* went to print, we learned, with great sadness, of the sudden death of Ninian Smart, a leading figure in the field and AAR President in 2000. Smart was J.F. Rowny Professor of Comparative Religion, emeritus, at the University of California, Santa Barbara, where he taught for over twenty years. From 1968 to 1977 he was involved in two major projects: promoting the teaching of religious studies in schools and making the PBS series on the world's religions called *The Long Search*. In 1979-80 he gave the Gifford Lectures at Edinburgh University. He has taught at numerous colleges and universities the world over including Yale University, University of Cape Town, and United Theological College in Bangalore. He received several honorary degrees, from such schools as the University of Chicago, University of Glasgow, and University of Middlesex. Of his books, the most vital for him are *Reasons and Faiths* (1958); *The Science of Religion* and the *Sociology of Knowledge* (1973); *Doctrine and Argument in Indian Philosophy* (2nd ed., 1992); *Dimensions of the Sacred* (1996); and (with Steven Konstantine); *Christian Systematic Theology in the World Context* (1991).

The Spring 2001 issue will feature a special remembrance.

Ninian is survived by his wife, Libushka Smart. She can be reached at: Wilson Lodge over Kellet, Cranforth LAG 1DN, United Kingdom

In Memoriam

Ronald W. Graham

David Kinsley

Paul G. Kuntz

Robert Michaelsen

Harold S. Murphy

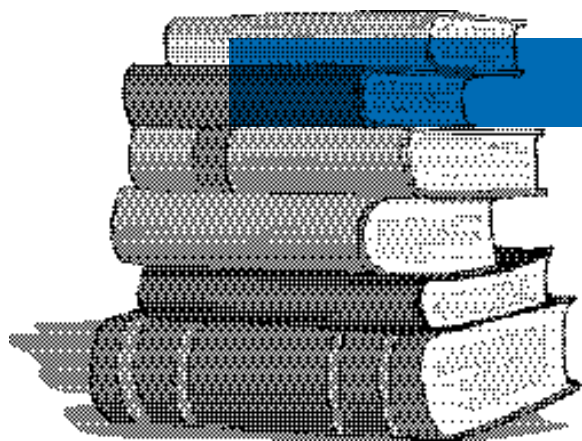
Deane Nelson

George Nordgulen

John J. Ryan

Ninian Smart

Robin Taylor



AAR PUBLICATIONS

The Academy Series

Carole A. Myscofski, Editor

The Academy Series is the place for the finest examples of new scholarship by young scholars. With this series, the AAR created a unique publishing venue for its own members. As a dissertation series, the Academy Series limits itself to publishing dissertations. This focus may be seen as a tremendous advantage to both authors and readers. For dissertation writers, we offer a publishing opportunity supported by our own professional organization, with expectations that the manuscripts accepted will not be extensively rewritten – dissertations are not to be recomposed to meet standards created outside our own learned society. Because our new affiliation with Oxford University Press, affords us worldwide publicity and distribution, the Academy Series now offers a unique opportunity to present the authors' work to the widest possible audience. OUP offers us worldwide publicity and distribution. For readers of these excellent texts, we bring into press as quickly as possible the best of the new cutting-edge ideas in creative scholarship by the very scholars with whom we meet annually and work year-round.

The first publications in the Academy Series were in 1981, and so the Series is now celebrating its twentieth anniversary. In the intervening years, a wonderful variety of texts have been published, representing nearly all major branches of the academic study of religion. Studies in arts and literature have been represented by Ann-Janine Morey's *Apples and Ashes*, Donna Wulff's *Drama as a Mode of Religious Realization*, Mark Ledbetter's *Virtuous Intention*; and Diane Apostolos-Cappadona's *The Spirit and the Vision*, among others. Contributions to ethical studies have been made by Philip Ivanhoe's *Ethics in the Confucian Tradition*, Emilie Townes' *Womanist Justice, Womanist Hope*, and Pamela Brubaker's *Women Don't Count*. New analytic interpretations of religious theorists emerged in Frances Westley's *The Complex Forms of Religious Life*, and Stephen Haynes' *Prospects for Post-holocaust Theology*. has also published some of the finest new work in feminist studies in religion, including not only the above named texts, but also Kwok Pui-Lan's *Chinese Women and Christianity*, and Marilyn Legge's *The Grace of Difference*. Fields considered as disparate as Christian Theology and the History of Religions have been well represented as well.

During my tenure as Editor -- as has been the case for other recent editors -- my charge has been to expand the diversity of our publications. There are, in fact, some fields that have been underrepresented in the last 20 years of Academy Series publications, but which have been of considerable interest at the AAR Annual Meeting. I look forward to seeing new studies in the History of Religions, particularly in Hindu, Buddhist, and Jewish traditions, and in Native American religions. Studies of new religions and American religious groups are similarly rare in the Academy Series, and I hope to find authors completing dissertations in post-modern analytic and critical studies.

Reflection and Theory in the Study of Religion

Mary McClintock Fulkerson, Editor

The Reflection and Theory in the Study of Religion series of AAR has long been known for its monographs on theological, ethical, and philosophical topics. Attending to a range of subject matters under this rubric, the series has explored plural religious traditions as well. Publishing such distinguished authors as Gordon Kaufman and Frederick Sontag, the previous editor brought out books on theological method and hermeneutic theory, along with monographs on deconstruction in Buddhist thought and Jewish religious philosophy. Under my editorship, the series continues to be interested in classic literatures and theorizing in religious reflection, whether from confessional or religious studies points of view. I have published Paul DeHart's *Beyond the Necessary God: Trinitarian Faith and Philosophy in the thought of Eberhard Jungel*, and *Like and Unlike God: Religious Imaginations in Modern and Contemporary Fiction*, a book on literature and theological reflection written by John Neary, member of a college English faculty. Coming out within the next year will be a book on the thought of Enlightenment figure Gotthold Lessing on Christianity and Reason by Toshimasa Yasukata.

I seek to publish not only manuscripts that employ classic philosophical and theoretical categories of meaning and truth in thinking about religion, but those that explore the role of social location and power analyses in religion as well. I am especially keen to expand the series' publications to focus on the impact of critical theories of race, gender, class and sexuality on theology and religious studies. My own work as a Christian theologian has been

In the Latest JAAR December 2000, Volume 68, Number 4

ARTICLES AND RESPONSE ON "WHO SPEAKS FOR HINDUISM?"

Introduction: Who Speaks for Hinduism?
Sarah Caldwell and Brian K. Smith

Who Speaks for Hinduism--And Who Against?
John Stratton Hawley

New Age Hinduism, New Age Orientalism, and the Second-Generation South Asian
Rachel Fell McDermott

Speaking about Hinduism and Speaking against It
William Harman

Who Does, Can, and Should Speak for Hinduism?
Brian K. Smith

Who Speaks for Hinduism? A Perspective from *Advaita Vedanta*
Arvind Sharma

Diglossic Hinduism: Liberation and Lentils
Vasudha Narayanan

Let the *Apta* (Trustworthy) Hindu Speak!
Deepak Sarma

Managing Multiple Religious and Scholarly Identities: An Argument for a Theological Study of Hinduism
John J. Thatamanil

Fire, the *Kali Yuga*, and Textual Reading
Laurie L. Patton

Taking Sides and Opening Doors: Authority and Integrity in the Academy's Hinduism
Douglas R. Brooks

Pundit's Revenge
Donald S. Lopez, Jr.

OTHER ARTICLES

On Sublimation: The Significance of Psychoanalysis for the Study of Religion
Clayton Crockett

Unio Mystica and Particularity: Can Individuals Merge with the One?
Henry Simoni-Wastila

fundamentally shaped by feminist and poststructuralist literary criticism and more recently by cultural studies and postmodern anthropology. Within the next year, Reflection and Theory will publish a book of essays premised on the notion that culture theory and cultural studies have begun to replace philosophy as the primary conversation partners of theologies. I think this project signals important developments that the AAR must encourage. Current submissions along these lines include such topics as the role of magic in the production of modernity and religion, and the contribution of such thinkers as Deleuze in theorizing religion.

Reflection and Theory in the Study of Religion welcomes new proposals on these and other related topics. Please direct inquiries to me at mfulkerson@div.duke.edu.

REGIONAL MEETINGS

See page 6 for the dates of all regional meetings in 2001 and the Calendar for contact information

SOUTHWEST COMMISSION ON RELIGIOUS STUDIES

SOUTHWEST REGIONAL MEETING PROGRAM

(AAR sessions only)

AAR/SBL/ASSR/ASOR
March 17-18, 2001
Harvey Hotel-DFW Airport Irving, Texas

Meeting Pre-registration and Schedule: Register before March 5, 2001 to Save \$10 and avoid the on-site registration lines. Register on-line at WEB: <http://www.baylor.edu/~Religion/SWCRS>

ADDITIONAL EVENTS

March 16-17, 2001

(Friday afternoon-Saturday morning)

AAR: Workshop for Doctoral Candidates

Theme: The Nuts and Bolts of Teaching Religion: Tom Peterson, Alfred University and professors from the Southwest Region

To apply, send name, school, degree program and estimated date of completion to Stacy L. Patty, LCU Religion, 5601 19th Street, Lubbock, TX 79407; E-MAIL: stacy.patty@lcu.edu.

Sponsored by AAR (AAR membership not required)

Friday Evening, March 16, 2001

Southwest Region, National Association of Baptist Professors of Religion

Saturday, March 17, 2001

SBL: Roundtable Lunch Discussions

Toni Craven, Brite Divinity School, Texas Christian University
Women in the Book of Judges

Jon Berquist, Chalice Press
How to Get Published

The Harvey Hotel will provide a simple lunch for \$10.00. Reservations required. Please send a separate check before March 5, 2001, to W. H. Bellinger, Jr., Religion Department, Baylor University, P.O. Box 97284, Waco, TX 76798-7284.

Saturday Morning, March 17, 2001

Annual Meeting of Board of Directors

Southwest Commission on Religious Studies
Southwest Region, National Association of Baptist Professors of Religion
Southwest Region Institute for Biblical Research

Poster Presentations

Donald C. Raney, Southwestern Baptist Theological Seminary
The Role of the Servant Songs in the Structure of Isaiah 40-55

John S. Vassar, Louisiana State University-Shreveport
The Five-Fold Pentateuch and the Psalter

CONFERENCE PROGRAM

Saturday Afternoon, March 17, 2001

AAR: Arts, Literature & Religion

Theme: Literary Approaches to Sacred Texts
Presenter: Jan Jaynes Quesada, Texas Christian University

Rebecca Raphael, Southwest Texas State University
Crying Out in the Streets: Justice and Wisdom Personified

Joe Barnhart, The University of North Texas
Between Tragedy and the Gospel: Plato and Paul in Response to Tragedy

Katherine Brown Downey, The University of Texas at Dallas
Perverse Midrash

AAR: Asian & Comparative Studies in Religion

Theme: Consciousness, Conversion, and the Cosmos
Presenter: Bill Allen, Austin College

Susan Diggle, University of New Mexico
Metanoetics East and West: A Comparison of Personal and Social Conversion in the Religious Philosophies of St. Augustine and Tanabe Hajime

C. MacKenzie Brown, Trinity University
Science Symbolism in ISKON Iconography: Galactic Chakras, Vedic Evolution, and Atomic Krishnas

Andrew O. Fort, Texas Christian University
Reflections on Reflection: Kutastha, Cidabhasa and Vrittis in the Pancadasi

Bill Allen, Austin College
Critique of Consciousness: Interpreting Vasubandhu's Vimsatika

AAR: Ethics, Society & Cultural Analysis

Theme: Ethical Challenges of Ordinary Life
Presenter: Stacy Patty, Lubbock Christian University

Peter Browning, Drury University
The Virtuous Community and the End of Life: Beyond Quandary Ethics

Rebekah Miles, Perkins School of Theology, Southern Methodist University
Who Do We Think We Are? What the Debate on Work and the American Family Reveals about Our Models of Human Nature

AAR: History of Christianity

Theme: Southern Baptists in the Twentieth Century
Presenter: Carol Crawford Holcomb, University of Mary-Hardin Baylor

T. Brian Pendleton, Baylor University
Native Crescendos: Southern Baptist Perceptions of the 'New Immigrant' in the 1920s

Daniel H. Holcomb, New Orleans Baptist Theological Seminary
C. Penrose St. Amant (1915-1994) and the Passing of the Old Order

Bill Pitts, Baylor University
Changing Baptists: Ordination of Baptists Women Deacons, A Case History

AAR: Philosophy of Religion and Theology

Theme: Theology and Scripture
Presenter: Warren McWilliams, Oklahoma Baptist University

Dan R. Stiver, Logsdon School of Theology, Hardin-Simmons University
Ricoeur, Speech Act Theory, and the Gospels as History

Kevin Hall, Oklahoma Baptist University
Biblical Theology in Conversation with Barr, Brueggemann, and McClendon

Respondent: Stephen Stell, Austin College

Cynthia Rigby, Austin Presbyterian Theological Seminary
Forest or Trees: Theology, Bible, and the Reading of Scripture

Respondent: David Grant, Texas Christian University

AAR: Arts, Literature & Religion

Theme: Christianity and Literature
Presenter: Kenneth T. Lawrence, Texas Christian University

Jon Bailey, Dallas Christian College
Freefalling: Images of Sin in John Milton's Paradise Lost

Martin Yaffe, The University of North Texas
Un-Christian Husbands in Shakespeare's The Taming of the Shrew

Darren J. N. Middleton, Texas Christian University
Theosis and the Spiritual Ecology of Place: Remarks on Nikos Kazantzakis' Two Visits to the Holy Mountain, 1914 and 1916

AAR: Asian & Comparative Studies in Religion

Theme: Teaching Asian Religions in the Southwest: A Conversation
Presenter: Randall L. Nadeau, Trinity University

Panel Discussion

AAR: Ethics, Society & Cultural Analysis

Theme: Modeling Ethics in Doctrine and Liturgy
Presenter: Barry Harvey, Baylor University

Philip LeMasters, McMurry University
The Eucharist and Christian Ethics: Contemporary Orthodox Understandings of the Eucharistic Nature of Marriage

Daniel Payne, Baylor University
Kenotic Engagement of Secular Society: Toward an Eastern Orthodox Political Ethic

AAR: History of Christianity

Theme: Women in Christian History
Presenter: Claire L. Sahlin, Texas Woman's University

Amy G. Oden, Oklahoma City University
Hospitality as Alternative Virtue: Women in Early Christianity

Nadia M. Lahutsky, Texas Christian University
Hildegard of Bingen as Preacher

Kendra Weddle Irons, Baylor University
M. Madeline Southard: An Activist and Pastor from the Plains

AAR: Philosophy of Religion & Theology

Theme: Christian Doctrine for the 21st Century
Presenter: Eric Boynton, Rice University

Donna Bowman, Honors College, University of Central Arkansas
Death and Resurrection: A Neo-Orthodox and Neo-Classical View

Respondent: William Greenway, Austin Presbyterian Theological Seminary

B. Keith Putt, University Baptist Church, Baton Rouge, LA
The Impossibility of Amazing Grace: John Caputo's Poetical Pathology of Salvation

Respondent: Sondra Stalcup, Southern Methodist University

Saturday Evening, March 17, 2001

AAR: Arts, Literature & Religion

Theme: Topics in Religion and Literature: Spirit, Region, Self
Presenter: Martin Yaffe, The University of North Texas

Jack Hill, Texas Christian University
Images of Religion in Fiction Written by South Pacific Islanders

Gretchen S. Koch, Dallas, TX
The Dynamic of Master-Servant Relationships in the Formation of a Sacred Worldview: Yukio Mishima's Temple of the Golden Pavilion and Peter Shaffer's Equus

Amy Bressler, Texas Christian University
Aspects of Evangelism in Barbara Kingsolver's The Poisonwood Bible

AAR: Ethics, Society & Cultural Analysis

Theme: Ethical Issues in Sexuality and Ecology
Presenter: Philip LeMasters, McMurry University

Lon B. Johnston, University of Texas at Arlington and David Jenkins, Texas Christian University
The Ethics of Ex-Gay Ministries: An Examination of Conversion Therapy

Rob Sellers, Hardin Simmons University
From Good-Shepherd to Faithful Gardener: An Ecological Paradigm Shift

AAR: Philosophy of Religion & Theology

Theme: Philosophical Theology I
Presenter: Donna Bowman, Honors College, University of Central Arkansas

Kameron Carter
Kant as Cultural Thinker: Race Theory, Critical Philosophy, and the Loss of a Christian Theology of Israel

Respondent: Laura Hobgood-Oster, Southwestern University

Eric Boynton, Rice University
The Interpretation of Philosophy and Theology: A Productive Tension for Thinking Theologically

Respondent: Joe Bessler Northcutt, Phillips Theological Seminary

AAR: Special Session

Theta Alpha Kappa (National Honor Society for Religious Studies/Religion) Student member papers to be presented

Sunday Morning, March 18, 2001

Business Meetings

AAR Business Meeting
ASOR Business Meeting
SBL Business Meeting
ASSR Business Meeting

AAR: Plenary Session = Reflections on the Teaching of Religion

Theme: Computer-Based Technologies and Teaching Religion: Asset or Liability?
Presenter: Stacy Patty, Lubbock Christian University

Susan Brayford, Centenary College
The Use of Web-Based Technology in the Teaching of Religion

Thomas V. Peterson, Alfred University
Teaching and Technology: A Critical Commentary

Caucus on Women's Studies

Participants are encouraged to be ready to talk about a book or a film that's been important to them in the last year.

AAR: Arts, Literature & Religion

Theme: Religious Dimensions of Classic and Contemporary Art
Presenter: Katherine Brown Downey, The University of Texas at Dallas

Kenneth T. Lawrence, Texas Christian University
Roman Religious Art at Antioch and Zeugma and the Beginnings of Christianity

Richard M. Owsley, The University of North Texas
Wassily Kandinsky and the Spiritual in Art

AAR: Ethics, Society & Cultural Analysis

Theme: Ethics and the Value of Traditions
Presenter: Joe Bessler-Northcutt, Phillips Theological Seminary

Marshall Johnston, Baylor University
The Support of an Evangelical Comprehensive Doctrine for the Rawlsian Overlapping Consensus of His Political Conception of Justice

Nina Livesy, Phillips Theological Seminary
Jews and the Problem of Evil: Tensions in the Valuing Of Traditions

AAR: History of Christianity

Theme: Christianity Around the Globe
Presenter: Ronald B. Flowers, Texas Christian University

Galen Johnson, Baylor University
Evaluating William Carey's Muslim Program in India

Jerry T. Farmer, Xavier University of Louisiana
Toward a More Just and Humane Society: Fiesta de moros y christianos

David Tuesday Adamo, Delta State University, Abiraka, Nigeria
Reading the Bible for Success in Life in African Indigenous Churches in Nigeria

AAR: Philosophy of Religion and Theology

Theme: Philosophical Theology II
Presenter: Cynthia Rigby, Austin Presbyterian Theological Seminary

Warren McWilliams, Oklahoma Baptist University
Does God Cause Tornadoes? A Theodicy of Natural Disasters

Respondent: A. J. Conyers, George W. Truett Theological Seminary, Baylor University

Joseph Stamey, McMurry University
Calvinist or Arminian? Do Arguments Concerning Predestination and Free Choice Still, or Did They Ever, Have a Point for Christian Faith Language?

