

religious studies

AAR EDITION NEWS

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Annual Meeting News

Important Annual Meeting Dates	3
<i>Remember San Antonio!</i>	
Annual Meeting Chairs Workshop	4
<i>Being a Chair in Today's Consumer Culture</i>	
Employment Information Services Center	4
<i>Looking for a Position?</i>	
Reel Religion	4
<i>Celluloid Culture</i>	
San Antonio Charm	5
<i>Attractions, Texas Style</i>	
Inside the Planning Process ...	5
<i>A Glimpse inside the Room Assignment Process</i>	
What's On in San Antonio	6
<i>Eating, Drinking, Fun!</i>	
Where to Stay in San Antonio ..	7
<i>So Many Choices!</i>	



ANNUAL MEETING REGISTRATION PACKET see inside
www.aarweb.org/annualmeet

FEATURES

Department Meeting	10
<i>Samford's Department of Religion</i>	
Beyond the Annual Meeting ..	11
<i>Religion in the Schools Task Force</i>	
From the Student Desk	11
<i>The AAR Wants You!</i>	
Member-at-Large	14
<i>Ursula King, University of Bristol</i>	
In the Public Interest	15
<i>On Not Talking to the Press</i>	
Research Briefing	16
<i>Ritual Functions and Authority of Brahmins in Early Historic India</i>	

Religion Reporters Rank Top News Stories of 2003	8
<i>Gay Issues, Iraq, and Ten Commandments Rank</i>	
The Care of Academic Souls	8
<i>The Academy's Chairs Workshops</i>	
Humanities Advocacy Day	9
<i>AAR Goes to Washington</i>	
New Coordinator of Book Award Juries Appointed	9
<i>Malcolm David Eckel</i>	
The Academic Study of Religion and Theology in North America	9
<i>Survey Results Now Available Online</i>	
Academy Fund	12
<i>Over 700 Contribute to the Work of the Academy</i>	
Caucus to Meet under New Auspices	13
<i>Partnership with Wabash Center Announced</i>	
Committee on Teaching and Learning Seeks Nominations	17
<i>2004 AAR Award for Excellence in Teaching</i>	
AAR Seeks Series Editor	17
<i>Texts and Translations Series</i>	

Spotlight on Teaching

Teaching about Religions, Medicines, and Healing

2004

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March: December 15
May: February 15
October: July 15

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2004 Member Calendar

Dates are subject to change. Check www.aarweb.org for the latest information.

May

Religious Studies News—AAR Edition May issue.
Spotlight on Teaching Spring 2004 issue.

Annual Meeting registration materials mailed with *RSN*.

May 1. Nominations (including self-nominations) for committee appointments requested. For more information, see www.aarweb.org/membership/volunteering.asp.

May 7–9. Pacific Northwest regional meeting, Vancouver, BC.

May 17. Registration and housing opens for 2004 Annual Meeting.

May 17. Registration for the Employment Information Services Center opens.

May 30. Annual Meeting Additional Meeting requests due for priority consideration.

(For more Annual Meeting information, see www.aarweb.org/annualmeet/2004)

June

Journal of the American Academy of Religion June 2004 issue.

June 15. Membership renewal and Annual Meeting registration deadline for 2004 Annual Meeting participants.

July

July 1. New fiscal year begins.

July 15. Submission deadline for the October issue of *Religious Studies News—AAR Edition*.

For more information, see www.aarweb.org/publications/rsn.

July 31. Deadline for participants to request audiovisual equipment at the Annual Meeting.

August

Annual Meeting Program goes online.

August 1. Change of address due for priority receipt of the 2004 *Annual Meeting Program Book*.

August 2. Research Grant Applications due. For more information, see www.aarweb.org/grants.

August 15. Membership renewal period for 2005 begins.

August 31. Regional development grant applications due to regional secretaries.

September

Journal of the American Academy of Religion September 2004 issue.

Annual Meeting Program Book mailed to members.

September 16. Second tier Annual Meeting registration rates go into effect.

September 17. Executive Committee meeting, Washington, D.C.

October

Religious Studies News—AAR Edition October issue.

Spotlight on Teaching Fall 2004 issue.

October 1–31. AAR officer election period. Candidate profiles will be published in *RSN*.

October 15. Submissions for the January 2005 issue of *Religious Studies News—AAR Edition* due. For more information, see www.aarweb.org/publications/rsn.

October 15. Excellence in Teaching award nominations due. For more information, see www.aarweb.org/awards/teaching.asp.

October 16. Third and final tier Annual Meeting registration rates go into effect.

October 21. EIS preregistration closes.

November

November 1. Research grant awards announced.

November 18. Executive Committee meeting, San Antonio, TX.

November 19. Board of Directors meeting, San Antonio, TX.

November 19. Chairs Workshop at the Annual Meeting, San Antonio. Free for departments enrolled in the Academic Relations Program. For more information, see www.aarweb.org/department/acadrel.asp.

November 20–23. Annual Meeting, San Antonio, TX. Held concurrently with the Society of Biblical Literature, comprising some 8,500 registrants, 200 publishers, and 100 hiring departments.

November 22. Annual Business Meeting. See the *Annual Meeting Program Book* for time and place.

December

Journal of the American Academy of Religion December 2004 issue.

December 2. New program unit proposals due.

December 10–11. Program Committee meeting, Atlanta, GA.

December 15. Submissions for the March 2005 issue of *Religious Studies News—AAR Edition* due. For more information, see www.aarweb.org/publications/rsn.

December 31. Membership renewal for 2005 due. Renew online at www.aarweb.org/dues.

And keep in mind throughout the year...

Regional organizations have various deadlines throughout the fall for their Calls for Papers. See www.aarweb.org/regions/default.asp.

In the Field. News of events and opportunities for scholars of religion. *In the Field* is a members-only online publication that accepts brief announcements, including calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion. Submit text online at www.aarweb.org/publications/inthefield/submit.asp.

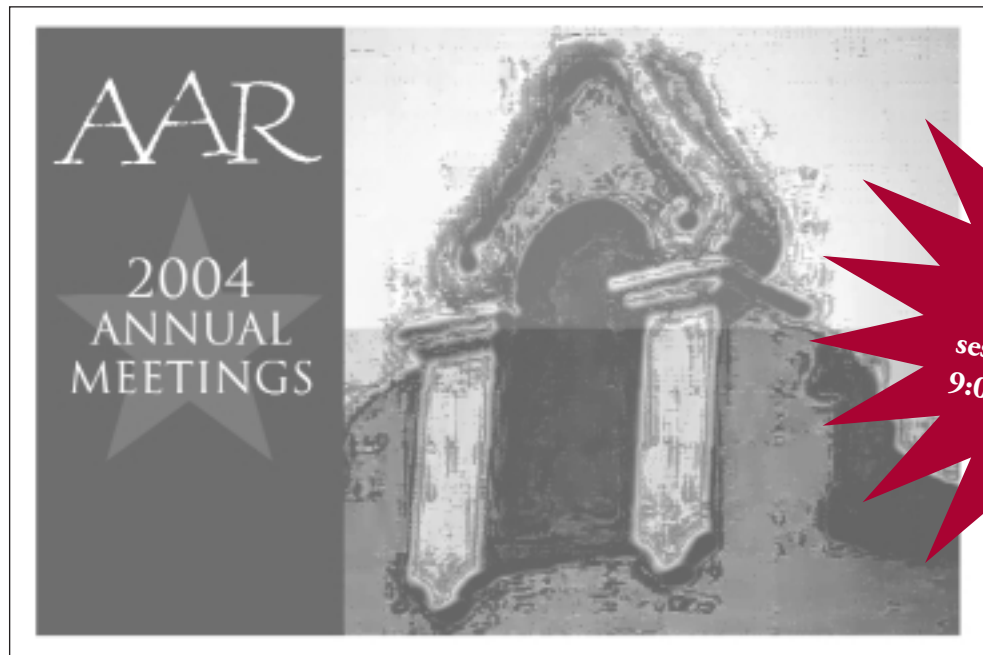
Openings: Employment Opportunities for Scholars of Religion. *Openings* is a members-only online publication listing job announcements in areas of interest to members; issues are viewable online from the first through the last day of each month. Submit announcements online, and review policies and pricing, at www.aarweb.org/openings/submit.asp.



Religious Studies News—AAR Edition is the newspaper of record for the field, especially designed to serve the professional needs of persons involved in teaching and scholarship in religion (broadly construed to include religious studies, theology, and sacred texts). Published quarterly by the American Academy of Religion, *RSN* is received by some 10,000 scholars, by departments enrolled in the Academic Relations Program, and by libraries at colleges and universities across North America and abroad. *Religious Studies News—AAR Edition* communicates the important events of the field and related areas. It provides a forum for members and others to examine critical issues in education, pedagogy (especially through the biannual *Spotlight on Teaching*), research, publishing, and the public understanding of religion. It also publishes news about the services and programs of the AAR and other organizations, including employment services and registration information for the AAR Annual Meeting.

For writing and advertising guidelines, please see www.aarweb.org/publications/rsn.asp.

2004: Remember San Antonio!



**NEW
THIS YEAR!**
AAR and SBL
sessions will begin at
9:00 AM on Saturday,
November 20.

TAKE A JOURNEY to the Old West at the 2004 AAR Annual Meeting in San Antonio, Texas. The city has always been a crossroads and a meeting place. Sounds and flavors of Native Americans, Old Mexico, Germans, the Wild West, African Americans, and the Deep South mingle and merge. Annual Meeting sessions will be held in the Henry B. Gonzalez Convention Center, the Marriott Riverwalk Hotel, and the Marriott Rivercenter Hotel, all located in downtown San Antonio within easy walking distance of one another.

Mark your calendars now for the opening of fax, mail, and online housing and registration on Monday, May 17, 2004!

ANNUAL MEETING REGISTRATION OPENS MAY 17, 2004

FAX: 330-963-0319

WEB: www.aarweb.org/annualmeet

MAIL: Annual Meetings of AAR and SBL Registration & Housing
c/o Conferon Registration and Housing Bureau
2450 Edison BLVD, Ste. 2
Twinsburg, OH 44087
USA

Questions:

TEL: 800-575-7185 (U.S. & Canada)
+1-330-425-9330 (outside U.S. & Canada)

E-MAIL: aarsblreg@conferon.com

Membership

Don't forget to renew your membership dues before you register or else you will not be able to get the lower member registration rates. If you are not certain about your current 2004 membership status, please see www.aarweb.org/membership or call 404-727-3049.

Getting Around

Most of the Annual Meeting hotels are within easy walking distance of the Annual Meeting session locations. Shuttle service will be provided along several routes to outlying hotels. San Antonio has several novel ways of getting around, from the bus trolley system throughout downtown (\$.50 per ride) to the water taxis along the San Antonio River (\$6.00 for adults).

Getting to San Antonio

We've teamed up with Delta, Continental, and American Airlines to give you the best price and flexibility on airfare. Attendees traveling to San Antonio will receive a discount airfare using the airlines' telephone

reservation system. Please reference the special file number when you or your travel agent makes the reservations.

Carrier	Phone Number	File Number
Delta	800-241-6760	204215A
Continental	800-468-7022	VQJ8KR (Z code ZFE9)
American	800-433-1790	A99N4AD

International Attendees

It is necessary for all of those entering the United States of America to clear customs and immigration. Non-U.S. citizens should inquire about possible visa requirements from their own country. Official letters of invitation are available upon request by e-mailing your name and the consulate contact information to aarsblreg@conferon.com.

Additional Meetings

Conferon, our meeting planning partner, is now accepting requests for Additional Meeting space. All requests are handled on a space and time-slot availability basis. The Additional Meetings program, held in conjunction with the AAR Annual Meeting, is an important service to AAR members. All Additional Meeting participants are expected to register for the Annual Meeting. Be sure to read the instructions carefully before completing and submitting your space request. The deadline for priority scheduling is May 30,

2004. For more information about the Additional Meetings or to obtain a request form, please see www.aarweb.org/annualmeet. Questions should be directed to:

Kim Becker
Conferon, Inc.
TEL: 314-997-1500
E-MAIL: aarsbl@conferon.com

Employment Information Services

The 2004 Employment Information Services Center will be located in the Marriott Rivercenter Hotel. Candidates and employers who wish to participate should visit the AAR Web site, www.aarweb.org/eis. Registration opens on May 17, 2004, along with Annual Meeting registration and housing.

AAR Annual Meeting Online Services

At www.aarweb.org/annualmeet you can:

- Register for the Annual Meeting
- Reserve your hotel room
- Find a roommate
- Retrieve your Additional Meeting requests/forms
- Register for EIS
- Download EIS Center Forms
- Search the online Program Book. ☛

Annual Meeting 2004 Important Dates

May 17

Registration and Housing opens for the 2004 Annual Meeting. You must be registered to secure housing!

EIS Center registration opens. Register for the meeting and then register for EIS!

June 15

All AAR Annual Meeting participants must be current members and registered for the Annual Meeting or else their names will be dropped from the *Program Book*.

August 1

Membership dues for 2004 must be paid and address changes must be noted with AAR Member Services in order to receive an advance copy of the *Annual Meeting Program Book*.

Early September

Annual Meeting Program Book mailed to all current AAR members. Please allow three to four weeks for delivery.

September 16

Second tier premeeting registration rates go into effect.

Mid-September

Preregistration packets mailed to those who registered from May through September 15.

October 16

Third and final tier registration rates go into effect.

October 21

EIS Center preregistration deadline. Candidate Resume Forms due. After October 21, CRFs may be filed onsite by candidate's last name.

October 25

Special housing rates end. (Continue to contact Conferon for housing throughout the meeting.)

