

Annual Meeting News

Annual Meeting 2007
Sunny San Diego
Chinese Contributions to the Study of Religion
2007 International Focus
Employment Information Services Center5
Registration Information and Deadlines
Tours in San Diego5Several on Offer at Annual Meeting
Chairs Workshop6
Diversifying Your Faculty
Leadership Workshop7
The Religion Major and Liberal Education
Eating, Drinking, and Entertainment8
Around the City
Where to Stay in San Diego

FEATURES

Questions of Faith
In the Public Interest
Intelligent Design
From the Student Desk
On Being an Intellectual Imposter
Research Briefing
Issues of Gender and Culture



Religious Studies News

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From the Editor	3
Emory University Funds Religion Projects1 Strategic Plan Includes "Religions and Human Spirit" Initiative	0
Journalists Name Top Religion Stories of 20061 <i>Muhammad Cartoons in Denmark and a Speech by Pope Benedict XVI</i> <i>Top the List</i>	1
Editor Named to Oxford Series1 <i>Ted Vial to Edit Reflection and Theory in the Study of Religion Series</i>	1
Henry Luce III Fellows Announced	2
Membership Form2	21
Academy Fund	2

Contributors to the AAR

May 2007

IN THIS ISSUE OF Spotlight on Teaching: News, Media, and Teaching Religion



Kyle Cole

Director of College Programs Executive Editor of RSN E-MAIL: kcole@aarweb.org TEL: 404-727-1489

Joe DeRose Director of Membership and Technology Services E-MAIL: jderose@aarweb.org TEL: 404-727-7972

Toby Director Research Project Coordinator E-MAIL: tdirector@aarweb.org TEL: 404-727-9503

Ina Ferrell Associate Director of Finance and Administration E-MAIL: iferrell@aarweb.org TEL: 404-727-2331

John Fitzmier Executive Director E-MAIL: jfitzmier@aarweb.org TEL: 404-727-3049

Carey J. Gifford Director of Theological Programs E-MAIL: cgifford@aarweb.org TEL: 404-727-2270

Stephanie Gray Office Manager E-MAIL: sgray@aarweb.org TEL: 404-727-3059

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

Myesha D. Jenkins Associate Director of Theological Programs E-MAIL: mjenkins@aarweb.org TEL: 404-727-3026

Aislinn Jones Annual Meeting Program Director E-MAIL: ajones@aarweb.org TEL: 404-727-8132

Deborah Minor Director of Finance and Administration E-MAIL: dminor@aarweb.org TEL: 404-727-7954

Robert Puckett Assistant Director of the Annual Meeting Program E-MAIL: rpuckett@aarweb.org TEL: 404-727-1461

Shelly C. Roberts Associate Director of Professional Services Editor of RSN E-MAIL: sroberts@aarweb.org TEL: 404-727-4707

Susan Snider Associate Director of External Relations E-MAIL: snider@aarweb.org TEL: 404-727-4725

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Subscriptions for individuals and institutions are available. See *www.aarweb.org/publications/rsn* for more information.

Deadlines for submissions:

Ja

anuary	October 15
March	December 15
April	February 15
Dctober	July 15

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2007 Member Calendar

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

May

Religious Studies News May issue. *Spotlight on Teaching* Spring issue. Annual Meeting registration materials mailed with *RSN*.

May 1. Nominations (including self-nominations) for committee appointments requested. May 4–5. Eastern International regional meeting, Waterloo, ON, Canada.

May 4–6. Pacific Northwest regional meeting, Lethbridge, AB, Canada.

May 15. Registration & housing opens for 2007 Annual Meeting in San Diego, CA.

May 15. 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/2007.)*

June

Journal of the American Academy of Religion June issue.

June 15. Membership renewal deadline for 2007 Annual Meeting participants.

July

July 1. New fiscal year begins.

July 15. Submission deadline for the October issue of *Religious Studies News*. 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 Annual Meeting *Program Book*.August 1. Research Grant Applications due. For more information, see

www.aarweb.org/grants.

August 1. Regional development grant applications due to regional secretaries.

August 15. Membership renewal period for 2008 begins.

September

Journal of the American Academy of Religion September issue.

Annual Meeting *Program Book* mailed to members.

September 7. Program Committee meeting, Atlanta, GA.

September 8. Executive Committee meeting, Atlanta, GA.

September 28–29. Regions Committee meeting, Atlanta, GA.

September 28–29. Religion in the Schools Task Force meeting, Boston, MA.

October

Religious Studies News October issue.

Spotlight on Teaching Fall issue. **October 1–31.** AAR officer election period. Candidate profiles will be published in the October *RSN*.

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

October 21. EIS preregistration closes.

November

November 1. Research grant awards announced.

November 15. Executive Committee meeting, San Diego, CA.

November 16. Fall Board of Directors meeting, San Diego, CA.

November 16. Chairs Workshop at the Annual Meeting, San Diego, CA.

November 16. Leadership Workshop at the Annual Meeting, San Diego, CA.

November 17–20. Annual Meeting, San Diego, CA. Held concurrently with the Society of Biblical Literature, comprising some 11,000 registrants, 200 publishers, and 150 hiring departments.

TBA. Annual Business Meeting at the Annual Meeting. See the *Program Book* for day and time.

December

Journal of the American Academy of Religion December issue.

December 1. New program unit proposals due. **December 7–8.** Program Committee meeting, Atlanta, GA.

December 15. Submissions for the March 2008 issue of *Religious Studies News* due. For more information, see *www.aarweb.org/publications/rsn.*

December 31. Membership renewal for 2008 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.*

In the Field. News of events and opportunities for scholars of religion. *In the Field* is a membersonly 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 membersonly 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 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 11,000 scholars and by libraries at colleges and universities across North America and abroad. Religious Studies News 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.



Don't Let Time Get Away from You!

Register for the Employment Information Services Center by October 22. The EIS Center at the Annual Meeting is an efficient way for candidates and employers to communicate and participate in job interviews. Those who register by the deadline will receive the following benefits.

EMPLOYERS:

Unlimited use of the interview hall

Placement of job advertisement in the Annual Meeting edition of *Openings*

Seven months of online access to candidate CVs organized by specialization

Ability to use the message center to communicate with registered candidates

CANDIDATES:

Opportunity to place CV online for employer review

Personal copy of registered job advertisements and employers' interview plans

Ability to use the message center to communicate with employers

For more information about the Employment Information Services Center, and to register, see *www.aarweb.org/eis*.

THE

COMMITTEE ON TEACHING AND LEARNING SEEKS NOMINATIONS FOR THE AAR AWARD FOR EXCELLENCE IN TEACHING.

> Nominations of winners of campus awards, or any other awards, are encouraged.

Procedures for the nomination process are outlined on the AAR Web site at www.aarweb.org/awards/teaching.asp.

FROM THE EDITOR

Dear Readers,

Every now and then, an issue forces itself into public awareness. In our culture today, that issue is global warming — and it has triggered the discussion of sustainability in this month's *Focus* section. As our readers know, *Focus* is where we look at topics that have broad influence over the Academy. We, as researchers and teachers, touch many people in our daily activities. Our consciousness of sustainability issues influences how we plan meetings, design curriculum, and craft public statements. As we advocate the importance of religious studies as a vital component of liberal education, we see our role in informing students and our members about sustainability issues. If we want to help make a difference in issues of sustainability — from ecological impacts to social justice ramifications — now is the time to take such action.

In *Focus*, we start with an article describing what the AAR is doing to plan "greener" meetings, initiate dialogue with other disciplinary associations, and offer ideas for further influence, including undergraduate and theological curriculum. We celebrate the efforts of our members in the Religion and Ecology Group, and pioneers in that research area. The foundations they have built will springboard the AAR into its sustainability initiatives.

Following that article is an interview with Debra Rowe, who leads the U.S. Partnership for Education for Sustainable Development. She has been active in sustainability and higher education for more than 20 years. Her efforts at the partnership, where 20+ disciplinary associations meet to discuss strategies for sustainability initiatives, help higher education associations and institutions infuse sustainability into mission, curricula, research, student life, and operations. In this interview, she discusses how sustainability moves beyond environmental concerns into areas of social justice. She believes religious studies can be a leader in discussing the critical topics that arise.

John Grim, co-chair of the Religion and Ecology Group, and Mary Evelyn Tucker contribute with an article about the movement of environmental and ecological awareness in multiple faith traditions, and the power of these traditions to influence culture and values. As John and Mary Evelyn make this argument, I think of the opportunities to use the subject as prime examples in comparative and introductory religion courses — and opportunities for revising textbooks and creating readers for these courses. John and Mary Evelyn have been leaders in this area for many years: They are the founders of the Forum on Religion and Ecology and teach religion and ecology at Yale University.

Moving out of the *Focus* section, Barbara Brown Taylor contributes a beautifully written piece regarding her move from the pulpit to the classroom. She writes of her joy in discovering that the classroom enables her to reach people with whom she can engage in "religious questions that matter." This is a must read for those who believe in the power and opportunities intrinsic within a liberal arts classroom.

This issue is also full of news and information on the upcoming Annual Meeting in San Diego, for which registration opens May 15. This year there are two preconference workshops that the Academic Relations Committee is co-sponsoring: a chairs workshop, "Best Practices: Diversifying Your Faculty — Honest Conversations," which is co-sponsored with the Committee on the Status of Racial and Ethnic Minorities; and a leadership workshop, "The Religion Major and Liberal Education," which is co-sponsored with the Working Group on the Teagle Foundation-funded project The Religion Major and Liberal Education. You can see information about the workshops and registration on pages 6 and 7.

Also in this issue is a *Spotlight on Teaching* examining how to use news as a tool when teaching religion courses. *Spotlight* editor Tazim Kassam has produced another excellent issue.

I always invite you to submit any thoughts, letters to the editor, comments, and criticisms concerning *Religious Studies News* to me at *kcole@aarweb.org*. We will publish feedback from readers in subsequent issues.

Kyle Cole

Executive Editor, Religious Studies News

Letters to the Editor

Dear Editor:

I greatly appreciated the wonderful coverage of publication issues in the March (2007) issue of *RSN*. The collection of essays deserves a place on the shelf of every faculty member and graduate student in the study of religion. In so many places, such as in Charles Mathewes's emphasis on having a thesis, the essays give us concrete reminders of mistakes we so commonly make.

Thanks for including this particular Focus.

Robert M. Geraci Assistant Professor Department of Religious Studies Manhattan College Dear Editor:

I would like to say that this particular issue of *RSN* (March 2007) has been one of the most helpful and interesting that I have received to date. From the *Spotlight on Theological Education* to the *Focus on Getting Published* to the stats on the EIS employment survey and all the rest: Fantastic. Thank you.

Keep up the good work!

Patrick McCullough Graduate Student Fuller Theological Seminary



UNNY SAN DIEGO welcomes the 2007 AAR Annual Meeting this November. With the San Diego Convention Center, San Diego Marriott Hotel & Marina, and Manchester Grand Hyatt Hotel providing a gorgeous setting along the waterfront, moving from session to session at the Annual Meeting has never been more inviting. Cruises on the bay, shopping in the Gaslamp Quarter, visits to the world-famous San Diego Zoo, and explorations of the area's rich history and connections to Mexico make San Diego an ideal location.

Mark your calendars now for the opening of fax, mail, and online housing and registration Tuesday, May 15, 2007!

Membership

Don't forget to renew your membership dues before you register or else you won't be able to get the lower member registration rates. If you are not certain about your current 2007 membership status, please see www.aarweb.org/membership or call 404-727-3049.

Getting Around

Most of the Annual Meeting hotels are within walking distance of the Annual Meeting session locations. Shuttle service will be provided along several routes to outlying hotels. San Diego also features a trolley system that goes by most Annual Meeting hotels.

Getting to San Diego

We've teamed up with American Airlines to give you the best price and flexibility on airfare. Attendees traveling to San Diego will receive a discount airfare using the airlines' online or telephone reservation system. Please reference the special file number when you or your travel agent make the reservations.