Respondent: Stacy Patty, Lubbock Christian University

Sunday Afternoon, March 18, 2001

Planning Session for 2002 Meeting

SWCRS Officers; AAR/SBL/ASSR/ASOR Officers; newly elected Program Chairs
Presenter: 2001-02 President, SWCRS

The Southwest Commission on Religious Studies was organized in 1975 to encourage, support, and coordinate scholarly activities in the field of religious studies in the Southwest. The Commission now serves as the umbrella organization for the regional American Academy of Religion, Society of Biblical Literature, Association for the Scientific Study of Religion, and American Schools of Oriental Research.

The SWCRS is sponsored by regional institutions whose faculty are eligible to apply for the Junior Scholar Grant of \$2000 and to be nominated for the John G. Gammie Distinguished Scholar Award of \$2000.

AAR/SBL UPPER MIDWEST REGIONAL MEETING, APRIL 28-29, 2000

LUTHER SEMINARY, ST. PAUL, MINNESOTA

Friday, April 21

1:00 - 2:30

AAR ADDRESS

Auditorium

"Whatever Happened to Theology?"

John B. Cobb, Jr. The Claremont Graduate University, Claremont, CA

2:45 - 4:15

RELIGION AND POPULAR CULTURE I Room 232

Presenter: Bruce Forbes,

Morningside College, Sioux City, IA

"From the Bible He'd Quote: A Source and Intertextual Analysis of Bob Dylan's Use of Scripture"

Michael Gilmour, Providence College,

Otterburne, Manitoba, Canada

"Prey for Us: Biblical Allusions in a 'Cult' TV Science Fiction Drama"

Mary Ann Beavis, Duke University, Durham, NC

"Lust and Locked Rooms: Biblical and Theological Perspectives on the Detective Story"

Richard Bowman, Augustana College, Sioux Falls, SD

2:45 - 4:15

SYSTEMATIC THEOLOGY I

"Praying the Catechism: A Lutheran Strategy for convincing the Laity"

Wm. Russell, Midland Lutheran College, Midland, NE

"A Lutheran Assessment of Radical Orthodoxy"

Mark Mattes, Grandview College, Des Moines, IA

"Luther and the Strange Language of Theology"

Dennis Biefeldt,

South Dakota State University, Brookings, SD

2:45 - 4:15

WOMEN AND RELIGION

Room 210 E

Convener: Elizabeth C. Galbraith,

Coe College, Cedar Rapids, IA

"Virgin Birth in the Tale of Cupid and Psyche"

David Sick, Rhodes College, Memphis, TN

"Lama Meets Devta"

Linda LaMacchia, University of Wisconsin, Madison, WI

2:45 - 4:15

CHURCH HISTORY I

Presenter: Glen W. Menzies,

North Central University, Minneapolis, MN

"Healing, Initiation, and the gods in Aelius Aristides' Sacred Tales"

Leonard L. Thompson, Lawrence University,

"Death in the Medieval Monastic World: Threat, Celebration, and Tragedy"

James G. Kroemer, Marquette University, Milwaukee, WI

"The Sources of Christian Intolerance in G. Stroumsa's Barbarian Philosophy"

Brian Rice McCarthy, Madison, WI

2:45 - 4:15

AFRICAN AMERICAN RELIGION

Presenter: Anthony Pinn, Macalaster College, St. Paul, MN

"A Back to Climb: Clara Muhammad and Female Social Activism within the Nation of Islam"

Debra Washington Mubashshir,

Beloit College, Beloit, WI

Respondent: Rosetta Ross,

United Theological Seminary of the Twin Cities

2:45 - 4:15

ETHICS

Presenter: Michelle Bartel,

Augustana College, Sioux Falls, SD

"The Possibility of Contemporary Prophetic Acts"

Randall Bush, Marquette University, Racine, WI

"Niebuhr, Paradox, and the Law of Love"

Daniel Malotky, St. Olaf College, Northfield, MN

"An Abortion Option: RU-486/Mifeprax"

Allan Patriquin, Beloit College, Beloit, WI

2:45 - 4:15

WORLD RELIGIONS/INDIGENOUS RELIGIONS

"A Study of Bedouin and Lakota Land Issues"

Todd Wise, University of Jordan, Aaman, Jordan

"Group Mystical Experience and the Use of Psychoactive Sacraments: The Rituals of Santo Daimé"

Mark Berkson, Hamline University, St. Paul, MN

"Making a Case for Anamistic Background Research"

T. Christopher Thao, Luther Seminary

2:45 - 4:15

OPEN PAPER SESSION

"Later Pagan Cult in the Sanctuary of Demeter at Pergamon"

Elizabeth G. Burr, University of St. Thomas, St. Paul, MN

AAR RESEARCH GRANTS

Call for Applications, Deadline: August 1, 2001

To fulfill its commitment to advance research in religion, the AAR each year grants awards ranging from \$500 to \$5,000 to support projects proposed by AAR members and selected by the AAR Research Grants Review Committee. These projects can be either collaborative or individual, as described below.

Grants to Individuals:

These grants provide support for important aspects of research such as travel to archives and libraries, research assistance, fieldwork, and released time. Grant awards range from \$500 to \$5000. The grants do not fund dissertation research or travel to the AAR/SBL Annual Meeting.

Collaborative Grants:

These grants stimulate cooperative research among scholars in different institutions, with a focus on a clearly identified research project. Projects centering on interdisciplinary work with scholars outside the field of religion, especially when such work shows promise of continuing beyond the year funded, are welcome. Grants can provide funds for networking and communication. In addition, grants may support small research conferences. Conference proposals will be considered only if they are designed primarily to advance research. Conferences presenting papers that report on previous research will not be considered. A group must apply through an AAR member designated as the project director. In the case of proposals involving scholars from other disciplines, not all participants need to hold AAR membership. Grant awards will range from \$500 to \$5,000. Address plans for publication in collaborative research proposals.

Qualifications:

Applicants must be current AAR members who have been in good standing for the previous three years. Applicants who have received an AAR Research Award in any of the previous five award cycles are not eligible to apply. Previous awardees who received a grant earlier than August 1996 may reapply this year.

Criteria for Evaluation:

All grant proposals (collaborative and individual) will be assessed by the AAR Research Grants Review Committee using the following criteria: (1) clarity and focus of the research to be pursued; (2) contribution to scholarship in a field or subfield of religion and significance of the contribution for advancing interdisciplinary discussions between religion and other humanistic and social science disciplines; (3) adequacy of the overall work plan, including goals, objectives, and time frame for the completion of the project.

Grant Cycle:

Send your proposal to the AAR executive office to arrive by August 1, 2001. Award notification letters will be sent by the end of September; funds disbursed soon thereafter. Project expenses can be incurred anytime between August 2001 and December 2002. Awardees agree to submit a brief report on the research supported by the AAR grant by December 2002.

Application Process:

There is no application form. Applicants should submit six copies of each of the following:

- (1) A cover page that includes your name, your institutional affiliation, the title of the project, and the grant type—individual or collaborative;
- (2) An abstract of 50 words or fewer describing the project;
- (3) A project budget (an explanation of these expense items can be included in the two-page description of the project.), e.g., Airfare: \$xxxxx; Release time: \$xxxxx; Research assistant: \$xxxxx; Other sources of support, e.g., Funds granted by my institution: \$xxxxx; Funds applied for from other sources (specify): \$xxxxx; net award amount sought from the AAR: \$xxxxx;
- (4) A two-page focused description of the research project that details its aims and significance and explains how the award would be used;
- (5) A curriculum vitae of no more than two pages. Collaborative project descriptions should include brief descriptions of the scholarly role of each collaborator and a plan to have the research published. Collaborative project proposals should include C.V.'s of no more than two pages for each collaborator.

Remember, to be considered, an applicant must include six copies of the required materials. Additional material will not be considered, nor will incomplete proposals be considered. Application materials must be received at the AAR office by August 1. We regret that we are unable to accept faxed copies of your proposal.

Contact Information: Send applications and direct inquiries to the AAR Executive Office: Research Grants Program, American Academy of Religion, 825 Houston Mill Road, Suite 300, Atlanta, GA 30329; TEL: 404-727-3049; E-MAIL: GRANTS@AARweb.org.

AAR Regional Development Grant Program

Call for Proposals

The AAR Regional Development Grant Program issues a call for proposals to be funded in 2001. This program seeks to enhance the work of the AAR on the regional level. Projects can be funded in any amount up to \$2,000. The AAR serves its members on the Academy-wide level through the annual meeting and the Journal of the American Academy of Religion. The Academy also carries out its mission through its regions and the activities, services, and work carried out on the regional level. The AAR is organized into 10 geographical regions covering the United States and Canada (see the accompanying map), all of which hold annual meetings and offer a variety of professional opportunities for their members on a local level. Regions have distinctive identities reflecting the particularities of geography, population, and the variety of institutions and programs found within their boundaries.

The AAR has established the Regional Development Grant Program to support and further the scholarly and professional work of members in regional contexts. Individuals or collaborative groups of

individual members may apply. The Committee welcomes proposals for workshops, special programs, training events, and other innovative regional projects. Projects designed so that they may be duplicated or transported to other AAR regions are especially welcome. Examples of projects that have been funded in the recent past include regional self-studies, trainings on the use of the internet, and meetings involving several regions.

The Regional Development Grants are evaluated by and awarded through the AAR Committee on Regions. The Committee is open to considering all proposals that contribute to the work of the Academy on a regional level and that are translatable from one region to another. The Committee is particularly interested in projects that offer or enhance professional services in the regions. Proposals might relate to areas such as employment, job searches, institutional networking (e.g., chairs of departments working together in regions), teaching, grant writing, computer training, multi-cultural teaching, learning to use new technologies in the classroom,

publishing, and websites for the region. The Committee wants to emphasize that regions offer a wide variety of services to aid the professional development of our members.

Criteria

The Regions Committee evaluates proposals on the merit of the project and their compliance with the guidelines for Regional Development Grants.

Deadline for receipt of proposals:

August 15, 2001.
Grants will be announced later in the year.

Send proposals to:

Regional Grant Program
American Academy of Religion
Suite 300
825 Houston Mill Road
Atlanta, GA 30329-4019

William Cassidy, Chair of the Regions Committee, may be reached at The Division of Human Studies, Alfred University, Alfred, NY 14802; 607-871-2704; FAX 607-871-2831; EMAIL (which is preferable) fcassidy@king.alfred.edu

RESEARCH GRANT AWARDEES 2000

Sybil A. Thornton

Arizona State University - \$3,400.00
Takuga: Religious Authority and Monastic Reform in Fourteenth-Century Japan

Yvonne Chireau

Swarthmore College - \$1,675.00
Haitian Vodou in the Inner City: Immigrant-American Interactions in a Philadelphia Ounfo

Kenneth G.C. Newport

Liverpool Hope University College - \$1,950.00
The Branch Davidians: The History and beliefs of an Apocalyptic Sect (book accepted for publication by Oxford University Press, UK)

Bernadette McNary-Zak

Rhodes College - \$500.00
In the Wilderness with Hagar: A Religious Portrait of the American Artist Mary Edmonia Lewis

Michael C. McKenzie

Keuka College - \$750.00
Gospel Fire and Plow: James H. Wilbur in the Northwest (tentative book title)

Janet L. DeCosmo

Florida A&M University - \$1,500.00
Rastafari in Salvador, Bahia

Richard K. Payne

Institute of Buddhist Studies - \$2,010.00
On the Appropriation of Ritual: The Tantric Buddhist Goma in Yoshida Shinto

Oren Baruch Stier

Florida International University - \$2,340.00
Re: Memory/Re-Memory: The Uses of Holocaust Remembrance in the New South Africa

Herbert Berg

The University of North Carolina at Wilmington - \$5,000.00
Mythmaking and Social Formation in the Nation of Islam

Paul C. Johnson

University of Missouri - \$5,000.00
Migration, Religious Revision and Indigenous Versions of Globalization: A Caribbean Case, the Garifuna Of Honduras

Leslie D. Alldritt

Northland College - \$1,200.00
The Influence of Japanese Religions on the Contemporary Situation of the Burakumin of Japan

Luis D. Leon

Arizona State University - \$4,300.00
CésarChávez and the Religion of Revolution

Margaret Cormack

Charleston College - \$4,300.00
Saints' Cults in Iceland

Steven Heine

Florida International University - \$2,675.00
Opening a Mountain: The Supernatural and 'Marvelous' in Zen Buddhist Koans

Brenda Brasher

Mount Union College - \$3,400.00
For Women, Gender and the Ethics of Religious Aggression and Violence in the Middle East: Case Studies of Three Holy Sites



John Singer Sargent, Church, east wall, south of center, installed 1919. Oil and gilded plaster or paper-maché(?) on canvas, approx. 64 1/2 in. (164 cm) wide. Trustees of the Boston Public Library

Like many other public artistic cycles at the turn of the last century, *Triumph of Religion* was about human progress. In its own time, the content of Sargent's work at the library seemed quintessentially modern, democratic, and American. He grounded this cycle in an ideal fundamental to American religious liberty: the conviction that religion is an interior matter, to be determined solely and freely by the individual. At the library, spectators followed the artist's narrative from materialist superstition in the "pagan gods" on the north ceiling vault, to fossilized dogma in

the medievalizing images on the south wall, to an enlightened spirituality of the heart in the central images on the east. Sargent thus cast contemporary religion not in terms of such external factors as institutions or creeds but as personal subjectivity. For Sargent this ideal was a sign of Western, especially American, progress. This is the notion of religion's "triumph" that he planned to depict in *Sermon on the Mount*, the never-completed "keynote" panel. In the end, while the story Sargent told derived from a broadly Christian cultural take on Jewish and Christian scriptural traditions, the significance of the ill-chosen Synagogue and Church was not the triumph of the latter over the former (inherent in the convention's anti-Semitic medieval past), but the ultimate demise of both—and all—religious institutions in a celebrated recourse to spiritual interiority.



John Singer Sargent, Israel and the Law, east wall lunette, center, exhibited at Royal Academy 1909, installed 1916. Oil and gilded or painted Lincrusta Walton on canvas approx. 16 ft. 10 in. (513 cm) wide. Trustees of the Boston Public Library

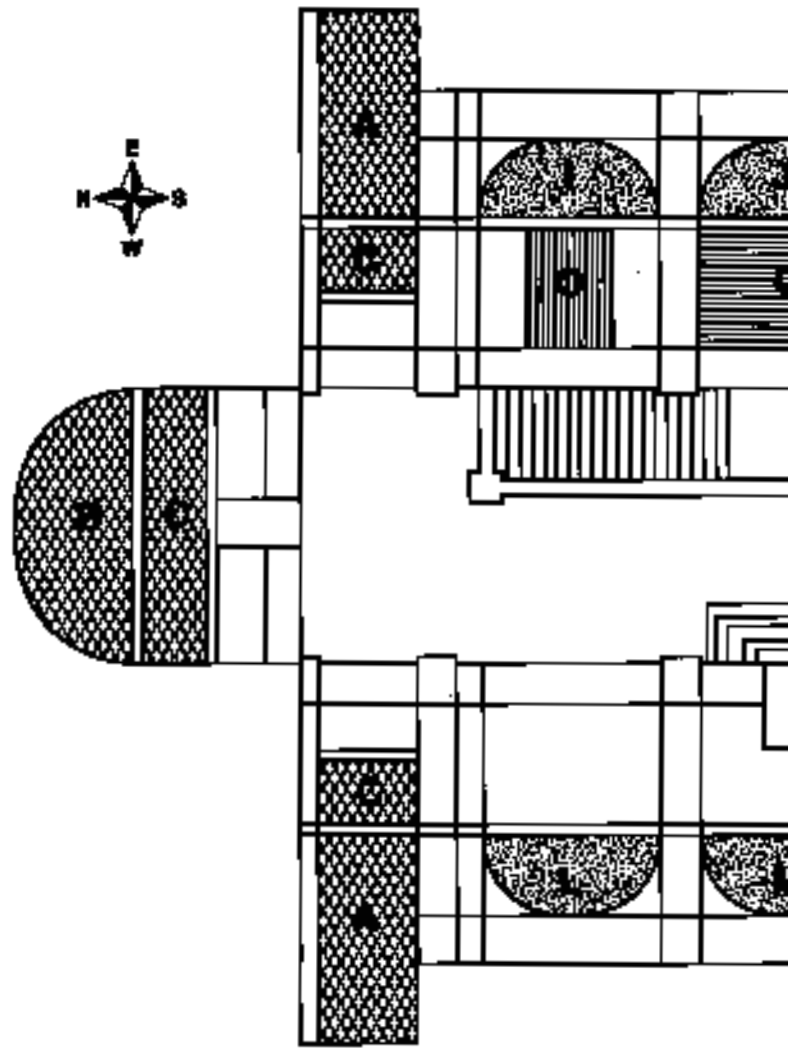
An additional and very important connection, in terms of the murals' location in a library, is the intimate link, for Sargent and his intellectual sources, between the spiritual self-determination recommended here and contemporary educational ideals. From this perspective, what education gained for society was the cultivation of individuals capable of responsible subjectivity. Sargent's move from material to spiritual in *Triumph of Religion* was also a move from superstition to reason and from ignorance to enlightenment. When contemporary observers called the library a "shrine of letters," a "Valhalla of learning," a "Mecca of American scholarship" they yoked the spiritual to the intellectual. Sargent's murals explicitly reiterated this cultural sanctification of education.



John Singer Sargent, Frieze of Prophets, north wall, installed 1895. Oil on canvas with central panel relief elements of gilded and painted plaster and papier-maché approx. 7 ft. x 21 ft. 1 in. (213 x 673 cm). Trustees of the Boston Public Library. From left to right: Amos, Nahum, Ezekiel, Daniel, Elijah, Moses, Joshua, Jeremiah, Jonah, Isaiah, Habakkuk

Painting Religion

By Sally Promey, University of Maryland
John Singer Sargent's *Triumph of Religion*
(Princeton University Press)



-  Installed 1895
-  Installed 1909
-  Installed 1916
-  Installed 1919
-  Incomplete

- A. Pagan Gods (ceiling)
- B. Israelites Oppressed
- C. Frieze of Prophets
- D. Dogma of the Redemption Crucifix
- E. Dogma of the Redemption
- F. Handmaid of the Lord
- G. Madonna of Sorrows
- H. Fifteen Mysteries of the Virgin

Promey received the 2000 Excellence in Religion Book Award (historical) between 1895 and 1919 at the Boston Public Library. RSN
The photo essay and to respond to

RSN: How did you first become interested in Sargent?

Promey: From the time I chose an undergraduate double-major in art history and religious studies, I have been fascinated by the intersections that define my field of interest. This set of concerns stayed with me through an M.Div. at Yale and a Ph.D. at the University of Chicago. For a course on "Public Religion and Public Theology," taught by Martin Marty and David Tracy, I went looking for public works of art that represented religious subjects. I was surprised to discover that Sargent, a preeminent late nineteenth-century American painter, had produced a widely acclaimed mural cycle called *Triumph of Religion*. The secondary literature on the cycle was disappointingly thin—but my curiosity was further piqued by a small notation in the pages of an early biography, indicating that Sargent had become embroiled in controversy over one of the panels installed in 1919, an allegorical picture of *Synagogue* (and its conventional pendant image, *Church*). I later learned that Sargent, an artist known for his brilliant high-society portraits, considered

Triumph of Religion to be his most important work, the monument upon which his artistic legacy would rest.