November 5

Preregistration refund request deadline. Contact Conferon for refunds. (See Premeeting Registration Form for details.)

November 8

Online premeeting registration ends at 5 PM EST. All further registrations received after this date will be processed and the materials will be available in San Antonio at the Henry B. Gonzalez Convention Center.

November 20-23

Annual Meetings of the AAR and SBL, San Antonio, TX. ☛

Employment Information Services Center

AT EVERY Annual Meeting, the AAR and the SBL host the Employment Information Services Center (EIS). The EIS Center is designed to help ease the communication process between candidates looking for jobs in the field of religion, and employers who have jobs to offer. To accomplish this, we offer services such as job postings, candidate credentials for review, a message center through which registrants communicate, and an interview facility.

This year, the EIS Center will be conveniently located in the Grand Ballroom of the Marriott Rivercenter Hotel. We will open on Friday night at 7:00 PM with a short orientation session. Come and receive your Annual Meetings special edition of *Openings*, and learn how you can best utilize EIS. Immediately after the orientation, the message center will be open for use. We will be fully operational all day Saturday, Sunday, and Monday, and a half day on Tuesday.

EIS preregistration opens on May 17, 2004, and closes on October 21, 2004. Please see www.aarweb.org/eis for other important information, including deadlines and registration information. ❖

Annual Meeting Chairs Workshop

Being a Chair in Today's Consumer Culture: Navigating in the Knowledge Factory

THE ACADEMIC RELATIONS Task Force and the Academic Relations Program are pleased to offer a Chairs Workshop during the Annual Meetings of the American Academy of Religion and the Society of Biblical Literature in Atlanta, Georgia, on Friday, November 19, 2004, from 9 AM to 4 PM.

The workshop will revolve around the themes in Richard Ohmann's influential book, *Politics of Knowledge: The Commercialization of the University, the Professions, and Print Culture* (Wesleyan University Press, 2003). The day-long workshop will deal with the increasing privatization of education and the increasing corporatism of colleges and universities. The increasing commercialization of the universities challenge the relative autonomy of all academic disciplines. This commodification of knowledge and how chairs can administer and promote their departments within this culture, will be the focus of this workshop.

This workshop will provide a day of structured discussion where chairs can exchange personal narratives and strategies for navigating the pitfalls of life as a chair. The discussion leaders are experienced chairs. The workshop is formatted as a mix of presentations and small group discussions. During lunch we will break up into groups by institutional type and discuss issues that are unique to religion departments.

Colleagues in your institution, such as chairs, other members of the faculty, faculty being developed to assume leadership responsibilities, and deans, may be interested in attending this workshop. Chairs may want to bring a team of faculty or send a designated faculty person to the workshop.

The topics for past Chairs Workshops have been:

2003 Annual Meeting - *Scholarship, Service, and Stress: the Tensions of Being a Chair*

Summer 2003 - *The Entrepreneurial Chair: Building and Sustaining your Department in an Era of Shrinking Resources and Increasing Demands*

2002 Annual Meeting - *Running a Successful Faculty Search in the Religious Studies Department*

2001 Annual Meeting - *Evaluating and Advancing Teaching in the Religious Studies Department*

2000 Annual Meeting - *Assessing and Advancing the Religious Studies Department*

We look forward to seeing you in San Antonio!

The Academic Relations Task Force: Warren G. Frisina, Chair, Fred Glennon, Kathryn Kleinhans, Laurie L. Patton, Elizabeth A. Say, and Terrence W. Tilley ❖



Being a Chair in Today's Consumer Culture: Navigating in the Knowledge Factory

AN ANNUAL MEETING CHAIRS WORKSHOP

Friday, November 19, 2004, San Antonio, Texas

PRELIMINARY PROGRAM

9:00-9:30	Opening remarks	11:00-11:30	Reporting	1:30-2:30	Roundtable discussions
9:30-10:00	Speaker	11:30-1:00	Lunch		• Marketing the Department
10:00-11:00	Roundtable discussions	1:00-1:30	Speaker	2:30-3:00	• Fundraising
	• Curriculum Development			3:00-4:00	Reporting
	• Mentoring Junior Faculty				Closing remarks—Speaker

TO REGISTER

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

Name _____

Department _____

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

DEPARTMENT ENROLLMENT

Please provide the following information if you are not a current AAR member.
(You may check your membership information at www.aarweb.org.)

Fax _____ E-mail _____

Surface Mailing Address _____

Registration is limited to the first 75 participants.
Send your registration form and payment of \$75.00 *** before October 31, 2004 (\$100.00 on site).

PAYMENT INFORMATION

Check: (payable to "AAR Annual Meeting Chairs Workshop")

Credit Card (Check one):

Visa Mastercard American Express Discover

Credit Card Number _____ Expiration Date _____

CID* _____

Cardholder Signature _____

Name on Card (Please Print) _____

For more information, contact Carey J. Gifford, Director of Academic Relations, at cgifford@aarweb.org, or by phone at 404-727-2270.

*** Chairs from departments enrolled in the Academic Relations Program receive a complimentary registration. For information on enrolling your department, see www.aarweb.org/department.

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

Register by Fax: 404-727-7959

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

* Card Identification Number (required for Discover cards): 4 digits on front of American Express; 3 digits on back of other cards

REEL RELIGION

A number of great films will be shown for your viewing pleasure at the Annual Meeting in San Antonio.

For the most current listings and descriptions of the movies, please see the Annual Meeting Program Highlights Web page at www.aarweb.org/annualmeet.

The Passion of the Christ

Luther

Santitos (Little Saints)

Ilha da Magia: Nature, Spirit, and Belief on Santa Catarina Island, Brazil

What Do You Believe? American Teenagers, Spirituality and Freedom of Religion ❖

San Antonio Charm

NOW THE NINTH LARGEST city in the United States, San Antonio has retained its sense of history and tradition while carefully blending in cosmopolitan progress. The city offers a unique array of attractions to fill your days and nights with entertainment, exploration, and just plain fun!

The Alamo



The Alamo is truly the heart of San Antonio — the city grew up around it. Come see the old mission where a small band of Texans held out for 13 days against the Centralist army of General Antonio López de Santa Anna. Although the Alamo fell in the early morning hours of March 6, 1836, the death of the Alamo defenders has come to symbolize courage and sacrifice for the cause of liberty. The memories of James Bowie, David Crockett, and William B. Travis are as powerful today as when the Texan Army under Sam Houston shouted “Remember the Alamo!” as it routed Santa Anna at the battle of San Jacinto on April 21, 1836.

The Alamo represents nearly 300 years of history. Three buildings — the Shrine, Long Barrack Museum, and Gift Museum — house exhibits on the Texas Revolution and Texas history. Visitors are welcome to stroll through the beautiful Alamo Gardens. Just a short walk from the River Walk, the Alamo is a “must-see” for all who come to San Antonio.

River Walk (Paseo del Rio)



The River Walk, in the heart of downtown San Antonio, is the pride of the city. Lush green foliage lines the peaceful jade-green river, and cobblestone walkways lead visitors to the river-level restaurants and shops. Following the banks of the San Antonio River, the River Walk threads its way through the city one level below the hustle and bustle of the streets. The River Walk has multiple personalities — quiet and park-like in some stretches, while other areas are full of activity with European-style sidewalk cafes, specialty boutiques, nightclubs, and gleaming high-rise hotels. The River Walk stretches for approximately two-and-one-half miles from the Conference Center on the north end to the King William Historic District on the south. Elevators and wheelchair ramps are available along the route to allow for disability access.

Yanaguana Cruises, the river’s floating transportation system, provides a novel

method of sightseeing and people-watching in downtown San Antonio. Groups can also dine aboard open-air cruisers as they wind their way along the scenic waterway. River taxis deliver visitors to Rivercenter, a dazzling three-level glass shopping, dining, and entertainment complex, and to the Henry B. Gonzalez Convention Center.

San Antonio Missions National Park

The chain of missions established along the San Antonio River in the 18th century are reminders of one of Spain’s most successful attempts to extend its New World dominion from Mexico. Representing both church and state, these missions were charged with converting the local Native Americans, collectively called the Coahuiltecons. More than just churches on the Spanish colonial frontier, the missions also served as vocational and educational centers and economic enterprises involved in agricultural and ranching endeavors and regional trade. They were the greatest concentration of Catholic missions in North America, and formed the foundation of San Antonio. The park contains the historically and architecturally significant structures of Missions Concepción, San José, San Juan, and Espada. Other important cultural resources included are the historic Espada Dam and Aqueduct, and the Rancho de las Cabras.

Mission Concepción



This handsome church looks essentially as it did 200 years ago. Beginning in 1731, religious festivals were held there as friars strove to replace traditional Native American ritual by the demonstration of Christian ideals. Remnants of wall and ceiling paintings in the surviving rooms of the mission’s convento have been conserved. Wayside exhibits lead visitors around the grounds and through the various rooms. The site also features a visitor contact station and a sales area.

Mission San José



Founded in 1720 by Fray Antonio Margil de Jesus, San José was viewed as the model among Texas missions and became the largest and best known. After early setbacks, 300 inhabitants were eventually sustained by the vast fields and herds of

livestock. A visitor in 1777 referred to the structure as the “Queen of the Missions.” The carvings on the church are notable features. The famous “Rose Window” is considered one of the finest pieces of Spanish colonial ornamentation in the country. Other features are the convento area and the stairway to the belfry and choir loft — each of the 25 risers was hand-hewn from a single live-oak log and constructed without nails or pegs. Also featured is a granary with flying buttresses, a gristmill, restored defensive walls, and quarters.

Mission San Juan Capistrano



This mission was established along the banks of the San Antonio River in 1731 after relocation from East Texas. With a rich farm and pasture lands it became a regional supplier of agricultural produce which helped support the missions, local settlements, and presidio garrisons. The chapel, with its open bell tower, is still in use. A more elaborate church was never completed. The site includes a self-guided nature trail.

Mission San Francisco de la Espada



In 1731, after their retreat from East Texas, the founders of San Francisco de los Tejas moved the mission to the San Antonio River and renamed it San Francisco de la Espada. Espada appears as remote today as it did in the mid 1700s. It boasts the best preserved segments of the historic acequias (the irrigation system designed to provide water for crops), part of which includes the still-working Espada Dam and Aqueduct. In 1995, the ranch that once supported Mission Espada, Rancho de las Cabras near Floresville, became part of the National Historical Park and is currently open on a limited basis. ♣

The AAR is sponsoring a bus tour to several of the Mission sites. Check your *Annual Meeting Program Book* or www.aarweb.org/annualmeet for more details.

Inside the Planning Process

How Meeting Rooms Are Assigned at the Annual Meeting

Aislinn Jones, American Academy of Religion

YOU HURRY ALONG to your next destination at the Annual Meeting. When you arrive at the session, you find that the room is packed and it is standing room only. As you strain to see the speaker over a sea of heads, you wonder “Why didn’t the AAR plan this session for a larger room?!”

A glimpse inside the AAR’s room assignment process may shed some light. There are several factors that play a part:

1. Estimated attendance
2. Audiovisual equipment
3. Proximity to other sessions

Estimates of expected attendance at all Annual Meeting sessions are included in the information that program unit chairs send to the AAR executive office in April when planning begins. The Annual Meeting program director reviews the estimates and may change ones that seem low, based on experience. Sometimes a session may prove more popular than anticipated, despite the best guesses of the planning team. The meeting rooms are initially assigned, however, according to these estimates.

The second consideration is audiovisual equipment. The use of computers and LCD projectors for Annual Meeting presentations is becoming much more prevalent, while the cost of such equipment continues to rise. In 2003, the cost of a LCD projector for projecting images from a computer was \$550 per day. Also, there may be limits to the number of LCDs readily available. Due to cost and availability, sessions with similar AV requests will be assigned to the same room to maximize use of the equipment throughout the day. Sessions with high AV needs are assigned to large-occupancy rooms, such as a ballroom, so that sessions from small to large can use the space. This is why certain small sessions with 50 or fewer attendees may be assigned to a ballroom.

Rooms are also blocked based on proximity to other sessions on the same theme or program unit. For instance, if the Study of Islam Section has a session scheduled from 1-3:30 PM and a second one from 4-6:30 PM, the planning team tries to block the sessions in the same room or near one another. Since many attendees of the 1:00 PM session are likely to be interested in the 4:00 PM session, it makes it more convenient for them if the two are located close together.