File Number Contact Company 1-800-433-1790 American Airlines: A87N7AD or www.aa.com



Additional Meetings

Experient, our meeting planning partner, is now accepting requests for Additional Meeting space. All requests are handled on a space and time-slot available 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. Please read the instructions carefully before completing and submitting your space request. The deadline for priority scheduling is May 30, 2007. For more information about the Additional Meetings or to obtain a request form, please see www.aarweb.org/ annualmeet. Questions should be directed to:

Rose Lenk Experient, Inc. TEL: 314-997-1500 E-MAIL: aarsbl@experient-inc.com

Employment Information Services

The 2007 Employment Information Services Center will be located in the Manchester Grand Hyatt Hotel. Candidates and employers who wish to participate should visit the AAR Web site, www.aarweb.org/eis. Registration opens on May 15, 2007, along with Annual Meeting registration and housing. EIS registration closes October 22.

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 Registration Opens May 15, 2007

330-963-0319 FAX: WEB: www.aarweb.org/annualmeet MAIL: Annual Meetings of AAR and SBL Registration & Housing c/o Experient Registration and Housing Bureau 2451 Edison BLVD Twinsburg, OH 44087 USA

QUESTIONS:

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

E-MAIL: aarsblreg@experient-inc.com

Annual Meeting 2007 Important Dates

May 15

Registration and Housing opens for the 2007 Annual Meeting. You must be registered to secure housing!

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

June 15

Deadline for all AAR Annual Meeting participants to 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 2007 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 3-4 weeks for delivery.

September 16

Second-tier premeeting registration rates go into effect.

Mid-September

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

October 16

Third- and final-tier registration rates go into effect.

October 22

EIS Center preregistration deadlines.

October 25

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

EIS Candidate CVs due for inclusion in binders. After October 25, CVs may be filed onsite by candidate's last name.

November 5

Preregistration refund request deadline. Contact Experient for refunds. (See premeeting registration form for details.) All further registrations received after this date will be processed and the materials will be available in San Diego at the San Diego Convention Center.

November 16

Chairs and Leadership Workshops, San Diego, California.

November 17–20

Annual Meetings of AAR and SBL, San Diego, California. 🔊

Chinese Contributions to the Study of Religion Examined at Meeting

International Focus for 2007

HE ACADEMY is committed to increasing its international membership and participation, as well as to deepening awareness of global contributions to the study of religion. In keeping with this charge, the International Connections Committee (ICC) has sponsored a focus on one region or theme at each AAR Annual Meeting beginning in 2002. Previous years have highlighted Canadian, Japanese, Latin American, Eastern and Central European, and African contributions to the field. At this year's San Diego meeting, the focus shifts to China. Looking ahead, the Annual Meeting will concentrate on South Asia in 2008 and on Globalization and Religious Studies in North America in 2009.

Beyond a series of special topics sessions and panels centered on a particular region, the ICC has encouraged incorporation of the area's scholars of religion into panels across the full spectrum of AAR program units. Adding multiple dimensions to the International Focus, the committee has helped arrange films, plenary lectures, and other presentations associated with the year's regional theme. In order to promote participation of international members at the Annual Meeting, the ICC has been working closely with the AAR executive office to raise scholarship funds for those who require financial assistance and to devise mechanisms for distributing travel assistance fairly. Success of the international focus depends on the active engagement of AAR members in every program unit. Over the last several years, it has become increasingly difficult and time-consuming to obtain visas, find travel assistance for those in need, and, whenever possible, arrange co-sponsorship of these speakers with U.S. institutions. For this reason, it is crucial that program unit committees make every effort to identify deserving papers, panels, and speakers connected with the International Focus and alert the Program Committee about their choices as soon as feasible.

Planning for the China focus at the upcoming Annual Meeting is being coordinated by a working group of AAR members from the various China-related units and AAR committee members. We thank all those who have contributed their expertise and recommendations to the ICC thus far. Their goal has been not only to call attention to research by Chinese scholars, but also to provide an avenue for exploring central themes and issues for scholars in Chinese religions, to strengthen existing ties, and to enhance possibilities for future collaboration between Chinese scholars and members of the AAR.

Located on the Pacific Rim, San Diego is a particularly appropriate and exciting venue for the China focus. We look forward to interacting with our Chinese colleagues at the Annual Meeting.

Employment Information Services Center

T EVERY ANNUAL MEETING, the AAR and the SBL jointly 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 both online and at the EIS Center, an interview facility, and a message center through which employers and candidates communicate.

This year, the EIS Center will be held in the Elizabeth Ballroom of the Manchester Grand Hyatt Hotel, a headquarters hotel of the Annual Meeting. We will open on Friday night at 7:00 PM with a short orientation session. Come and receive your Annual Meeting 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 15, 2007, and closes on October 22, 2007. Candidate CVs are due on October 25. Please see *www.aarweb.org/eis* for other important information and to register.

Tours in San Diego

EGISTRATION for tours is available in the online Annual Meeting registration process (opens May 15) or by faxing or mailing the form in the enclosed brochure. Space is limited on all tours, so please register early.

Dead Sea Scrolls Tour

Sunday, November 18, between 4:30 PM and 8:30 PM

The San Diego Natural History Museum's exhibition Dead Sea Scrolls is the largest, longest, and most comprehensive ever assembled in any country. Spanning two floors and 12,000 square feet, 27 Dead Sea Scrolls — 10 exhibited for the first time ever — will be on display. The six-month exhibition brings together materials never before shown together: Dead Sea Scrolls from Israel and Jordan reunited for the first time in 60 years, ancient Hebrew codices from the Russian National Library, medieval manuscripts from the British National Library, and modern interpretations of the texts. Tracing the scrolls and their meaning through time, the exhibition connects the ancient world to the modern.

The tour fee includes exhibit ticket, transportation, and a special informational booklet. The exhibit is self-directed and generally takes 90 minutes. Tickets for the tour will be at appointed times between 4:30 PM and 8:30 PM due to exhibit occupancy limitations. You will be contacted after your tour reservation form is received to choose an appointment time. Tour fee: \$40.

Historic Religious Sites Tour

Monday, November 19, 1:00–5:00 PM

Tour Guides: Rick Kennedy, Point Loma Nazarene University; Jeanne Halgren Kilde, University of Minnesota; Eugenia Constantinou and Elaine MacMillan, University of San Diego; Peter Williams, Miami University. This bus tour will visit a diverse selection of historically and architecturally significant religious sites in the San Diego area, including: Mission San Diego de Alcala, the first of the string of California missions founded by Junipero Serra (1769); the campus of Katherine Tingley's Point Loma Theosophical Society (1896), now part of Point Loma Nazarene University; St. George Serbian Orthodox Church; and St. Paul's Episcopal Cathedral (1951). Tour will meet at the convention center near the shuttle bus pickup area. Tour fee: \$15.

San Diego Chinese Historical Museum Walking Tour

Saturday, November 17, 10:30 AM

The San Diego Chinese Historical Museum is a nonprofit organization whose mission is to collect, preserve, and share the Chinese-American experience and Chinese history, culture, and art to educate the community and visitors. The museum was founded in 1996 by the San Diego Chinese Historical Society. Since opening, the museum has presented more than 39 exhibits highlighting the rich tradition of Chinese culture and history in San Diego and the world. The museum also features a library of books on Chinese culture and a tranquil garden with koi pond.

Tour will meet at the convention center and walk to the museum. The tour through the museum is docent-led; fee is a donation to the museum. Tour fee: \$2.

San Diego Zoo

Saturday, November 17, 9:00 AM

The San Diego Zoo is a world-famous destination with over 4,000 animals and 800 species in residence. The tour offers a great mini-introduction to the zoo's mammal, bird, and plant collections. It includes a 90-minute private bus tour and one off-exhibit area. The tour is led by a zoo guide and is appropriate for ages 3 and up. Tour fee includes zoo ticket, transportation, and special behind-the-scenes access to the zoo. Tour fee: \$60 adults; \$45 children ages 3–11.

Annual Meeting Proposals Reach Record High

RECORD NUMBER of proposals were submitted in response to the 2007 AAR Call for Papers. Over 2,450 proposals were submitted to 111 program units through the Online Paper/Panel Proposal System (OP3); only one program unit did not accept proposals through OP3. Proposals may be submitted through other means, but with 79% of program units using OP3 as the only means of submission, the 2,451 total is a good barometer of the success of the 2007 Call for Papers.

This success represents the phenomenal growth of the AAR Annual Meeting program over the past five years. By comparison, the 2003 Call for Papers solicited 1,310 proposals through OP3 from 67 of the 79 total program units that year. The increased number of proposals is mirrored in the marked rise in the number of program units (2003:79 compared to 2007:112) and the number of academic sessions on the program (2003:238 compared to 2006:317).

By these numbers, the Annual Meeting program in San Diego promises to be the largest yet!

Online Paper/Proposal System (OP3) Trends 2003-2007

Year	Proposals Via OP3	Program Units	Program Units Utilizing OP3	Program Units Utilizing OP3 Only	Program Units NOT Utilizing OP3
2003	1,310	79	67 (85%)	38 (48%)	12 (15%)
2004	1,213	81	75 (93%)	51 (63%)	6 (7%)
2005	1,725	87	83 (95%)	55 (63%)	4 (5%)
2006	2,195	106	104 (98%)	77 (73%)	2 (2%)
2007	2,451	112	111 (99%)	89 (79%)	1 (1%)

Religious Studies News

Annual Meeting Chairs Workshop

Best Practices: Diversifying Your Faculty – Honest Conversations

HE ACADEMIC RELATIONS Committee offers its chairs workshop as a co-sponsor with the Status of Racial and Ethnic Minorities in the Profession Committee (REM) during the Annual Meetings of the American Academy of Religion and the Society of Biblical Literature in San Diego on Friday, November 16.

The daylong workshop, "Best Practices: Diversifying Your Faculty - Honest Conversations," will deal with issues of recruiting majors, and recruiting and retaining faculty of color, and will feature several breakout sessions. Miguel A. De La Torre, Iliff School of Theology, will lead the workshop. The event is based upon the online AAR Career Guide for Racial and Ethnic Minorities in the Profession, which De La Torre edited (www.aarweb.org/about/board/ rem/careerguide/00.asp). The guide will be printed and given to workshop participants.

"Many academic institutions lament the lack of diversity among student body and/or the faculty," De La Torre said. "Here is an opportunity for chairs to discover the nuts and bolts on how to better diversify their institution, and the pitfalls to avoid when making such a commitment."

> Every administrator who is not satisfied with their present level of diversity cannot miss this opportunity.

> > MIGUEL DE LA TORRE, ILIFF SCHOOL OF THEOLOGY

The workshop will feature several speakers who've dealt with a variety of diversity opportunities and issues. Sharon Watson Fluker, vice president for doctoral programs and administration at The Fund for Theological Education, will lead a session on recruiting majors. Following her will be Stacey Floyd-Thomas, Brite Divinity School, leading a session on realities facing faculty of color.

Zayn Kassam, Pomona College, will then discuss recruiting faculty of color, and after a lunch break, Fumitaka Matsuoka, Pacific School of Religion, will speak on retaining faculty of color.

The workshop will then move to breakout sessions. Kassam will lead one group on helping pretenured faculty; Grace Ji-Sun Kim, Moravian Theological Seminary, and Akintunde Akinade, High Point University, will lead another group on thinking through institutional citizenship and mentoring; and De La Torre will discuss issues from the career guide he edited.

The workshop will conclude with all speakers in conversation with the participants in a panel discussion.

"Every administrator who is not satisfied with their present level of diversity cannot miss this opportunity," De La Torre said.

Fred Glennon, chair of the Academic Relations Committee, said the committee was enthusiastic about cosponsoring this important workshop with the Status of Racial and Ethnic Minorities in the Profession Committee.

"Recruitment and retaining racial and ethnic minority faculty is a concern for most departments, as is the need to recruit more racial and ethnic and minority students into the discipline of religious studies," Glennon said. "This workshop and the Guide developed by REM should prove to be an invaluable resource."

Diversity issues have frequently been cited as potential workshop topics by past workshop participants, Kyle Cole, AAR director of college programs, said. "Each year, we get requests for a variety of diversity-related issues," he said. "I'm very happy for the Academy that we can offer such a rich workshop topic."

Colleagues in your institution, such as chairs, other faculty members, 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.

Registration is limited to the first 75 participants. The cost for the workshop is \$75, which includes the entire day of sessions, lunch, and a printing of the Career Guide.

This chairs workshop is one of two workshops the Academic Relations Committee approved for the 2007 Annual Meeting. A leadership workshop, "The Religion Major and Liberal Education,"

Matsuoka, Pacific School of Religion

was developed in response to the Teagle Foundation's award for a two-year project to study that issue (see article, page 7).