RSN: Were there any surprises along the way?

Promey: Quite a number of them actually. First, given the virtual disappearance from the secondary literature of the controversy over *Synagogue*, I was struck by the texture, scope, and duration of this five-year public debate. Consulting such contemporary documents as sermons (Jewish and Christian), records of legislative actions, newspaper accounts both secular and religious, and a sculptural response titled *Spirit of the Synagogue* by Rose Kohler, I was able to reconstruct the considerable parameters of the controversy. Second, I did not initially anticipate the nature and strength of personal meanings that Sargent had invested in the two penultimate panels. Here I am talking about the close connection of Sargent's *Synagogue* and *Church* to his own experience of the devastation wrought by the First World

gion in Public

d, author of *Painting Religion in Public: Religion at the Boston Public Library*. (University Press, 1999).

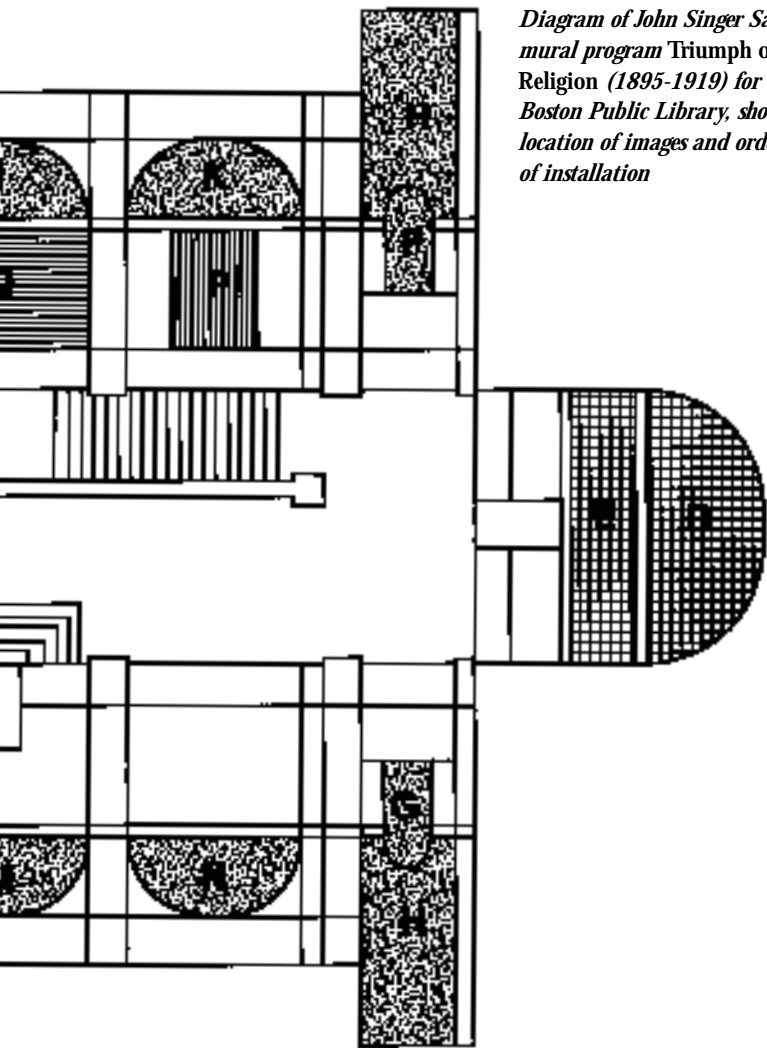


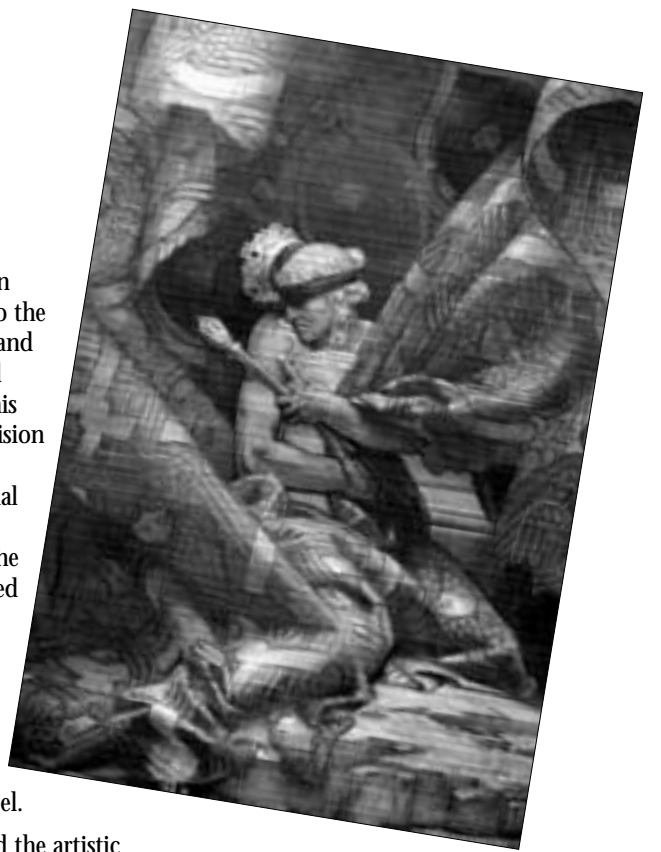
Diagram of John Singer Sargent's mural program *Triumph of Religion* (1895-1919) for the Boston Public Library, showing location of images and order of installation

vault)
I
caption: Trinity;
caption: Frieze of Angels
rd
of the Rosary (ceiling vault)

- I. Fall of Gog and Magog
- J. Israel and the Law
- K. Messianic Era
- L. Hell
- M. Judgment
- N. Heaven
- O. Synagogue
- P. Church
- Q. Sermon on the Mount

In order to specify thought rather than worship as the behavior appropriate to the library, the artist organized the room and its decoration to create an educational space, not a devotional one. Among his chief efforts in this regard was his decision to make the long east wall his focus. This would ensure that while the initial impression of the room might be that of a chapel, with the first view from the stairs showcasing the south wall's gilded crucifix, visitors would soon discover that the artist's narrative accented the short east-west axis rather than the long north-south one. This meant that the room itself, as orchestrated by Sargent, now resembled a lecture hall or schoolroom rather than a chapel.

Sargent appropriated and reconfigured the artistic resources of Western civilization (and especially the Sistine Chapel). The painter mined the cultural and artistic past, conceptually pulled some of its greatest treasures apart at the seams, and reassembled substantially modified but recognizable "pieces" to make his point.



John Singer Sargent, *Synagogue*, east wall, north of center, installed 1919. Oil on canvas, approx. 64 1/2 in (164 cm) wide. Trustees of the Boston Public Library



"Frieze of Prophets" in "Ministering of the Gift" pageant, YMCA Conference Center, Silver Bay, New York, 1913. Collection of Barbara T. Martin

Some dramatic changes occurred—not unrelated to the large Unitarian patronage of the public library—when Rome moved to Boston. In Sargent's pictorial translation, God became a teacher rather than a stern dispenser of regulations; Jesus would appear below him as a teacher too. In the educational space of the library, this was a significant alteration: in Sargent's plan for the room, a mysterious but tender "Jewish" God and a very human "Christian" Jesus would take up their places at the front of the lecture hall the artist had designed.

(studies) for her examination of Sargent's *Triumph of Religion*, installed in 1919. RSN asked Promey to reintroduce a regular feature of RSN, and to address some questions about her work.

War—his image of the blind-folded Synagogue is tied to his large war painting of blindfolded young soldiers, the victims of mustard gas; his painting of Church bears the features of his own beloved niece Rose-Marie who was killed in the shelling of a Paris church just months before the completion of the panel. Third, I was astonished to discover the immense popularity in reproduction of particular panels of this multi-media decoration. Various renditions of *Frieze of Prophets*, for example, showed up in a YWCA pageant, on the walls of a Jewish community center library, in ecclesiastical stained glass, in a Protestant children's chapel, in public schoolrooms, and in religious educational material. Finally, early in the project, when I placed myself in the middle of the room and tried to come to terms with Sargent's paintings, they simply didn't make sense. The orchestration of space seemed to direct me in two ways at once: to a large gilded crucifix at the dark south end of the barrel vaulted room and, simultaneously, to a huge vacant space over the staircase—at that point I hadn't yet realized that the cycle was incomplete. The

deletion, furthermore, was of immense significance in that Sargent, from beginning to end, intended that last image to be the cycle's keynote, the one painting that made sense of all the rest. Its absence explained at least a large part of the cycle's apparent "illegibility." If one imagined that panel complete, other things fell more rapidly into place.

RSN: What scholarly contribution has this study made?

Promey: Like my first book, *Spiritual Spectacles: Vision and Image in Mid-Nineteenth-Century Shakerism* (Indiana, 1993), *Painting Religion in Public* participates in the important work of understanding the role of the visual in the practice of American religion and of investigating religion's part in the production, reception, and theorization of visual culture in the United States. For historians, these are tasks of critical importance, enterprises that will reshape the way we conceive the histories and foundations of American art and American belief.



Special Collections Hall, looking north, c. 1916. Trustees of the Boston Public Library

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 Sharon Coggan, the head of the new Religious Studies Program at the University of Colorado at Denver, one of four campuses of the University of Colorado.

Department Meeting

A Conversation with Sharon Coggan,
University of Colorado at Denver



Gray: Tell us a little about your university and how religion was taught previously.

Coggan: My institution, the University of Colorado at Denver, is not very old. It was founded originally as a kind of "extension" school, a branch of the main campus of the Univ. of Colorado at Boulder. UC Denver was originally envisioned as an "urban university." It is situated in the downtown area of Denver, and draws students from across the city. Something like 75% of our students work full time and are attending school on top of that, typically on their own money. The average age of our students is 26. They are already

professional people who are seeking more schooling for whatever career goals they have in mind. We occupy a three-institution campus. What's called the 'Auraria Campus' is home to UCD and also Metropolitan State College of Denver, and Community College of Denver. MSC has an 'open enrollment' policy, whereas UCD follows a selective enrollment procedure, and is a more research-oriented university. Community College offers a two-year program leading to an Associate degree.

Religion has been taught for years under one main number as a 'Special Topic' within the Philosophy Department, which itself only had four full-time positions until recent additions. There are a few other classes in other departments, such as a Sociology of Religion class and an Anthropology of Religion, etc. But these are the only classes in those departments that deal with religion.

I have been teaching a wide range of Religious Studies classes for years as only one part-time person from within a Philosophy Department. Of course, there are many similarities between the two disciplines, but also many differences. Religion seems to be a little too 'hot' or emotional or 'wild' for Philosophy, leading the Department to feel a bit uncomfortable at times over such offerings in their department as *Shamanic Traditions* and so on! Additionally, a few years ago they began limiting Philosophy majors to only two Religion classes to count toward their major. This was probably entirely appropriate, since students were claiming a Philosophy major, when their transcripts were full of religion classes! But the set-up left the students no opportunity to major or even minor in the field of Religious Studies, which so many of them found to be where their real interests lay. Of course, students could take as many religion classes as they wanted, but it wouldn't count toward any degree.

Gray: Say something about your role here over the years. I understand you were part-time for many years.

Coggan: Yes, that's right. The situation was also difficult for me in that no money was ever available to add new full-time positions. When anything did come through, quite naturally, the Philosophy Department wanted to expand its own program. There was no one in any position of real power who would advocate for Religious Studies. I figured originally, that the part-time position I got constituted the 'foot in the door' which would lead to other possibilities eventually. But institutions that rely a great deal on part-time faculty cannot afford to pay them very much. In order to make a subsistence-level salary, the part-time people have to find as many part-time jobs as they possibly can. I have been averaging a teaching load of 16-19 classes per year, including the summer, just to barely get by!! And the exhaustion factor has complicated my situation, not leaving much time or energy for publishing.

So I always hoped we could work from within the structure at UCD, and eventually add a Religious Studies curriculum. My concept was to build toward something utilizing already existing resources. I talked to various people in the administration for years about developing more of a role for RS, arguing that the student is not fully educated or well-rounded if the subject of the role religion has played in human history is entirely left out of their curriculum. I typically got such responses as: "well certainly, we agree, but we have no resources to do anything about it."

Gray: So what changed so that you were finally able to create a new program?

Coggan: In 1995 we got a new Chair in the Philosophy Department, Mitchell Aboulafia. I spoke with him about Religious Studies right away, hoping to get his support for moving forward on the issue. He was terrific in lending that support, and agreed fully that these are two different disciplines, each of which needs its own program, though again, he wasn't in a position to exactly do anything about it. Then in 1997, I started a concerted effort to lobby for a RS program.

Gray: What process did you follow to do it?

Coggan: First of all, I began networking. I contacted all persons in the University who

taught something even remotely related to religion, and got their backing to launch some sort of program. I met with virtually no resistance, everyone agreed that this was something our University needed. My Chair in Philosophy was in total support of my efforts. Following the concept of utilizing already existing programs, I first thought to try to connect Religious Studies with some other division. So I originally tried to link Religious Studies with some other already existing program in the University. For instance, I spoke with the Chair of the Ethnic Studies Program, who supported the general idea. We also had an interdisciplinary Humanities Program that offers both graduate and undergrad courses. Our real breakthrough came at this point, in '98, when one of the Associate Deans, Dr. Jana Everett commented that she did not think it was really a good idea to try to link Religious Studies with either of those fields. She suggested that we create a freestanding, independent Program in Religious Studies I replied that I didn't realize we could do that!! She cited some already existing models of similar programs. These are typically interdisciplinary in some way, as the study of religion is by its very nature. She used the model of the Women's Studies Program, which she had chaired. It is an independent program, but made up of existing classes across many disciplines. Other examples are the Ethnic Studies Program and the Environmental Sciences Program. Dr. Everett informed me of what I had not realized, that these Programs offered only the Minor. They are not departments. To organize a formal program, you end up with something a bit more than a Minor, as if the Philosophy Dept. would begin offering a Minor in Religious Studies, and yet, still something less than a Major and a full Department.

As an independent Program in Religious Studies, we are not linked to any department. There is no place in the University where the student can go and find the 'Program in Religious Studies' other than my office, once I was named the Director of the Program. There is nothing to 'house' exactly, as in the case of Women's Studies. These interdisciplinary programs simply list all relevant classes in the subject. Unlike Women's Studies, we did get a new prefix, RLST, and formally petitioned for cross-listing of all the courses in religion, so as to create a full program list. To offer only the Minor is much easier than petitioning for a new Major.

Gray: Do you have any plans to move to offering the major?

Coggan: Yes, all this is a prelude to that end, eventually, when we hope to get funding to create a full Department, with several full-time positions to begin offering the Major. Starting with a Program like this did not necessitate funding any new positions, we simply utilized what we already had. It really involved a fairly simple reorganization of course listings, bringing the scattered offerings in religion together under one rubric.

Gray: What helped to convince your Administration to approve the Program?

Coggan: One of the points that commended the Program to the Administration was this issue of funding. I was told all along not to expect any money for anything, as our university was constantly in cut-backs. It was very gratifying to me to hear one of our other Associate Deans, Dr. John Lanning insist that even in situations of severe budget constraints, he believes a university can still grow, and expand its offerings all along. As it worked out, we simply took the part-time position I already occupied, and converted it into a full-time Senior Instructorship, hopefully with a view toward eventually turning it into a full-time tenure-track position.

Gray: How did you present the concept of offering a Religious Studies Program as a new part of your school's curriculum?

Coggan: I brought together the few existing courses in religion across the disciplines of Anthropology, English (Bible as Literature), Ethnic Studies, History, Philosophy, Political Science and Sociology. The one thing that was a bit 'delicate' was that I had to explain to the administration what teaching 'Religious Studies' involves. I am the only faculty person at UCD who is teaching a "Religious Studies" curriculum. So I had to explain to all of them what "Religious Studies" is exactly. Other professionals in RS understand this, but everyone I was communicating with was an 'outsider' to our field as such. So I had the somewhat 'touchy' task of explaining that teaching religion in a university is not the same thing as 'Sunday School.' I think there were some people from within the University who did think along these lines. It sounds a bit 'suspicious' to them to be 'teaching religion.' They hear a kind of connotation, and get the impression that we in Religious Studies are teaching people to be religious, or that we are 'pushing' Fundamentalist Christianity on our students, or that we are attempting to instill them with 'religious morality' or some such thing. Of course, we would never have to explain this to other professionals in our field.

So I submitted statements that clarified what constitutes the Academic Field of Religious Studies, a rigorous academic discipline that follows the same Enlightenment norms that lie at the foundation of other fields of study in the university. It was helpful to be able to point to the AAR and submit examples of the programs for our conferences, so that the Administration could see for themselves what kind of topics are approached utilizing analytical research methodologies.

Sharon L. Coggan

Sharon L. Coggan earned her B.A. from the University of Denver, where she majored in Philosophy, Religious Studies and French, the M.T.S. (Master of Theological Studies) from Harvard Divinity School, the M.A. from Stanford University and the Ph.D. from Syracuse University. She has taught for many years at the University of Colorado at Denver and is currently completing a book on ancient Greek religion and early Christianity.

The Electronic Classroom

Using E-mail in the Classroom

Lance E. Nelson, University of San Diego

For some years now, I have been using e-mail reflection questions in my classes at the University of San Diego in an attempt to engage students in reflective thinking and writing. My success has been, quite frankly, mixed. I began by using server-based e-mail lists, commonly known (after the most popular software used to implement them) as 'listservs.' For reasons I will suggest below, I found the listserv e-mail approach problematic as a tool for facilitating quality discussion among students. I have turned to a simpler method, using e-mail distribution lists, which I shall describe first.

The primary way in which I am using e-mail in my classes nowadays is through distribution lists, sometimes called 'mailing lists.' Distribution lists are based locally, on your own computer. They use your own software but are different than listserv-type e-mail lists, which reside on an external Internet server. A distribution list is simply a list of e-mail addresses that you set up in your own e-mail program's address book. At the beginning of the semester, you collect everyone's e-mail address. Then you open up the address book in your e-mail program and enter the addresses, creating the distribution list. The list receives a title, such as "Rel 101: World Religions," and an nickname or alias, such as "101." Then, when you want to send a message to everyone on the list, you simply enter the nickname on the To: line in your e-mail program's composition window. The message goes out to the whole group.

Setting up the distribution list does involve typing all the students' addresses, and it usually takes a test run or two to make sure all the addresses are entered correctly. Once it's set up, you have a good tool to use for the whole semester.

Class distribution lists enable me to send out reflection questions to students. They are required to submit short essays in response, as replies addressed to me. The questions I distribute to the students are intended to prod them to think beyond the normal boundaries of class content. I grade them on a scale of B+ for reasonable effort, A for extraordinary effort, and C (or less) for careless work. I tell students that I will not grade them on grammar, spelling, and so on, as long as the work is easily intelligible. This rather casual, and not-too-demanding grading system is designed, (1) to encourage the students to take risks and stretch themselves and (2) reduce the time it takes me to grade the assignments. The latter point is of some importance!