Of course, not all of the meeting room space in an Annual Meeting location is ideal. Each year, different room assignment challenges must be conquered. Sometimes, a hotel’s meeting room space is smaller and less flexible (i.e., fewer airwalls to increase or decrease space in a room) than a convention center’s. In Atlanta, a hotel-based Annual Meeting, there were only a few ballrooms available for large sessions. At any one time, the Hyatt Centennial Ballroom was split into four sections of 500 seats each. Even this size couldn’t accommodate everyone; due to fire code regulations, several attendees were turned away from the more popular sessions. However, a hotel’s meeting room space is often more compact and lends itself to a more intimate-feeling Annual Meeting than the large and often cavernous convention center spaces. San Antonio’s Annual Meeting will be based in an attractive and well-designed convention center. We anticipate the mix of different size meeting rooms will fit the bill and add to the meeting’s appeal. ♣

What's On in San Antonio



Eating

Price Guide:

\$ (under \$10) \$\$ (\$11–20) \$\$\$ (\$21–35)

Anaqua Grill

555 S. Alamo ST

Located in the San Antonio Plaza Hotel, the Anaqua Grill is a lesson in fine service, finer surroundings, and stellar American bistro cuisine. Beef is certainly the cornerstone of this Texas tradition, but inventive salads and an expansive wine list round out the bill. The Anaqua is a unique setting for a memorable evening. Lush gardens, fountains, and strolling pheasants surround you while dining. The Anaqua features regional American cuisine that is a thrill to the taste buds. \$\$\$

Bourbon Street Cafe

2267 NW Military DR

This inexpensive San Antonio restaurant gets rave reviews for its creatively prepared Creole and Cajun seafood dishes, but it's the juicy steaks at moderate prices that keep locals coming back for more. In this New Orleans-style restaurant you will find Cajun and house specials centered around seafood and chicken, including some of the best gumbo west of the Mississippi. The restaurant's chef is known for creating delicious New Orleans delicacies while its menu is filled with tasty lunch and dinner specials. \$\$

Houston Street Bistro

204 E. Houston ST

This San Antonio restaurant is as well known for its colorful Old Hollywood murals as it is for its high-design comfort food. Houston Street Bistro is a must-stop for the pre-theater crowd (it's between the Majestic and Empire Theaters). Houston Street serves a menu of continental cuisine that includes a salad, chef's entree, and dessert. Favorite dishes include pistachio-crusted red snapper, Gorgonzola chicken, and penne pasta with sauteed shrimp. \$\$\$

Jim Cullen's Landing

123 Losoya ST

The menu of the Landing features fine cuisine (now open for lunch), fine liquors, domestic and imported beers and wines, gourmet coffees, pies and cheesecake, and, above all, the hottest of hot jazz. \$\$

La Fonda

2415 N. Main AVE

This cheerful family-friendly restaurant, open since 1932, serves traditional Mexican fare, such as steak tampiquena (grilled tenderloin strips with a green enchilada and charra beans), and a few Tex-Mex specialties as well. You'll get your money's worth with the "Tex-Mex Deluxe": a three-ounce tenderloin, oak-grilled and served with an enchilada, a beef taco, refried beans, and Spanish rice. \$

Las Canarias

112 Houston ST

Las Canarias is located inside one of San Antonio's most historic hotels, La Mansión. It offers formal, courtyard, and patio dining in addition to providing room service for hotel guests. Renowned chef Scott Cohen, who was formally

trained in France, strives to provide food and service that go beyond guests' expectations. All this attention, however, does not come without a price. A full bar and an extensive wine selection are also on hand. Locals flock to the restaurant to enjoy Sunday brunch, which starts at 10:30 AM. \$\$-\$\$\$

Luciano's Ristorante

849 E. Commerce, Suite 183

Truly your best choice for the finest Italian cuisine. Specializes in authentic Italian delicacies, highlighted by delicious seafood, succulent veal, tender broiled chicken, old country pasta, and gourmet pizza from the wood-burning oven. Fine wines and homemade desserts add to your dining pleasure. \$-\$\$

Madhatters Tea House & Cafe

320 Beauregard ST

Madhatters is located in the heart of the historic King William neighborhood. It is within walking distance of the San Antonio River Walk and just minutes from all the San Antonio missions. The Tea House Cafe serves an eclectic breakfast, lunch, and dinner. Open seven days a week. \$

Mexican Manhattan

110 Soledad ST

Family-owned and operated since 1958, Mexican Manhattan serves some of the best Mexican food and margaritas in town. Relax on our patio overlooking the San Antonio River Walk. \$-\$\$

Republic of Texas Steakhouse

429 E. Commerce ST

Southwest Texan cuisine served in the historic Clifford Building. Forty-six-ounce margaritas, fajitas, half-pound burgers, and more. \$-\$\$

Sushi-Zushi

203 S. St. Mary's ST

As the old Japanese proverb says, if you have the pleasant experience of eating something you haven't tasted before, your life will be extended by 75 days. Multiply that by all the new spectacular taste encounters you will have at Sushi-Zushi, and you will add significant life extension on top of a sensational dining experience! \$\$

Schilos

424 E. Commerce ST

Schilos German Deli was established in 1917. Famous for their split pea soup and homemade root beer. \$

Not satisfied to dine with an immobile river view? Several River Walk restaurants — Paesano's, Boudro's, Zuni Grill, Manduca, and the Texas Cattle Company to name a few — offer communal river barge dinners, which let you book a place (or two or three or four) on one of the restaurant's regular river runs. It's a terrific sightseeing-while-snacking experience. The menu is more limited than it would be if you were dining in the restaurant itself, but it is the experience that counts. Prices and schedules vary; check with the individual restaurants.



Drinking

Durty Nelly's

200 South Alamo ST

When you think of San Antonio, you don't necessarily think of an Irish pub, do you? Well, think again. Durty Nelly's, located on the River Walk on the river level of the Hilton Hotel, is a rollicking good time. Pull up a chair, order a beer (or two, or ten) and sing along with the pianist. A versatile guy, the pianist takes requests and can play just about anything. Probably the most fun thing to do is munch on the peanuts and toss the shells on the floor. Yes, it is allowed!

Houston Street Alehouse

420 East Houston

Central downtown location, beer, martinis, margaritas, and cigars — the Houston Street Alehouse seems to have it all. Featuring decor from the turn of the 19th century as well as the turn of the 20th, this alehouse is a bit of a contradiction. With an extensive list of martinis named after famous streets, 25-plus draft beers, 35-plus bottled beers, and a decent selection of cigars, you won't soon run out of things to try. A daily happy hour gives you \$1 off all drinks from 2 PM–7 PM, and you can enjoy free pizza from 5 PM–8 PM Wednesday-Friday.

Polly Esther's

212 College ST

Totally retro, totally kitsch, and totally fun. This dance club occupies three floors of a former office building overlooking the River Walk. The first floor features '90s and current music and is decked out with plenty of mirrors, silver tones, and neon colors. Polly Esther's Disco holds court on the second floor and features music from the disco era. The '70s experience is complete with a *Saturday Night Fever*-style lighted disco floor, a *Partridge Family* bar, and a Lava Lamp Lounge. Topping it all off is Polly Esther's Culture Club on the third floor. Take a nostalgia trip back to the '80s, complete with black-light bars and a laser-lit *Purple Rain* dance floor.

Swig Martini Bar

111 West Crockett

Ultra-chic without trying too hard, Swig is San Antonio's ultimate martini and cigar bar. The full-service bar features more varieties of potent martinis than you can count. Along with delicious hors d'oeuvres, Swig offers the cigar aficionado perhaps the most complete humidor on the River Walk. Live jazz adds sizzle to the ambiance each night. This is easily one of the best spots to either start your evening or wind it down.

Zinc Champagne & Wine Bar

207 North Presa ST

This bar pours more than 40 varieties of wine available by the glass, including more than five varieties of champagne. If none of those suits you, partake of any one of the numerous brandies or liqueurs, or enjoy a premium mixed drink from the fully stocked bar. Beautiful but small, Zinc has almost an elitist, yet friendly, feel; it is as if you have discovered the clique and have been welcomed. Its crowds are small, even though it is just one block off the beaten path of the River Walk.



Entertainment

Instituto de Mexicano/Mexican Cultural Institute

600 HemisFair Park

The Institute's mission is to promote the Mexican culture in order to strengthen the ties of friendship and understanding between our two countries. The Institute has a complete program offering the rich artistic expressions of Mexico for review. Program activities include visual arts, exhibits, concerts, lectures, workshops, and movies. Closed on Mondays.

La Villita/Little Village

Between Presta and S. Alamo STs on Nueva ST

In the center of downtown San Antonio sit the preserved and restored remnants of the original "Little Village" of San Antonio, La Villita. Built by the Spanish in the 1700s, the historic riverside settlement is now home to artisans, small shops, and restaurants.

San Antonio Museum of Art

200 West Jones AVE

Housed in what was once the Lone Star Brewery, this museum boasts fairly comprehensive collections of both ancient and Asian art. The Nelson A. Rockefeller Center for Latin American Art displays what is probably one of the most impressive collections of pre-Columbian, Spanish colonial, and Latin-American modern and folk art in the United States. On Sundays, the museum sponsors educational workshops for children, in which they can create their own pieces of art to display at home. The museum also plays host to touring exhibits, such as one featuring Egyptian artifacts on loan from Boston's Museum of Fine Arts.

San Antonio Zoo & Aquarium

3903 N. St. Mary's ST

Ranked as one of the best in the nation, this zoo exhibits over 3,500 animals of 750 different species. At the headwaters of the San Antonio River, it encompasses 35 landscaped acres. It includes one of the largest bird collections in the world, and is the only American zoo to exhibit the endangered whooping crane. A new "Gibbon Forest" exhibit opened in 2001. The zoo also offers boat rides.

University of Texas Institute of Texan Cultures

801 South Bowie ST

An educational San Antonio center dedicated to the contributions of different ethnic groups in Texas and borne out of the 1968 World's Fair, the Institute of Texan Cultures includes exhibits featuring the cultural contributions of the more than 27 cultures that settled the state of Texas. ♣

Where to Stay in San Antonio

FROM SMALL BOUTIQUE getaways to luxurious five-star palaces, San Antonio offers something that can fit your wallet and your accommodation desires. AAR has negotiated special conference rates at a number of hotels that offer a selection of amenities, history, and more.

Here is a little more information about each hotel so you can select the one that best suits your needs (hotel room rates listed do not include the 16.75 percent tax).



Boutique/ Historical Hotels

Homewood Suites by Hilton—Riverwalk

432 West Market ST
(3 blocks from convention center)

The Homewood Suites by Hilton is an all-suite hotel located on the banks of the beautiful San Antonio River Walk. It is in a historical building that was the original home of the San Antonio Drug Company and is listed in the National Register of Historical Places. Amenities include: fully equipped kitchen in each room, in-room Internet access, business center, iron/board, hairdryer, free breakfast, free newspaper, fitness center, laundry. Room rates per night: \$125 single, \$143 double, \$163 triple, \$183 quadruple, \$247 two-bedroom suite.

La Mansión del Rio

112 College ST
(3.5 blocks from convention center)

An elegant and charming hotel, La Mansión del Rio overlooks the historic River Walk. It expresses the romance and charm of a grand hacienda through the blending of Spanish colonial architecture and European-style furnishings. Boasting a rich history dating back to 1852, the hotel consists of three separate buildings that have been transformed from a 139-year-old seminary school into a luxury-class hotel. La Mansión del Rio first opened its doors as a luxury hotel in April 1968, just in time for HemisFair, San Antonio's World's Fair. Amenities include: coffee maker, iron/board, in-room Internet access, hairdryer, safe in room, laundry service available, business center, fitness center. Room rates per night: \$125 single, \$143 double, \$160 triple, \$180 quadruple.

Emily Morgan

705 E. Houston ST
(4 blocks from convention center)

The Emily Morgan Hotel provides lodging accommodations next door to the Alamo and just steps away from the San Antonio River Walk. Cited as one of the finest examples of Gothic Revival architecture in America, it served for a long period as a medical arts building. In fact, if you look very closely, terra cotta gargoyles hanging over the ground floor windows hint at toothaches and other medical maladies. Amenities include: bathrobe, voicemail, iron/board, hairdryer, free newspaper, phone with data port, fitness center, business center. Room rates per night: \$114 single, \$124 double, \$134 triple, \$144 quadruple.

The Historic Menger

204 Alamo PL
(2.5 blocks from convention center)

This hotel has more history behind it than some cities. William Menger, an Irish brewer, built the first two floors of the hotel in 1859, making this one of the oldest hostels in America still in its original form. Over the years the building has been added to until it

encompassed a full city block across the street from the Alamo. Presidents from Ulysses S. Grant to Dwight Eisenhower and Richard Nixon have stayed here, as have famous writers and film stars. Teddy Roosevelt recruited his Rough Riders in the Menger Bar and stayed here while he trained his troops at nearby Fort Sam Houston. Modern-day patrons have said they have seen his ghost return to the dark little barroom off the main lobby. Teddy Roosevelt isn't the only ghost — the Menger Hotel is often listed as one of the most haunted hotels in the U.S. A former San Antonio resident, O. Henry included the hotel in several of his short stories. Amenities include coffee maker, iron/board, in-room Internet access, hairdryer, safe in room, laundry service available, business center, fitness center. Room rates per night: \$107 single, \$107 double, \$107 triple, \$107 quadruple.

Sheraton Gunter

205 E Houston ST
(6 blocks from convention center)

The Sheraton Gunter Hotel was built in 1909 and once served cattle and oil barons. Recently renovated, the hotel has its own full-service upscale cafe and bakery, all-day room service, banquet facilities, and an evening pub lounge with a big-screen TV and "happy hour" buffet. It also boasts a heated pool, exercise room, sundry shop, and barber shop. However, it still hasn't lost its sense of Old West charm. Amenities include: coffeemaker, iron/board, in-room Internet access, hairdryer, safe in room, laundry service available, business center, fitness center. Room rates per night: \$99 single, \$120 double, \$130 triple, \$140 quadruple.



Luxury Hotels

Marriott Rivercenter

★ *Headquarters Hotel* ★

101 Bowie ST

The Marriott Rivercenter is all about location. In this case, that means downtown, connected to the Rivercenter Mall. It is on the River Walk, with easy access to shopping and entertainment, and across the street from the convention center and the Marriott Riverwalk Hotel. Annual Meeting sessions will be held in the hotel's beautiful meeting room space. Amenities include: bathrobe, coffee maker, iron/board, in-room Internet access, hairdryer, safe in room, laundry service available, business center, fitness center. Room rates per night: \$127 single, \$145 double, \$166 triple, \$186 quadruple.

Marriott Riverwalk

★ *Headquarters Hotel* ★

711 E River Walk ST

A luxurious convention hotel, the Marriott Riverwalk offers the same excellent service and location as its sister hotel, the Marriott Rivercenter. Located across the street from the convention center and the Marriott Rivercenter, some Annual Meeting sessions will be hosted in this hotel. Amenities include: coffee maker, iron/board, in-room Internet access, hairdryer, safe in room, laundry service available, business center, fitness center. Room rates per night: \$127 single, \$145 double, \$166 triple, \$186 quadruple.