We look forward to seeing you in San Diego!

The Academic Relations Committee: Fred Glennon, chair, Richard M. Carp, Chester Gillis, DeAne Lagerquist, Steve Young, and Kyle Cole, staff liaison.

The Status of Racial & Ethnic Minorities in the Profession Committee: Anthony B. Pinn, chair, Akintunde Akinade, Miguel A. De La Torre, Melanie L. Harris, Zayn Kassam, Grace Ji-Sun Kim, and Steve Herrick, staff liaison. 🔊

AN ANNUAL MEETING CHAIRS WORKSHOP Friday, November 16, 2007, San Diego, CA Best Practices: MEETING 2007 ANNUAL Diversifying Your Faculty – Honest Conversations Miguel A. De La Torre, Iliff School of Theology Leader: Breakout **Session Leaders:** Akintunde Akinade, High Point University; Stacey Floyd-Thomas, Texas Christian University; **Panelists:** Zayn Kassam, Pomona College; Grace Ji-Sun Sharon Watson Fluker, The Fund for Theological Kim, Moravian Theological Seminary Education; Zayn Kassam, Pomona College; Fumitaka

PRELIMINARY PROGRAM

Legal issues, conflicts, and life cycles will be addressed for individual, department, and administration concerns.

9–9:15	Welcome–Miguel A. De La Torre, Iliff School of Theology	11–11:45	Recruitment of Faculty of Color – Zayn Kassam, Pomona College		Grace Ji-Sun Kim, Moravian Theological Seminary, and Akintunde Akinade, High
9:15-10	Recruitment of	11:45-12:30	LUNCH		Point University
	Majors–Sharon Watson Fluker, The Fund for Theological Education	12:30-1:15	Retention of Faculty of Color – Fumitaka Matsuoka, Pacific School of Religion		AAR Career Guide for Racial and Ethnic Minorities in the Profession – Miguel A. De La
10–10:45	Reality of Faculty of Color – Stacey Floyd-Thomas, Brite Divinity School, TCU	1:15–2	Break-out sessions: Helping pretenured – Zayn Kassam, Pomona	2–2:15 2:15–3:45	Torre, Iliff BREAK Panel discussion with four
10:45–11	BREAK		Think through institutional citizenship & mentoring –		major speakers

TO REGISTER

Complete the information below, arrange payment, and send via fax or surface mail. You can also register online as a part of the Annual Meeting registration process: www.aarweb.org/annualmeet/2007.

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Ν	ame	

Department

Institution

Serving as Chair since Number of faculty in department Registration is limited to the first 75 participants.

Send your registration form and payment of \$75.00 *** before October 31, 2007 (\$100.00 after and onsite).

PAYMENT INFORMATION

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

Credit Card (Check one):

□ Visa □ Mastercard □ American Express □ Discover

Expiration Date

Credit Card Number

CID*

Cardholder Signature

Name on Card (Please Print)

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

For more information, contact Kyle Cole, Director of College Programs, at *kcole@aarweb.org*, or by phone at 404-727-1489.

The Chairs Workshop is arranged by the Academic Relations Committee of the American Academy of Religion, chaired by Fred Glennon.

Registrants for the workshop will receive the AAR Career Guide, which will be sent prior to the workshop.

Register online (as part of Annual Meeting registration): www.aarweb.org/annualmeet/2007

Register by Fax: 330-963-0319 Ы

Register by surface mail: AAR Chairs Workshop c/o Experient 2451 Enterprise PKWY Twinsburg, OH 44087 USA

Leadership Workshop Examines Religion Major

HE ACADEMIC RELATIONS Committee (ARC) is co-sponsoring a workshop at the AAR Annual Meeting in San Diego to address the relationship between liberal arts and the religion major. The workshop, "The Religion Major and Liberal Education," is part of the two-year Teagle Foundation-funded project of the same name. The working group on the project, led by Timothy Renick of Georgia State University, is co-sponsoring the event with ARC.

The Friday, November 16 workshop will bring together a distinguished group of experts to lead a daylong and interactive discussion of the religion major. Through plenaries, panels, and breakout sessions, participants will explore and share challenges, best practices, success stories, and failures.

"There are central questions that most of us face on a daily basis regarding the nature of the religion major — just what are we trying to accomplish and why?" Renick said. "Unfortunately, we rarely have time to pause and consider the answers. The workshop will provide participants with an opportunity to engage in an extended discussion about the religion major."

Renick will lead the workshop and the committee has scheduled Stephen Prothero, author of *Religious Literacy: What Every American Needs to Know — And Doesn't*, as keynote speaker. Prothero will discuss his book and the opportunities for religion scholars in reaching a broad audience. *Religious Literacy* has been among the top 50 bestsellers on Amazon.com and among the top ten on their Religion and Spirituality list. "We're very fortunate to have Steve Prothero as a keynote speaker," Renick said. "His recent book *Religious Literacy* challenges all of us in the field to reassess the issues at hand and how we are responding to them."

Prothero said he sees two challenges for religious studies programs. "One is to provide some basic religious literacy in a single religious studies course to students who are taking that course to fulfill a requirement of some sort or to satisfy their curiosity about the subject," he said. "This is a tall order, but an important one given how religiously innocent most U.S. undergraduates are.

"The second is to provide a coherent field of study for major and minor concentrators. This is an equally tall order, given our assumed mandate to cover *all* the religious traditions of the world in all time periods. Another challenge, of course, is responding to skeptical students and parents who want to know what sort of 'payoff' there is for this seemingly ludicrous course of study. I suppose I might concentrate my conversation on that challenge, since I deal with it fairly regularly as a department chair."

Joining Renick and Prothero are Dena Pence, Executive Director of the Wabash Center, Richard Carp, Appalachian State University and ARC member, and the members of the working group for the project. A preliminary agenda is printed below in the registration form.

"Some of the topics on the agenda include the challenges to conceiving of and establishing a major in religion, the nature of the major amid different institutional contexts and missions, and the connection between the religion major and other departments and programs," Renick said.

"Clearly, there is no one right way to conceive of the religion major, but there is a lot that we can learn from each other. I hope that the workshop can provide a forum for this continuing discussion."

The workshop will be of benefit to a range of participants: faculty, administrators, and graduate students. The goal is to bring a diverse group of AAR members together in a lively and open discussion about what it means to major in religion, what the field contributes (and *should* contribute) to the education of the students, and how we can be better at what we do.

The cost for the workshop is \$75, which includes the entire day of sessions and lunch.

This leadership workshop is one of two workshops the Academic Relations Committee approved for the 2007 Annual Meeting. A chairs workshop, "Best Practices: Diversifying Your Faculty — Honest Conversations," is also being offered (see article, page 6).

The members of the working group for "The Religion Major and Liberal Education," are Renick; Lynn Schofield Clark, Denver University; Kyle Cole, AAR; Elizabeth Conde-Frazier, Claremont School of Theology; Gene Gallagher, Connecticut College; Mitch Leopard, CNN correspondent and religious studies graduate student; Eugene Y. Lowe Jr., Northwestern University; Darby Ray, Millsaps College; Amna Shirazi, immigration and nationality attorney and former undergraduate major in religious studies; and Chava Weissler, Lehigh University.

Wildcard Session Features Papers on Liberal Education

As part of the project "The Religion Major and Liberal Education," a wildcard session has been scheduled for the 2007 Annual Meeting in San Diego. The session has a variety of papers addressing the evolving place of the religion major in the modern academy — from discussing influences of the institutional context upon the religion major to addressing how the religion major better prepares students to meet the needs of liberal education, the professions, and society.

Timothy Renick, Georgia State University and principal investigator for the project, will preside. Five papers will be presented:

- "The Religious Other and the Goals of the Liberal Arts" by Katherine Janiec Jones, Wofford College
- "For Sapiential Literacy: The Role of Religion at Public Colleges" by Anthony Mansueto, Collin County Community College
- "The Place and Purpose of Religion at a Church-Related College" by David C. Ratke, Lenoir-Rhyne College
- "A Reconnaissance of Religious Studies in Three Settings: Developing Discursive Values" by David Reinhart, DePaul University
- "Out of Sight, Out of Mind: Religious Studies and the Community College" by Steve Young, McHenry County College

"The Religion Major and Liberal Education" is a two-year project to reassess the relationship between the goals and objectives of undergraduate concentrations in religion and those of liberal education. As such, the AAR wants to involve as many as possible in the conversation. You are encouraged to attend this session and the leadership workshop to discuss this important initiative.

The Religion Major and Liberal Education Friday, November 16, 2007, San Diego, CA

TO REGISTER

Complete the information below, arrange payment, and send via fax or surface mail. You can also register online as a part of the Annual Meeting registration process: www.aarweb.org/annualmeet/2007.

Name

Department

Institution

Registration is limited to the first 75 participants. Send your registration form and payment of \$75.00 *** before October 31, 2007 (\$100.00 after and onsite).

PAYMENT INFORMATION

Check: (payable to "AAR Annual Meeting," memo "Leadership Workshop")

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Credit Card (check one):

🗆 Visa 🗆 Mastercard 🗇 American Express 🗇 Discover

CID*

Cardholder Signature

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

Register online (as part of Annual Meeting registration): *www.aarweb.org/annualmeet/2007*

- **Register by Fax:** 330-963-0319
- Register by surface mail:

AAR Leadership Workshop • c/o Experient • 2451 Enterprise PKWY • Twinsburg, OH • 44087 • USA

LEADERS AND PANELISTS WILL INCLUDE:

<u>Leadership</u> WORKSHOP

Amid changing global and academic contexts, what is the nature and role of the

education? How do we know if we are succeeding in meeting these goals? This

workshop will bring together a distinguished group of experts to lead a day-long, interactive discussion of the religion major. Through plenaries, panels, and breakout

sessions, participants will explore and share challenges, best practices, success stories, and failures. The workshop is part of a two-year joint AAR/Teagle Foundation proj-

religion major? What are its goals, and how do they relate to the goals of a liberal

Richard Carp, Interdisciplinary Studies, Appalachian State University

Dena Pence, *Executive Director of the Wabash Center*

Stephen Prothero, *Chair of Religious Studies, Boston University, and author of* Religious Literacy

PRELIMINARY AGENDA:

ect to study the religion major.

Introduction: Why Religious Studies?

Establishing the Religious Studies Major: Stories from the Trenches (interactive session)

Religious Studies Across the Curriculum: The Interdisciplinary Nature of the Major (panel discussion)

Timothy Renick, Chair of Religious Studies, Georgia State University, and principal investigator for the AAR/Teagle initiative on the Religion Major and Liberal Education

Working Group Members, AAR/Teagle initiative on the Religion Major and Liberal Education

Lunch

The Major in Different Institutional Contexts/Different Models for the Major (interactive session)

What has worked? What has not? (panel discussion followed by a break-out session)

Summary: What Have We Learned — as a Discipline and Today?

The workshop will be of benefit to a range of participants: faculty, administrators, and graduate students. The goal is to bring a diverse group of AAR members together in an lively and open discussion about what it means to major in religion, what our field contributes (and should contribute) to the education of our students, and how we can be better at what we do.