The distribution list also, of course, enables me to send out announcements and reminders, as well as clarifications of lecture points and answers to questions that weren't handled well in class. Have you ever left class thinking that you could have explained an idea much more clearly, or having promised to look something up? I have many a time, and I find that a prompt follow-up by e-mail is much appreciated by my students.

Notice that I use the course number on the To: line, which displays the title of the mailing list, and the Subject: line, and things are set up so that the reply comes to me only. I base most of my reflection questions on a collection of 'wisdom quotes' that I have developed over the years. The emphasis is on the philosophical/theological side; that's my thing. My students respond well, but other instructors might prefer to use questions of a more sociological, anthropological, or historical nature. Obviously, on the days the assignments are due, the prof. gets lots of e-mail! This 'inbox overload' can be relieved by using the filter function in your e-mail software to direct mail arriving from the class to a separate folder. This is one reason I include the course number in the subject line and ask students to make sure they do the same in their replies. It is possible to filter all messages containing that number. For instructions on filtering, see your e-mail software help files.

The advantage of such assignments is that they get students writing and thinking in a non-threatening atmosphere. Using e-mail has associations more casual than using the word processor, the tool for the dreaded term paper and other formal writing. The assignment also forces those not familiar with e-mail to get up to speed on this essential skill. The primary disadvantage is that the assignments do take some time to grade. But if you've used a filter to put them in a separate folder, and if your e-mail software has the ability to sort that folder alphabetically by sender, it's not too time-consuming. Certainly no more so that grading quizzes.

My initial forays into using e-mail in my courses were not with distribution lists but with server-based e-mail lists. With an e-mail list or listserv, you create a list of subscribers -- not in your own e-mail program, as with a distribution list -- but using a special software package that resides on your institution's Internet server (i.e., the central computer that handles com-

Editor's Note:

This issue inaugurates a new feature *The Electronic Classroom* invites submissions dealing with any aspect of new technology in the teaching of religion. Contributors are invited to share successes, analyze failures, or vent frustrations with trying to stay ahead of the steep technology curve in today's religion classroom. Send your submission as a text or Word attachment to rsn@aarweb.org.

munication with the Internet, routes your e-mail to you, and so on). Almost all college and university servers have some type of e-mail list software installed, commonly one of three competing packages: Listserv, ListProc, or Majordomo. This server-based software keeps track of the subscribers and automatically distributes to everyone any message that any of the subscribers send to the list address.

Here is a typical question I might send.

See my website for more examples.

From: Lance Nelson <lnelson@acUSD.edu>
To: 12 World Religions
Subject: 12 Perfecting the World
Send reply to: lnelson@acUSD.edu

A Midrash:

And Isaac asked the Eternal: "When Thou hasdst made man in Thine image, Thou didst not say in Thy Torah that man was good. Wherefore Lord?" And God answered him, "Because man I have not yet perfected, and because through the Torah man is to perfect himself, and to perfect the world."

What's the point? To what extent would a Hindu, Buddhist, or Taoist agree?

Cheers,

L. Nelson

The primary difference between such a server based e-mail list and a distribution list on your own computer is that the former allows anyone on the subscriber list to send messages out to everyone else. With a distribution list, only you have the power to send a message to everyone, because only you have the list. The advantage of a listserv e-mail list is that, because everyone can send messages to everyone, it enables ongoing discussions to develop among the subscribers, who become a kind of virtual community.

My early efforts at using server-based e-mail lists in the classroom are described in my on-line article, *Attaining Nirvana On E-Mail: Mailing Lists as Teaching Tools* (link on my web site: see sidebar). For several semesters in my classes, I sent out reflection questions using a Listproc mailing list, but then abandoned this method in favor of using a distribution list. The disadvantages of this type of e-mail list for classroom use were several. First, the server-based list was more complicated to set up and maintain than a distribution list. Second, students complained that their inboxes were getting overwhelmed with the responses of other students. When forty or more students were required to make postings to a list that distributes each posting to the whole group, too much mail was generated for everyone. This drawback would perhaps have been tolerable if, as I had originally hoped, students used the list to generate intelligent discussion among themselves, responding genuinely to each others' postings. This was, however, the third problem, the most significant in my mind: I found myself at a loss to devise methods of motivating students to engage in discussion at a level that would make the abundance of messages worthwhile. The discussions, to be honest, were appallingly shallow, with a lot of "me too," and "I agree with so-and-so"-ing. Things spiraled downwards, alas, into increasing levels of superficiality.

I think the key here is motivation. I am not down on listserv lists in general. Indeed, I devote a considerable energy to running several for professional associations to which I belong (RISA-L for the Religion in South Asia section of the AAR, and HCS-L for the Society for Hindu-Christian Studies). I have come to the conclusion, however, that a successful e-mail list community can only be created among people highly motivated to participate. To create an authentic classroom community for undergraduates with other than voluntary participation will be very difficult. Perhaps others have had more luck; I have certainly not succeeded.

Despite my misgivings regarding the use of server-based e-mail lists in the classroom, I have found that the e-mail distribution list is a useful teaching tool, a good way to take advantage of technology without too much time, technical hassle, or restructuring of established classroom rhythms. It is particularly valuable as part of an effort to get students thinking and writing in an informal, supportive setting. Until more sophisticated and transparent learning technologies become readily available, I will continue to use it.

Lance E. Nelson

Lance E. Nelson is Associate Professor of Theology and Religious Studies at the University of San Diego. His writings on Advaita Vedanta and other aspects of South Asian religion have appeared in books and scholarly journals in the United States and India. Most recently, Dr. Nelson edited *Purifying the Earthly Body of God: Religion and Ecology in Hindu India* (State University of New York Press, 1998). Nelson is President of the Society for Hindu-Christian Studies. He also manages an e-mail list (RISA-L) and Web page for the Religion in South Asia section of the AAR.

"Beyond the Annual Meeting" is a regular feature of RSN-AAR Edition. We highlight here the work of the Academy before, during, and beyond the Annual Meeting. Chairs of standing committees serve on the Board of Directors and contribute to the overall agenda of the Academy. RSN asked Rebecca Alpert, chair of the Committee on the Status of Women, to talk about the work of the committee. Its charge reads, "that the committee shall study the problems of women in religious studies, propose remedies and initiatives that can be undertaken by offices of the Academy, receive and review communications and recommendations on the topic from the membership, and develop ways to involve men as well as women in addressing these issues."

Beyond the Annual Meeting

An Interview with Rebecca Alpert,
Temple University, on women in the profession



RSN: Briefly, what has the Committee on the Status of Women had on its agenda?

Alpert: In the last several years, the Committee has followed its charge by publishing *Guide to the Perplexing: A Survival Manual for Women in Religious Studies*, organizing mentoring programs, producing a policy to deal with issues of sexual harassment, and presenting special topics forums on issues of tenure and hiring.

RSN: In what ways would you say this work is important for the Academy?

Alpert: The work is important because as the numbers of women in the profession grow, so do issues around equality. The committee has provided forums for women to talk amongst ourselves and get advice from others who have faced similar problems: from being the only woman of

color or lesbian in a department, to how to survive when you are raising children and going up for tenure. We provide a forum for women to raise issues and have a voice at the AAR. Our work is also important because women's perspectives are still marginalized in the academy, and we need to continue to use all possible outlets to bring our issues and concerns to greater awareness.

RSN: What are some of the major initiatives the Committee is working on now?

Alpert: We sponsored a conversation at the Annual Meeting that brought together all of the sections, groups, and caucuses that have grown up over the past decade that focus their energies on looking at issues of gender. Representatives of the AAR/SBL Women's Caucus, the SBL Committee on the Status of Women, the AAR's Women in Religion, Womanist, Feminist Hermeneutics, and Lesbian Feminist Sections and Groups, and the SBL's Women in the Biblical World and Feminist Theory groups, met to talk about how to coordinate our various activities and to think about the future of gender studies in religion.

RSN: Anything else?

Alpert: We are contemplating reissuing the survival guide the committee published in the early 1990s. The guide provided extremely useful advice for graduate students and new faculty members. The first edition is all but sold out, and we are contemplating a new edition, which would include issues like sexual harassment, funding and grants, part time work, teaching through menopause, and career trajectory.

RSN: I know men who used the guide and found it helpful, so your work contributes to

all members of the AAR. Now tell us, why does the work of the Committee matter to you?

Alpert: This work matters to me because I have been the recipient of much help and support from senior colleagues in publishing, networking, and decision-making concerning my professional life in the academy. It is my goal to be able to provide similar support and attention for the women who are choosing the academic study of religion, and also for those whose work concentrates on gender issues.

RSN: Committee work in the AAR can be demanding. How has this work been fulfilling in scholarly or professional ways for you?

Alpert: It's fulfilling because everyone on this committee has been willing to share the effort. Committee members come up with new initiatives and follow through on commitments. Our meetings are a mix of hard work and good humor. And we have seen the results of our labors through comments from those who have benefited from our work. These elements add up to a tremendous sense of professional satisfaction.

RSN: What would you say to someone interested in your Committee?

Alpert: Look for our web page, which is located on the AAR web site, <http://www.aar-web.org/about/board/swp.asp>. It is in great shape, thanks to the wonderful efforts of AAR staff person, Shannon Planck. You can find out about our "Ask Academic Abby" advice center, our other initiatives on child care, networking, and a possible speakers bureau, and give us ideas you'd like to see the committee consider.

Rebecca T. Alpert

Rebecca T. Alpert is the Co-Director of the Women's Studies Program and Assistant Professor of Religion and Women's Studies at Temple University. She is a rabbi and the former dean of students at the Reconstructionist Rabbinical College. She is the co-author of Exploring Judaism: A Reconstructionist Approach (1985; revised ed., 2000), author of Like Bread on the Seder Plate: Jewish Lesbians and the Transformation of Tradition, (Columbia University Press, 1997), and editor of Voices of the Religious Left: A Contemporary Sourcebook, (Temple University Press, 2000).

Continued from page 17, Department Meeting

Gray: What aspects of your own professional training in Religious Studies did you find especially helpful to have prepared you for your role as the creator and Director of your new Religious Studies Program?

Coggan: I'm so glad you asked that question because I wanted to mention how significant a role my specific training has played in this, and how much I have benefited from the History of Religions methodology. This is what formed the backbone of my graduate training, beginning in my M.T.S. program at Harvard Divinity School. When I attended that program in the mid-'70's, the concept was to provide the student with an over-arching kind of education in the great world religious traditions. They insisted that we should know our 'own' religion before we got too involved in another. As I say, this did not really go over too well with many of the students! I didn't really mind it, and as it worked out, I got a fantastic exposure to material I never would have studied otherwise. In my case, I had to sign up for a minor in Jewish Studies. But at the time, the irony was that there really wasn't anything quite like "Jewish Studies" at the Divinity School! Oops!

What passed for that was what they used to call "Old Testament Studies." So I went for that, while pursuing my major interest in Chinese thought.

Gray: It seems to have been a very good fit, especially for starting this program.

Coggan: I had always felt that UCD and I were a good fit for each other due in part to the greatly reduced venue for Religious Studies. If you are going to provide only one part-time person to cover the whole field from within a Philosophy Department, it seems that the best fit would be someone who could range very broadly across the field, so as to be able to offer a variety of courses. This wide background has now played a very significant role when it came to creating a whole program from scratch! I really do not see how it would have been possible to forge such a program based on a core of some 30 different classes, without a strong History of Religions background. So all these years later, and at every point in between, I feel that the kind of training I got has served me well, and has benefited the specific needs of my university. I remain very grateful to all the great professors who gifted me with the benefit of their knowledge and wisdom throughout my education, undergraduate and graduate.

CALL FOR EDITORS

The AAR seeks editors for the Theory and Reflection in the Study of Religion series and for the Academy series (see series descriptions p. 11). Editors set editorial direction, acquire manuscripts, and work with Oxford University Press in seeing projects through to publication. Editorships will begin with the November, 2001 Annual Meeting. Please send applications and nominations, including a letter describing interest, qualifications, and a current c.v. to the AAR Executive Offices.

Priority deadline: June 1, 2001

CORRECTION

In the October 2000 issue, the name of **Edwin Aponte** appeared in error on the list of recently departed members. *RSN* is happy to report that Aponte is alive and well, and in very good humor. We caught up with him at this office at Southern Methodist Seminary and inbetween his activities related to *Mining the Motherlode of African American Religious Experience*, the recently concluded Lilly-Luce Teaching Workshop. *RSN* regrets the unwarranted concern the necrology listing caused for Aponte's many friends and colleagues in the Academy.

Editor's Note:

Tina Pippin, Agnes Scott College, is the recipient of the inaugural AAR Excellence in Teaching Award. Pippin received the award, approved last year by the Board of Directors, during the 2000 Annual Meeting in Nashville. RSN asked Thomas Peterson, Alfred University, chair of the Committee on Teaching and Learning, to chat with Pippin about her professional identity as a teacher and her ability to interest students in the study of religion.

Member-at-Large

An interview with Tina Pippin, Agnes Scott College, recipient of the inaugural AAR Excellence in Teaching Award With Thomas Peterson, Alfred University

Peterson: Congratulations on receiving the AAR Excellence in Teaching Award. So, tell RSN readers and your colleagues in the field, what is excellent or good teaching?

Pippin: I don't think one can mandate what 'good' teaching is. As a postmodernist, of course I value multiple 'truths,' and not a singular Truth to teaching. After reading bell hooks' *Teaching to Transgress*, for fun, and resistance in the midst of a difficult first part of my tenure process, I made buttons that had a capital 'T' turned upside down and that read along the outer edge of the circle of the button: "transgressing transforming Truth into truths turning traditional teaching upside down." I was resisting and questioning the dominant pedagogical models, especially the myth of complete objectivity in teaching. During my tenure process, I was told that the lecture model was the norm; anything outside of the information-processing model was seen as not rigorous, as touchy-feely, etc. In other words, if I were a good teacher, I would be lecturing, leaving some time for questions at the end of each class session. These are difficult messages to ignore, and I have sometimes found myself thinking that the master lecturer -- the great entertaining expert at the front of the amphitheater working magic as students furiously take notes to capture all my amazing words -- is what would really make me a 'good' teacher. This model works for some, but it's not who I am. I don't mean to imply that lecturing is never good; in fact, I use the lecture model all the time, read material on how to improve it, and I probably lecture too much in my classes. I get caught up in 'coverage,' which is also not a terribly bad thing, but I sometimes forget, or fail to take risks that engage my students more completely. Or, some days, I just get caught short with meetings and other obligations and can't get to cuing that five-minute film clip or organizing that role-play, etc. I suppose I'm caught in a strange pathology: guilty for not being a master lecturer (emphasis on the patriarchal implications of that language!) and for lecturing too much. The old messages about what is valuable in teaching are hard to erase.

Peterson: How do you take the background of your students into account when you teach?

Pippin: I decided to think about this interview at a location near Agnes Scott, the Oakhurst Community Garden, with which our department has some experiential links. The Garden is in a transitional neighborhood in Decatur -- one of the too quickly gentrifying areas in the city. Some of our majors have taught in their after school program for middle school students. So, I thought it appropriate to come to one of the (now many) spaces where we do religious studies, in the classroom and beyond. It represents a space where theory and practice can come together. I believe that teaching is grounded (pun intended) in a particular context and place, here in an urban garden. More and more I'm beginning to see the importance of the interconnectedness of religious studies -- with other disciplines, with the history and traditions of our liberal arts college for women, with the local community, and with the global context.

Peterson: Students in religion classrooms always have some personal experience of the subject. Are there ways you have used this experience that proved especially conducive to learning? What was a teaching technique or learning experience you found especially effective? Can you think of something innovative that you tried and at which you failed?

Pippin: bell hooks speaks about an 'engaged pedagogy' that begins with the knowledge in the room. It's like Parker Palmer's model of the object in the middle, with the subjects (students and teachers) in a circle all around. This model is in opposition to the 'banking model,' in which the expert alone has the gnosis and passes this into the open heads of students who in turn spit it back on tests. Miles Horton, founder of the Highlander Center, also emphasized honoring the knowledge of students and how this knowledge should be the starting point in any educational experience.

Peterson: Do you have an example?

Pippin: Yes, I do. One example of honoring and giving space to the knower that works well for me is in my *Wynyn and Religion* class; I have students interview each other and introduce each other to the class. In this process, both oral and written, they define religion, spirituality, feminism, etc. And we begin to respect our many differences in beliefs.

I want to take hooks' idea a bit further -- to stretch it outside the classroom. One of the main commitments that arose out of our department work was a long-term relationship with a teen parenting program at Decatur High School, just across the tracks from the college. We are now in the fourth year of our mentoring program. One semester per year, we teach a Friday gender justice/human rights education/introduction to women's studies class. We spend a lot of time getting to know each other and working on issues of race and class with these young, African-American women, ages 14-18. Many are pregnant, and some have had their first baby while in middle school. We've only had one birth father in the class; most of them are older and/or not in school. One of the reasons for beginning this program arose out of a commitment to broadening the usual semester-long internship or practicum model. It's much more difficult to do something for the long haul. This year, for example, there are ten moms or moms-to-be and about eight student volunteers from a variety of majors from the college. We set ground rules with each other and make plans for the year; this semester we will do some self-defense together with a local group, participate in 'visiting days' between our schools in which we sit in on classes and have a lunch session,

and have a fashion show at the college to raise awareness and undo stereotypes about teen parenting, to affirm different body types, and to build bridges between our schools in some different ways. We never know ahead of time what will emerge from our work together. This work has been important to me as a way of seeing how our women's college is situated in the community and in the world.

Peterson: You seem very committed to that style of teaching, to a very hands-on approach.

Pippin: I'm becoming more and more committed to learning on-site. In my first year seminar, *Religion and Human Rights in Atlanta* this semester, we are having most classes at different locations -- from the King Center, to the Open Door Community, to the Temple. I had used a similar model a few years ago in a *Life and Letters of Paul* class. We bring these human rights issues home; I've developed a role-play for A Living Wage Campaign; an issue some of us are beginning to work on at the college. I see all this justice work as interconnected.

In the seminar, we are coming from very different opinions and positions, and we are learning to think critically and interact with different views as we formulate our arguments. These differences are wonderful, and no one is expected to convert others or be converted. We are expected, however, to think through our positions and engage in deeper listening of the different positions. I want to push engaged pedagogy further -- to include the face-to-face encounters with people and organizations in our community. While I had a terrific experience facilitating a Global Connections trip to the Jordan, Israel, and Palestine a few summers ago, I still think it's also important to experience the local, too. This is where we live, even if we have the privilege to avoid certain neighborhoods and people!

Peterson: It's risky to take students to religious sites, but also rewarding. Is there a new technique you tried that hasn't been successful?

Pippin: One of my teaching method 'gurus' once told me, "Nothing never happens." This statement has become a sort of mantra for me as I try new techniques that I think bomb the first time. For instance, the first time I ever used the 'fishbowl' method. A small group of students sit in the center of the class and kicks off discussion for a few minutes. Then the whole class and the small group evaluate the discussion. What I thought had 'bombed,' had actually prompted a new dimension of discussion in a large class. It took a while before I

could convince myself to use the method again. But on those days when I don't feel like we're connecting in the classroom, I tend to over-analyze and worry about 'solutions' rather than listening to what is happening, and learning from that.

Peterson: What experiences have you had that have supported your teaching? What have been the main challenges to your teaching?