Hilton Palacio del Rio

200 South Alamo ST
(across the street from convention center)

The Hilton Palacio del Rio is ideally located across the street from the Henry B. Gonzalez Convention Center and along the famous River Walk. As the longest

consecutive recipient of the AAA Four Diamond Award in San Antonio, the Hilton Palacio del Rio offers unmatched service and extensive guest amenities, such as private balconies in all rooms. The Spanish provincial decor features Mexican onyx and brass, and inlaid mesquite floors with white oak. Amenities include: coffee maker, iron/board, in-room Internet access, hairdryer, safe in room, free newspaper, laundry service available, business center, fitness center. Room rates per night: \$136 single, \$154 double, \$175 triple, \$195 quadruple.

Hyatt Regency San Antonio

123 Losoya ST
(2 blocks from convention center)

There's something stimulating about all that glass and steel rising from this hotel's lobby, where the Hyatt's signature cage elevators ascend and descend the sky-lit atrium. Maybe it's airiness that determines the difference between a hotel that's bustling and one that just feels overcrowded; this one's definitely bustling, both with business travelers and families who enjoy its convenience to all the downtown attractions. The San Antonio River runs through the lobby with dramatic effect. Guest rooms, done in light woods with Southwestern accents and live plants, are very attractive. Amenities include: wireless Internet, phone dataport, hairdryer, laundry/valet, fitness center, iron/board, coffee maker, express checkout, voicemail. Room rates per night: \$122 single, \$140 double, \$161 triple, \$181 quadruple.

Plaza San Antonio – A Marriott Hotel

555 South Alamo ST
(1.5 blocks from convention center)

At Marriott's Plaza San Antonio Hotel, you'll discover a luxury resort atmosphere in a unique downtown setting. Nestled on six acres of sun-bathed courtyards, century-old oaks, sparkling fountains, lush gardens, and free-roaming Chinese pheasants and peacocks, the Plaza offers an enchanting atmosphere and unparalleled service. Just steps from the famed River Walk and only three blocks from the historic Alamo, the location is perfect for business and leisure travelers alike. Rated "excellent" in all categories by Zagat, they strive to provide the level of comfort and service befitting one of the top four-diamond hotels in the U.S. Amenities include: bathrobe, complimentary shoeshine service, dataport phone, voicemail, coffee maker, fitness center, complimentary bicycles, iron/board, complimentary paper. Room rates per night: \$125 single, \$141 double, \$152 triple, \$162 quadruple.

The St. Anthony – A Wyndham Historic Hotel

300 E Travis ST
(6 blocks from convention center)

At the St. Anthony, you'll experience a world of luxury and grace once available only to a lucky few. Built in 1909, this beautiful hotel was awarded AAA's Four Diamond Award for excellence 14 years in a row. For nearly a century, the St. Anthony has greeted guests to San Antonio with timeless elegance and first-class service. Beautifully restored, the hotel's lavish carpets, bronzes, and works of art from around the world recall a bygone age. As you stroll among French Empire antiques in the Peacock Alley promenade, you can almost hear the music of a black-tie ball as you step back in time. Amenities include: coffee maker, hairdryer, iron/board,

dataport phone, complimentary newspaper, voicemail, business center, express checkout. Room rates per night: \$122 single, \$132 double, \$142 triple, \$152 quadruple.

The Westin Riverwalk

420 W Market ST
(2.5 blocks from convention center)

Opened in late 1999, this ultraluxe property was designed to blend in architecturally with the older structures that flank it on this (relatively) quiet section of the river bend, but its clean, elegant lines are attuned to 21st-century sensibilities. From the lobby to the rooms, earth tones balance with Spanish colonial accents to create an atmosphere that's soothing without being bland. "Built from scratch" also means incorporating the latest amenities, including Westin's signature "Heavenly Beds" — layers and layers of bedding, a guest's dream — and hypoallergenic pillows. Amenities include: high-speed Internet access, coffee maker, Heavenly Bed, business center, voicemail, hairdryer, in-room safe, iron/board. Room rates per night: \$125 single, \$143 double, \$143 triple, \$143 quadruple.



Economy Hotels

These hotels are known best for providing good, clean, basic rooms at reasonable rates. The AAR has negotiated some special low prices for the Annual Meeting.

AmeriSuites Riverwalk

601 S St. Mary's ST
(1 mile from convention center)

Amenities include: free breakfast buffet, laundry/valet service, iron & ironing board, fitness center, voicemail, hairdryer, coffee maker, high-speed Internet in room, free newspaper, microwave oven, refrigerator. Room rates per night: \$94 single, \$104 double, \$115 triple, \$125 quadruple.

Drury Inn & Suites – Riverwalk

201 N St. Mary's ST
(5 blocks from convention center)

Free breakfast buffet, laundry/valet service, iron & ironing board, fitness center, voicemail, hairdryer, coffee maker, high-speed Internet in room, business center. Room rates per night: \$121 single, \$141 double, \$152 triple, \$162 quadruple.

Hampton Inn Downtown

414 Bowie ST
(3.5 blocks from convention center)

Amenities include: free breakfast, free newspaper, in-room coffee maker, voicemail, irons. Hairdryers are available by request. Laundry/valet services. Room rates per night: \$120 single, \$120 double, \$120 triple, \$120 quadruple.

Holiday Inn Crockett

320 Bonham ST
(3 blocks from convention center)

The Historic Crockett Hotel, located in the heart of downtown San Antonio, is adjacent to the Alamo and across the street from the RiverCenter Mall. Built in 1909 and steeped in Texas tradition and history, this landmark and its staff will make your stay in San Antonio a memorable one. Amenities include: free breakfast buffet, free newspaper, laundry/valet service, iron & ironing board,

See **HOTELS** p.18

The Care of Academic Souls: The Academy's Chairs Workshops

Carey J. Gifford, American Academy of Religion

OVER THE LAST several years, the Academy's Academic Relations Task Force has conducted six workshops for department chairs, usually in conjunction with the Annual Meeting. The goal of these workshops is to support department chairs and other institutional leaders in managing and strengthening their academic units. The response year after year has been overwhelmingly positive, and the Academy looks forward to continuing this tradition in the years to come.

During the 1999 Annual Meeting, we offered a workshop on "Department Review." During the 2000 Annual Meeting, we offered a workshop in Nashville entitled "Assessing and Advancing the Religious Studies Department." The next year in Denver the topic was "Evaluating and Advancing Teaching."

One of our most popular workshops, "Running a Successful Faculty Search," was held in Toronto in 2002. It was conducted by two nationally recognized scholars who had published and spoken about hiring faculty, teaching, and faculty development: Baron Perlman and Lee McCann, both of the University of Wisconsin-Oshkosh. The workshop focused on the process of recruiting faculty who will be a good fit for a given department and institution, and who have the potential to be good teachers. Emphasis was placed on practical information and exercises. The discussion was organized as follows:

- The Educational Context for Recruiting
 - Recruiting in Higher Education
 - Ethical Guidelines in Recruiting
 - Planning: Taking Stock and Looking Ahead

- Good Teaching and Scholarship
 - The Unique Nature of Your Position
 - Recognizing Good Teaching
 - The Teaching Portfolio
 - Evaluating Scholarship

- The Search
 - Organizing the Search Committee and Getting Started
 - Developing a Pool of Candidates
 - Screening Candidates and Selecting Semifinalists
 - Identifying Final Candidates and Selecting Campus Visitors
 - The Campus Visit
 - Concluding the Search: Hiring, Reopening, or Closing
 - Retaining Your New Hire

Each of the participants at this workshop received a complimentary copy of the speakers' book, *Recruiting Good College Faculty: Practical Advice for a Successful Search* (Anker Publishing Company, 1996).

In July 2003 we offered a two and one-half day workshop at Georgetown University entitled "The Entrepreneurial Chair: Building and Managing Your Department in an Era of Shrinking Resources and Increasing Demands." It was not affiliated with an Annual Meeting, yet the turnout was equally high. It featured three plenary speakers and several breakout sessions.

- Georgetown Dean and AAR President-elect Jane McAuliffe discussed how to work with the dean.
- Founding Director of the Wabash Center, Raymond Williams, talked about teaching and learning.

- University of Rochester Dean William S. Green discussed the role of the chair in building a religious studies department.

The breakout sessions focused on:

- Retaining, promoting, and tenuring good faculty
- Effective ways to mentor junior faculty
- Making faculty evaluations helpful.

Due to the thoughtful insights of the speakers, as well as the enthusiasm of the attendees, all of the above themes resulted in constructive and lively discussions. Each of the attendees received a complimentary copy of *The Department Chair as Academic Leader* by Irene W. D. Hecht, Mary Lou Higgerson, Walter H. Gmelch, and Allan Tucker (American Council on Education/Oryx Press, 1998).

Last year at the Annual Meeting in Atlanta we offered a daylong workshop, "Scholarship, Service, and Stress: The Tensions of Being a Chair." It opened with Laurie Patton (Emory University) speaking on identity and leadership, followed by a three-person panel composed of Ellen Armour (Rhodes College), Joel Gereboff (Arizona State University), and Patricia Killen (Pacific Lutheran University) discussing professional identity. In the afternoon a two-person panel made up of Terrence Tilley (University of Dayton) and Karen Jo Torjesen (Claremont Graduate University) addressed leadership styles and department cultures. The workshop ended with Laurie Patton discussing discernment.

Our next workshop will be offered in San Antonio on Friday, November 19, on the topic "Being a Chair in Today's Consumer

Culture: Navigating in the Knowledge Factory." This workshop will address the increasing commercialization of the university, and how chairs can operate in a university's consumer culture. Details regarding this workshop will become available in late spring on the Academy's Web site, and will also appear in the *Annual Meeting Program Book*. For more information, see the article on page 4.

Examples of the types of administrators who have benefited from our chairs workshops include:

- New chairs seeking to learn what it takes to be a good chair
- Seasoned chairs looking to sharpen their leadership abilities
- Campus teams looking to help their institutions
- Deans seeking to improve their working relationship with chairs
- Seasoned chairs who are grooming their successors.

There is no shortage of challenges facing the academic chair today, and we at the Academy will endeavor to address as many of the pressing issues as we can going forward. If you are an administrator, we hope you will join us for one of our future workshops. We know you will find it worthwhile. Details about the workshops can be found at: www.aarweb.org/department/workshops.asp.

Departments enrolled in the Academic Relations Program receive one complimentary registration to these workshops, which can be used by the chair or a designee. For further information on how to enroll in the Academy's Academic Relations Program go to: www.aarweb.org/department/acadrel.asp. ❧

Religion Reporters Rank Top News Stories of 2003

Kyle Cole, American Academy of Religion

THE NATION'S LEADING religion reporters overwhelmingly chose the Episcopal Church's ordination of its first openly gay bishop as the top religion news story of 2003.

Bishop Gene Robinson's election fueled threats of a schism both in the United States Episcopal Church and throughout the Anglican communion, and spurred emergency meetings within the church.

More than 80 percent of the journalists, who all cover religion in the secular news media, also selected Robinson as their Religion Newsmaker of the Year, beating out Pope John Paul II, deposed Alabama Chief Justice Roy Moore, and National Council of Churches of Christ head Robert Edgar.

In a survey taken last December, members of the Religion Newswriters Association (RNA) ranked the top religion news stories of 2003.

1. Episcopal Church approves and then ordains first openly gay bishop, spurring threats of a schism both in

the United States and throughout the Anglican Communion, and leading to emergency meetings. The bishop of New Westminster Diocese in British Columbia draws criticism for approving same-sex unions.

2. Pending war in Iraq splits religious communities; most mainline denominations, led by the National Council of Churches, oppose it, while many evangelicals support it. Religious groups sponsor follow-up relief efforts.
3. Definition of marriage becomes a hot topic as the Massachusetts Supreme Court overturns a gay-marriage ban; a constitutional amendment on marriage is proposed. Earlier, the United States Supreme Court strikes down a ban against homosexual sodomy in Texas, and Ontario's highest court legalizes gay marriage.
4. Ten Commandments monument is finally removed from Alabama Judicial Building after state vs.

church debate. Chief Justice Roy Moore, its proponent, is removed from office.

5. Roman Catholic Church seeks to implement plans to combat sex abuse by priests; efforts bring both praise and criticism. Sean Patrick O'Malley of Palm Beach succeeds Bernard Law in Boston and earns high marks. Convicted sex-abuser John Geoghan is killed in prison.
6. Pope John Paul II celebrates the 25th anniversary of his election, but growing concerns about his health capture the spotlight, and debate over his eventual successor intensifies.
7. Slumping economy forces budget cutbacks in many denominations.
8. Presbyterian Church (USA) retains "Fidelity and Chastity" clause after lengthy debate; elects first clergy-woman moderator.
9. The United States Supreme Court

agrees to hear this term a California case that challenges the inclusion of the words "under God" in the Pledge of Allegiance.

10. The Lutheran Church-Missouri Synod overturns the suspension of New York President David Benke for participating in an interfaith service after 9/11; a similar case involving Valparaiso University ends in an apology. A showdown on the subject is expected in 2004.

RNA members ranked 28 news items in a survey conducted December 12-16, 2003. About one-third of the group's 240 members responded. They have ranked religion stories each year for about three decades. RNA membership is comprised of print and broadcast reporters whose primary responsibility is the coverage of religion in the secular media. ❧

Humanities Advocacy Day 2004: AAR Goes to Washington

Shannon Planck, American Academy of Religion



Humanities Advocacy Day Participants: (L to R) Slocum, DeConcini, Planck, Cole, Creel, and Herrick. Not pictured: McGee Carp, and Crunkleton.