May 2007 RSN • 7

Annual Meeting Eating, Drinking, and Entertainment

 PRICE GUIDE (FOR AVERAGE ENTRÉE):

 \$ = up to \$10
 \$\$ = \$11-20

 \$\$\$ = \$21-30
 \$\$\$\$ = \$31 and over



Buster's Beach House & Longboard Bar 807 West Harbor DR

This casual eatery sits on the boardwalk across from bobbing boats and nautical flags flapping in the breeze. Buster's menu is a monstrous affair with everything from Hawaiian rice bowls and prime rib hash at breakfast to paella, pizza, and pork luau at night. \$\$

Cheese Shop 627 Fourth AVE

This favorite deli specializes in something that can be hard to find downtown: a tasty, wellmade sandwich. There's lots more than cheese on the menu — although you can have a cheese sandwich made with one or more of seven kinds, including Danish havarti. Don't miss the specialty roast beef and roast pork loin jobs piled high. You can also have a nice, simple, sit-down breakfast here, with a menu featuring everything from Denver omelets to homemade granola and old-fashioned oatmeal with brown sugar and raisins. \$

Chive

558 Fourth AVE

Slide onto a cushioned, pillow-backed bench at this glowing Gaslamp eatery and let the indulgence begin. Entrees range from mac & cheese to veal — really. Standouts include the giant Niman Ranch pork porterhouse atop marinated cabbage and sinful white cheddar grits, the spice-crusted lamb loin, and the free-range veal chop, which is tender and served with a tasty asparagus risotto cake. \$\$\$

Croce's Restaurant & Jazz Bar 802 Fifth AVE

This Gaslamp destination — named for the late musician Jim Croce and operated by his wife, Ingrid — plays host nightly to serious jazz and R&B performers. And even though diners get free access to the live music next door, music isn't the only draw. Some entrees are comforting classics, like pork chops with grilled potatoes and Brussels sprouts, and free-range chicken with forest mushroom risotto. Others are light and inventive, like grilled swordfish with a sweet carrot-ginger glaze and seared ahi with a creamy beurre blanc. \$\$\$

Dakota Grill & Spirits 901 Fifth AVE

This casual but sophisticated spot serves up American fare with Southwestern inspiration and a whole lot of energy. Wood-fired pizzas, fresh seafood and steaks, pastas, rotisserie chicken, and skirt steak are popular choices for dinner, and the restaurant's location and satisfying burgers make it a natural for dignified yet inexpensive business lunches. There's live piano music from Wednesday evening through Saturday. \$\$\$

La Fiesta 628 Fifth AVE

La Fiesta combines elegant dining and authentic Mexican food. It offers traditional and family-friendly favorites, as well as a variety of fresh seafood and more contemporary dishes influenced by Spanish and South American flavors. Well-known for its margaritas, La Fiesta boasts a full bar with over 65 different types of fine tequila. \$\$\$

La Gran Tapa 611 B ST

Tapas and other Spanish traditions are the hidden jewels of San Diego dining. La Gran Tapa leads the charge of intimate and romantic venues where you can find these tasty dishes. The lunch menu offers a delicious alternative to your traditional working lunch. The restaurant also offers daily meat or seafood specials. For dinner the paella is the best in town — cooked to order and made with chicken, shrimp, pork, chorizo, mussels, and so much more, baked on saffron rice. \$\$\$

Masala: Spices of India 314 Fifth AVE

Masala serves tantalizing Indian cuisine in a modern and exotic atmosphere. The name, which means "many spices," alludes to the ageold art of infusing dishes with delicate, often secret spice blends. Masala's menu, which offers an extensive assemblage of dishes representing the best of Northern, Southern and Western Indian cuisine, demonstrates a range of both flavor and technique. \$\$\$

Napa Valley Grille 502 Horton PLZ

Proving that a shopping mall doesn't have to be a wasteland when it comes to dining, Napa Valley Grille is a popular, moderately upscale lunch spot for downtown workers, when entree-sized salads, sandwiches, and pasta dishes are rolled out. Come back at dinner and the atmosphere is often subdued, and here you'll find a satisfying selection of grilled items: ahi tuna with puttanesca, a New York steak with a tomato fondue, plus sea bass crusted in Yukon gold potatoes and braised lamb shank with French lentils. \$\$\$

Oceanaire Seafood Room 400 J ST

As sleek as a 1930s ocean liner, yet as relaxed as a dinner on the shore, the Oceanaire provides the perfect setting to enjoy ultra-fresh seafood, flown in daily from around the world. Sip a "Sidecar" in the lounge, sidle up to the oyster bar, or kick back in a horseshoe booth before diving into a sea of steak-cut Alaskan halibut, seasonal favorites like fresh Copper River salmon, or hard-to-find delicacies like true Dover sole or bluefin tuna. \$\$\$\$

Pacific Fish Co. 601 Pacific HWY

Located across from the Embarcadero, this downtown seafood restaurant offers fresh fish and an upscale yet intimate 1940s-style ambience. All seafood is offered simply grilled, steamed Hong Kong-style, or prepared using a variety of sauces. The menu changes daily and includes such flavorful entrees as whole sizzling catfish with spicy Thai curry sauce, Pacific swordfish kung pao, and five-spice-crusted mahi mahi. Carnivores can savor the chargrilled New York strip steak, double pork chops, panseared chicken, or steak. \$\$\$

RA Sushi Bar 474 Broadway

With a marketing campaign that boasts "Where Iron Chef Meets Girls Gone Wild," this isn't your mother's sushi bar. There's never a dull moment in the RA. The music is pumping, the mood is upbeat, and the atmosphere is as stimulating as a big bite of wasabi. In addition to the sushi, RA has a full menu of Pacific-rim dishes to satisfy any taste. \$\$

Royal Thai Cuisine 467 Fifth AVE

Satisfy a Thai craving for lunch or dinner at the Royal Thai in the Gaslamp. Holding court since the mid 1990s, Royal Thai Cuisine offers a familiar Thai menu with a few twists. Perhaps the most royal thing about this place is the reddish inclination of several dishes: hot enough to launch any Asian dynasty. But while the spices offer traditional kicks, the menu is conceived with modern imagination. \$\$

Salvatore's 750 Front ST

The elegant, pink-and-cream dining room, ensconced in the lower floors of a condominium since the mid-1980s, says "special occasion" without being fussy. And the kitchen has resisted the trappings of trendiness and stuck to the same menu of reliable dishes since its opening. The best of these are the pastas in rich, velvety cream sauces. Even the risottos are bathed in cream, glorious cream. There are just a few fish preparations, a simple grilled swordfish or a grilled salmon filet basted with olive oil and lemon. Veal scaloppini and saltimbocca are also specialties. \$\$\$

Star of India Restaurant *423 F ST*

This mini-chain of three restaurants is consistently voted among the best ethnic restaurants in San Diego, mainly because they are wise to temper exotic dishes for timid San Diego tastes. But that doesn't mean the curries and tandoori chicken aren't good. The inexpensive lunch buffets are popular with working folks sick of burgers and club sandwiches. \$\$

Sun Cafe 421 Market ST

Sun Cafe, located between Fourth and Fifth Avenues on Market Street, is primarily a breakfast place, but it also serves Chinese food for lunch. The meals are simple and cheap; most eats are less than \$4 (including coffee). Scrambled eggs, hot cakes and sausage are the cornerstones of a Sun Cafe entree. The Chinese menu is small, featuring bok choy and chow mein. \$

Sushi Bar Nippon 532 Fourth AVE

A traditional Japanese sushi-only menu enables this restaurant to provide patrons with the finest quality sushi there is. \$\$\$

Valentine's Taco Shop 844 Market ST

Located just a block or two from downtown's Gaslamp Quarter, Valentine's Market Street location is an easy and affordable one-stop shop for fresh Mexican food. For about three bucks, Valentine's offers chicken, beef, or vegetarian "Santa Fe" burritos the size of your head. It's hard to beat deals like this, and the menu is full of filling bargains. \$

DRINKING

The Grape 823 Fifth AVE

00

With its dark wood furnishings and hazy yellow lighting, San Diego's first wine bar has the feel of a small European bistro, where you'd love to wile away time by the glass. The vast wine list includes more than 75 wines by the bottle, numerous flights of two-ounce pours, and about 50 wines by the glass. The Grape also offers clever cocktails (try the "Grapesicle" or "Oatmeal Cookie") and a good selection of ports.

Hennessey's Tavern 708 Fourth AVE

Pub food, great beer, and Irish charm make this casual bar a welcome addition to the Gaslamp hoity-toity scene. Hennessey's is one of the best spots to gather for happy hour because all draft beers, well drinks, and house wine are discounted and the appetizers are plentiful and cheap.

Karl Strauss Brewery 1157 Columbia ST

Friday evenings are a blast at San Diego's original brewpub, which also provides an escape from too many tourists on Fifth Avenue. The relaxed mood makes up for the noise. Ten beers are available on any given day, ranging from heavy stouts to lighter lagers and ales. If you can't choose, order the "Taster 6" beer sampler — you get six different beers in fiveounce glasses (be careful, your companions will want to try them all, too!).

Mister Tiki Mai Tai Lounge 801 Fifth AVE

Mister Tiki's bright ambience, high ceilings, and reggae music are a departure from the tiki tradition. You can dine by the light of a lava lamp and blown-glass tropical fish in a booth of woven rattan and retro-inspired fabric. Bamboo panels line the walls and ceilings, and tikis and giant, glowing plastic flowers decorate the rooms. Vacation-inspired cocktails include four different mai tais, a passion fruit mojito, and a sake martini served with a chilled cucumber slice.

Rock Bottom Brewery 401 G ST

"You've reached Rock Bottom!" chirps the hostess answering the phone at Rock Bottom's downtown San Diego brewery. This 40,000-square-foot brewery is a huge Gaslamp draw. The two-story restaurant features stylish decor for dining at booths and tables, an upstairs pool lounge, and two bars.



Centro Cultural de la Raza 2125 Park BLVD

The Centro is dedicated to creating, promoting, preserving and educating about Mexican, indigenous, Chicano, and Latino art and culture, and features rotating exhibits and performances with theater, dance, music, and film/video. It offers educational tours and workshops by appointment. The Centro Mercado showcases visual artists selling their unique creations on the third Sunday of every month. Open Thu–Sun 12–4 PM.

Junipero Serra Museum 2727 Presidio DR

This mission-style building and tower in beautiful Presidio Park mark the site where Father Junipero Serra and Captain Gaspar de Portola established the first California mission in 1769. The museum explores the history of Native Americans who lived in the area, European explorers who reached the coastal region from New Spain, and those who resided at the Presidio during the Mexican occupation period. Visitors can view tools, weapons, art, clothing, and one of the finest collections of Spanish Renaissance furniture in the West. Climb up the museum tower and enjoy panoramic views of Mission Valley, Mission Bay, and the Pacific Ocean. Open daily 10AM-4:30PM.

Mingei International Museum of Folk Art 1439 El Prado

Mingei, a Japanese word meaning "art of the people," celebrates the beauty, simplicity, and joy of daily, useful objects; the museum thus

Where to Stay in San Diego

FTER A LONG DAY of attending sessions at the Annual Meeting, it is good to have a haven to relax and recharge for the next day. A host of luxurious and convenient hotels surround the San Diego Convention Center. AAR has negotiated special conference rates at a number of hotels for the convenience of meeting attendees.

Hotel room rates do not include the 10.5 percent hotel room tax. Please note that the single/double/triple/quadruple room designation denotes the number of room occupants, not the number of beds. A triple room means three people are sharing two double beds unless a rollaway bed is requested at an extra charge.