Pippin: As a reminder during my tenure process of where my commitments lie, I carried

with me, Paulo Freire and Ira Shor's talking book, *A Pedagogy for Liberation*, which they did at the Highlander Center, a folk education center in East Tennessee, founded by Miles Horton. They discuss fear, transformative learning, and the rigor of liberatory pedagogies, along with the importance of taking risks if you're ever going to create anything of worth. During my midtenure review, somebody with power over me had said, "You need to mainstream your ideas and convictions," and this comment served as my wake up call. I need to know fully what my teaching convictions are, and why. Whenever you hear 'mainstream' used as a verb, you know you're in trouble.

I began taking really seriously the vocation -- both the theory and the practice -- of teaching. And that's when I helped to form the group CLAASP: Creating Links Among Activist Scholars and People. I needed to make connections with others who were wanting to live out their activism and their teaching more fully. I think any kind of liberatory pedagogy is necessarily community-based, and I needed to stretch a little to find safer places to explore these conversations.

Peterson: In what ways do you think teaching is a department-wide exercise? I mean, a collaborative enterprise with your colleagues in religion and other departments?

Pippin: Several times, I've searched for folks doing what we're wanting to do, but have had to step into it on our own, which has been a little scary. I work much more securely when I can hear from and point to another department or college doing the work we're wanting to try. With our department process -- our desire over the years together to work toward/ask the questions about what it would mean to be a liberatory department engaged in democratic practices -- I have felt both insecure, (no firm examples out there), and secure, (trusting our process and our mutual respect for each other). Liberatory and feminist pedagogies are often seen as too political, as dangerous, as subversive, and as threatening. To that charge I say, "Yes, all teaching is political."

Our department has, in the past, met some opposition to its work; for example, in our striving to insure and value academic freedom, we have been accused of working against it. I would argue that in order to do liberatory practice, one must be rather conservative; that is, hold fast to the enormous ethical responsibility of life and learning together. This work involves openness to questions and to what feminist scholar Nelle Morton called, "hearing each other to speech." I think, too, that the charges against such liberatory practice emerge

"I would argue that in order to do liberatory practice, one must be rather conservative; that is, hold fast to the enormous ethical responsibility of life and learning together."

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from a different sense of power, and from a fear of what Ira Shor entitled one of his books, *When Students Have Power*. I think the threat is ultimately about sharing power with students, and about students having power that some think it's only their right to have. It's also about questioning the structure that's always been and continues to be in place. With the nature of the system of higher education in this country, I wonder how sharing power within such huge institutional constraints can really be a threat. But obviously, we step over the boundaries as some see them. As a department, we are not always doing the right, transformative things in our work, but we have a system that holds each of us accountable to each other, and that allows us to make the necessary changes. And this accountability is not dictated from on high; rather, we are continually agreeing to the ever-changing context and constituency of our learning community.

Peterson: How is good teaching promoted at Agnes Scott?

Pippin: In the last five or six years, the department, (and by that I mean faculty and students, another idea that threatens some!) has decided to have a retreat each semester. One retreat is often at an alumna's mountain cabin; another semester we will go to a 'social justice' site and work and/or study a topic. To name a few: we've been to Koinonia Partners, toured the county jail system with the director of the Georgia Prison and Jail Project, and attended Jimmy Carter's Sunday School class; we've done a work day at Jubilee Partners and participated in a Building Bridges workshop about race and class issues; we've done a work day at Redbud Springs feminist retreat center and had breakfast with Beverly Harrison and Carter Heyward. At each retreat, we discuss department business -- curriculum, etc.-- and get to know each other better. A retreat committee of students, with some faculty input, plans the retreats. There are numerous traditions that have developed: the breakfast pizza recipe, music, the Elvis prayer candle, 'pearls,' and the 'big mama hike,' to name a few. These serve to build bridges and increase our bonds with each other. As you can see, we find humor and ritual, (often connected), to be a necessary part of the process.

About five or six years ago, we decided we needed to expand an idea I use in classes, adapting "Ground Rules for Class Discussion," for the department. We used a technique from Paulo Freire and Antonio Faundez having to do with the importance of asking questions, and put our questions about the focus and future of the department on newsprint placed in a public place. From these questions, we developed a completely non-binding vision statement; we use it as a guide in our work together. The statement has gone through numerous revisions. We read it at the dinners at the beginning of each semester and at each retreat, and then have an open discussion about the document, what it means, whether we still need it, and so on. One of the items students worked on at a retreat was a sexual harassment statement; we decided we needed one that also included power issues, since at that time our college lacked a statement. We feel the need to name and continue to question our commitment to anti-racist and anti-homophobic work. Our opening statement reads: "We strive to be a mutually inclusive and responsive department." This arose out of the issues facing every academic religion department -- the differences represented in the range of belief systems and ideologies, and how often very conservative religious students feel alienated by the academic study. Like this opening statement, our vision is very idealistic, but as one major said last year in the senior seminar *Religion and Social Justice*, "Idealism is underrated."

I have been at Agnes Scott for eleven years, and before that, I taught as an adjunct for around eight years at a variety of institutions (state university, liberal arts colleges, community colleges) when I was in graduate school. In those years, I've been very fortunate to be around students and faculty who have taught me a lot. I have been lucky enough to be able to participate in an AAR/Lilly Teaching Workshop in the Eastern/International Region. I was also truly blessed to have John Carey as my colleague in Religious Studies for the past decade. We arrived at Agnes Scott at the same time, and he 'retired' about two years ago. John is a great model for the journey of teaching; he continues to risk and grow and teach new things -- all with great enthusiasm and compassion. His convictions are far from mainstream, and he has always joined his activism with his teaching in important ways, especially with his prophetic justice work within the Presbyterian Church. There are several individuals I call 'teaching method gurus' who have influenced and challenged me through the years. And of course, I'm learning something every class from my students.

Peterson: You mentioned a number of leading pedagogues. How do you keep up with the best pedagogical writings?

Pippin: I do love pedagogy! Once when discussing some new theories, a student called me a 'pedagogy geek.' I think this is true; I like reading in the field and discovering new ideas, especially those that cause me to rethink methods I use in the classroom or lead me to create new forms. I have found the pedagogy forums at AAR/SBL really useful, both at the annual and regional meetings. CLAASP (Creating Links Among Activist Scholars and People) has had conversations over the years at these meetings, about activist education and liberatory pedagogical practices. Together with the AAR Academic Teaching in Religion and Theology, Emory University, The Department of Religious Studies at Agnes Scott College, and the Wabash Center, we co-sponsored a pre-conference on Friday afternoon at the annual meeting in Nashville, called *Learning with/in Communities: A Workshop on Best Practices in Experiential Learning*. Dwight Giles, a main thinker in experiential (or service) learning, gave the keynote address. This workshop was a follow-up to one in Boston the previous year, out of which an AAUP volume on experiential learning in religious studies will be published, in the next year. There were be students, faculty, and representatives from agencies who discussed how and why they collaborate. I think this process represents the cutting edge of experiential learning, and is very exciting stuff.

Peterson: What impact will receiving this award have on your teaching, any idea?

Pippin: The question for me now is: Since I've been awarded a teaching award from the status quo in my field, what now? What would it mean to create a truly liberatory classroom and religion department? I think this award is an amulet -- for our future work creating a Religion and Social Justice major/minor and a larger experience-based program -- and as a challenge as I continue on the journey.

From the Student Desk

Teaching Opportunities for Graduate Students: Charting the Gap Between Catalog and Classroom

By Galen Johnson, Baylor University

After graduating from Princeton Theological Seminary in 1995, I was hired as the pastor of a church in Davidson County, North Carolina. Influenced by Princeton's Reformed heritage, I considered my hiring less a product of my own achievements than of God's grace. While pastoring, I also taught as an adjunct instructor at the nearby community college. Some of my students encouraged me to return to graduate school to pursue college teaching as a career, and I did so in 1998. After entering the graduate program at Baylor, and upon pondering the fierce job market in academia, I mentioned to a recently tenured professor that I again hoped for divine favor for employment when I finished my degree. He countered with astute advice: "Just remember that academics is a works-righteousness field. No one gets a job through mercy and grace except for marrying a university president's kid. All others are evaluated according to merit."

Doctoral students accrue 'merit' toward employability primarily through two avenues, publications and teaching experience. I am fortunate to have a record of both. But my professor's comment prompted further reflection within myself on these two credentials and the rather unparallel courses along which they run. Building a publication record is largely within the power of the individual student as he or she matures and builds a reputation as a scholar. However, occasions for teaching are at the discretion of the institution. A student's professional future could depend on whether he or she was denied the resume-building opportunities that another person was afforded. At Baylor, for instance, teaching opportunities in the past have been at the forbearance of one's faculty adviser. Some students were invited to serve as a TA or to lecture regularly, but others were not.

Dr. William Bellinger, head of graduate studies at Baylor, encouraged me to draft a resolu-

tion expressing my concern for standard teaching opportunities for graduate students. Over the course of an academic year, four other students and I researched, for the sake of comparison, the practice of graduate student teaching in other doctoral programs in religion across the country. We looked at catalogs and Internet sites of several programs. It surprised us to learn how many graduate programs do not have a formal statement on how, or even whether, teaching opportunities, either as TA or course instructor, would be offered to their students. Even more intriguing to me was that when we spoke with students or graduates of programs with published statements on graduate teaching, the statement in the catalog did not always coincide with their experience in the classroom.

Thankfully, the graduate faculty in religion at Baylor, led in this effort by Dr. Mikeal Parsons, has seized upon student initiative and is in the process of constructing a rigorous and routinized teaching program for students. Every new enrollee will successively become a graduate assistant, a TA in one's field of expertise, and, after comprehensive examinations, a supervised course instructor. I am part of the team that is requesting a grant from the Wabash Center to supplement Baylor's investment in this endeavor. I hope that making and keeping such a promise to students will become one of the strongest components of Baylor's curriculum. I also believe that more uniform standards and expectations across graduate programs in religion will benefit all students by holding all programs to similar (high) standards.

To that end, I invite readers to inform me whether your institution has a formal statement on graduate student teaching, and if so, please tell me both its contents and your evaluation of how well that policy is implemented. Are you satisfied with what your program offers in this regard, or would you suggest change?

If I receive enough responses to warrant a comparative study, I will publish the results in a future issue of *Religious Studies News*. In this way, student experiences could comprise a forum of mutual encouragement and recommendation for enabling our institutions to help us get the most out of our graduate training.

To continue this conversation, readers can contact Galen Johnson via E-MAIL:

Galen_Johnson@Baylor.edu.

If you are interested in proposing a column for From the Student Desk, please contact Elizabeth Hinson-Hasty via E-MAIL: hinson-hasty@rocketmail.com.

Research Briefing

A Conversation with Gastón Espinosa, University of California, Santa Barbara



RSN: What is the purpose of the Hispanic Churches in American Public Life research project?

Espinosa: Our purpose in this non-sectarian research project is to explore the various ways religion has shaped Latino political and civic engagement in American public life. While people are very aware that the Black Civil Rights Movement was birthed, nurtured, and shaped by religious leaders like Martin Luther King, Jr. and Malcolm X, very few realize that the struggle for civil rights and social justice in the Latino community was also shaped by religious leaders, activists, symbols, and impulses.

RSN: For example?

Espinosa: César Chávez and Reies López Tijerina, to name two among many politi-

cal and civic leaders, drew upon religious symbols, imagery and their Christian religion to engage in the struggle for civil rights and social justice. Despite this, almost nothing has been written concerning the dynamic relationship between religion and civic engagement in the Latino community. This study seeks to fill this void in the scholarly and popular literature. In fact our forthcoming anthology on Hispanic churches in American public life will include several papers on these two key figures.

RSN: What activities do you plan undertake?

Espinosa: First, we plan to examine the impact of Catholic, mainline Protestant, Evangelical, Pentecostal and metaphysical or new religious communities on American politics and civic life. Second, we plan to examine presidential election voting patterns, type and level of civic and political engagement, religious affiliation, church-state debates, and regional and sub-ethnic group variation on these and related topics. Third, we plan to determine the various ways churches and religious communities are attempting to engage in American public life. Fourth, we hope to stimulate creative discussion on the intersection between religion and political and civic life in the United States and Puerto Rico. Finally, we plan to spotlight the vital contributions and perspectives of women in religion and civic life.

“This project is important because it will serve as a ‘wake-up’ call to national politicians and civic leaders, and highlight the growing clout of the Latino electorate.”

RSN: What kind of surveys and research will you conduct?

Espinosa: The project directors and I, collaborating with The Tomás Rivera Policy Institute at Claremont Graduate University, will direct two national surveys and eight community profiles. The surveys and community profiles will be conducted in Los Angeles, rural Colorado, San Antonio, Chicago, rural Iowa, Miami, New York City, and San Juan, Puerto Rico. A national telephone survey will examine the impact of religion on political and civic engagement among 2,300 Latinos. A national mail survey will examine the impact of religion on political and civic engagement among 500 Latino political, civic, educational, business, religious, and social leaders.

RSN: And after that?

Espinosa: After we complete the two national surveys, we will conduct community profiles in each of the above communities. Each community profile will examine a Latino Roman Catholic, Pentecostal, mainline Protestant, Evangelical and/or metaphysical or new religious movement congregation. At least six interviews will be conducted in each of these congregations: half with clergy and half with laity.

RSN: What contribution do you expect this study to make?

Espinosa: The findings from this study will be groundbreaking! This is the first national study to examine the impact of Latino religion on political and civic engagement in the U.S. and Puerto Rico. The fact that we include Puerto Rico makes the study and its findings unique. The study will not only reveal political affiliation and voting patterns, but also the various ways churches and other religious communities are engaging in American public life. It will also reveal important regional and sub-ethnic group differences among Mexican American, Puerto Rican, Cuban, Central American, Spanish, and Latin American immigrants. Finally, it will enable scholars to determine whether and how denominational and religious affiliation shape political and civic engagement.

RSN: What are your publication plans?

Editor's Note:

RSN continues, in this second installment, a new regular series, Research Briefing. This page will focus on aspects of professional practices and scholarly identity as illuminated by a particular research project. 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. Recently, RSN spoke with Gastón Espinosa, UC Santa Barbara, project manager.

The study will produce at least three major publications. The first will be an anthology that will include approximately one dozen papers recently presented at the Hispanic Churches in American Public Life conference, held at UC Santa Barbara last September. The second publication will be a monograph documenting the findings of the two national surveys and community profiles. The third publication will summarize the findings of the monograph and anthology in an executive summary, and will be distributed to religious, educational, business, political, and civic leaders across the U.S. and in Puerto Rico. All of the findings from the study will be made available at the national conference on Hispanic Churches in American Public Life in Washington, DC, in the spring of 2002.

“This is the first national study to examine the impact of Latino religion on political and civic engagement”

RSN: When is your next conference?

Espinosa: Our first regional conference will take place on May 4, 2001, at Vanguard University in Costa Mesa, California. Our second regional conference will take place at the Mexican American Cultural Center in San Antonio, Texas, in the fall of 2001.

[Editor's Note: For more information on the conference, please contact Gastón Espinosa at hcapl@humanitas.ucsb.edu or www.hcapl.org.]

RSN: How did you become involved in this project?

Espinosa: I was invited by Miranda, Elizondo and The Pew Charitable Trusts to direct the day-to-day operations of the research project.

RSN: In what ways, professional and personal, is this project important to you?

Espinosa: This project is important because it will serve as a ‘wake-up’ call to national politicians and civic leaders, and highlight the growing clout of the Latino electorate. It will also demonstrate the important role that religious ideology, symbols and faith-based organizations play in shaping political, civic, and social activism in the Latino community.

Hispanic Churches in American Public Life

The Hispanic Churches in American Public Life (HCAPL) research project is a three-year study funded by a \$1.3 million grant from The Pew Charitable Trusts. The project seeks to examine the impact of religion on political and civic engagement in the Latino community. Jesse Miranda, Alianza de Ministerios Evangélicos Nacionales (AMEN) and Virgilio Elizondo, Mexican American Cultural Center (MACC) co-direct.

The Public Interest

International Religious Freedom: The Talk of the Town

Rosalind I. J. Hackett,

Harvard University Law School/ Center for the Study of World Religions



For many scholars of religion, myself included, the inadequate analysis of religion at the international level has been an ongoing source of frustration. Paul Marshall calls it "secular myopia." The editors of a 1996 special issue of the *Journal of International Affairs* on the 'unusual topic' of religion, attribute their confessed bias to the "focus on rationality in international relations and the inherently non-logical nature of religious belief." Nevertheless, many people(s) around the world continue to draw, in all sorts of logical ways, on religious ideas, symbols, and institutions to shape their lives and communities. In fact, respected social analysts such as Castells and Casanova argue that religion is now a significant factor in the realm of identity politics. The media are

gradually awakening to this reality. In this regard, they are helped by organizations and individuals seeking to enlighten the public on the religious dimension of international and domestic affairs, such as the Greenberg Center for the Study of Religion in Public Life supported by the Pew Program on Religion and the News Media, and the PBS program, Religion and Ethics Newsweekly.

Unbeknownst to many, a major impetus for greater attention to religious issues on the world stage was building in the U.S. Congress by 1996. It stemmed from growing concern among some members of Congress and their staffs regarding the issue of religious discrimination and persecution abroad, and the fact that the U.S. was not sufficiently proactive in this area. Early initiatives concentrated on fears of the growing persecution of Christians worldwide. On May 20, 1997, the 'Wolf-Specter' bill was introduced by Republican Congressman Frank Wolf of Virginia. It sought to establish an Office of Religious Persecution Monitoring and impose sanctions on countries which were major violators of religious freedom. The bill was hotly debated within the U.S. government, by religious

groups, and the business community. An amended version was introduced as H.R. 2431 in 1998, but it was considerably revised in an unexpected move by Senator Nickles. The latter version was eventually adopted unanimously as the International Religious Freedom Act of 1998 (IRFA) by the Senate on October 9, 1998. The House gave unanimous approval the following day by voice vote and President Clinton signed it into law on October 27, 1998.

The law requires the U.S. government to create an Office on International Religious Freedom within the State Department, headed by an Ambassador-at-large, as well as an independent and bipartisan Commission on International Religious Freedom. IRFA also requires the State Department to produce an annual report assessing the status of religious freedom in each country. The President is required to take one or more of a range of actions against countries that are found to violate religious freedom, from diplomatic measures to economic sanctions, and withdrawal of security assistance. The promotion of religious freedom is to be a priority in allocating U.S. foreign assistance. The law also requires training on religious persecution for Foreign Service officers, and those involved with immigration, refugee, and asylum issues.

Remarkably, there have been few academic responses to this important development. Journalists have been far more active in covering IRFA and its implications. Depending on their political and religious stripes, they either praise the U.S. initiative as "a leap in the right direction," or dismiss it as more evidence of American cultural imperialism, and "our faith going the way of our footwear and our fashion." Alternatively, they focus on the human interest side of religious persecution -- the suffering of fellow believers across the globe. Voices from the Christian Right are generally supportive, but some express concern about the incomplete reporting and toothless recommended actions due to political compromises and trade interests. Several foreign governments, notably those of India and China, have issued vehement protests regarding U.S. interference in domestic affairs.