ON MARCH 15 AND 16, over 130 humanities advocates descended on Capitol Hill to speak with members of Congress and their staff on behalf of the National Endowment for the Humanities (NEH) and other issues of concern to the scholarly community.

The annual event known as Humanities Advocacy Day is sponsored by the National Humanities Alliance (NHA) and is co-sponsored by some 35 organizations, including the American Academy of Religion. Now in its fifth year, Humanities Advocacy Day is developing a network of humanities advocates from across the country and from a variety of institutions, including colleges and universities, humanities institutes, scholarly societies, state humanities councils, libraries, and museums.

The primary focus of the event was advocacy for federal appropriations for the NEH, the largest single funder of humanities programs in the United States. This year, NHA advocates were seeking congressional support for \$162 million for the NEH included in President Bush's proposed 2005 budget. Last year the president's original request for NEH was \$152 million. The \$162 million request represents a 20 percent increase over the final 2004 appropriation of \$135.3 million and includes \$33 million for the "We the People" initiative.

"We the People" aims to educate Americans about U.S. history and encourages scholars, teachers, filmmakers, curators, and librarians to submit grant applications that explore significant events and themes in U.S. history and culture, and that advance knowledge of the principles that define America. For more information about this new program, see www.wethepeople.gov.

On the afternoon of March 15, the NHA arranged a policy briefing for participants. Attendees heard from speakers who passed along some practical advice on making congressional visits and how to be an effective advocate. Participants were also briefed on a number of pending issues of concern to the scholarly community including funding needs for such history/archival entities as the National Historical Publications and Records Commission, the Institute for Museum and Library Services, Foreign Language and

“*This was a real opportunity for me to see the legislative funding process from the inside . . . I came away with a better understanding of the role of government in funded research.*”

International Education Programs under Title VI, and Teaching American History Grants.

The last speaker, Michael Stephens, Minority Staff Director of the Subcommittee on Interior and Related Agencies of the House Appropriations Committee, spoke in detail about the current appropriations climate. Stephens indicated that, as a starting point for humanities appropriations, he felt "things were about as positive as any year" [in terms of the president's proposals] but then warned participants "not to be fooled into thinking that this robust start will indeed materialize." Stephens stated that it is "hard to be optimistic," as there is a huge deficit and members of Congress are challenged as to how best to get a handle on it.

He also reported that largely because of the pending presidential election, "partisanship is at an all-time high" and as a result "analytic arguments" that have helped the cause of humanities may not prove as effective in this political environment as they have in the past. He also predicted that only a few appropriations bills (Interior, which includes the NEH budget line, being one) have a chance of being finalized prior to the election. Instead, Stephens expected that Congress would pass a series of continuing resolutions to put off tough decisions until after the November elections.

In the evening, during the NHA-sponsored reception, NEH Chairman Bruce Cole addressed the group. The NHA then honored Representative Louise M. Slaughter (D-NY) by presenting her with the Sidney R.

See **HUMANITIES** p.18

The Academic Study of Religion and Theology in North America: Survey Results Now Available Online

Carey J. Gifford, American Academy of Religion

THE ACADEMY is happy to announce that the results and analysis of its two surveys of the undergraduate and graduate study of religion and theology are now available on our Web site.

The results of the comprehensive surveys of the field of religion and theology, at both the undergraduate and doctoral level, and an accompanying searchable database of doctoral programs, will benefit departments and programs in advancing the field of religion. The data will serve as the foundation of our continuing efforts to ensure that local and national leaders have the information that they need to: (1) assess the state of the field; (2) analyze established patterns and emerging trends; and (3) secure the future of the field through strategic decision making based on accurate, comprehensive, reliable, and empirical information. The Academy is indebted to the Lilly Endowment for supporting these and other initiatives in our Academic Relations program.

We encourage every member to review the complete results of the two surveys, together with their supportive and interpretive documents, as well as the searchable database, at www.aarweb.org/department/census/default.asp.

Survey of Undergraduate Religion and Theology Programs

- *Survey of Undergraduate Religion and Theology Programs Data Analysis* contains the data analysis of the survey results.
- *Further Data Analysis: Summary of Results* is a brief summary of the analysis.
- *Cross-tabulation by AAR Region* analyzes faculties, enrollment, number of

courses offered, and number of majors by AAR regions.

- Three interpretative articles from *RSN—AAR*.

Survey of Graduate Religion and Theology Programs

- List of Programs Surveyed and Respondents
- Questionnaire
- Codebook
- Cross-tabulations by Institutional Type and Cross-tabulations by Department Size
- Report on Students and Faculty
- Three interpretative articles from *RSN—AAR*
- Analysis of Completion and Placement Results.

Guide to the Graduate Study of Religion and Theology

This online finding list of contact and programmatic information regarding academic doctoral programs in religion and theology at over 100 accredited universities, seminaries, and theological schools in North America is searchable by eight categories:

- Fields of study (347 subfields)
- Type of academic doctoral degree (e.g., PhD, ThD, STD)
- Institutional type
- Carnegie classification
- Religious affiliation
- States
- AAR regions
- Key word. ☛

New Coordinator of Book Award Juries Appointed

Myesha D. Jenkins, American Academy of Religion



MALCOLM DAVID ECKEL has been appointed the new Coordinator of Juries for the AAR's Awards for Excellence in the Study of Religion book award program. The coordinator appoints as jurors AAR members who have a broad grasp of religious studies, who are recognized for their expertise in one or more of its subfields, and whose fairness and critical judgment are widely respected in the profession.

Eckel is the Distinguished Teaching Professor of the Humanities and Director of the Institute for Philosophy and Religion at Boston University. He earned his PhD in comparative religion from Harvard University in 1980 and taught at Middlebury College and Harvard before joining the faculty at Boston University in 1990. His most recent book is *To See the Buddha: A Philosopher's Quest for the Meaning of Emptiness and Buddhism*. He is currently working on a book called *Metaphors Buddhists Live By*. This project explores the metaphorical connections between Buddhist thought and the practical demands of Buddhist life. ☛

For more information about the Awards for Excellence in the Study of Religion program, visit www.aarweb.org/awards/book/rules.asp.

Department Meeting

Samford University Department of Religion

Kenneth B. E. Roxburgh, Chair



Samford University was founded in 1841 by Alabama Baptists to provide a quality education for their clergy, their sons, and later, their daughters. It originally focused on classical languages, moral philosophy, rhetoric, history, and literature. By the 1930s the department was dubbed the "Department of Bible and Religious Education." In the '60s, the department reintroduced courses in philosophy and was renamed the "Department of Religion and Philosophy." In 2003, a separate philosophy department was formed. The current department is, again, the "Department of Religion," and boasts five full-time tenured or tenure-track faculty. The department is searching for a sixth faculty member now.

Roxburgh earned his BA from the London Bible College in Theology (1977), a MTh in Historical Theology from Aberdeen University in 1990, and a PhD from the University of Edinburgh in Ecclesiastical History (1997). He became President of the Scottish Baptist Theological College in Glasgow in 1994 and moved to Birmingham in 2002, where he is the S. Louis and Ann W. Armstrong Professor and Chair of the Department of Religion. He is the author of a monograph on the history of Christianity in 18th-century Scotland and several articles in the areas of history and pastoral theology. His current research involves an investigation of the impact of the Welsh Revival of 1904 on Scottish Baptist churches and the history of Christianity in Scotland.

RSN: How long have you been at Samford? How long have you been the chair?

Roxburgh: I came to Samford in August 2002 and immediately assumed the responsibilities of chair of the department.

RSN: What major differences did you observe between education in Great Britain and America?

Roxburgh: In Britain, undergraduate studies focus on one principal area of study, e.g., religious studies or theology, whereas in the liberal arts education at Samford, a religion major will take up to ten religion courses over a four-year period.

RSN: How many full-time and adjunct faculty do you have within the department?

Roxburgh: We currently have five full-time tenured or tenure-track faculty. We also have a visiting professor who is in the second year of a two-year contract, and we are searching for a further member of faculty. In addition we currently use four adjunct faculty from the surrounding community.

RSN: Can you tell us a little about the current full-time faculty?

Roxburgh: The current department includes three theologically trained Baptist members. The first and only female faculty member is Southern Baptist and a native

Alabamian. The rest are Scottish Baptist, National Baptist (the first African-American to join the faculty in 2002), United Methodist, and Episcopalian. Faculty members engaged in doctoral studies at Southern Baptist Theological Seminary, and Harvard, Princeton, Chicago, and Edinburgh Universities. Department members specialize in early Christian origins, Hebrew Bible, sociology of religion, pastoral theology, and American religion.

RSN: Are you seeking to expand your department?

Roxburgh: We are currently seeking to fill a tenure-track position in world religions, beginning in August 2004. The person filling this position will lead the department in shaping its offerings on non-Christian traditions.

RSN: In what way is the department involved in teaching the core curriculum courses of the university?

Roxburgh: The department teaches the core curriculum course entitled "Biblical Perspectives." This is a course that all Samford students must take, normally in their sophomore year. The course examines the historical context and religious teachings of the Hebrew and Christian Scriptures. It seeks to cultivate the critical competencies necessary for the academic study of traditional religious texts, while at the same time considering the application of those texts to human life. Students develop an understanding of the historical context in which the Bible took shape; appreciate the development of religious thought within the biblical period; examine how the biblical teachings have been and are interpreted and applied; and use a variety of modern critical methods for studying the Bible, including historical criticism, social-scientific criticism, and cultural criticism (such as feminist, African-American, or postcolonial criticism).

RSN: Are there any other religion courses that students regularly take within the department?

Roxburgh: Two religion courses, "Christian Doctrine" and "Christian Ethics," are listed as general education courses within the catalogue and each draw about 30 to 40 students each year.

RSN: In what areas can students major and minor within the religion department?

Roxburgh: Firstly, as well as offering a religion major, the department has developed a concentration in congregational studies for students preparing for a career in some form of Christian ministry. Students who opt for this route have the opportunity in their senior year of taking a Congregational Ministries Internship. In addition, we offer minors in religion and church ministry and missions.

RSN: What courses make up the core of the religion major?

Roxburgh: Students are required to take a course in world religions and a course in either "Law-Torah" or "Jesus and the Gospels." We have recently developed a sophomore course in religious studies that develops analytical, research, and writing skills and prepares students to take their capstone senior seminar course.

RSN: What options do students have with in the religion major?

"The department has also recently received a grant from the Wabash Center for Teaching and Learning in Theology and Religion to engage in a 16-month process of teaching and learning."

Roxburgh: In addition to the required courses, students can opt to take one course from different areas of studies: "Jewish and Christian Scriptures," "Historical and Cultural Studies," "Theological and Ethical Studies," and "Practice of Ministry" courses. They can then choose any religion courses as electives.

RSN: How do you attract majors?

Roxburgh: We regular attend the three or four student preview days that take place on the university campus, where we will meet about 18 prospective students who have a strong interest in studying religion. In addition to this, I have a regular stream of prospective students who visit campus, audit a class, and meet with me for discussion in my office. We also find that many of our students, when they begin their studies at Samford, sense a calling to some form of Christian ministry and often transfer their major into our department.

RSN: What areas of development is the department involved in at this present time?

Roxburgh: Following a period of change in faculty members over the past few years, the department is "beginning again" with a new constellation of faculty. In the past year, Samford joined over 100 other church-related colleges and Christian universities in the Lilly Endowment's programs in the theological exploration of vocation. Samford's project, "Samford in Mission: Exploring Vocation, Faith and Learning," proposes to address its "two spheres" approach through an integrative program of critical, theological reflection on mission and compassionate and liberating missions of service in the world. In addition, one faculty member is currently engaged as project director for the Resource Center for Pastoral Excellence, also funded by the Lilly Foundation. The department is actively involved in both of these projects.

The department has also recently received a grant from the Wabash Center for Teaching and Learning in Theology and Religion to engage in a 16-month process of teaching and learning. This will allow us the resources, space, time, and energy to share expertise and insight as teachers and continual learners, explore new and richer ways of teaching and learning in religion, and begin to build a departmental culture that enables good teaching and learning for mission.

Following Maria Harris's paradigm for teaching as an act of the religious imagination, the process will move us from *contemplation* on our individual and common vocation as teachers, to *engagement* with students, alumni, other faculty, and exemplars of teaching and learning elsewhere, to *form-giving* through dialogue with each other and recognized experts, as well as experimentation with pedagogical models and technology, and finally, to the emergence and release of new ways of teaching and learning in religion.

RSN: What are some of the steps that you will follow in the process?

Roxburgh: In pursuit of project goals, proposed activities include a commissioned essay on the post-World War II departmental culture at Samford, and a consultation on Baptist identity and its relationship to Samford University and the Religion Department. We will take part in a two-day departmental retreat on vocation and disciplinary directions, discussions with alumni and students, and a consultation with other Samford core curriculum faculty. We hope to arrange two site visits to exemplary religion departments, an off-campus, three-day Consultation on Teaching for Mission, pedagogical experimentation and evaluation, and research and writing on teaching and religion.

RSN: What are your hopes for the process?

Roxburgh: New ways of being a department are expected to emerge. These might include new courses, course components, new forms of instructional technology, new partnerships with each other and faculty outside our department, and new departmental forms and practices that nurture an enabling environment for faculty and students alike.

Furthermore, the department will work closely with the Samford in Mission project to provide theological, biblical, and historical reflection on vocation, faith, and learning. Indeed, it is hoped that the Religion Department will become a model of teaching for mission at Samford University.