Courtyard by Marriott — Downtown San Diego 530 Broadway

This 12-story grand hotel occupies San Diego's first high-rise office building, the 70-plus-yearold San Diego Trust & Savings Bank building. Marriott turned the historic bank building into a landmark hotel — while taking great pains to preserve the building's unique character and architecture. Entry to the Marriott is through the original glass and brass revolving door which deposits you in the lobby. Ceilings soar 32 feet above. Check-in is handled at the original bank teller stations. The elegantly appointed guest rooms and suites — a haven for relaxation — offer luxury bedding with fluffier pillows and soft linens, free high-speed Internet, and large work areas. \$130/\$145/\$155/\$155

Embassy Suites Hotels San Diego Bay 601 Pacific HWY

Across from Seaport Village, the Suites puts you in the center of the action. Guests of the Embassy Suites San Diego Bay Downtown Hotel stay in spacious two-room suites and receive a complimentary cooked-to-order breakfast, a nightly manager's reception, and high-speed Internet access. The hotel offers complimentary transportation to the San Diego International Airport and the San Diego Amtrak Station. Each suite is beautifully decorated with a private bedroom and spacious living room. All of the suites are fully equipped with two televisions, a refrigerator, microwave oven, coffee maker, two telephones with data ports, and a well-lit dining/work table. \$132/\$152/\$172/\$192

Hilton San Diego Gaslamp Quarter 401 K ST

Located in the heart of the historic Gaslamp Quarter, the Hilton hotel is an urban retreat in the midst of a booming downtown San Diego scene. Here you will find a sophisticated hotel that mixes modern design with attentive service and impressive amenities. Guestrooms at the Hilton San Diego Gaslamp Quarter hotel include pillow-top mattresses with down comforters as well as up-to-the-minute amenities such as complimentary high-speed Internet access and dual-line telephones with voicemail and data port. All of the deluxe accommodations include one king or two double beds, overstuffed chair with ottoman, coffee maker, spacious work desk, 25-inch TV with premium channels and On-Command movie service, and in-room mini bar. \$155/\$155/\$175/\$175

Headquarters Hotel

Manchester Grand Hyatt San Diego 1 Market PL

Located next to Seaport Village and a short walk to the Gaslamp, downtown's Manchester Grand is the largest hotel in San Diego. Enter the Grand Hyatt's magnificent lobby, and your gaze immediately turns upward to the four-story-high open ceilings and giant windows from top to bottom. Beautiful harbor views can be found in unexpected places. Upper-floor hallways take guests by large picture windows overlooking the water, while the rooms themselves are nicely decorated and generous in space. Each room's windows open to catch the Pacific breezes. Guest rooms, each 340 square feet, offer partial views of the city/bay with one king or two double beds. Each room includes a workstation with high-speed Internet access. Stylish decor complements the deluxe amenities, including Portico bath products and a daily copy of the San Diego Union Tribune. \$149/\$182/\$202/\$202

San Diego Marriott Gaslamp Quarter 660 K ST

The chic San Diego Marriott Gaslamp Quarter hotel is ideally located in the historic Gaslamp district, and sparkles with renovations and skyline views. Renovated in 2004, each room is appointed with high-thread-count sheets, 27-inch flatscreen televisions, high-speed and WiFi Internet access, granite bathroom countertops, as well as coffee maker, iron and ironing board, and complimentary newspaper in the morning. You can also have a drink in the Marriott's swank rooftop lounge, the Altitude Skybar & Garden Lounge. \$131/\$155/\$175/\$175



San Diego Marriott Hotel & Marina 333 West Harbor DR

The San Diego Marriott Hotel & Marina, which adjoins the convention center, is blocks away from a main trolley stop, and within walking distance of the Gaslamp, rates as one of San Diego's best-known downtown hotels. Its facilities include multiple lagoon-style pools, lighted tennis courts, a health club, whirlpool, sauna, jogging trail and bike path, half-court basketball, and 446-slip marina with water sports opportunities. The cool California coastal-themed spacious guest rooms not only have awe-inspiring views of the downtown skyline and the San Diego Bay, but also luxurious bedding, with down comforters, custom duvets, and cotton-rich linens. Amenities include high-speed Internet access, cable TV, and pay-per-view movies. \$147/\$182/\$202/\$202

Sheraton Suites San Diego at Symphony Hall 701 A ST

A warm and welcoming greeting awaits you at the Sheraton Suites San Diego at Symphony Hall. The all-suite hotel is built around the prestigious and historic San Diego Symphony Hall and centrally located in one of the premier areas of downtown San Diego. Well-appointed suites offer a spacious living room and comfortable bedroom, complete with the Sheraton "Sweet Sleeper Bed." Amenities include highspeed Internet access, sofa beds, free local calls, and a free national newspaper on weekdays. \$130/\$160/\$160/\$160

W Hotel San Diego 421 West B ST

The lobby - or "living room" - of this hotel might be the most chill spot in town, with enormous couches covered with pillows in soothing shades of blue and brown, and comfortable leather armchairs. Stacked on large coffee tables are various artsy books. It's the perfect place to unwind after a long day. Upstairs is one of the W San Diego's most unique offerings: three tons of heated sand, white cabanas, and a fire pit bring the beach to the third-floor rooftop. It's a sunny spot to relax during the day, a spectacular vantage point at sunset, and a thriving gathering place for visitors and local movers and shakers late at night. Drinks from the bar are served in plastic cups, but other than that, it's surprisingly elegant. Then wind

down in the W signature bed: 350-threadcount linens layered between a pillow-top mattress, featherbed, down-filled duvet, and downfilled pillows. \$149/\$179/\$179/\$179

Westgate Hotel 1055 Second AVE

With a lobby that pays homage to the Palace of Versailles, this hotel truly has the opulent, indulgent feel of a European castle. The lavish decor is echoed throughout the hotel's meeting rooms, guest rooms, and intimate dining areas. Double doors grace the entrance to each spacious guest room for an added touch of privacy and elegance. The rooms feature fine details such as European antiques and heavy moldings. Glass doors take up one entire wall and open onto a shallow step balcony with a magnificent view overlooking the bustle of Horton Plaza, the Gaslamp Quarter, and the Coronado Bay Bridge in the distance. Each room offers a sprawling work desk, three telephones, and a data port. The bathrooms have an abundance of white marble, luxurious vanity areas, and square garden tubs that are ideal for long and relaxing baths. \$145/\$145/\$165/\$165

Westin Horton Plaza San Diego 910 Broadway CIR

As part of the Horton Plaza shopping complex, the Westin is truly in the heart of downtown San Diego. The Westin Horton Plaza shares the adventurous exterior architecture of the adjacent plaza — catch a peek at the big blue obelisk in the courtyard out front — but inside it has a quiet elegance. In all rooms you'll find such amenities as two telephone lines with call waiting, data ports and personalized voicemail, a hair dryer, iron and ironing board, TV with in-room movies, stereo/CD player, and a personal refreshment center. \$140/\$170/\$170/

Westin San Diego at Emerald Plaza 400 West Broadway

With its dazzling green silhouette, the Westin San Diego at Emerald Plaza is a sparkling jewel on the San Diego Bay. There are thoughtful business amenities like an oversized desk with an ergonomic chair, high-speed Internet access, and cordless dual-line telephones. But one does not live by work alone, so take a break and enjoy a spectacular view of the bay, downtown, or lushly landscaped Balboa Park, or just settle back into your bed with its comfortable pillowtop mattress. \$140/\$170/\$170 [SS]

has happily adapted to its new home, which is simply beautiful with warm wooden floors, soaring white walls, and bright natural light. Previous exhibits have included displays of dolls, toys, ceramics, textiles, furniture, costumes, and ritual objects. Open Tue–Sun 10 AM–4 PM, closed Mon.

The Old Globe Theatre 1363 Old Globe WAY

The centerpiece of this complex (formally known as the Simon Edison Center for the Performing Arts) is the 581-seat Old Globe Theatre — which was modeled after Shakespeare's original. Box office hours: noon until 15 minutes after curtain; noon–6 PM on nonperformance days.

San Diego Historical Society Museum — Balboa Park 1649 El Prado

Legions of intriguing stories are housed at the San Diego Historical Society's museum repository for more than 2 million photos, numerous books, assorted rare manuscripts and memoirs, as well as architectural drawings. Open daily 10 AM-5 PM.

Timken Museum of Art — Balboa Park 1500 El Prado

A building originally steeped in controversy, the Timken's modern architecture differs considerably from the park's predominantly Spanish Colonial mode. Though the difference is obvious, the museum is actually an excellent work of architecture providing six unusually well-lit galleries for a collection of fifteenth-tonineteenth-century European and American Art. Romantics swoon over the collection of European and American old masters. Also included are a variety of biblical paintings. Tues–Sat 10AM–4:30PM, Sun 1:30–4:30 PM.

WorldBeat Cultural Center 2100 Park BLVD

Housed in a colorfully painted former water tower, WorldBeat Center is dedicated to promoting and preserving African, African-American, and other indigenous cultures of the world through art, music, dance, education, and technology. Classes in international dance and drumming are offered year-round, along with concerts and lectures.



Gaslamp Quarter

Enjoy an urban shopping experience in the Gaslamp Quarter. Walk past the stone facades of historic buildings, browse the area's fine antique shops, art galleries, boutiques, bazaars, and specialty stores. The Gaslamp Quarter is located in the heart of downtown San Diego. It is eight blocks long (from Broadway to Harbor Drive) and two blocks wide (from Fourth to Sixth Avenues).

Seaport Village 849 West Harbor DR

Seaport Village is San Diego's waterfront landmark set among three distinctive plazas designed to capture the ambience of Old Monterey, Victorian San Francisco, and traditional Mexico. Stroll on charming winding paths and watch ships sail across the bay while you explore their one-of-a-kind shops, looking for that perfect treasure, a unique souvenir, or just the right gift.

Westfield Horton Plaza 324 Horton PLZ

Horton Plaza was designed to resemble a European marketplace and to function like an amusement park for shoppers. There are more than 130 stores and shops including Macy's, Nordstrom, and Mervyn's, several restaurants, and a multiscreen movie theater. Open Mon–Fri, 10 AM–9 PM, Sat 10 AM–8 PM, Sun 11 AM–7 PM.

Emory Funds Religion Projects in Its Strategic Plan

Laurie L. Patton, Emory University



Laurie L. Patton is the chair of the Department of Religion at Emory University in Atlanta and is also a co-convenor of the Strategic Initiative in Religions and the Human Spirit.

N SEPTEMBER 2006, Emory University awarded \$6.4 million to a working group of more than 40 faculty to begin a series of groundbreaking research and curricular projects. The "Religions and Human Spirit" initiative is part of a wideranging university strategic plan. It is linked with two others, "Race and Difference" and "Global Health," under a larger umbrella — "Confronting the Human Condition." Other initiatives are based in scientific areas of strength; they include "Computational and Life Sciences," "Neuroscience, Mind, and Society," and "Preventive Health."

The strategic plan was a competitive process in which a series of focus groups met throughout 2005–2006 to deliberate the academic strengths of Emory that were particularly relevant to its academic mission of courageous inquiry and ethical community. Led by coconvenors Carol Newsom and Laurie Patton, the religion focus group drew upon the resources of the 60 faculty in the Graduate Division of Religion (GDR), drawn from the Department of Religion and the Candler School of Theology. We also involved more than 250 faculty in other parts of the university who have named religion as one of their major research interests. Finally, we included the Emory research centers involved in the study of society and religion, including the Center for the Study of Religion, and the MARIAL center for the study of myth and ritual in American life.

In a grass roots process of deliberation, we identified research and teaching topics in religion that Emory faculty could shape more fully in the future. After the year of discernment, we agreed upon six areas in which the study of religion at Emory could contribute significantly to the larger common good: Religion, Conflict, and Peacebuilding; Religion and Health; Contemplative Studies; Religion and Sexuality; Religion and Science; and Religion, Society, and the Arts. Emory has funded these six areas for the next five years. In the current year, we are engaged in developing intellectual directions, strengthening research, and developing curriculum. Our hope is that this collaborative, cross-disciplinary work will help reshape the debate in the study of religion and maximize the study of religion's contribution to the human spirit and common good.

The Emory Initiative in Religion, Conflict, and Peacebuilding (EIRCP) involves faculty from the GDR, the School of Theology, the Department of Political Science, and the Law School. This initiative builds on already existing projects to develop a global center for the study of conflicts involving religion. After hiring a director next year, we will be hosting two or three postdoctoral fellows,

scholar/activists who are intensely engaged in centers of conflict around the globe. As Professor Elizabeth Bounds, co-convenor of the initiative, and Tom Flores, our first postdoctoral fellow, have emphasized, the center will be unique in its combined focus on global issues and local concerns.

Globally, the university will host a regular "summit" of world religious leaders - the first of which will take place October 21, 2007. His Holiness The Dalai Lama is the keynote speaker, and other speakers include Rabbi David Rosen, Sister Joan Chittister, and Abdulahi An-Naim, among others. Locally, faculty have also developed an "Atlanta Initiatives" project that involves studies of local communities in Atlanta. The focus here is on the role of religion among torture survivors in immigrant communities; the effects of public policy on religious communities in poor areas of the city; and the development of a truth and reconciliation commission concerning lynching in the South. We will continue to develop this network between Emory and NGO's that work in urban and rural contexts on issues of religion.

Our hope is that this collaborative, crossdisciplinary work will help reshape the debate in the study of religion and maximize the study of religion's contribution to the human spirit and common good.

Finally, and most importantly, the graduate faculty in religion are developing a doctoral concentration in religion, conflict, and peacebuilding. When development is complete, students in any of the GDR's present courses of study will be able to concentrate their work in religion and peacebuilding in dialogue with their particular course of study, whether Buddhism, ethics and society, theological studies, or another area.

The Emory Initiative in Religion and Health (EIRH) involves faculty from the School of Public Health, the Nursing School, the Department of Religion, and the School of Theology. EIRH has launched three major projects: 1) Health Asset Mapping; 2) Religion, Politics, and Reproductive Health; and 3) the Academic Programs in Religion and Health, including a new project in Cultural and Religious Literacy for Health Professionals.