The growing interest in religious persecution was the focus of a consultation organized by Mark Silk and myself at the Greenberg Center for the Study of Religion in Public Life on September 26-27, 1999. The aim was to enable selected government officials, human rights professionals, representatives of religious organizations, religion scholars, lawyers, and journalists to explore the phenomenon as it relates to this new official U.S. engagement. Several of the participants had been able to read or, at least dip into, the downloaded 1000+ pages of the State Department's first annual report on religious freedom, released two weeks earlier. The debate was lively and, at times, heated. The congressional authors of the bill felt that they had produced a document which that balanced a moral initiative to protect a neglected human right with the exigencies of conducting foreign policy in a complex world. Academic critics attacked their Western and American understanding of religion. Human rights experts expressed fears about singling religion out for protection and the risks of establishing a hierarchy of rights. The perceived 'Lone Ranger' role of the U.S. was much debated, especially given its poor record of ratifying international human rights treaties.

The 2000 Annual Report, which came out in September 2000, seeks to respond to some of these criticisms. It is described by Robert Seiple, the outgoing Ambassador-at-large for International Religious Freedom, as more 'user-friendly.' In addition to the 194 country reports, there is also a section on improvements in religious freedom over the last year. Seiple has frequently emphasized the U.S. mission as being one of promoting religious freedom rather than of punishing violators. There is also a more marked emphasis on compliance with international human rights norms.

Nonetheless, at the House Committee on International Relations Subcommittee on International Operations and Human Rights on September 7, some of the same fears and criticisms which surrounded the first report, surfaced again. In her testimony, for example, Human Rights Watch researcher Acacia Shields noted significant inaccuracies and inconsistencies in the 2000 Report's account of religious repression in Uzbekistan. The chairman of the above-mentioned Subcommittee, Rep. Christopher H. Smith, praised the overall honesty of the report, but expressed his deep concern regarding the failure of the Administration to designate any further countries of 'particular concern' this year, beyond the seven which were designated last year (Burma; China; Iran; Iraq; Sudan; Serbia; the 'Taliban'). Smith claims that there is clear evidence of religious persecution in such countries as Vietnam, North Korea, India, Pakistan, Uzbekistan, and Saudi Arabia.

Whether one favors IRFA or not, it is now a priority among U.S. foreign policy objectives. This has numerous implications for scholars of religion -- whether in terms of research, career prospects, public involvement, and so on. Not least, it supports Winni Sullivan's claims that the legal and political spheres are exercising an increasingly significant role in defining what constitutes 'good' and/or 'bad' religion. This can affect Muslims in Uzbekistan, Scientologists in Germany, Saami religion in Norway or Baptists in China.



Announcing

Wabash Center Consultants on Teaching and Learning

Available to college and university departments of religion and to theological schools for on-campus consultations beginning Spring 2001

The Wabash Center offers a new program of consultation for one to three days by an experienced Wabash Center Consultant. Consultants are available to visit campuses to engage in conversations with faculty and students and lead seminars and workshops on teaching and learning requested by the particular department or school. The Wabash Center will provide the stipend and travel expenses for the Consultant. Schools will be expected to provide all local hospitality and expenses.

An outstanding group of teaching scholars in the field are prepared to serve as Wabash Center Consultants:

Paul M. Coney, *Mercy College*
Charles R. Foster, *Coneller School of Theology (Emeritus)*
Patricia O'Connell Killen, *Pacific Lutheran University*
Victor Klimoski, *St. John's University, Collegeville*
Robert W. Puzanov, *Andrew Newton Theological School*
Jack L. Seymour, *Gateway Evangelical Theological Seminary*
Lucinda A. Huffaker, *Wabash Center*

Information and guidelines for making application to the Wabash Center for the services of a Consultant and criteria for the selection of applications can be found on our website: <http://www.wabashcenter.wabash.edu>.

Grants to Enhance Teaching and Learning

Grants up to \$20,000 and \$60,000 are available for projects that focus directly on teaching and learning in theology and religion

Deadlines: January 1, May 1, and September 1 each year. Protocol and guidelines for grant proposals can be found on our website: <http://www.wabashcenter.wabash.edu>.

Raymond B. Williams, *Director*
Lucinda A. Huffaker, *Associate Director*
765-361-6047

The Public Intellectual in the Schools. A report from the Annual Meeting

A new initiative of the Academy is to examine ways in which religious studies scholars can successfully improve public understandings of religious beliefs, practices and traditions in American primary and secondary education. A panel of authors and school teachers convened during the 2000 Annual Meeting in Nashville to examine how the new 17 volume Oxford University Press series, *Religion in American Life*, expressly written for adolescent readers, has contributed to improving that understanding. The panel included Kim Plummer and Jennifer Norton, teachers who have used the books; and Ann Braude, Harvard University, and Joel Martin, Franklin and Marshall College, authors of two of the volumes. Jon Butler, Yale University, co-editor of the series, told *RSN*, "The series proved an exceptional undertaking for both my colleague, Harry Stout, and me: one of the most rewarding intellectual ventures either of us has ever pursued." Authors Braude and Martin spoke of how writing the trim volumes was a challenge. "I loved writing *Women and American Religion*," Braude told *RSN*. "It forced me to grapple with critical issues in both women's history and religious history, and to do so for an audience demanding clear, precise thinking." Jennifer Norton called the books "exceptional resources for secondary teachers and their students."

Others noted that with this series, Oxford University Press, AAR's publishing partner, has made a major contribution to the effort to give younger students a basic and crucial knowledge about religions in America.

Program Committee Approves Four New Program Units

At its annual December meeting, the Program Committee approved four new program units for participation in the annual meeting. All four are consultations. They are Anthropology of Religion; History, Method, and Theory in the Study of Religion; Religion, Culture, and Communication; and Religion, Ethics, and Society in Contemporary East Asia. Contact information for the chairs of these program units, along with all current program unit chairs, is available on the Meetings pages of the AAR website.

During the meeting, the Committee also approved a name change for the Hispanic American Religion, Culture, and Society Group, to the U.S. Latina/o Religion, Culture, and Society Group. The Religion in Eastern Europe and the Former USSR Group was reorganized into a consultation named Religion in Central and Eastern Europe. In addition, the following program units were renewed:

Sections:

Academic Teaching and the Study of Religion

Comparative Studies in Religion

Ethics

Religion in South Asia

Groups:

Afro-American Religious History

Church-State Studies

Critical Theory and Discourses on Religion

Evangelical Theology

Feminist Theory and Religious Reflection

Hispanic American Religion, Culture & Society: now U.S.

Latina/o Religion, Culture, and Society Group

Indigenous Religious Traditions

Native Traditions in the Americas

Reformed Theology and History

Religion and Ethics in Healthcare

Religion and Popular Culture

Religion in Latin America and the Caribbean

Religion, Holocaust, and Genocide

Womanist Approaches to Religion and Society

The program committee approved a new policy for participation in the Annual Meeting.

All participants on the AAR program must be current (2001) members of AAR.

Membership in SBL does not fulfill this requirement for 2001 or future meetings. All participants must also be registered for the Annual Meeting by June 15, 2001. Any participant who is not a current 2001 AAR member or registered for the Annual Meeting by June 15, 2001, will have his/her name removed from the printed Program Book and will jeopardize his/her participation on the program in November.

The Program Committee next meets December 7-8, 2001. Proposals for new program units will be considered at that time. Proposals are due November 30, 2001. Additional information is available on the Meetings pages of the AAR website, or by contacting Shannon Planck, Annual Meeting Program Director, at

E-MAIL: splanck@aarweb.org or TEL: 404-727-3049.

Employment Services Information Center Report

This year, the EIS Center was under new management. Following the dissolution of Joint Ventures in June 2000, the Center was managed for the first time by AAR staff, with assistance from Conferon personnel. Employment Information Services -- the EIS Center at the Annual Meeting, and Openings: Jobs for Scholars of Religion -- are now integral parts of the AAR's Academic Relations Program.

"Placing the EIS Center at the Annual Meeting and Openings under the auspices of the Academic Relations Program makes a lot of sense, and it's been fun to manage," Edward R. Gray, Director of Academic Relations, told *RSN*. Long a feature of the Annual Meeting, the new management plan for EIS recognizes its activities as important services to departments and schools, as well as individual members. The Academic Relations Program manages these services on behalf of the SBL as well.

This year, the Center served 485 candidates and 85 institutions attempting to fill 118 positions. The Center operated from 8 a.m. to 5 p.m. during the Meeting. Its activities included a message center to facilitate communication between candidates and employers, and an interview hall to provide semi-private space for conversations between employers and candidates.

"We set up tables and chairs and put greenery and magazines in the waiting area in an effort to make the environment more appealing," Emily Noonan, EIS Center supervisor, told *RSN*. One participant commented, "I found I appreciated the general efficiency of the EIS Center. When I first wandered in, someone was standing right there to direct and orient me. This was very helpful, and I found that all the EIS processes went smoothly."

Other changes included being able to register on-line or by fax, and a greater use of e-mail to communicate more efficiently with participants. All participants also received a special Annual Meeting edition of Openings that replaced several other separated documents used in the past.

In the post Annual Meeting survey, some participants questioned the practice of requiring invited candidates to pay the on-site fee. Many employers invite candidates to interview during the Annual Meeting only days in advance. Some candidates may make no other use of the Center except for this interview. "The Center isn't just something that we do for three and a half-days," Gray responded. "We work on it year-round, so we have costs that we need to pass on to users. But I'm sure we will modify this practice next year in some fashion."

EIS REPORT 2000

EIS CENTER REGISTRATION

Candidates		Employers	
Total	485	Total Registrants	85
Pre-registered	371	Positions Available	118
On-site	114		
Male	318	65.6%	
Female	167	34.4%	

Following statistics include only pre-registered participants

Classifications	Candidates	Employers
Arts, Literature & Religion	25	5
Religions of Africa & Oceania	5	2
East Asian Religions	24	19
Early Christian Lit./New Testament	90	20
Ethics	76	11
Hebrew Bible/Old Testament	71	18
History of Christianity/Church History	89	13
Islamic Studies	14	10
Judaic Studies	27	10
Practical Theology	24	5
Racial & Ethnic Studies in Religion	24	5
Religions of North America	34	8
Religions of South America	1	3
Social Scientific Study of Religion	32	3
South Asian Religions	39	17
Theology & Philosophy of Religion	137	19
Women's Studies in Religion	52	2
Other	59	11

Continued from page 12, Midwest Regional Meeting

"The Gift Must Move: Vocation in light of Gift Economies"
L. DeAne Lagerquist, St. Olaf College, Northfield, MN
"Some Pieces of the Wisdom Puzzle from Gnostic and Post-Modern Sources"
Alice Maung-Mercurio, Luther Seminary, St. Paul, MN

4:30 - 6:00
SYSTEMATIC THEOLOGY II
Presider: Dennis Bielfeldt, SDSU, Brookings, SD
"Ricoeur Answers Kant's Questions: Addressing the Issue of Suffering"
Rebecca K. Huskey, University of Iowa, Iowa City, IA

"Pseudo-Dionysius' Silence and Deception in the Name of the Unknown God"
Kaiya Ansoorge, Emory University, Atlanta, GA

"Contradictions and Continuities: Pushin Moltmann's Eschatological Method"
James Wakefield, Marquette University, Milwaukee, WI

4:30 - 6:00
RELIGION AND SEXUALITY
Convener: Lynne Lorenzen, Augsburg College, Minneapolis, MN

"Lesbian Religious Narratives and the Erotic-Mystical Tradition"
Gayle R. Baldwin, University of North Dakota, Grand Forks, ND

"The Phenomenology of Embodied Grace: When joy and justice make love"
David Weiss, Luther College, Decorah, IA

"Insights From the Straight-Jacket: Epistemological Concerns expressed by Religiously motivated Anti-queer Sentiments"
Ludger H. Viehues, Harvard Graduate School, Cambridge, MA

4:30 - 6:00
WORLD RELIGIONS: Buddhist Studies

"Time in Chinese Buddhism: An Examination of Fa-tsang's Views"
Dirck Vorenkamp, Lawrence University,

"Buddhism and Divinity: Exploring a Perennial Dilemma"
James B. Robinson, University of Northern Iowa, Cedar Falls, IA

"In the Footsteps of Siddhartha Gautama: An Examination of the Chronology and Historical Geography of the Buddha's Life"
Kevin Stueven, Lake Benton, MN

4:30 - 6:00
RELIGION AND POPULAR CULTURE II
Presider: Gregory Peterson, Thiel College, Greenville, PA

"Reading for Life: Religion and Character(s) in the Fiction of John Irving"
Chris Johnson, Buena Vista University, Storm Lake, IA

"The Religion of General George Patton, Jr."
John Helgeland, North Dakota State University, Fargo, ND

"The Cultural Contest for Christmas: Six Responses by Christians"
Bruce Forbes, Morningside College, Sioux City, IA

6:00 - 6:30
Refreshments

Saturday, April 29, 2000

8:15 - 9:30
BREAKFAST REFRESHMENTS

8:30 - 9:15
TEACHING WORKSHOPS
(No advance registration required. Participants are encouraged to bring 15 copies of course syllabi or materials to share with interested colleagues.)

A) *Teaching Introduction to Theology/Religion Courses - Syllabus Construction* Room 231
Convener: Deanna Thompson, Hamline University, St. Paul, MN

This workshop will feature roundtable discussion among participants

B) *Teaching Introduction to the Bible Courses - Syllabus Construction* Room 230
Convener: Faith Kirkham Hawkins, Gustavus Adolphus College, St. Peter, MN

This workshop will feature roundtable discussion among participants

9:30 - 11:00
JOINT AAR/SBL PANEL DISCUSSIONS

A) *"Academic Reflections of a Fictional Apocalypse: the Left Behind Book Series"* Room 231
Panel:

B) *"An informal conversation with John Cobb"*
Room 230

11:15 - 12:00
BUSINESS MEETINGS OF THE SOCIETIES
American Academy of Religion (election of officers)
Society of Biblical Literature
Room 231

12:00 - 1:00
LUNCHEON
College Center

1:00-3:00
DISCIPLINARY SEMINARS

HEBREW BIBLE
Presider: Chris Franke, Daniel Boyarin,

1:00 - 3:00
NEW TESTAMENT
Presider: Phil Quanbeck, Augsburg College, Minneapolis, MN

A Discussion of *Paul: The Man and the Myth* by Calvin Roetzel.

1:00 - 3:00
PHILOSOPHY OF RELIGION /
SYSTEMATIC THEOLOGY
Presider: Mark Mattes, Grandview College, Des Moines, IA

"Rudolf Bultmann's Story of St. Paul: A Detour not Taken and the consequences"
John Meech, Marquette University, Milwaukee, WI

"Toward a Dialectic of Interactive Accommodation"
Edward Beach, University of Wisconsin, Eau Claire, WI

"From Biblical Hermeneutics to Theological Hermeneutics: Monologue, Dialogue, or Trilogue?"
Amos Young, Bethel College, Arden Hills, MN

1:00 - 3:00
UNDERGRADUATE RESEARCH SESSION
"Doing Unto Others: Towards a Theology of Fluidity"
Christa Dickson, Coe College, Cedar Rapids, IA

"The Spirit of God as Both Good and Evil in I and II Samuel"
Hans Arneson, Augustana College, Sioux Falls, SD

"Marxist Interpretation of Mythology: An Explanation of Ancient Myth Through Economy"
Olaf Lind, University of Wisconsin, Eau Claire, WI

"God is not a Giant Elmo Doll: The Inconsistent Portrayal of God in the David Story"
Thomas Jacobson, Augustana College, Sioux Falls, SD

NEW ENGLAND/MARITIMES REGIONAL MEETING

(AAR sessions only)

Friday, April 27, 2001

Episcopal Divinity School, Cambridge, MA
Religions in North America: Migrations, Appropriations, Transformations

Friday Morning, April 27, 2001

Plenary Session
Speaker TBA
Voices from the Pluralism Project

Grove Harris and Ellie Pierce, Harvard University
New Participants in the Public Square

Theological Engagement with Pluralism

Benjamin Zeller, Harvard University
Two Jewish Responses to Pluralism and Globalization

John N. Sheveland, Boston College
Interreligious Momentum in David Tracy's Postmodern Christian Theology

Michele Saracino, Regis College
Renegotiating Difference in Christian Pluralist Context

Friday Afternoon, April 27, 2001

Book Session
Discussion of Joan Martin's *More than Chains and Toil: A Christian Work Ethic of Enslaved Women*
Respondents: TBA, and Joan Martin, Episcopal Divinity School

Authority, Identity and Transformation

Nikky Guninder Kaur Singh, Colby College
Double Freedom, Double Oppression: Sikh Women in the North American Landscape

Michael Linderman, Harvard University
Authenticity and Compromise: The Priests of the Shri Lakshmi Temple, Ashland, Massachusetts

Kenneth B. Mello
The Struggle for Spirituality in Indian Maine

Public Theologies

Kristin Heyer, Boston College
How Does Theology Go Public? A View of the

Debate between David Tracy and George Lindbeck, Mark Potter, Boston College
The Praxis of Solidarity: Practical Theology for the US Catholic Church in the 21st Century

Thomas Massaro, S.J., Weston Jesuit School of Theology
'Neither Bully nor Milquetoast': A Model for Religious Contributions to Public Policy Discourse in Contemporary American Society

Plenary Session

Tazim Kassam

For more information contact Dr. Ann K. Wetherill, President, at: Emmanuel College, 400 The Fenway, Boston, MA 02115;

FAX: 617-735-9877; E-MAIL: wetheri@emmanuel.edu

SOUTHEASTERN COMMISSION FOR THE STUDY OF RELIGION AAR/SBL/ASOR

Southeastern Regional Meeting 2001

March 16-18,

2001 Adam's Mark Hotel, Charlotte, NC

CONFERENCE PROGRAM (AAR sessions only)

Friday Evening, March 16, 2001

AAR: African-American Religion I
Theme: Black Religions and Issues of Sexuality
Presider: Sandy Dwayne Martin, University of Georgia

Daphne C. Wiggins, Duke Divinity School
Continuity and Change in Gender Constructions among African-American Churchwomen

Yolanda Pierce, University of Kentucky
Why Have We Been Believers? Black Women and the Black Church Tradition

Vincent W. Wynne, Vanderbilt University
A Phylogenetic Interpretation of African-American Homophobia

AAR: Arts, Literature, and Religion I/ Women and Religion I
Theme: Religious Themes and Meanings in the Work of Toni Morrison
Presider: Melodie Boone, University of North Carolina, Charlotte

Jacqueline Bussie, University of Virginia
The Seriousness of Laughter: Tragedy, Language and Resistance in Toni Morrison's "Beloved"

Gitte Butin, University of Virginia
Re-thinking the Relevance of Tragedy: The Mad Women in Euripides and Toni Morrison

Carolyn Jones Medine, University of Georgia
The Definers and the Defined: Freedom and Identity in Toni Morrison's Works

Respondent: Lorine M. Getz, University of North Carolina, Charlotte

AAR: Philosophy of Religion and Theology I
Theme: Myth and Science
Presider: Kevin Schilbrack, Wesleyan College

William Doty, University of Alabama
Originary Myth

Justin S. Holcomb, Emory University
Knowledge Falsely So-called: The Theological Case against Scientific Realism

James C. Peterson, Wingate University
Genetic Insights for Needed Virtues

AAR/SBL/ASOR: Plenary Session

Theme: Presidential Addresses
Presider: Carolyn Jones Medine, University of Georgia, and W. Sibley Towner, Union Theological Seminary and Presbyterian School of Christian Education

AAR: Elizabeth Bounds, Candler School of Theology, Emory University
Opening Up Space? Religious Institutions and Reconciliation

SBL: Amy-Jill Levine, Vanderbilt Divinity School
Jewish Feminist Scholar Runs Sex Program in the Bible Belt: On Testaments and Testosterone

Saturday Morning, March 17, 2001

AAR/SBL: Women's Caucus Religious Studies Breakfast
Presider: Lorine M. Getz, University of North Carolina, Charlotte, and Linda Bennett-Elder, Valdosta State University

Department Chairs' Breakfast

AAR: Academic Study of Religion and Pedagogy I/History of Religions I

Theme: The Magnolia and the Lotus: *Teaching Asian Religions in the Southeast*

Presider: Brian Pennington, Maryville College, and Corrie Norman, Converse College

Panelists:
Miriam Levering, University of Tennessee, Knoxville
William Mahony, Davidson College
Claude Stulting, Furman University
Melissa Peterson, Furman University
Ben Coleman, Furman University
Tom Tweed, University of North Carolina, Chapel Hill

AAR: Philosophy of Religion and Theology II
Theme: Contemporary Systematic Theology
Presider: Kevin Schilbrack, Wesleyan College

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Grimes of Wilfred Laurier University, who has written several works on ritual, such as *Beginnings in Ritual Studies*, and *Marrying and Burying*. For more information, contact: Professor Lee Bailey, Department of Philosophy and Religion, Ithaca College, Ithaca, New York 14850; E-MAIL: bailey@ithaca.edu; and Professor Jane Marie Law, Director, Religious Studies Program, 388 Rockefeller Hall, Cornell University, Ithaca New York 14853; E-MAIL: JML16@cornell.edu.