We hope that the results of our work together will be disseminated through one or two articles for *Teaching Theology and Religion*, perhaps an article for the *Chronicle of Higher Education*, a summer seminar or workshop for faculty at Samford University offered in conjunction with the Samford in Mission program, and a session at the American Academy of Religion on teaching and learning in religion. More ambitious might be the development of a book proposal based on either a single Samford case study or multiple case studies from church-related colleges and Christian universities.

RSN: What gives you the greatest satisfaction as chair?

Roxburgh: I like being involved in people's lives, both students and faculty members. I try to take time to have coffee and eat lunch with faculty members on a regular basis to discuss their own scholarly interests and any issues that have arisen within the classroom or the university as a whole. I try to be a good advocate for the department in the wider life of the College of Arts and Sciences. I adopt an open-door policy and hope that faculty members feel free to speak to me about any issue that arises within their lives. One of the enjoyable aspects of our life together is our regular Friday lunch-time meetings at the University Cafe, where we have the opportunity to catch up with news, discuss current affairs, share experiences of teaching, and dream about the future development of the department. ☛

Beyond the Annual Meeting

Religion in the Schools Task Force

Marcia Beauchamp, California Institute of Integral Studies

RSN: Tell us, what does your committee do?

Beauchamp: The Religion in the Schools Task Force is concerned with furthering the AAR's goals to foster excellence in teaching about religion, furthering the future of the academic study of religion, and contributing to its public understanding by facilitating access to resources for secondary and elementary school teachers involved in teaching about religion.

RSN: It seems so obvious, but let me ask, what makes the work of this committee important for the Academy?

Beauchamp: It seems to me that the work of the Religion in the Schools Task Force is important to the Academy because of the growing religious diversity of America's classrooms from the earliest grades, and our consequent need to prepare teachers to address both the resulting classroom dynamics and the growing presence of religion content throughout the curriculum. The Academy will undoubtedly benefit if more students entering colleges and universities have some basic understanding

of religion's role in history, literature, art, and current events, as well as other subjects covered in elementary and secondary education. The desire for materials to teach accurately and sensitively about Islam following the events of 9/11 is an example of the need for this kind of information.

RSN: What contributions have different members made?

Beauchamp: So far our members have partnered with public and private school teachers to develop curricula through the recent CASTL grants, have organized preconference workshops in teaching about religion during the last four Annual Meetings, and have written articles and conducted courses on relevant topics for teachers.

RSN: What have been some of the major initiatives of the committee?

Beauchamp: One very successful initiative was the CASTL grant lesson-plan development, done collaboratively with teachers, which is now available on

the AAR Web site. We are also planning to facilitate discussions among interested AAR members and education faculty at their institutions to investigate collaborative cross-disciplinary studies.

RSN: What is it about the work of the committee that matters to you?

Beauchamp: Having been both a public school teacher and a professor at the college level, I am aware of the widespread religious illiteracy in our country, which is occurring at the same time our religious pluralism is exploding. With our unique American constitutional protection for religious freedom, which includes the separation of church and state, our schools have become a crucial laboratory in the ongoing experiment in liberty. I'm convinced that the future of our democracy is largely dependent on how well our system of public and private elementary and secondary schools addresses these issues, and prepares students to become responsible citizens in a pluralistic nation.

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

“With our unique American constitutional protection for religious freedom, which includes the separation of church and state, our schools have become a crucial laboratory in the ongoing experiment in liberty.”

Beauchamp: The Religion in the Schools Task Force is unique in the AAR, as it is primarily focused on improving the academic study of religion for students before they arrive at college. It is a special and enriching opportunity to improve the quality of religious studies at the ground level, and perhaps even affect the number of students interested in religious studies majors. It is also gratifying to work on a project that has the potential to influence the understanding of religion as a dynamic social force in ways that we may see the results of in our lifetimes. ❧

From the Student Desk

The AAR Wants You!

Kimberly Bresler, Princeton Theological Seminary



Kimberly Bresler is a doctoral candidate at Princeton Theological Seminary in Princeton, New Jersey, and is Student Director of the AAR. She can be reached at kimberly.bresler@ptsem.edu.

- an Introduction to Syllabus Writing
- the ever-popular Wabash Student-Teacher Luncheon
- “Putting Your PhD to Work: Alternative Careers for Religion Graduates”
- “Top Ten Ways to Survive Your First Year on the Job.”

In addition, other groups sponsored “Money Matters: A Professional Development Workshop Geared toward Early Career Decisions,” “The Use and Abuse of Adjunct Faculty in Religious Studies,” and a mentoring session with the Women's Caucus and the Status of Women in the Profession Committee.

The discussion at our SLG Business Meeting indicated strong support for continuing this wide variety of programming options for students. Of course, the success of such offerings depends entirely upon the willingness of people like you — yes, I mean *you* — to contribute their time and talents to preparing and presenting such fine programs. It also depends, in some cases, on generous contributions from sponsors like the Wabash Center for Teaching and Learning in Theology and Religion. If you are a reader of this issue of *Religious Studies News* — and this includes *everyone*, not just students — then you are someone who can be involved more fully in AAR programming for students. We students rely on the dedication of our elders for mentoring, advice, and the lessons of experience, such as Bill Placher provided in the discussion of syllabus writing this year. We look to those engaged in specialized fields of research for insights into student concerns, such as

those provided by John Curtis of the American Association of University Professors in the discussion of the use and abuse of adjuncts. We also rely on behind-the-scenes persuasion and organization by students, and particularly student liaisons, to bring together quality presentations.

the Status of Racial and Ethnic Minorities Committee and the Status of Women in the Profession Committee. In order for these ideas (or others) to be implemented, however, we will need students, professors, and others willing to be involved in making that happen.

“We are already busy at work planning student programming for next year's Annual Meeting, but new ideas and suggestions are always welcome. . . . Of course, the chance of favorable action on your suggestion increases dramatically if you also volunteer to help implement your idea!”

We are already busy at work planning student programming for next year's Annual Meeting, but new ideas and suggestions are always welcome (send them to kimberly.bresler@ptsem.edu). Of course, the chance of favorable action on your suggestion increases *dramatically* if you also *volunteer to help implement* your idea! Ideas offered already include: developing a response to the increasing use of adjunct professors; offering a session on alternative careers in religion featuring panelists actually working in these careers; extending our Wabash Student-Teacher luncheon by offering, perhaps on an alternating biennial or triennial basis, more narrowly directed presentations on particular teaching and interviewing issues — for example, preparation of a teaching portfolio; sponsoring a session offering a “behinds-the-scenes” perspective on interviewing; and co-sponsoring a session with the help of

If you have some expertise on one of these topics or on another that might be of interest to students in the AAR — or if you know someone who does — I urge you to consider how you or your acquaintance can contribute in the planning or presentation of this topic, either at the 2004 Annual Meeting in San Antonio or the 2005 Annual Meeting in Philadelphia. The AAR is entering a time of both opportunities and challenges, as we move toward stand-alone meetings apart from the SBL in 2008. Take advantage of this historic transition to figure out how you can become more involved in promoting excellence in your chosen field and profession by building up those who have committed themselves to teaching and learning about religion. I look forward to working more closely with all of you in the coming years. See you in San Antonio! ❧

- an Introduction to the AAR

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Caucus to Meet under New Auspices

Stephen R. Haynes, Rhodes College

THE CAUCUS OF SCHOLARS at Religiously Affiliated Institutions (RAI) was initiated in 1998 to offer a forum at the Annual Meeting for teacher-scholars who labor in RAIs to meet, build professional networks, and discuss issues of common concern. Each year since 1999 the Caucus has convened between the morning and early afternoon program sessions. Approximately 50 teacher-scholars enjoy a buffet luncheon, renew friendships, and discuss the particular challenges and opportunities associated with teaching religion and theology at an RAI.

Since its inception, the Caucus has enjoyed strong support from the AAR executive staff, the AAR Academic Relations Task Force (with whom the Caucus co-sponsored a special topics forum in 2002), and the Lilly Endowment (which funded the annual luncheon with a generous grant). At the recent luncheon in Atlanta, however, it was announced that Lilly funding for the Caucus had come to an end.

Paul Myhre, Associate Director of the Wabash Center for Teaching and Learning in Religion and Theology, suggested that the group join forces with the Center. That suggestion led to discussions between the leadership of the Wabash Center and the Caucus. The result is that, beginning with the 2004 Annual Meeting

in San Antonio, the Caucus will meet under the auspices of the Wabash Center and will focus on the unique opportunities and challenges associated with teaching and learning religion at religiously affiliated institutions.

While the Caucus luncheon has attracted over 100 different participants since 1999, the group remains a relatively well-kept secret. Our advertising has consisted of a listing in the additional meetings section of the program book, an e-mail invitation to previous attendees, and word-of-mouth invitations. But given how many members of the Academy work in RAIs (over 50 percent, according to the recent AAR census), there is potential for considerable growth.

Thus we invite anyone who is interested in learning more about the Caucus to join us for a free luncheon in San Antonio. To reserve a spot, simply e-mail Haynes@rhodes.edu. For more information about the Caucus, contact a member of the steering committee (Richard Hughes, Pepperdine University; Elizabeth Newman, Baptist Theological Seminary at Richmond; Lynn Japinga, Hope College; Keith Graber Miller, Goshen College; John Carey, Agnes Scott College (emeritus); Bill Cahoy, St. John's University; Bill Leonard, Wake Forest University; and Peg Cowan, Maryville College). ☛

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Member-at-Large

Ursula King, University of Bristol



Ursula King, STL (Paris), MA (Delhi), PhD (London), FRSA, is Professor Emerita and Senior Research Fellow at the University of Bristol, where she held the Chair in Theology and Religious Studies from 1989–2002, after teaching for many years at the University of Leeds, in London, and in India. She was Visiting Professor in Feminist Theology at the University of Oslo (1998–2001) and, during the fall semester of 1999, she held the Charles Brueggeman Chair in Ecumenical Theology and Interreligious Dialogue at Xavier University, Cincinnati. She is currently also an Associate Member of the Institute for Advanced Studies at the University of Bristol and a Professorial Research Fellow of the Centre for Gender and Religions Research at the School of Oriental and African Studies, University of London. She works as a consultant on gender and religion entries for the new edition of Macmillan's *Encyclopedia of Religion* (New York, 2005).

She has published numerous books and articles, especially on the French thinker Pierre Teilhard de Chardin; her first book was *Towards a New Mysticism: Teilhard de Chardin and Eastern Religions* (Collins and Harper & Row, 1980). Among her recent publications are *Christian Mystics* (Routledge, 2004); the edited volumes *Gender, Religion and Diversity* (co-edited by Tina Beattie, Continuum, 2004), *Spirituality and Society in the New Millennium* (Sussex Academic Press, 2001), and *Faith and Praxis in a Postmodern Age* (Cassell, 1998); and the 1996 *Bampton Lectures at the University of Oxford: Christ in All Things: Exploring Spirituality with Teilhard de Chardin* (SCM Press and Orbis Books, 1997) and *Spirit of Fire: The Life and Vision of Teilhard de Chardin* (Orbis Books, 1996). She has contributed to many broadcasts and TV programmes. Her current research is concerned with aspects of contemporary spirituality and with comparative gender perspectives in different world religions. She has been awarded honorary doctorates from Edinburgh University (1996), Oslo University (2000), and the University of Dayton, Ohio (2003).

RSN: Can you tell us about your work on religion and gender studies, especially your work in feminist theology in Great Britain?

King: Nobody starts with gender studies. We all travel a long way to get there. That is certainly true of my own studies, spread over several countries, if not continents. As a student in the late 1950s I met, especially in France and later in England, several outstanding women leaders who had been active in the early women's movement and were still working to change women's position in society and in the churches —

women lawyers, professors, doctors, journalists, activists. They greatly inspired me when I was studying theology, philosophy, literature, and religion. I also studied English social history and learnt much about the 19th-century women's movement; I even met some of the old suffragettes who had been to prison because of their campaign to gain voting rights for women! Feminist theology and gender studies in the technical sense didn't exist then. I first wrote some articles on women in the church, and on women in world religions, from the mid-'60s onwards. My experience was greatly enlarged when I lived in India from 1965–1970, where I studied for an MA in philosophy and met many Indian women from different social and religious backgrounds. It was during those years that the first feminist theological works appeared, and I drew on all these experiences when lecturing at Leeds University from 1971

“The Paris of the early 1960s, where I went from Germany, provided an exhilarating environment of great intellectual vitality for the young German post-war woman student I was then. I shall always remember my days at the Sorbonne, the Ecole des Hautes Etudes, the Institut Catholique — Ricoeur examined me on Kant's Critique and encouraged me to go into philosophy; I went to lectures by Merleau-Ponty, Marrou, Daniélou, and Cullmann; seminars by Gabriel Marcel; and worked with Pierre Hadot.”

onwards. From a workshop I later chaired in the U.S. came my edited volume *Women in the World's Religions* (1987).

Later, in 1984, I was invited to give the first broadcast Hibbert Lecture on BBC Radio 4, and this grew into a book *Women and Spirituality: Voices of Protest and Promise* (1989/1993), which is really an overview of the discussions then taking place in feminist theology and spirituality, but with a comparative and international dimension to it. I was then asked by a publisher to edit a sequel to an existing reader in feminist theology, which became my widely used textbook *Feminist Theology from the Third World* (1994), dealing with the wide diversity of feminist theologies across the different continents of the world. I used all this material in my own courses on feminist theology in a global context, especially after moving to the University of Bristol in 1989, where I also developed a course on religion and gender (against the opposition of some of my colleagues). In the late '80s gender studies began to provide exciting and challenging new paradigms for the study of religions. I met considerable resistance when I suggested a panel on religion and gender for the XVIth International Congress of the International Association for the History of Religions, held in Rome in 1990. But it did take place and was a venture well worth taking, as it led to an excellent collaboration between international women scholars, and eventually produced the edited volume *Religion and Gender* (Blackwell, 1995). This experience led me to research much further into religion and gender studies. But while at Bristol, I was invited to a position as a visiting chair in feminist theology at the University of Oslo (1999–2002), an experience

I greatly enjoyed, as I learnt so much from the collaboration with Scandinavian scholars and appreciated the international atmosphere and stimulating research seminars with doctoral students. I even convinced an African male student of the importance of feminist theology and the significance of critical gender thinking, so that he eventually wrote his MA dissertation on gender issues in the farm cooperatives and churches of his own country.