The Health Asset Mapping project grows out of an already vibrant program in Africa (ARHAP), in which traditional African religions as well as Christian communities have been recorded and assessed as to their abilities to provide health education and productive health models. ARHAP is already attracting media attention, as well as CDC and WHO funding. Faculty members Debbie Jones and Deborah McFarland, of Emory's Rollins School of Public Health, recently presented to a congressional group in Washington, and collaborated in November with members of the Graduate Division of Religion on an AAR panel addressing the topic of religion and AIDS in Africa.

The project in religion and reproductive health seeks to outline the productive as well as destructive intersections between reproductive decisions and religious influence. As Carol Hogue, professor at Rollins and director of the project, writes, "There is a crisis in contraception among adults in the U.S. To begin to understand its root causes and recommend appropriate mediations, a team of Emory scholars representing the fields of ethnography, religious studies, epidemiology, and public health policy are collaborating to examine the religious, cultural, political, and historical context of this crisis."

Finally, Karen Scheib of the Candler School of Theology and Mimi Kiser of the Interfaith Health Program are building a strong curricular emphasis in faith and health. The program seeks to increase religious and cultural literacy among health professionals and health literacy among religious professionals. An important part of this work is a certificate program in faith and health, in which enrollment has already grown from 8 to 36 students.

The Emory Initiative in Contemplative

Studies (EICS) includes faculty from the Graduate Division of Religion and the Medical School. The EICS combines scientific research and humanistic description to measure the values of contemplative practices in preventive health. One study focuses on depression and contemplative practices among undergraduates. Chuck Raison of the School of Medicine, codirector of the study with Geshe Lobsang Negi (Department of Religion), writes, "We are in the second year of our study of compassion meditation in Emory college freshmen. Based on last year's pilot phase, it is apparent that the meditation training increased a personality domain known as cooperativeness. Increased scores on this domain are strongly linked with reductions in depression, personality disturbance and impulsivity. Based on a very preliminary analysis of data gathered this fall, it appears that meditation training may optimize stress system functioning - confirming a primary study hypothesis. We hope to conduct longterm follow-up to evaluate whether these types of interventions early in college have long lasting emotional and physiological benefits.'

Under the leadership of John Dunne (Department of Religion), faculty are also focusing on the development of an Encyclopedia and Research Data Base of Contemplative Practices. As Dunne states, "Contemplative practices literally transform body and mind, yet we have often neglected to ask questions not only about the context that makes such practices possible, but also the specific techniques and theories that inform such practices. We hope that the encyclopedia will provide a Web-based, interactive descriptive manual for use by humanists and scientists alike."

The Emory Initiative in Religion and Sexuality (EIRS) involves faculty from four departments in the College, the Law School, and the School of Theology. This initiative has already hosted a series of groundbreaking conferences and international summer seminars on religion and lesbian, gay, bisexual and transgender (LGBT) issues. Along with the Gill Foundation, the Pacific School of Theology, and Candler School of Theology, religion scholars at Emory are taking on the issues of theology and sexuality in a newly constructive way. Through the strategic plan funding, Woodruff Library has already developed the largest LGBT archive in religion in the country.

Emory Initiative in Science and Religion (**EISR**) brings together faculty in genetics, medicine, theology and religion, ethics, and philosophy. This initiative will galvanize Emory's considerable resources in these fields. In addition to creating at least two new faculty positions and two postdoctoral fellows in science and religion, it is unique in its focus on major educational outreach projects. Thus far, it has addressed such tough issues as stem cell research, abortion, and euthanasia.

David Lynn of the Chemistry Department writes, "Technological advances have collided with our sociological world view at many points throughout human history and we are now experiencing one of those great challenges. Accordingly Emory University, through the Religions and the Human Spirit Initiative, has created new learning venues that exist at the interface of Science and Religion. By reaching across institutional barriers and unifying with our communities, we will be uniquely positioned to reach consilience."

Finally, the Emory Initiative in Religion, Society, and the Arts (EIRSA) aims to develop a new Emory curriculum that focuses on learning about religion through object-based learning. In turn, they wish to use that form of learning to launch a major outreach program through podcasts in several Atlanta communities. Catherine Howett Smith of the Carlos Museum writes, "Performing and visual arts have a long tradition in the expression of and reaction to religion, both through organized, ritual practices and deeply personal visions. EIRSA will highlight the work of over 250 Emory faculty members whose scholarship relates to religion in some way. The initiative will facilitate interdisciplinary connections and develop university and community programs that put Emory in the forefront of discussions of religion and its expression in the arts."

Through public and university programs related to religion and art, dance, music, literature and more, EIRSA will create links across the university for the benefit of students and the Atlanta community. Through the use of technology, it will also help faculty engage ever more actively in interdisciplinary and interfaith discussions in Atlanta.

Tying these several "Religion and Human Spirit" sub-initiatives together is a single, university-wide seminar in which research and project results are shared and refined. The seminar is convened by Laurie Patton and Mary Elizabeth Moore (our new co-convenor of the initiative replacing Carol Newsom). Entitled "Religion and the Common Good," the seminar asks participants and presenters to focus on how and why their studies might contribute to the common good. This gathering provides a venue in which each project of the strategic plan can be discussed with attention to its contribution to the study of religion and to public good in a post-9/11 society. In addition, the seminar contributes to the new interdisciplinary culture of Emory, one based on shared research, action-reflection, and a shared understanding that the study of religion must be part of larger public discourse. RSN

Religion Newswriters Identify Year's Top Ten Religion Stories

N DECEMBER, the Religion Newswriters Association conducted an online poll of its members, who identified the following as the top ten religion news stories of 2006. One hundred fortynine people, or 35 percent of its membership, responded.

- 1. Muslims in a number of countries react violently to publication of Muhammad cartoons in Denmark and other European nations. Scores of both Christians and Muslims are killed in riots in Nigeria.
- 2. Pope Benedict XVI angers Muslims by including in a speech a centuries-old quote linking Islam and violence. He apologizes and later smooths the waters on a trip to Turkey. Earlier, he begins to downsize the curia and emphasizes God's love in his first encyclical.
- 3. The Episcopal Church riles conservatives when the General Convention elects a presiding bishop who supported the consecration of a U.S. gay bishop, which conservatives oppose as unbibli-

cal. Seven Episcopal dioceses refuse to recognize the leadership of Presiding Bishop Katharine Jefferts Schori, who is also the first woman elected to the top post. Later, the Episcopal Diocese of San Joaquin becomes the first diocese to adopt measures that set the stage for it to secede from the denomination.

- 4. Charismatic leader Ted Haggard resigns as president of the National Association of Evangelicals and is dismissed as pastor of the huge New Life Church in Colorado Springs after allegations surface of gay sex and methamphetamine use
- 5. Candidates backed by the Religious Right suffer a series of defeats in the fall elections, with many voters citing morality as one of the strongest motivators in the way they cast their ballot.
- 6. Religious voices grow louder for peace in Iraq, but by year's end experts fear the spread of sectarian tensions throughout the Middle East. Conflicts between Sunni and Shiite Muslims increase, and

the Israeli incursion in Lebanon aimed at curbing attacks by Hezbollah touches off major strife within Lebanon. Christian churches also reconsider efforts to pressure Israel on the Palestinian question.

- 7. The schoolhouse shooting deaths of five Amish girls in Bart Township, Pennsylvania, draws international attention on the Amish community's ethic of forgiveness after some Amish attend the killer's funeral.
- 8. (tie) The release of the film The Da Vinci Code adds to the previous buzz about Dan Brown's novel. Religious critics, who say the book portrays traditional Christianity as a fraud, are divided over whether to boycott the film or hold discussion groups. Controversial plot lines include Jesus marrying Mary Magdalene and conceiving a child.
- 8. (tie) Same-sex marriage bans pass in seven of eight states that hold referendums on the issue during midterm elections; Arizona becomes the first state in

Editor's Note:

Information for this article was provided by RNA Extra Online, the newsletter of the Religion Newswriters Association.

- which voters defeat a same-sex marriage ban. Meanwhile, the New Jersey Supreme Court rules that same-sex couples are entitled to the same benefits as married couples.
- 10. President Bush casts his first veto to defeat a bill calling for expanded stemcell research, to the delight of religious conservatives and the disappointment of religious liberals. The issue is later credited with playing a deciding role in the key Missouri Senate race. Meanwhile, progress is reported in efforts to create stem-cell lines without destroying embryos. RSN

Editor Named to Oxford Monograph Series

RESIDENT JEFFREY STOUT recently appointed Ted Vial as a series editor for the AAR/Oxford University Press monograph series, Reflection and Theory in the Study of Religion. The appointment came after a national search to replace James Wetzel (Villanova University) at the conclusion of his term.

"Late in 2005, James Wetzel indicated that due to the press of other duties, he would not accept a second term as editor of the Reflection and Theory in the Study of Religion Series," Francis X. Clooney, chair of the Publications Committee, told RSN. "By the end of the summer of 2006 the committee had received a significant number of applications from around the United States and abroad; through consultation among its members, the committee narrowed the search to three candidates, who were interviewed at the Annual Meeting in Washington, D.C. While the range of candidates was impressive and all three finalists excellent, we were delighted to select Ted Vial as our choice for the new editor, and grateful that he accepted our offer to take up this important work."

Ted Vial is Associate Professor of Theology at the Iliff School of Theology, where he teaches courses on historical theology and theory and method. His book, Liturgy Wars: Ritual Theory and Protestant Reform in Nineteenth-Century Zurich, was published by Routledge in 2004. Titles of recent essays include "How Does the Cognitive Science of Religion Stack Up as a Big Theory, à la Hume?" (Method & Theory in the Study of Religion), "Schleiermacher and the State" (Cambridge Companion to Schleiermacher), and a contribution to the forthcoming Teaching Ritual (AAR/Oxford), edited by Catherine Bell. He is on the steering committees of the Nineteenth-Century Theology Group,



Ted Vial, Reflection and Theory in the Study of Religion Editor.

the Schleiermacher Group, and the North American Association for the Study of Religion.

Reflection and Theory in the Study of Religion invites self-conscious reflection on the study of religion from any number of critical perspectives. "This series is where many books of theology, and of theory, find a natural home. I am particularly interested in books that show the mutual shaping of theology and theory, and books (of theology or theory or both) that also contribute to our understanding of how the field of religious studies has been shaped and is being shaped," Vial stated. "I am delighted to work with Frank Clooney, Oxford University Press, and the other fine editors of the AAR's series. It is an exciting and important time in the study of religions."

Address inquiries and submissions to the series editor:

Theodore Vial Iliff School of Theology 2201 S. University BLVD Denver, CO 80210 USA PHONE: 303-765-3166 Fax: 303-777-0164 E-MAIL: *tvial@iliff.edu*

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Henry Luce III Fellows in Theology Announced

HE ASSOCIATION of Theological Schools in the United States and Canada (ATS) and the Henry Luce Foundation, Inc. have named seven scholars from ATS member schools as Henry Luce III Fellows in Theology for 2007-2008.

Selected on the basis of the strength of their proposals to conduct creative and innovative theological research, the fellows will engage in year-long research in various areas of theological inquiry. The 2007-2008 fellows constitute the 14th class of scholars to be appointed since the inception of the program in 1993, bringing the total number of Luce Fellows to 98. The program is supported by a grant from the Henry Luce Foundation, honoring the late Henry Luce III.

At the conclusion of their research year, the fellows will gather at the annual Luce Fellows Conference to present and critique their work and to discuss with both current and past Luce Fellows how their work may impact the life of the church and the broader society. They will also present their findings for publication in popular religious journals.

The 2007–2008 fellows, their institutions, and projects are:

Lewis O. Ayres, Candler School of Theology of Emory University

The Giver of Life: The Spirit and the Christian Life in Nicene Theology

Ayres proposes to spend 2007-08 finishing a book that will focus on the exegetical strategies through which Nicene theologians redescribed traditional actions accorded the Spirit as the acts of one who possesses the full power of God. Through such strategies Nicene theologians show how locating the Spirit in a fully Trinitarian context shapes our understandings of Christian life.