Rediscovering Religious Identities: Christianity and Islam in Modern Eurasia

The conference is sponsored by the Arizona State University Graduate College, The Historical Society, the ASU Departments of History and Religious Studies, and the Russian and East European Studies Consortium. It will be hosted at Arizona State University, March 9-10, 2001. For additional information, contact Carol Withers at the Russian and East European Studies Consortium; TEL: 480-965-4188; E-MAIL: carol.withers@asu.edu.

AAR/SBL Pacific Northwest Regional Meeting

will be held May 11-13, 2001, at the University of Alberta, Edmonton, Canada. Submit a 150 word abstract for each proposed paper by **January 19, 2001**, to the appropriate Chair listed below. Participants in the Pacific Northwest AAR/SBL Regional Meeting may present only one paper and must be registered for the meeting to participate. Papers not fitting into any of the categories below should be sent directly to Linda S. Scheuring, Religious Studies Department, Gonzaga University, Spokane, WA 99258-0001; E-MAIL: scheuring@gonzaga.edu. **Archaeology and the Bible:** Karen Barta, Department of Theology & Religious Studies, Seattle University, 900 Broadway, Seattle, WA 98122; E-MAIL: kbarta@seattleu.edu. **Hebrew Scriptures:** Ehud Ben Zvi, Religious Studies, 347 Old Arts Building, University of Alberta, Edmonton, AB, Canada T6G 2E6; E-MAIL: ehud.benzvi@ualberta.ca. **History of Christianity and North American Religions:** Robert Hauck, Spokane Community College, 1810 N. Greene, MS 2011, Spokane, WA 99217; E-MAIL: rhauck@scc.spokane.cc.wa.us. Individual and full session proposals on all aspects of the History of Christianity and other religious traditions in North America are welcome. **History of Religions:** Paul Ingram, Pacific Lutheran University, Tacoma, WA 98447-0003; E-MAIL: ingram@plu.edu. **New Testament and Hellenistic Religions:** Denny Clark, Albertson College of Idaho, 2112 Cleveland Blvd, Caldwell, ID 83605; E-MAIL: dclark@albertson.edu. **Religion and Society:** Robert Stivers, Pacific Lutheran University, Tacoma, WA 98447-0003; E-MAIL: stiverrl@plu.edu. **Theology and Philosophy of Religion:** Norm Metzler, Concordia University, 2811 NE Holman, Portland, OR 97211; E-MAIL: NMetzler@cu-portland.edu. **Women and Religion:** Michelle Marshman, Northwest Nazarene University, Nampa, ID 83686; E-MAIL: mmarshman@nnu.edu. **Undergraduate and Graduate Students in the Pacific Northwest** are invited to enter the **Student Paper Competition** for six awards. Two \$100 awards are reserved for winning graduate papers in either the Biblical Studies or the Theology/Religious Studies section. Four awards are for undergraduate papers in the same categories of Biblical Studies or Theology/Religious Studies: two first place (\$100) and two second place (\$50) awards in each category. The awards will be presented at the Pacific Northwest AAR/SBL Regional Meeting. Winners need not be present.

A brief letter of support from a faculty member of the Pacific Northwest Region AAR or SBL must accompany all submitted papers. A cover sheet with the name, social security number/social insurance number, educational institution, and graduate/undergraduate status of student must be attached to the first copy of the manuscript. Four copies of the manuscript must be sent, and each student is limited to one entry. Manuscripts must be typed in 12 point font and not exceed 12 pages. All papers must be free of clerical and grammatical errors. Submissions not meeting these basic criteria will be disqualified. Papers will not be returned, nor will readers return comments. Student manuscripts should be submitted to Professor Robert Kugler, Religious Studies Department, Gonzaga University, Spokane, WA 99258-0001. Entries must be postmarked by March 30, 2001. Any

William Meyer, Maryville College
The Plight of Modern Theism: An Alternative to Stout's Diagnosis

William Power, University of Georgia
Piercean Abduction in Systematic and Philosophical Theology

George W. Shields, Kentucky State University
On Ford's Transforming Process Theism: A Philosophical Assessment

Jonathan Malesic, University of Virginia
The Spirit Makes All Things New: A Trinitarian Response to Boredom

AAR: Religion in America I
 Presider: John Stark, Agnes Scott College

Cathy Gutierrez, Sweet Briar College
Disorders of the Soul: Curing History in American Spiritualism

Patricia J. La Follette, Florida State University
Principlism vs. a Death of One's Own

Michael J. Zogry, Duke University
Religious Stereotypes in Paul Green's The Lost Colony

John F. Stark, Agnes Scott College
To Sit or Not To Sit: Toward an Understanding of American Zen Practice as Ritual

AAR: Women and Religion II
 Theme: *Toward Social Change: Questions of Gender, Belief, Experience and Praxis*
 Presider: Angela Wadsworth, University of Kentucky
 Panel Discussion: *"The Pilgrimage Project: Conversation One": Assessment and Re-visioning*

Panelists:
 Chandana Chakrabarti, Elon College
 Linda Bennett Elder, Valdosta State University
 Sally Nicholson, University of North Carolina, Charlotte
 Edith Schwede, Case Western Reserve University
 Lorine M. Getz, University of North Carolina, Charlotte

Saturday Afternoon, March 17, 2001

AAR: Academic Study of Religion and Pedagogy II/ History of Christianity I
 Panel Discussion: *From Church History to the History of Christianity to ...? What's Happening to the Study of Christianity?*

Presider: Bert Harrill, DePaul University

Panelists:
 David Brakke, Indiana University
 Hans J. Hillerbrand, Duke University
 Charles Lippy, University of Tennessee, Chattanooga
 Corrie Norman, Converse College

AAR/SBL: American Biblical Hermeneutics

Theme: *The Bible in Politics and Popular Culture*
 Presider: Brian Britt, Virginia Polytechnic Institute and State University

Samuel Murrell, University of North Carolina, Wilmington
Teaching the Ten Commandments at a Public University

Ron Gilmer, Florida State University
Genesis, Exodus and Popular Culture: Poetic Luster for Generation X

Oliver Trimiew, Covenant College
The Theology of the Lost Cause

Caroline T. Schroeder, Duke University
Ancient Egyptian Religion on the Silver Screen: An American Imperialist Project

AAR: Arts, Literature, and Religion II

Theme: *Religion, Film, and Popular Culture*
 Presider: Jennifer Geddes, University of Virginia

Kevin Lewis, University of South Carolina
Auden's Collaborative Work in Night Mail: Sleep, Dreams, A Quickening of the Heart

Elizabeth McManus, Arizona State University
Confession and Forgiveness in Death and the Maiden

Lynn S. Neal, University of North Carolina, Chapel Hill
Building and Breaking Down Boundaries through the Christian Romance Novel

AAR/ SBL: History of Judaism I

Presider: Leo D. Sandgren, University of Florida
 Leo D. Sandgren, University of Florida

Philo's hto qeou kratou' and the hqeokratia of Josephus

Kevin Edward Griffith, University of Virginia
The Intra-Jewish Debate on the Necessity of Circumcision

Zion Zohar, University of Miami, Miami
The Concept of Kavannah (Intention) in Rabbinic Literature

Susan Balfour, University of North Carolina, Charlotte
Jews in the First Century: Roman Palestine

AAR: Philosophy of Religion and Theology III
 Theme: *Comparative Religious Thought*

Presider: Kevin Schilbrack, Wesleyan College

Jason Wirth, Oglethorpe University
The Eternal Return of the Pure Land: Tanabe's Reading of Nietzsche

Jennifer Manlowe, Long Island University
Feminist Theology in Conversation with Eastern Notions of Non-Duality

David Jones, Kennesaw State University
Religious Reflections from Water Metaphors in Daoism

Charlene Burns, Loyola University
Soul-less Christianity and the Buddhist Empirical Self: Buddhist-Christian Convergence?

AAR: Religion, Ethics, and Society
 Theme: *Economic Justice and the Ethics of Beverly Harrison*
 Presider: Michelle Tooley, Belmont University

Rebecca Todd Peters, Union Theological Seminary
God Bless the Revolution: Economic Justice and the Ethics of Beverly Harrison

Michelle Tooley, Belmont University
Coffee, Corn, and Campesinos: Free Trade and the Right to Food

Respondent: Beverly Harrison, Union Theological Seminary

AAR: Women and Religion III
 Theme: *Of Re-reading, Re-interpreting, Re-valuing*
 Presider: Lorine M. Getz, University of North Carolina, Charlotte

William L. Lyons, Florida State University
Rahab and Her Interpreters

Sharon Chace, Meriden CT
Color, Company, Collage, and Calling

Janice Love, University of South Carolina
Euphony and Cacophony in Religious Debates on Human Rights

Suzanne Schier, Vanderbilt University
Challenging Scholarship: Transnational Feminist Critiques, Postcolonial Theory and the Study of Religion

Respondent: June Kimmel, North Carolina Council on the Status of Women

Saturday Evening, March 17, 2001

Business Meetings
 AAR/SBL/ASOR/SE (SECSOR): Joint Business Meeting
 AAR/SE and SBL/SE Business Meetings (immediately following) *All members of the societies are invited.*

Plenary Session

Presider: Carolyn Jones Medine, University of Georgia

David Carrasco, Princeton University
Jaguar Christians in the Contact Zone: Cristos de Caña, Maximon and Chicano Murals

Sunday Morning, March 18, 2001

AAR/SBL: Section Chairs' Breakfast
 Presider: Herbert Burhenn, University of Tennessee, Chattanooga, and Jerry L. Sumney, Lexington Theological Seminary

AAR: Arts, Literature, and Religion III/Philosophy of Religion and Theology IV
 Theme: *Literature, Theology, and Evil*
 Presider: Jennifer Geddes, University of Virginia

J. Kameron Carter, University of Virginia
Easter, Evil, and the Theological Redescription of Race and Gender in Douglass' 1845 Narrative

Tami England Flaum, Western Carolina University
The Futility of Trying to Explain the Meaning of Evil or Art: A Study of Flannery O'Connor

Michelle N. Meyer, University of Virginia
A Sartrean Correction of Reinhold Niebuhr's Doctrines of Sin and Evil

Jeffrey C. Pugh, Elon College
Leaving Doctorow's City of God: Theology as Critique of Power

AAR: History of Christianity II
 Theme: *Rituals and Ritual Practices in Christianity*
 Presider: Corrie Norman, Converse College

Stephanie Cobb, University of North Carolina, Chapel Hill
We Who Are About to Die: The Ritual Struggle for Power in the Arena

Gary R. Poe, Palm Beach Atlantic College
For the Profit of Their Souls: Domestic Work in Pachomian Koinonia

Heather Barclay, Converse College
Women, Space, and the Sacred in Renaissance and Early Modern Italy

D. Jonathan Grieser, Furman University
Rituals of Reading: Textual Communities among Anabaptists in the Age of Print

Rodger M. Payne, Louisiana State University
Patron Obscura: Devotion to St. Amico in Louisiana and Italy

AAR/ SBL: History of Judaism II
 Presider: Gilya G. Schmidt, University of Tennessee, Knoxville

John C. Reeves, University of North Carolina, Charlotte
Talking Heads and Teraphim: A Postbiblical Current in Interpreting Genesis 31:19

Richard A. Cohen, University of North Carolina, Charlotte
Bergson and Levinas on Two Forms of Religion

Gilya G. Schmidt, University of Tennessee, Knoxville
From Cattle-dealing to Riga: A German Jewish Family Before and During the Holocaust

AAR: History of Religions II
 Theme: *Legitimation and the Paradigmatic: Re-thinking Theories of Religion and Pilgrimage*

Presider: Brian K. Pennington, Maryville College

J. Daniel White, University of North Carolina, Charlotte
Royal Pilgrimage to Eklingji: Context and Sacred Text in the Saiva Bhakti of the Mewar Royal Family

Jeffrey F. Meyer, University of North Carolina, Charlotte
To Go or Not to Go: Pilgrimage Traditions in Chinese Religion

Kevin Schilbrack, Wesleyan College
Religions as Models of Reality: A Defense of Geertz

Steven Ramey, University of North Carolina, Chapel Hill
Alternative Constructions: Analyzing Participation in Multiple Ritual Traditions

Complete program information and registration forms are available on the SECSOR web site: www.utc.edu/~secsor or from the Executive Director, Herbert Burhenn, College of Arts and Sciences, University of Tennessee, Chattanooga, TN 37403; TEL: 423-755-4635; E-MAIL: Herbert-Burhenn@utc.edu. Hotel reservations may be placed by calling 1-800-444-ADAM.

Upcoming Conferences

AAR Eastern International Regional Meeting

The Religious Studies Programs at Ithaca College and Cornell University (both located in Ithaca, New York) announce the regional AAR-EIR conference March 30-31, 2001 to be held on the Ithaca College campus. The theme for this year's conference is "Ritual/Performance/Spectacle/Violence" and some papers or panels will be on other topics.

Our plenary speakers will be Prof. Richard Schechner of New York University, who has written *The Future of Ritual* and works in the area of performance studies, and Prof. Ron

student wishing to present a paper at the Regional Meeting at the University of Alberta should send a proposal to the appropriate section chair and meet the Call for Papers Deadline of January 19, 2001.

Thirtieth Annual Conference of the Association of Muslim Social Scientists Annual Conference.

Religion and Public Life in the Global Epoch is co-sponsored by the Muslims in the American Public Square Project (MAPS) and will be held at the University of Michigan, Dearborn, Michigan.

How are Muslims negotiating globalism and public life in the new millennium? What challenges and opportunities face Muslims in the public square as Muslims gain ascendancy in western societies? Will public life in the global epoch be formed and shaped by western cultures and morality, or will the ethos and experiences of diverse humanity inform it? Will current trends toward global integration lead to more fulfilling or more alienating social life? What has religion in general, and Islam in particular, to offer in meeting future challenges? These questions and others will be considered during the 2001 AMSS Annual Conference.

Abstracts for paper presentations and panel proposals are being accepted with primary emphasis on the following sub themes: Civil Society, the State, and Institution Building; Political Movements and Society; Women and Public Space; Educational Reform: Balancing Values and Skills; Media and Creative Arts: Climbing out from Hedonistic and One-Dimensional Presentations; Islam in the American Public Sphere; Changing Relationships Between State and Non-State Actors; Islamic Philosophy and Intellectual Traditions; Human Rights and Cross-Cultural Variations; Religious Pluralism and Interfaith Dialogue; Economic Liberalization: A Promise of Growth Or A Hegemonic Disguise; Secularism, De-secularism, and Religious Consciousness.

Abstracts should be submitted to AMSS Program Committee no later than **May 15, 2001**. Final papers are due by August 15, 2001. Send abstracts to AMSS, PO Box 669, Herndon, VA 20172; E-MAIL: dkelli@iit.org; FAX: 703-471-3922. For more information and updates, please visit AMSS at WEB: <http://www.amss.net>. To learn more about MAPS, visit WEB: <http://www.projectmaps.com>.

Triangle South Asia Consortium: Workshops in South Asian Islam

The faculty of the Triangle South Asia Consortium announce a three year series of workshops, *Challenging the Narratives of National and Religious Hegemony* to examine alternatives to the persistent stereotypes of Islam in South Asia as a monolithic entity and the many ways that expectation shapes larger narratives. The rationale is to twofold: first to see how stereotypes relate to hegemonic narratives of nation and religion, and second to look at other areas of historical and contemporary Islamic cultural production and practice that challenge these stereotypes.

South Asian Islamic Aesthetics: Music and Literary Production, April 13-15, 2001, The University of North Carolina-Chapel Hill. The first year will target the production of music and literature as primary aesthetic constructs of South Asian Islamic culture. Special interest will be paid to performance, to the relationship of these forms to each other, and to the interaction of transnational genres and local or vernacular traditions.

The Islamic "Imaginaire" in South Asia, April 12-14, 2002, North Carolina State University. The second year will focus on the Islamic *imaginaire*-mythology and imagination often largely thought in western circles to be curtailed in Islam-examining everything from epic and romance literature to Sufi practices and palace and mosque construction. A central concern will be to identify the genres of imaginative expression and how their creators connect themselves to sources of authority and tradition.

Public Postures and Ideology through Local Practice, April 18-20 2003, Duke University. The third year will look closely at Islamic practices in relation to public postures, the ways individuals and groups can participate in the rhetorical and ideological structures of the religion, while retaining and modifying practice to local conditions. This will expressly address unreflective assumptions about the centrality of religious ideology over practice (e.g., the textually-prescribed dominance of the *ulama* as arbiters of correct conduct), and much of the focus will turn to contemporary practices.

If you are working in any of these areas we

would like to know. Please send a brief description of your research interests that might intersect with ours: Tony K. Stewart, Director, North Carolina Center for South Asia Studies, Campus Box 8101, North Carolina State University, Raleigh, NC 27695-8101 USA; TEL: 919-515-6335 or 919-513-8723; FAX: 919-513-4351 or 919-513-1447; E-MAIL: tony_stewart@ncsu.edu; WEB: <http://www2.ncsu.edu/tsac/slam.html>.

The Triangle South Asia Consortium is an educational cooperative of North Carolina State University, Duke University, the University of North Carolina, Chapel Hill, and North Carolina Central University.

In the Field

A Believers Church Conference: Assessing the Theological Legacy of John Howard Yoder

John Howard Yoder's theological influence in the second half of the twentieth century is well known. His work gained the attention of academics and activists, and spanned scholarly disciplines, denominational traditions, linguistic barriers, and national boundaries. He shaped Believers Church self-understandings while engaging the church universal in vigorous conversation, calling Christians everywhere to follow Jesus Christ more faithfully. Yoder also made scholarly contributions in several subject areas, including sixteenth-century studies, biblical theology, ecclesiology, social ethics, peace studies, mission, theological education, and ecumenism.