RSN: Can you tell us about your work on any of the journal advisory boards that you have served on (for instance, the *Journal of Contemporary Religion*, *Journal of Interfaith Understanding*, *International Journal of Hindu Studies*, *Method and Theory in Religion*, *Religion*, and *Religious Studies*)?

King: I have undertaken a wide range of work, from reviewing manuscripts and books to attending editorial boards, to writing occasional articles myself. Since working freelance and doing consultancy work after my official “retirement” in 2002, I have come off many editorial advisory boards — at one time I was on nearly 20 different journal boards, including some that are published in South Africa, Canada, and the Netherlands, in addition to

Gender (CCSRG), which had several associate members from other universities, and also a doctoral program which produced very good results. We published five monographs based on the empirical and theoretical research undertaken at the Centre, organized regular research seminars, some with international guest speakers, and some conferences. Out of these activities grew a new publication *Gender, Religion and Diversity: Cross-Cultural Perspectives*, edited by Ursula King and Tina Beattie (Continuum, 2004), which discusses many methodological issues in gender studies, shaped by cognate fields and multidisciplinary perspectives. This is a more balanced and more inclusive perspective than that of earlier, exclusively women-centered studies, as it includes work on men's studies in religion and has a global, cross-cultural dimension.

RSN: Can you tell us about your work as a consultant on the gender and religion entries for the new revised edition of the *Encyclopedia of Religion*?

King: This is not an easy question, as the consultancy work seems to have taken over my life! Not for much longer, though, I hope. It is immensely stimulating and very varied, but at times also quite exhausting, if not to say frustrating. Seriously, this is a most significant assignment as it makes good a glaring absence in the first edition of the *Encyclopedia*. We made a deliberate decision to go for inclusive gender perspectives, and not to focus exclusively on women only, as is so often done, although this is still a necessity, given women's disadvantaged position in society and scholarship. But “gender” is not a synonym for women, as I hope my overview article on “Gender and Religion” will make clear. I helped with shaping the choice of entries, and writing the scope descriptions in consultation with the editor-in-chief, suggesting contributors, and liaising with a lot of different scholars. Examining the first edition of the *Encyclopedia* from a gender-critical perspective is a very revealing experience — maybe I will write about this one day — but it is quite an achievement that in the new edition “Gender and Religion” will probably be the largest new composite entry, supplemented by quite a few supporting entries. We started with about eight different religious traditions and finished with including 19, and even that cannot provide a completely comprehensive coverage. But the *Encyclopedia* entries on gender and religion topics will give an excellent overview and introduction to a burgeoning new field of great importance for the study of religions.

RSN: What types of research are you engaged in at the Centre for Gender and Religions Research, School of Oriental and African Studies, at the University of London?

King: I am not personally directly involved but act more in an advisory capacity. I was invited to be a professorial research associate, which means that I sometimes attend the regular bimonthly research seminars, where I have also given papers, or I take part in a consultation or day conference. The Centre is building up its research through its doctoral students, but also has an MA in Gender Studies and Religion, and is now planning a new MA in Gender Studies in Asia and Africa, which reflects the crosscultural interest in gender topics. In addition it has attracted a large grant for a new research project on “Epic Constructions: Gender, Myth, and Society in the Mahabharata,” a collaboration of female and male researchers.

See KING p.19

In the Public Interest

On Not Talking to the Press

Robert A. Orsi, Harvard Divinity School



Robert Orsi is Charles Warren Professor of the History of Religion in America at Harvard Divinity School. He was President of the AAR in 2003.

WHEN I REPORTED to some AAR colleagues at a board meeting shortly after the terrible events of September 11, 2001 that I made it a policy never to speak to the press, never to take calls from reporters referred my direction either through the AAR or by the media people at the Divinity School, they challenged me. Responding to queries from reporters, especially about matters of urgent national and international concern, they argued, is one crucial way that we scholars of religion act responsibly precisely as scholars in the public sphere. Religious issues are among the most explosive and divisive in the world today, and so we have an especially exigent duty to speak to the public through the media, as in the long, sad, and frightening autumn of 2001, when so many scholars of religion spoke out publicly and courageously in defense of Islam and against the rising tide of anti-Muslim bigotry and hysteria among some leading conservative Christians. We teach more people through the *New York Times* than we do in our classrooms, it was urged on me. But I still profoundly disagree.

Public confidence in and esteem for the media, according to Eric Alterman, reached an all-time high in the months after 9/11, and my conversation at the AAR that fall partially reflected these circumstances. (By June 2002, Alterman says, respect for the media's ethics and professionalism had fallen to below pre-9/11 levels, as the media itself returned to the usual "mix of celebrity worship, religion, dieting tips, and world affairs." Note the company religion keeps.) In less earnest times we have been more wary, and the AAR itself, which works to facilitate contacts between academics and the media (primarily through the impressive databank Religionsource), has sponsored workshops to help scholars anxious about talking with reporters to speak wisely and carefully and to maintain some control of their words in these conversations.

But the issue here goes beyond strategy and tactics. There are fundamental differences between the nature of journalistic inquiry, on the one hand, and academic study, on the other, between their respective audiences, methods, and ethics, essential differences in how knowledge is approached and how it is represented. We mislead our students about the nature of our enterprise, about the life we have

invited them to share with us, when we suggest that our understandings of complex and diverse religious worlds which we have reached by disciplined scholarship and which we subject to constant doubt and criticism and to the scrutiny of colleagues and religious practitioners, can be compressed into short sentences in response to someone else's inquiry, orientation, and assumptions in brief conversations. Doing this we tragically mistake sound bites for education and misrepresent the processes of our own scholarship.

“There are fundamental differences between the nature of journalistic inquiry, on the one hand, and academic study, on the other, between their respective audiences, methods, and ethics, essential differences in how knowledge is approached and how it is represented.”

What exactly are we imparting in such circumstances and what are we saying about knowledge itself?

When we talk with the press, we enter a world in which knowledge is structured and represented in a particular way. As Alterman and many others point out, the news as it is presented in the U.S. today on television and in the popular press (in news magazines and daily papers) is resolutely decontextualized; events appear in an endless now, without history or social frame, occluding even (most egregiously) the media's own role in constructing the realities it purports to be reporting. It has been my experience that reporters (and their editors) know what a story is about before it is written, and what it is about is the world as they absolutely know it to be right now; the past is always irrelevant. When we are asked to speak about "Islam" or to offer some comment on the sexual abuse scandal of the American Catholic church, we are asked to contribute our authority and learning to this context-less and already determined world, in which the kinds of distinctions we work so hard to define (and to teach our students to make) are flattened out for impatient consumers.

Some of my resistance to speaking to the press comes from my sense of the peculiar double reality of the American popular media in this age of corporate control. The media swing between a sly "knowingness" (philosopher Jonathan Lear's word for "contemporary culture's demand to already know") about everything and a deep instinct for what Michael Massing, in a review of the failure of the media to report conflict among intelligence professionals about Iraq's alleged WMD programs, calls "submissiveness" to power. Do we need any more convincing evidence of this paradoxical posture than the media's craven behavior during the Clinton "scandals," when reporters made themselves accessories of what was almost a coup d'état? Sidney Blumenthal's *The Clinton Wars* is among other things a deeply frightening account of how skillfully and persistently the press was manipulated throughout this period (just look at his pages on *Newsweek's* Michael

Isikoff or on the mainstream media's embrace of the scurrilous Matt Drudge). As David Brock, the chastened conservative reporter, writes about his own disinformation campaigns against the Clintons on behalf of his right-wing supporters, "I was astonished to see how easy it was to suck in CNN" with undocumented and extravagant anti-Clinton rumors, so hungry was the mainstream media for "Clinton scandal stories, even when they came from clearly biased venues."

Ideology may be beside the point. The line in the current Bush administration on the press is that reporters are less motivated by politics than by the competition for headlines and consumers' attention and that this is what leads to hyperbole and distortion. This seems right to me. Recent coverage about reportedly higher rates of suicide among teenagers taking certain antidepressants, for example, led with this dire assertion, even though there is well-established and longstanding doubt among psychiatrists that this is the case (as these articles duly reported, but far from the headlines and attention-grabbing opening paragraphs). We should be most cautious about taking reporters' calls when religion is in the headlines because it is then that our doubts and qualifications are likely to wind up well below the fold.

Precisely because religion matters so much on the contemporary geopolitical landscape, we should beware of being conscripted into the agendas of power by media which have shown themselves to be incapable or unwilling to report fairly on those agendas, let alone to challenge them. When the president spoke after 9/11 about "real" Islam and pundits echoed him by demanding Islam come of modern age, we were signaled that this was the authoritative frame for talking about "Islam" today, real vs. unreal Islam — an Islam that would conform to Western expectations and values vs. an Islam that challenged and confounded these expectations. I very much want to live in a world in which tolerant religions behave well in the public sphere, but as a scholar I discipline myself not to mistake my desires or preferences, or the dreams and preferences of political leaders, for the truth. Scholars who chose to talk about religion in the mainstream media in the current circumstances of government terror alerts and the "rebuilding" of an Iraq it may not have been justifiable to attack in the first place enter a conversation in which the key terms and parameters have already been set. Knowingness and submissiveness: who would want to contribute to either regime of knowledge?

These issues are especially exigent for scholars of religion because, for so long in the development of the academic study of religion, scholarship did align itself with the programs of power, on colonial frontiers and in metropolitan centers. Until very recently religious scholarship was organized around the (usually hidden and unacknowledged) poles of good religion/bad religion. According to this embedded moral schema, good religion, constructed as rational, word-centered, nonritualistic, middle class, unemotional, compatible with democracy and the liberal state, was what was taught and endorsed in academic environments; for everything else the discipline developed a nomenclature of marginalization (cults, sects, primitives, and so on). Mistaking a certain kind of social compliance for democratic responsibility is not a new problem in the academic study of religion. We are well along in breaking free from this — although the impulse to separate good from bad forms of religious imagination and practice is an enduring impulse in the field — and it would be a real tragedy for us to lose this independence and self-awareness in the name of civic virtue.

Clearly there are many good and responsible journalists (although they too have to contend with the culture of submission and knowingness) and I respect my colleagues who act on their sense of social duty and intellectual responsibility by speaking to the press. But I continue respectfully to hold that my work as an educator is best carried out in the classroom and in the many other venues universities offer for engaging the public (colloquia, forums, research centers, alumni classes, special lectures and seminars, and so on), where there is freedom and time to contest and explore, to examine contexts and contrary examples, to challenge each other and take nothing for granted, and where the goal is always better questions and new ways of thinking. ■

Resources:

Alterman, Eric. *What Liberal Media? The Truth about Bias and the News*. New York: Basic Books, 2003.

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Brock, David. *Blinded by the Right: The Conscience of an Ex-Conservative*. New York: Crown, 2002.

Lear, Jonathan. *Open Minded: Working Out the Logic of the Soul*. Cambridge, MA: Harvard University Press, 1999.

Massing, Michael. "Iraq: Now They Tell Us." *New York Review of Books* (February 26, 2004).

Research Briefing

Ritual Functions and Authority of Brahmins in Early Historic India: The Creation of a Trans-Regional Cultural Elite

Timothy Lubin, Washington and Lee University



AN INDIVIDUAL RESEARCH GRANT from the American Academy of Religion allowed me to lay the groundwork for a large-scale study of transformations in the Brahmanical priestly tradition, which I am now undertaking during a sabbatical leave from teaching. During my tenure of the grant, I began the long process of reviewing published inscriptions from the earliest (Mauryan era) to those of the Gupta age. I am analyzing (a) the distribution of benefaction among various Brahmanical and non-Brahmanical groups by region, period, and type of donor; (b) the distribution of languages used in the inscriptions (Sanskrit, Prakrit, and/or a regional vernacular), as well as the formulaic elements used in them; and (c) the markers of social or ethnic status among donors and recipients. For example, it has been noted that the use of Sanskrit for recording benefactions often is introduced by individuals seeking to lay claim to Arya identity, particularly regional rulers on the periphery of the traditional Arya heartland (*Aryavarta*, the “Realm of the Aryas”). This may correlate with the gradual adoption of Sanskrit royal names, both in India (Ramesh and Tewari 1990) and in Southeast Asia (Coedès 1932, 1939, 1968; Wolters 1979, 1999). This analysis complements my ongoing work on the ritual and sectarian texts in which new professional roles for brahmin priests, scholars, and ascetics were defined.