Hans Boersma, Regent College

Ressourcement: The Quest for a Sacramental Ontology

Boersma plans to investigate whether and how a sacramental view of reality lies at the heart of the two-pronged approach of the French Catholic school of nouvelle theologie: its critique of the dominant mode of neoscholastic theology and its ressourcement of the Great Tradition of the Church Fathers and the Middle Ages.

William Patrick Brown, Columbia

Theological Seminary The Seven Ways of Creation: A Field Guide to the Ancient Cosmologies of Scripture for a Scientific Age

Brown seeks to engage the creation traditions of Scripture with the natural sciences and, thereby, to discern anew their distinctly theological and ethical import for contemporary readers. More broadly, this study will investigate how biblical theology and scientific understanding can be viewed as interrelated yet distinct domains: the faith seeking under

standing of theological inquiry and the understanding seeking (further) understanding of scientific investigation.

Mark S. Burrows, Andover Newton Theological School

Untamed Wisdom: Poetics of Desire and the Renewal of Theology as an Art

Burrows believes there is a crisis of confidence in the historical authority of the Christian tradition, and thus a shaking of intellectual and spiritual foundations long constructed around scriptural narrative and religious rituals and symbols. One of the significant responses to this crisis in theological scholarship has been the attention to the relationship that theology has or might have with the arts. His study contributes to this engagement by pointing to the role poetics plays in such collaborative work.

Amy M. Hollywood, Harvard University Divinity School

Acute Melancholia: On Loss, Mourning, and Mysticism

Hollywood will carefully juxtapose medieval Christian mystical texts in which union with Christ is understood as a form of melancholic lovesickness with modern theological, psychoanalytic, feminist, and queer accounts of mourning and melancholia.

Jennifer Wright Knust, Boston University School of Theology

Loose Texts, Loose Women: A History of Jesus, an Adulteress, and the Gospel of John

Knust explores the intersection of identity production and sacred text by focusing on one tale in particular, the story of the woman taken in adultery (John 7:53-8:11). A close study of the transmission and reception of this exceptionally popular and yet extraordinarily unstable tale invites a reappraisal of the multiple ways that confessing Christian communities work with and through texts to envision what it means to be the faithful people of God.

Maura A. Ryan, University of Notre Dame Department of Theology Health, Development and Human Rights: New

Directions for Christian Bioethics Christian bioethics has begun to take on a global health perspective focusing attention on the relationship between health and persistent poverty, the effect of international economic systems on access to care, the role of the environment in health promotion, the impact of political conflict on health and healthcare delivery, and the effectiveness of transnational partnerships for the promotion of health-related initiatives. This project shows that an adequate and responsive global bioethics must engage debates within contemporary development theory as well as discourses and movements related to inter-





requirements, see www.aarweb.org/ grants.

2006-2007 **Research Grant Winners**

COLLABORATIVE

Edward E. Curtis, Indiana University–Purdue University Indianapolis, et al. Revisiting Black Gods of the Metropolis: African American Religions in the Tiventieth Century

national human rights.

Rebecca Sachs Norris, Merrimack College Religious Games and Toys: Exploring the Serious Side of Play Collaborator: Nikki Bado-Fralick, Iowa State University

Joerg Rieger, Southern Methodist University *The Spirit of Empire* Collaborators: Néstor Míguez, Instituto Superior Evangélico de Estudios Teológicos, and Jung Mo Sung, Methodist University of Sao

INDIVIDUAL

Linda L. Barnes, Boston University School of Medicine Chinese Religious Healing in America: A Social History, 1849-2004

Wendy Cadge, Brandeis University

Paging God: Religion in the Halls of Medicine

Heidi Campbell, Texas A&M University Exploring How Religiosity Shapes Media Use & Interaction in a Global Information Society in Israel

- Frances Garrett, University of Toronto Organization and Analysis of Digital Editions of Tibetan Religious and Medical Histories
- R. Marie Griffith, Princeton University Holy Sex: Christians and the Sexual Revolution, from the Kinsey Reports to True Love Waits
- Karline McLain, Bucknell University Envisioning Hinduism: Raja Ravi Varma and the Visual Canon
- Donald S. Prudlo, Jacksonville State University The Anti-Heretical Efforts of Peter of Verona: An Investigation into the Lived Religion of the Medieval Italian Laity
- Megan H. Reid, University of Southern California Judging Race and Religion: Pierre Crabites and African American Muslims in Early Twentieth-Century Cairo
- Sufia Mendez Uddin, University of Vermont Speaking the Same Language: Muslim and Hindu Veneration of Bonbibi
- Archana Venkatesan, St. Lawrence University Embodying Memories: Performance and Ritual Culture at the Vishnu Temple of Alvar Tirunagari, South India

Michael J. Zogry, University of Kansas Playing or Praying? The Cherokee Anetso Ceremonial Complex and the Performance of Cultural Identity





Sustainability and the AAR

AAR Initiatives to Address Sustainability

IN THIS ISSUE

AAR Sustainability Initiatives13

Working to Encourage Green Practices

Education for a Sustainable Future......14 The Role of Religious Studies and Theology Education

The Greening of the World's Religions15 An Emerging Alliance of Religion and Ecology

Look for the October Focus on the Religion Major and Liberal Education. N THE PAST couple of months, concerns about the environment and the human condition have spurred sustainability issues into everyday conversation, and the AAR is — and has been — involved in taking steps to contribute to a more sustainable future. Sustainability is classically defined as "the ability to provide for the needs of the world's current population without damaging the ability of future generations to provide for themselves."

Several AAR members have been active on this front for quite a while. Pioneers such as John Cobb, Rosemary Ruether, Larry Rasmussen, and Sallie McFague have studied religion and ecology issues for decades. The AAR's Religion and Ecology Group began in 1993, and is now led by John Grim and David Barnhill. Grim and Mary Evelyn Tucker are co-directors of the Forum on Religion and Ecology, and together organized a series of ten conferences on world religions and ecology at the Center for the Study of World Religions at Harvard Divinity School.

Now it looks as if the fruits of their labor and the realities of global warming have pushed this specialty of religious studies and theology into mainstream consciousness — and beyond ecological concerns to ever-increasing social justice concerns. Not only is this subject on the cover of recent magazines — from the *Atlantic* to *Sports Illustrated* to *Convene* (the magazine of the meetings industry) — but it is also moving into the forefront of the AAR. From greener meetings to curriculum, the AAR is sailing full-speed toward addressing the issue.

Being one of the largest disciplinary associations, the AAR can have tremendous influence on other organizations. Board member Sarah McFarland Taylor, who is instrumental in shaping the Midwest Regional conference to be eco-friendly, sees great potential for leadership.

"Our Annual Meetings are attended by more than 11,000 people," she said. "We have the potential to make a huge impact, not only in the practices we adopt at our own Annual Meeting, but by creating a template that other organizations can easily adopt. What we do will most certainly have a watershed effect.

"I think the AAR is poised to lead the way in becoming the greenest academic association in North America and perhaps beyond. That is a great role for us to be taking on and it makes a powerful statement about who we are. It also challenges a lot of stereotypes about scholars of religion being somehow stodgy, removed, or not really 'in tune' with what's truly going on in the world."

For the past year, Kyle Cole, AAR Director of College Programs, has represented the AAR at meetings of the Disciplinary Associations for Sustainability, a working group formed within the U.S. Partnership for Education for Sustainable Development. At these meetings, 20+ disciplinary associations work to create new practices from intro textbook changes to greener meetings to actual mandatory learning outcomes - that will address important sustainability issues. The partnership was formed when the White House decided not to participate in the United Nations General Assembly resolution which declared a Decade of Education for Sustainable Development to begin on January 1, 2005. The partnership hopes to develop a cross-sector action plan for a U.S. Decade for Sustainable Development.

The idea of working with disciplinary associations follows sustainability movements on campuses across the United States and Canada. The difference is that while colleges and universities can make institutional changes that have great impact on their campuses, it is in the actual disciplines (through their courses) where sustainability messages are transmitted to the students. The AAR, in participating with the other associations, is beginning to organize the various sustainability efforts within religious studies and theology, and asking members to join in whenever possible. A task force was presented for AAR board approval at its April meeting, but action occurred after press time.

Several initiatives are already taking shape. The Academic Relations Committee and the Theological Education Steering Committee are organizing a Special Topics Forum on the Greening of Theological Education at the 2007 Annual Meeting. And that is the tip of the iceberg for the Annual Meeting, as Aislinn Jones, AAR Annual Meeting Program Director, is working to make this meeting as eco-friendly as possible.

During the four days of the AAR and SBL Annual Meetings, over 11,000

people will use over 190,000 plates, 270,000 napkins, 225,000 cups or glasses, and 270,000 cans or bottles, based on estimates listed in the *Professional Meeting Management Guide*.

"The list of resources that go into one Annual Meeting are many and it leaves a heavy ecological footprint," Jones said. "AAR is beginning an investigation on how we can minimize the impact of the Annual Meeting on the environment."

AAR plans to establish these guidelines in Annual Meeting planning:

Meeting Room and Hotel Accommodations:

- Require that the headquarter hotels and convention center have recycling bins for attendees to use during the meeting.
- Request that all Annual Meeting hotels offer the option not to change linens, such as towels and sheets, unless requested by the person in the room. This practice substantially reduces the amount of water and energy used during the meeting.
- Offer water stations outside the meeting rooms with drinking glasses instead of disposable cups. AAR will request the hotels and outlets use reusable utensils instead of dispensable utensils whenever possible. Using 1,000 disposable plastic teaspoons consumes over 10 times more energy and natural resources than manufacturing one stainless steel teaspoon and washing it 1,000 times, according to the Environmental Defense Council.

Reduce consumption by:

- Continuing AAR's current practice of donating leftover food from Annual Meeting receptions and lunches to local homeless shelters. Last year in Washington, D.C., AAR donated leftover food to the D.C. Central Food Kitchen. In San Diego, Food Recovery, Inc. will work with Annual Meeting locations to serve a variety of shelters.
- Serving buffet lunches instead of "boxed" lunches (i.e., a cardboard container with a premade sandwich, chips, etc.) in order to reduce consumer waste.

Education for a Sustainable Future: The Role of Religious Studies and Theology Education

Debra Rowe, U.S. Partnership for Education for Sustainable Development



Debra Rowe is the Higher Education Co-Chair and President of the U.S. Partnership for Education for Sustainable Development (www.uspartnership.org). The U.S. Partnership has sector teams for: higher education, K-12, business, faith, and youth. She is also Senior Fellow at the Association of University Leaders for a Sustainable Future (www.ulsf.org), National Co-coordinator of the Higher Education Associations Sustainability Consortium (www.heasc.net) and Senior Advisory Councilor for the Association for the Advancement of Sustainability in Higher Education (www.aashe.org). She helps higher education associations and institutions integrate sustainability into mission, curricula, research, student life, operations, and community partnerships. She was the energy and sustainability consultant to the National Science Foundation-funded National Science Database Library (Electronic Environmental Resources Library). Rowe has been professor of energy technology for over 26 years at Oakland Community College.

RSN: What is sustainable development?

Rowe: From the 1987 Brundtland Commission, the most common definition of sustainable development is "meeting the needs of the present without compromising the ability of future generations to meet their own needs." In 2003, Dr. Rolf Jucker further illuminated the idea: "Sustainability is achieved when all people on Earth can live well without compromising the quality of life for future generations."

The vision of sustainable human society resides in the simultaneous and synergistic creation of economic growth and equity, conservation of natural resources and the natural environment, and sustainable social development. It is often visually represented as follows:



The three components of sustainable development.

RSN: Why should educators in North America care about sustainable development?

Rowe: There is an urgent need for us to care and educate ourselves about sustainable development. The extent to which we, the people of the United States, adopt and embrace the principles of sustainable development may determine the quality of life that our country and all humanity enjoys in the decades ahead. As 5 percent of the world's population, we consume 25 percent of the world's resources. Ecosystems we depend on to provide clean air, water, food, and other essential resources are degrading and climate change is occurring. The Earth simply cannot tolerate billions of people following the path we chose.

Now, as responsible educators, we must demonstrate new paths to economic, environmental, and community health which do not compromise our future. Many U.S. citizens do not know that:

- We are exceeding the carrying capacity of the planet. (*www.myfootprint.org*)
- The ecosystems are degrading. (*www.worldwatch.org/ topics/nature*)
- We can cost-effectively reduce human suffering and environmental degradation now while building stronger economies.
- Education is the key to creating necessary behavioral and policy changes. Sustainable living, consumption, and investment behaviors can be learned, and unreasonable policies and regulations can be revised to create a future that supports actions for a sustainable future.