Papers for the March 7-9, 2002 conference should consider how Yoder's work has been and continues to be appropriated in these subject areas. Perspectives from the Believers Church and other ecclesial traditions, and from the context of the academy, the church, or activist circles are welcome. Send 1-2 page proposals, **postmarked by March 15, 2001**, to Karl Koop, Institute of Mennonite Studies, 3003 Benham Ave., Elkhart IN 46517-1999; TEL: 219-295-3726 E-MAIL: kkoop@ams.edu.

The fourteenth Believers Church Conference, on the legacy of John Howard Yoder, is sponsored by: Institute of Mennonite Studies, Associated Mennonite Biblical Seminary, Elkhart, Indiana; Goshen College, Goshen, Indiana; Department of Theology and Joan B. Kroc Institute for International Peace Studies, University of Notre Dame, Notre Dame, Indiana.

Christian Theological Research Fellowship

The meeting will take place at the AAR/SBL Annual Convention, Denver, November 17, 2001.

The CTRF solicits papers on issues surrounding *The Theological Use of the Bible*. This includes such topics as biblical authority and inspiration, the prospects and methods of biblical theology, and biblical ethics.

Send a 250 word abstract (only) of paper proposal to Dr. Elmer Colyer **April 4, 2001**. Deadline for completed papers is September 1, 2001. Accepted authors will be given 20 minutes to read their paper. Copies of the paper, or a longer paper, if the author wishes, will be provided in advance to interested members on the CTRF site, WEB: <http://apu.edu/CTRF>.

The CTRF is a distinctively Christian research organization in systematic and moral theology, and related disciplines. The Society exists to promote and sustain fellowship and truth seeking (*fides quaerens intellectum*) in theological reflection upon the Christian faith, within the mainstream of the Christian tradition. We see ourselves as a spiritual fellowship in service to the Church of Messiah Jesus. For more information and to submit paper proposals, contact: Dr. Elmer Colyer, President, CTRF, University of Dubuque Theological Seminary, 2000 University Ave., Dubuque, IA 52001; FAX: 319-589-3110; E-MAIL: ecolyer@dbq.edu.

International Conference on the Canons of Scripture

The 50th annual meeting of the *Colloquium Biblicum Lovaniense* will be held at the Catholic University of Leuven, Belgium, on July 25-27, 2001. A solemn celebration of the 50th anniversary of the *Colloquium Biblicum Lovaniense* will be held on Wednesday, July 25. The conference will focus on the biblical canons. The theme will be studied from both a historical and a hermeneutical point of view.

Parallel sessions will be organized on Old and New Testament.

The conference will be introduced by the Presidents, Jean-Marie Auwers, Louvain-la-Neuve, for O. T. and Henk Jan de Jonge, Leiden, for N. T. The opening lecture will be delivered by N. Lohfink, Frankfurt. Main lectures on the Old Testament will be given by Chr. Dohmen, Osnabrück; G. Dorival, Aix-en-Provence; A. van der Kooij, Leiden, J. Lust, Leuven; and E. Ulrich, Notre Dame. Main lectures on the New Testament will be given by A. Lindemann, Bethel; Th. Söding, Wuppertal; Gr. Stanton, Cambridge; J. Verheyden, Leuven; and J. Zumstein, Zürich. The lectures will be in English, German, and French. Seminars on the Old Testament will be conducted by J. Barton, Oxford; P. M. Bogaert, Maredsous; and G. Steins, Bamberg. Seminars on the New Testament will be conducted by Chr. M. Tuckett, Oxford; M. de Jonge, Leiden; and K. W. Niebuhr, Jena. Proposals for short papers (20 min.) should be submitted to the Presidents before **March 15, 2001**.

For information regarding accommodation and registration, please contact the Secretariat of the *Colloquium Biblicum Lovaniense*, Paul Adrian VI-College, Hogeschoolplein 3, B-3000 Leuven; TEL: +32 16 32 44 68; FAX: + 32 16 32 44 65. For programme and short papers, please contact the chairmen: for O. T., J. M. Auwers, Faculté de théologie, Grand-Place 45, B-1348 Louvain-la-Neuve; FAX: + 32 10-47 87 40; E-MAIL Auwers@hecc.ucl.ac.be; for N. T., H.J. de Jonge, Faculteit der godgeleerdheid, Postbus 9515, NL- 2300 RA Leiden; TEL: + 32 71-527 2579 or 32 71 514 17 20 (home); FAX: + 31 71-527 2571; E-MAIL: DEJONGE@rullet.LeidenUniv.nl.

Leuven Encounters in Systematic Theology (LEST III)

From November 6-9, 2001, the Research Department of Dogmatic Theology of the Faculty of Theology, K. U. Leuven, will hold the third Leuven Encounters in Systematic Theology, (LEST III), on *Theology and Conversation: Developing a Relational Theology*.

Among the keynote speakers are: Jacques Haers, K. U. Leuven; Wouter Hanegraaff, Free University of Amsterdam; Anne Hunt, Melbourne; Robert Schreiter, Catholic Theological Union; Paul Verdeyen, University of Antwerp; Miroslav Volf, Yale University.

Papers are invited regarding the following conference sub-themes: Reflecting on God and Creation: Conversation and Trinity; Reflecting on the Church and the World: Conversation and Ecclesiology; Reflecting on Theology and Spirituality: Conversation as a Paradigm for Theology.

Send paper proposals of 500 words max, by **June 1, 2001**, to Dr. Peter De Mey, Faculty of Theology, K. U. Leuven, Sint-Michielsstraat 6, B-3000 Leuven, Belgium. E-MAIL: Peter.Demey@theo.kuleuven.ac.be. For further information and registration, go to WEB: <http://www.theo.kuleuven.ac.be/en/LEST.htm>.

North American Paul Tillich Society, Annual Meeting

The Society will be meeting in conjunction with the AAR/SBL Annual meeting, Denver, CO.

For its sessions on Friday 2:00-5:00 and Saturday 9:00-11:30, November 16 and 17, 2001, the North American Paul Tillich Society invites papers on the following themes: (1) Theology of Nature. This theme may be treated as a dialogue between Tillich and John Haught (Haught will deliver a paper and respond), or in another Tillich-related approach to evolution, environment, eschatology; (2) Tillich and interreligious encounters/dialogue; (3) Tillich and the Bible; (4) Tillich's theology of culture vis-à-vis post-colonial theory/the post-colonial situation; (5) Constructive "Post-Tillichianisms": papers from or about persons who creatively and critically advance beyond Tillich's achievement, offering extensions or revisions, showing its potential, synthesizing it with other approaches, or grappling with its unresolved problems; (6) Tillich's indebtedness to Kant. Tillich-related papers on other themes will be considered. One or more themes in addition to #1 will be addressed, depending upon the merit of proposals received. A winning student paper will receive the Annual Tillich Prize (\$100) and up to \$200 expenses.

Proposals no longer than two double-spaced pages are due **March 26, 2001**; E-MAIL: rjames@richmond.edu, both in Word attachment and pasted into an email, or (not preferred) in seven copies (six without name) sent to Robison B. James, 7914 Alvarado Road, Richmond, VA 23229; TEL: 804-288-2142.

Awards and Grants

Fellowships

The Fund for Theological Education, Inc.

825 Houston Mill Road
Atlanta, GA 30329
TEL: 404-727-1450.
WEB: <http://www.thefund.org>

The Undergraduate Fellows Program

For undergraduates who are considering but have not decided upon ministry as a career option. Benefits of this program include attendance at the Summer Conference on Excellence in Ministry, a \$1,500 stipend for exploration of ministry or educational expenses, and ongoing relationships for guidance and support. Applicants must be either U.S. or Canadian citizens. Application deadline: **March 1, 2001**.

The Ministry Fellows Program

For students entering a Master of Divinity program at an ATS accredited institution in the fall of 2001. Benefits of this program include attendance at the Summer Conference on Excellence in Ministry, a \$5,000 summer stipend to fund a self designed ministry project, and FTE partnership with the educational institution to enhance Fellows' learning experiences and preparation for ministry. Applicants must be either U.S. or Canadian citizens. Students pursuing Master of Theology (Th.M.) or Master of Theological Studies (M.T.S.) degrees are ineligible for this fellowship. Application deadline: **March 30, 2001**.

The Doctoral Fellows Program

For African American students entering a Ph.D. or Th.D. program in religion or theology at an accredited institution in the fall of 2000. Students pursuing Doctor of Ministry (D.Min.) degrees are ineligible for this fellowship. Benefits of this program include attendance at the Expanding Horizons Summer Conference and a stipend of up to \$15,000, renewable for one additional year. Applicants must be U.S. citizens. Application deadline: **March 1, 2001**.

The Dissertation Fellows Program

For African American students enrolled in a Ph.D. or Th.D. program in religion or theology at an accredited institution and who are at the writing stage of their dissertation. Students pursuing Doctor of Ministry (D.Min.) degrees are ineligible for this fellowship. Benefits of this program include attendance at the Expanding Horizons Summer Conference and a stipend of up to \$15,000 for one year. Applicants must be U.S. citizens. Application deadline: **February 1, 2001**.

The North American Doctoral Fellows Program

For racial/ethnic minority students traditionally underrepresented in graduate education and who are currently enrolled full time in a Ph.D. or Th.D. program in religion or theology at an accredited institution. Students pursuing Doctor of Ministry (D.Min.) degrees are ineligible for this fellowship. Benefits of this program include a stipend of up to \$7500 for one year. Applicants must be citizens or permanent residents of the U.S. or Canada. Application deadline: **March 1, 2001**.

FEBRUARY

February 24-25, 2001

When Archaeology and Texts in Writing and Performed Ritual Contribute to the Study of Religion: Concrete Cases and Problems for Theoretical Analysis, University of South Florida, St. Petersburg campus. Contact: Jacob Neusner, E-MAIL: jneusner@luna.cas.usf.edu.

MARCH

March 9-10, 2001

Rediscovering Religious Identities: Christianity and Islam in Modern Eurasia, Arizona State University. The conference is sponsored by the Arizona State University Graduate College, The Historical Society, the ASU Departments of History and Religious Studies, and the Russian and East European Studies Consortium. For additional information, contact Carol Withers, Russian and East European Studies Consortium; TEL: 480-965-4188; E-MAIL: carol.withers@asu.edu.

March 11-13, 2001

AAR West Region, SBL Pacific Coast Region Annual Meeting, Claremont School of Theology and Claremont Graduate University, Claremont, California. Current membership in the AAR and/or SBL required. For more information, contact AAR Program Chair, Barbara A. McGraw at TEL: 925-377-0333, or E-MAIL: bmcgraw333@aol.com.

March 15-16, 2001

AAR/SBL Mid-Atlantic Regional Meeting, Hyatt Regency Hotel, New Brunswick, NJ. For information about dates, rooms, and times of individual sessions, check WEB: <http://geocities.com/athens/agora/5213>. For any other questions, contact Dr. Frank Connolly-Weinert, Department of Theology and Religious Studies, St. John's University, Jamaica, NY 11439; TEL: 781-990-6161, Ext. 5433; FAX: 718-990-1907; E-MAIL: fdcw@aol.com.

March 16-17, 2001

The Nuts and Bolts of Teaching Religion. The Southwest Region of the AAR will direct a pre-conference workshop aimed at addressing the concerns and needs of doctoral candidates making the transition from student to teacher. Space is limited; send a letter including your school, degree being pursued, and estimated date of completion, to: Stacy L. Patty, LCU Religion, 5601 19th Street, Lubbock, TX, 79407; E-MAIL: stacy.patty@lcu.edu.

March 16-18, 2001

Southeastern Commission for the Study of Religion, AAR/SBL/ASOR/SE, Adam's Mark Hotel, Charlotte, NC; Davidson College, hosting. Complete program information and registration forms are

available at WEB: www.utc.edu/~sec-sor or from Herbert Burhenn, Executive Director; College of Arts and Sciences, University of Tennessee, Chattanooga, TN 37403; TEL: 423-755-4635; E-MAIL: Herbert-Burhenn@utc.edu. Hotel reservations may be placed at TEL: 1-800-444-ADAM.

March 17-18, 2001

Claremont Early Modern Studies Graduate Symposium, "The New Science: Emerging Viewpoints in the Early Modern Era." Contact: Early Modern Studies Group, 740 N. College Avenue, Claremont, CA 91711-6163; TEL: 909-621-8612; FAX: 909-607-1221; E-MAIL: Howard.Fitzgerald@cgu.edu.

March 17-18, 2001

Southwest Commission on Religious Studies, AAR/SBL/ASSR/ASOR Southwest Regional Meeting, The Harvey Hotel, DFW Airport, Highway 114 at Esters Blvd., 4545 John Carpenter Freeway, Irving Texas 75063. Pre-meeting registration and schedule available at WEB: <http://www.baylor.edu/~Religion/SWCRS>.

March 19-21, 2001

Medical Ethics and Medical Law in Islam, University of Haifa, Haifa, Israel. Contact: Vardit Rispler-Chaim, Chairperson of the Organizing Committee, Department of Arabic, University of Haifa, Haifa, Israel 31905; FAX: 972-4-8249710; E-MAIL: rhla103@uvm.haifa.ac.il.

March 26-27, 2001

Jefferson Day, National Humanities Alliance, Washington DC. Register for the day or for the Jefferson Lecture, at: WEB: <http://www.nhal-Alliance.org/jd/>; TEL: 202-606-8446 (NEH Public Information Office). For further information, contact John Hammer, Director, National Humanities Alliance, 21 Dupont Circle, NW, Suite 604, Washington, DC 20036; TEL: 202-296-4994; FAX: 202-872-0884; WEB: <http://www.nhal-Alliance.org>.

March 30-31, 2001

AAR Eastern International Regional Meeting, Ithaca College Campus, Ithaca, NY. Conference theme: "Ritual/Performance/Spectacle/Violence" All presenters must have active membership in the AAR/SBL. Pre-registration is advised. For more information, contact: Professor Lee Bailey, Department of Philosophy and Religion, Ithaca College, Ithaca, New York 14850; E-MAIL: bailey@ithaca.edu; and Professor Jane Marie Law, Director, Religious Studies Program, 388 Rockefeller Hall, Cornell University, Ithaca New York 14853; E-MAIL: JML16@cornell.edu.

March 30 - 31, 2001

AAR/SBL Rocky Mountains - Great Plains Regional Meeting, Iliff School of Theology, Denver, Colorado.

Proposals for papers or panels (1 page abstract) must be submitted by October 14, 2000, to Mark K. George, Iliff School of Theology, 2201 S. University Blvd. Denver, CO 80210; TEL: 303-765-3168; FAX: 303-777-0164; E-MAIL: mgeorge@iliff.edu Please direct all inquiries to the same.

APRIL

March 30- April 1, 2001

AAR Midwest Regional Conference, DePaul Center, DePaul University, One East Jackson Boulevard, Chicago, Illinois. Conference theme is "Religion and Humor." Younger scholars and graduate students are encouraged to participate.

April 13-15, 2001

The Triangle South Asia Consortium: Workshops in South Asian Islam, "Challenging the Narratives of National and Religious Hegemony." The University of North Carolina, Chapel Hill. Topic: South Asian Islamic Aesthetics: Music and Literary Production. Contact: Tony K. Stewart, Director, North Carolina Center for South Asia Studies, Campus Box 8101, North Carolina State University, Raleigh, NC 27695-8101; TEL: 919-515-6335 or 919-513-8723; FAX: 919-513-4351 or 919-513-1447; E-MAIL: tony_stewart@ncsu.edu; WEB: <http://www2.ncsu.edu/tsac/slam.html>.

April 25-28, 2001

Crime, Punishment, and Responsibility: 29th Conference on Value Inquiry, The Downtown Doubletree Hotel, Tulsa, Oklahoma. Keynote Speakers, Thomas E. Hill, Jr, and Shelly Kagan. Contact: Lawrence Pasternack, Conference Coordinator, 29th Conference on Value Inquiry, Department of Philosophy, Oklahoma State University, Stillwater, OK 74078-5064; TEL: 405-744-9237; FAX: 405-744-4635; E-MAIL: LPR@okstate.edu; WEB: <http://philosophy.okstate.edu/cvi>.

April 27, 2001

AAR New England Maritimes Regional Meeting, "Religions in North America: Migrations, Appropriations, Transformations." Episcopal Divinity School, Cambridge, MA. For more information, contact Dr. Ann K. Wetherilt, President; Emmanuel College, 400 The Fenway, Boston, MA 02115; FAX: 617-735-9877; E-MAIL: wetheri@emmanuel.edu.

April 28-29, 2001

AAR/SBL Upper Midwest Regional Meeting, Luther Seminary, St. Paul, Minnesota. For more information contact: Mark A. Throntveit, Luther Seminary, 2481 Como Ave. W., St. Paul, Mn 55108

May 4, 2001

The Hispanic Churches in American Public Life (HCAPL) First Regional Conference, Vanguard University, Costa Mesa, California. For more

information, contact Gastón Espinosa; E-MAIL: hcapl@humanitas.ucsb.edu; WEB: www.hcapl.org.

May 11-13, 2001

AAR/SBL Pacific Northwest Regional Conference, University of Alberta, Edmonton, Canada. Contact: Linda S. Schearing, Religious Studies Department, Gonzaga University, Spokane, WA 99258-0001; E-MAIL: scharing@gonzaga.edu.

JUNE

May 31-June 1, 2001

Similarity and Translation Conference, New York City. For a copy of the Call for Papers, contact Robert Hodgson, Director, American Bible Society, Research Center for Scripture and Media, 910 E. St. Louis, Suite 107, Springfield, MO 65806; TEL: 417-863-6329; FAX: 417-865-1372; E-MAIL: Rhodgson@americanbible.org.

June 15, 2001

AAR Annual Meeting Participant Registration Deadline. Any participant who is not a current 2001 AAR member or pre-registered for the Annual Meeting by June 15, 2001, will have his/her name removed from the printed Program Book and will jeopardize his/her participation on the program in November.

JULY

July 25-27, 2001

International Conference on the Canons of Scripture, The 50th annual meeting of the Colloquium Biblicum Lovaniense, The Catholic University of Leuven, Belgium. Proposals for short papers should be submitted to before March 15, 2001. For accommodation and registration, please contact the Secretariat of the Colloquium Biblicum Lovaniense, Paul Adrian, VI-College, Hogeschoolplein 3, B-3000 Leuven; TEL: +32 16-32 44 68; fax: + 32 16-32 44 65.

OCTOBER

October 26-28, 2001

Thirtieth Annual Conference of the Association of Muslim Social Scientists Annual Conference, Religion and Public Life in the Global Epoch. Co-sponsored by the Muslims in the American Public Square Project (MAPS). University of Michigan, Dearborn, Michigan. Abstracts should be submitted to AMSS Program Committee no later than May 15, 2001. Final papers are due by August 15, 2001. Send abstracts to AMSS, PO Box 669, Herndon, VA 20172; E-MAIL: dkelli@iit.org; FAX: 703-471-3922. For more information and updates, please visit AMSS at WEB: <http://www.amss.net>. To learn more about MAPS, visit WEB: <http://www.projectmaps.com>.