I began with the hypothesis that the trends discernable in the Brahmanical ritual codes can be correlated with trends in the inscriptional evidence. Indeed, my research thus far has indicated that the early inscriptions provide a basis for tracking the gradually increasing acceptance and spread of the idea that Veda-study and the observance of certain *vrata*s (ascetic regimens) are the decisive criteria of Aryahood. The corollary of accepting this view is that Sanskrit, the medium of sacred Brahmanical knowledge, is (or should be) the language of Arya expression. So it is no coincidence that those kings who first chose to patronize brahmins in preference to Buddhist or Jain mendicants were also pioneers in the use of Sanskrit in royal grant records (although Buddhist endowments likewise begin to be recorded in Sanskritized Prakrit, or “Epigraphical Hybrid Sanskrit”).¹ Indeed, we can gauge the gradual success of the new Brahmanism by the increasing patronage of brahmins by post-Mauryan kings, and the adoption of the brahmins’ liturgical language as the preferred language of elite discourse in the royal courts (in the form of inscriptions and court poetry).²

Aśoka, self-consciously Buddhist, recorded his third century B.C.E. edicts in Prakrits (which seem to reflect regional variations); Sanskrit begins to appear in inscriptions only in the first century B.C.E. (dated paleographically). Surviving examples include a brief record found at Ayodhya (Sircar 1965: 94–95), written by one Dhana[deva?] who, perhaps in a Brahmanical echo of Aśoka, styles himself *dharmā-nāja* (and appears to trace his lineage to Puṣyamitra, founder of the Śuṅga dynasty).

Another inscription of this period, found in multiple versions at Hāthībādā and Ghosunḍī, provide for the worship of the Vaiṣṇava deities Saṃkarṣaṇa and Vāsudeva. The spread of sectarian doctrines and cults (Pāñcarātra, Pāśupata, Śaiva) was another form in which Brahmanical authority spread. Here, too, a variant *vrata*-format served as an initiation and symbol of piety.

During the first century C.E. numerous short inscriptions in Sanskrit (or highly Sanskritized Prakrit) were made around Mathura.³ These were mostly Brahmanical in orientation until the reign of the Kuṣāṇa king Kaniṣka (from 78 C.E.). Thereafter, grants to Buddhists become common in Sanskrit (or rather in a slightly less Sanskritized Prakrit than is generally found in Brahmanical grants).

But the first lengthy inscription in polished, literary Sanskrit verse is the famous Junāgaḍh inscription of the *mahākṣatrapa* Rudradāman.⁴ Inscribed on a rock alongside edicts of Aśoka, it commemorates Rudradāman’s renovation of an artificial lake described as having been first constructed by Candragupta Maurya and improved by Aśoka and the Yavana king Tuṣāṣpha (line 8). This self-conscious claim to sustaining the legacy of the Mauryas is obvious, but we must note the difference: Rudradāman records this not in Prakrit, as Aśoka did, but in a Sanskrit prose typical of the classical style (many compounds, few finite verbs).⁵ Moreover, he too presents himself as the upholder of *dharmā*, in his case in the Brahmanical sense.⁶ An (already stereotypical) allusion to giving support to “cows and brahmins” (as in *Rāmāyaṇa* 1.24.13, etc.) is there; Kielhorn even sees, in a damaged portion, a probable allusion to the first three “aims of man” as taught by Manu: *dharmā*, *artha*, and *kāma* (line 11). Perhaps the key detail that might throw light on Rudradāman’s motive in having this inscription composed in Sanskrit is the description of him as “having attained wide fame for mastering, remembering, fathoming, and practicing the great sciences of word-and-meaning, music, logic, and so forth” (*śabdārtha-gāndharvavyāyādyānām vidyānām mabātīnām pāna-dhāraṇa-vijñāna-prayogāvāpta-vipula-kīrtinā*, l. 13). The notion that expertise in the various branches of *vidyā* were the *dharmā* of a *kṣatriya* directly reflects the influence of the Brahmanical doctrine of Sanskrit learning as a criterion of high *varṇa*.⁷

The fact that this Scythian ruler was one of the first to employ Sanskrit in a political forum suggests that this innovation was a calculated effort to demonstrate publicly the legitimacy of his rule by embracing the sacral authority of the brahmins. Further south, Sanskrit inscriptions from Nagarjunakonda

also seem to be related to the influence of the Western Kṣatrapas.⁸

Thus there is good evidence that a shift to using Sanskrit, the brahmins’ liturgical language, for the business of state was primarily the initiative of foreign rulers — Scythians and Kuṣāṇas — anxious to align themselves with a priestly class firmly rooted in Āryāvarta, the “Land of the Āryas.” Once introduced by arrivistes, this policy was fully established as the royal standard by the imperial Guptas. The spirit of this policy is nicely crystallized in a later verse from the Lakkhā Maṇḍal *prāsasti* of the seventh or eighth century (Dehra Dun district) in which one King Āryavarman is praised, in the Āryā meter, for his *ārya-vratatā*, his “Ārya piety!”

¹ Thus, Damsteegt 1978.

² Sheldon Pollock emphasizes the fact that Sanskrit, which up to this point has been regarded primarily as the immutable language of religious expression, is being used in place of, or side by side with, vernaculars in a political context. Inscriptions constitute our first clear evidence of Sanskrit being recorded in writing, and it comes at virtually the same moment as the birth of *kāvya* (written, “aestheticized” literary poetry, that is, literature per se), another feature of the courtly context (1996; 1998: 10–19). In Pollock’s view, Prakrits “disappeared from the epigraphical record throughout India in the space of a century . . . and retained only a residual status in the literary-cultural order,” where “under the influence of Sanskrit [they were] turned into cosmopolitan idioms [usable] anywhere within the Sanskrit cosmopolis” (1998: 11). All this Pollock calls the creation of a “Sanskrit Ecumene.” Such linguistic developments were part of the broader trends in state formation and royal policy that are in full swing by the fourth century, with the rise of the Gupta dynasty. Royal affiliations with the cults of Śiva and Viṣṇu are demonstrated in the minting of coins linking the king and the god; the erection and endowment of massive stone temples; and patronage of brahmins and ascetic groups. In this period the *Purāṇas* are compiled, comprising mythologies, dharmashastric material, ritual prescriptions, and, significantly, royal genealogies that derive known royal lines from one or the other of the legendary lunar and solar dynasties.

³ Lüders 1961; Salomon 1998, 87–88.

⁴ *EI* 8, 36–49.

⁵ Kielhorn in *EI* 8, 39–40; the Sanskrit is correct by Pāṇinian standards, overall, despite inconsistent application of sandhi rules.

⁶ In ll. 12–13, Rudradāman is he “whose strong attachment to Dharma is given impulse by his correctly raising his hand [in pronouncing judgment?] (*yathārtha-bastocchmayārjitorjita-dharmānuvāgena* [sic]); cf. *Manu* 8.2; this is Kielhorn’s conjecture, *EI* 8, 48.

⁷ Note that the term *varṇa* itself is used (l. 9).

⁸ Memorial pillar inscription from the time of King Rudra-Puruṣadatta, recording a Kṣatrapa alliance with the Ikṣvākus (*EI* 34: 20–22).

⁹ Salomon 1998, 276–280.

Editor’s Note:

Recipients of AAR’s research grants are asked to submit a brief report. Timothy Lubin was a 2002–2003 recipient of an Individual Research Grant. His report is below.

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HOTELS, from p.7

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HUMANITIES, from p.9

Yates Award for Distinguished Public Service to the Humanities. For the first year, various NEH-sponsored projects were showcased during the reception. Among the featured projects were the University of Wisconsin's *Dictionary of American Regional English*; George Washington University's Eleanor Roosevelt Papers; Tulane University's "Waking Up to War: The Shock of Pearl Harbor" (Veterans Oral History Project); and the University of California, Los Angeles' Cuneiform Digital Library Initiative.

The next day, participants made visits to members of congressional delegations in over 20 states to discuss the funding needs of the NEH and other humanities-based programs. AAR members who participated during the two-day event included Richard Carp, Appalachian State University; Austin Creel, University of Florida, emeritus; Martha A. Crunkleton, University of North Carolina, Chapel Hill; Mary McGee, Columbia University; and Robert B. Slocum, Marquette University. AAR staff members Kyle Cole, Barbara DeConcini, Steve Herrick, and Shannon Planck also participated. The AAR delegation visited congressional offices from Georgia, New York, North Carolina, Virginia, and Wisconsin.

Slocum, the only participant from Wisconsin, visited members of the House of Representatives and Senate including Herb Kohl and David Obey, both on the all-important Appropriations Committee. This was the first year Slocum participated in the event. "This was a real opportunity for me to see the legislative funding process from the inside. It gave me a chance to speak up for the importance of the work we do in religious studies relative to the needs of our citizens, our communities, and our society," Slocum said. He added, "I was able to urge that security measures should not be exaggerated or expanded needlessly in ways that infringe on basic freedoms, whether that means the freedom of an academic researcher or a library patron. All in all, this was a good experience for me. A lot happened in a fairly brief period of time, and I came away with a better understanding of the role of government in funded research."

Carp made his visits with the North Carolina delegation, which numbered nine in all. A vet-

“*Several Representatives were interested in the national security and homeland defense benefits of the academic study of religion.*”

eran of advocacy work, this was Carp's fifth year attending the event. In his meetings Carp reported that "the members, without exception, held positive opinions about the NEH and its work, although they were somewhat more mixed about the role government funding should play in this arena. They stressed that this would be a very difficult budget year, because of the deficit and the election but, in general, indicated the likelihood that the NEH would receive some increase in funding, though perhaps not at the level requested by the president." Cole and Planck received the same message from one of their visits.

Carp also noted that "several representatives were interested in the national security and homeland defense benefits of the academic study of religion, both as it enables us to understand religious motives as they are enacted abroad and at home, and as it encourages the study of languages such as Arabic which are now in short supply and long demand."

McGee, an AAR board member, enjoyed her first trip to Humanities Advocacy Day. She told *RSN* that "I learned a lot. The presentations on Monday helped me figure out better how to deliver and refine my message when we visited the various offices." In the visits, she noted "The congressional aides we met with acknowledged the importance of the NEH and were both intrigued by and appreciative of the range of issues scholars of religion have investigated that contribute to a deeper understanding of local, national, and global concerns."

The AAR thanks members who attended the events of Humanities Advocacy Day 2004 and invites members to participate next year. For more information, please contact the executive office at aar@aarweb.org or 404-727-3049. ♣

KING, from p.14

RSN: What individual or movement has been the most influential in your intellectual life?

King: There are many strands, so that it is difficult to tease out just one. My World War II experience as an evacuee child in Germany and my early schooling were very important for my later life. So was a German national scholarship that allowed me to study abroad in France, and later in England. But first I studied at the universities of Bonn, Munich, and Tübingen, where I listened to Ernst Bloch's lectures on hope, and Hans Küng on theology, apart from passing my Hebrew examination. But it was during my first semester in Bonn, in 1958, when I was registered to study theology, philosophy, and German literature, that I walked into a lecture on the phenomenology of religion by Gustav Mensching which I found so fascinating that I stayed the course, and it was there that I first learnt about Mircea Eliade and his *Patterns in Comparative Religion*. This first encounter had a lasting influence on my study of religions.

The Paris of the early 1960s, where I went from Germany, provided an exhilarating environment of great intellectual vitality for the young German post-war woman student I was then. I shall always remember my days at the Sorbonne, the Ecole des Hautes Etudes, the Institut Catholique — Ricoeur examined me on Kant's *Critique* and encouraged me to go into philosophy; I went to lectures by Merleau-Ponty, Marrou, Daniélou, and Cullmann; seminars by Gabriel Marcel; and worked with Pierre Hadot. I learnt much about the Western classical tradition, early Christianity, and the great Catholic intellec-

tual tradition associated with Paris in past centuries. Of course, all my professors were men. I had experienced one woman philosophy lecturer in Bonn, and another one in Paris, but I also felt a real sense of liberation when I first heard a brilliant woman sociology professor lecture to a large audience — a truly inspiring example.

Later it was the discovery of India, of an altogether different cultural world and the rich religious traditions of a continent so different from the Europe I knew, which greatly enriched my intellectual and personal world. I lived and studied there for five years, but also became immersed in interreligious debate and dialogue. Most memorable was my early meeting with the Dalai Lama in Dharamsala, long before he visited the West. It will always remain with me how we discussed in great depth the meaning of wisdom in Buddhism and Christianity, just among three of us.

Most formative of all, long before I encountered gender studies, has been the global vision of the French Jesuit scientist Pierre Teilhard de Chardin, first discovered in my Paris years. I have done much research on him since, and his work also influenced my interest in debates on science and religion.

RSN: At what point in your life did you decide you wanted to focus on gender studies?

King: I think I have already answered that question. My concern with gender studies has grown from small beginnings into something much larger. It has become an intellectual passion which has many practical implications, both personal and social, for my writing and lecturing, but also for my family life, which includes my husband, who is an academic in a different field, four daughters, and now three grandchildren of both sexes

— a big enough sample to think about gender questions in practice.

RSN: What are your ideas about the current and future condition of gender studies?

King: There exists still much institutional and individual resistance to this new field, often due to misunderstanding or profound ignorance. It is about more than a paradigm shift in all fields — it is really a shaking of the foundations, and that's perhaps why people are resistant. It is a huge intellectual and social task as it requires the reexamination of all bodies of knowledge and the recasting of personal and social patterns of life, and in religion the abolition of hierarchical and patriarchal forms of beliefs and practices. It will still take a long time before this can be achieved, but we are on the way. I think the need for gender studies is great, and the field is growing in spite of some backlash. A group of historians has just published a large *Companion to Gender History* (Blackwell, 2004) dealing with the major geographical areas and historical periods of the whole world. There will be much more research coming up in this important area, I think. And it is by no means just a Western interest; these new ideas are being diffused globally. For example, I was asked to lecture on gender and religion as long ago as 1993 when I first visited South African universities. There now exists a growing interest in these issues in Japan and China, and in many other parts of the non-Western world. At the level of teaching and research, the study of religion will have to address and pursue this new field of gender studies in a much more systematic way since it is implicated with all other fields. We still have a long way to go. ♣