RSN: Why should those in religious studies care about sustainability?

Rowe: At its core, sustainability is about the reduction of human suffering. It is about human rights, social justice, and respect for the life-supporting ecosystems on which we all depend. This is the first generation whose decisions will determine the habitability of the planet. The decisions of today's students will help dictate whether the future is one of scarcity wars and more human suffering or sustainable abundance and less suffering.

Religion has played a key role in the global and historical human dialogue about morality, human rights, and social justice. Many religious traditions have stories of creation and concerns for human suffering, morality, human rights, and social justice. These themes can be explored by students as commonalities among the religious traditions, particularly in "Introduction to World Religions" and "Comparative Religions" courses.

Religious studies can make important and unique contributions to sustainability education for all undergraduates on college campuses, as it plays such an important role in liberal education. Religion courses could easily engage students in the sustainability issues of this generation, and help them think about and practice the necessary behaviors and actions for a sustainable future. (There is a lot of activity already occurring regarding the "greening" of the theological curriculum.) Religion professors don't need to know the answers to bring these issues into their course; raising the issue for discussion can be fruitful. The core question is "How can we use what we are learning to help create a better, sustainable future?"

RSN: What is the role of U.S. higher education in creating a sustainable future?

Rowe: There is enormous potential within U.S. higher education. Some of the key statistics are illuminating:

- 4,096 colleges and universities
- 14.8 million students
- U.S. higher education expenditures are greater than the GDP of all but 25 countries in the world.

Students need to know that their daily decisions affect the quality of life of people around the globe. By making more thoughtful decisions, students can help create a better world. Through real world expressions of spiritual values in assignments, religion educators can engage students to help colleges and universities and the larger society change operational, curricular, and policy norms. Students can learn and practice via such assignments how to be more environmentally responsible and socially just.

The goal is to engage students as effective change agents in our sustainability challenges. Students can learn, for example, that their purchasing choices can support either immoral, unsafe, and slave-labor conditions or fair-wage and safe working conditions, for oftentimes the same price or only pennies more per product. Students can learn stories about how collective action is powerful, such as:

• The recent corporate Nike story, where students refused to buy Nike brand shoes until Nike committed to monitor implementation of a new no-sweatshop policy;

- The Campus Climate Challenge, where students are working with campus administrations to measure and reduce greenhouse gas emissions that are causing climate change (*www.climatechallenge.org*);
- The collaboration of science and religions to get action on climate change.

A list of sustainability-oriented campus activities, learning outcomes, and change agent skills that can be included in any course are available at *www.myacpa.org*. Educators can also utilize the book *147 Strategies for Teaching Sustainability* from Atwood Publishers. Researchers can focus on religions' existing and potential contributions to sustainability.

RSN: What is already occurring in the United States in terms of education for a sustainable future?

Rowe: There is a national trend to infuse sustainable development behaviors, practices, and curricula throughout higher education institutions. HEASC, the Higher Education Associations Sustainability Consortium (*www.heasc.net*), has been formed to catalyze education for a sustainable future in curricula, operations, purchasing, planning, research, student life, investments, and community partnerships. Fourteen national higher education associations have joined HEASC. These associations represent facilities directors, business officers, college and university planners, trustees, purchasers, residential housing, student affairs, campus activities, campus bookstores, and college and university presidents.

Twenty national disciplinary associations have also been networking and collaborating for a sustainable future. Their working groups are focusing on infusing sustainability into curricula, professional development, standards, cross-disciplinary projects, legislative briefings, and ways to educate the public about how to help create a sustainable future. AAR is part of this network.

RSN: What can interested members do?

Rowe: Many things:

- Become more educated about our sustainability challenges and possible solutions;
- Include information on sustainability efforts in courses, including the National Religious Partnership for the Environment (*www.nrpe.org*), and social justice, human rights, and social welfare initiatives;
- Join in on the national efforts to:
 - create a learning community in sustainability and religion

develop curricular and professional development materials for the AAR, including textbook revisions to include sustainability

work on standards that include sustainability principles for AAR and higher education

volunteer to be part one of the following interdisciplinary working groups:

- public information campaign
- legislation education
- cross-disciplinary research.

You can send an e-mail to Kyle Cole, *RSN* Executive Editor, at *kcole@aarweb.org* to find out more about these efforts.

RSN: Where can we get more information?

Rowe: You can visit the following sites:

- Association for the Advancement of Sustainability in Higher Education *www.aashe.org*
- Association of University Leaders for a Sustainable Future *www.ulsf.org*
- United States Partnership for Education for Sustainable Development — *www.uspartnership.org* (click on "partner resources," then "higher ed and faith").

FOCUS

The Greening of the World's Religions

Mary Evelyn Tucker and John Grim



Mary Evelyn Tucker and John Grim, founders of the Forum on Religion and Ecology, teach religion and ecology at Yale University. They are editors of the Harvard book series on World Religions and Ecology. More information on the Forum on Religion and Ecology is available online (at www.religionandecology.org).

As a professor of religion, John taught courses in Native American and Indigenous religions, religion and ecology, ritual, and mysticism in the world's religions. His published works include: The Shaman: Patterns of Religious Healing among the Ojibway Indians (University of Oklahoma Press, 1983) and, with Mary Evelyn Tucker, a co-edited volume entitled Worldviews and Ecology (Orbis, 1994, 5th printing 2000). In the ten-volume series "World Religions and Ecology," John has edited Indigenous Traditions and Ecology (Harvard, 2001). He also co-edited the Daedalus volume titled Religion and Ecology: Can the Climate Change? (2001). He is currently a visiting scholar at the Institution of Social and Policy Studies, Yale University, and President of the American Teilhard Association.

Mary Evelyn is the author of Worldly Wonder: Religions Enter Their Ecological Phase (Open Court Press, 2003) and Moral and Spiritual Cultivation in Japanese Neo-Confucianism (SUNY, 1989). She co-edited Worldviews and Ecology (Orbis, 1994), Buddhism and Ecology (Harvard, 1997), Confucianism and Ecology (Harvard, 1998), Hinduism and Ecology (Harvard, 2000), and When Worlds Converge (Open Court, 2002). With Tu Weiming, she edited two volumes on Confucian Spirituality (Crossroad, 2003, 2004). She also co-edited a Daedalus volume titled Religion and Ecology: Can the Climate Change? (2001). Mary Evelyn is currently visiting professor at the Institution for Social and Policy Studies at Yale University and most recently edited Thomas Berry's book, Evening Thoughts: Reflecting on Earth as Sacred Community (Sierra Club Books and University of California Press, 2006).

S REPORTED LAST YEAR in the Millennium Ecosystems Assessment, we humans are destroying the life-support systems of the planet at an alarming rate. The data keep pouring in that we are altering the climate and toxifying the air, water, and soil so that the health of humans and other species is at risk. The population explosion in the twentieth century from two billion to more than six billion people and the consequent devouring of resources are on a collision course with global sustainability. Global warming is already evident in melting glaciers, thawing tundra, and flooding of coastal regions. Furthermore, scientists are documenting that we are living in the midst of a sixth extinction, with more than 20,000 species lost annually. This period represents the largest loss of species since the extinction of the dinosaurs, 65 million years ago. In other words, we are shutting down life systems and causing the end of our geological era.

For many years, environmental issues were considered to be the concern of scientists, lawyers, and policy makers. Now the ethical dimensions of the environmental crisis are becoming more evident. What is our moral responsibility toward future generations? How can we ensure equitable development that does not destroy the environment? Can religious and cultural perspectives be considered in creating viable solutions to environmental challenges? Until recently religious communities have been so absorbed in internal sectarian affairs that they were unaware of the magnitude of the environmental crisis at hand. Certainly the natural world figures prominently in the major religions: God's creation of material reality in Judaism, Christianity, and Islam; the manifestation of the divine in the karmic processes underlying the recycling of matter in Hinduism and Jainism; the interdependence of life in Buddhism; and the Tao (the Way) that courses through nature in Confucianism and Taoism. Despite those emphases on creation, many religions turned from the turbulent world in a redemptive flight to a serene, transcendent afterlife.

The questions arise, then: If religions are willing to stand by and witness the withering of the earth, has not something of their religious sensibilities become deadened, or at best severely reduced? Why have religions been so late in responding to environmental issues, and what are the obstacles to their full participation? Has concern for personal salvation or redemption become an obstacle to caring for creation? Why has apocalyptic thinking come to interpret ecological collapse as a manifestation of the end time?

Some within religious communities, such as the cultural historian Thomas Berry, do acknowledge the critical nature of our present moment. The concern arising in some religious and environmental circles is whether humans are indeed a viable species — whether our presence on the planet is sustainable. As the Greek Orthodox theologian the Metropolitan John of Pergamon has written, the problem is not simply about creating a stewardship ethic in which humans "manage" the earth. Rather, he suggests that the current crisis challenges us to reformulate our ontology, our very nature as humans.

We need not deny the limits or the intolerant dimensions of religions as expressed in sectarianism and violence. Examples are evident throughout history as well as in contemporary global conflicts. However, religions have also contributed to liberating movements for social justice and human rights. In that spirit, it is important to note that religions have changed over time, transforming themselves and their dogma in response to new ideas and circumstances. Although Christianity had no ban against slavery, Christian churches in Britain and the United States came to embrace the abolitionist position. Many Christians became leaders in the abolitionist movement of the nineteenth century and in the civil-rights movement of the twentieth. Given that history, we have reason to believe that as the moral dimension of the environmental crisis becomes ever more apparent, religions will energize and support a new generation of leaders in the environmental movement.

Indeed, many people recognize that religions, as enduring shapers of culture and values, can make seminal contributions to the rethinking of our current environmental impasse. Religions have developed ethics for homicide, suicide, and genocide; now they are challenged to respond to biocide and ecocide. Moreover, the environment presents itself as one of the most compelling concerns for robust interreligious dialogue. The common ground is the earth itself, along with a shared sense among the world's religions of the interdependence of all life. This shared sensibility and the extent of the environmental crisis present themselves as a moment of enormous opportunity for cooperation around a common cause — the activation of flourishing human-earth relations.

A new scholarly field of religion and ecology is emerging, with implications for environmental policy as well as for understanding the complexity and variety of human attitudes toward nature. The Yale School of Forestry and Environmental Studies, for example, under the leadership of Dean James Gustave (Gus) Speth, has initiated an interdisciplinary project on climate change that includes the role of religion and values. Many environmental-studies programs in the United States are seeking to incorporate such a broad ethical approach into their curricula.

Scientists and policy makers are also recognizing the importance of religious and cultural values when discussing the

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RESOURCES FOR WORLD RELIGIONS AND ECOLOGY

WEB SITES

Forum on Religion and Ecology Web site at Harvard's Center for the Environment *environment.harvard.edu/religion*

Daedalus Volume – available online Religion and Ecology: Can the Climate Change? Edited by Mary Evelyn Tucker and John Grim www.amacad.org/publications/fall2001/fall2001.aspx

PRINT RESOURCES

www.environment.harvard.edu/religion/ publications/brochure/index.html

The Harvard Book Series on World Religions and Ecology (ten volumes) Series Editors: Mary Evelyn Tucker and John Grim

Encyclopedia of Religion and Nature (two volumes) Edited by Bron Taylor Continuum Publishers, 2005

Oxford Handbook on Religion and Ecology Edited by Roger Gottlieb Oxford University Press, 2006

Worldviews, Religion and the Environment: A Global Anthology Edited by Richard Foltz Wadsworth Publishers, 2002

A Communion of Subject: Animals in Religion, Science, and Ethics

Edited by Paul Waldau and Kimberley Patton Columbia University Press, 2006

Worldly Wonder: Religions Enter Their Ecological Phase

Mary Evelyn Tucker Open Court, 2004

JOURNAL

Worldviews: Environment, Culture, Religion Published by Brill Academic Publishers Edited by Christopher Key Chapple Submissions: cchapple@lmu.edu Subscriptions: cs@brillusa.com

AMERICAN ACADEMY OF RELIGION

Religion and Ecology Group www.religionandecology.org/call-for-papers.php

environment. The biologist E. O. Wilson, in his recent book, *The Creation*, urges cooperation between religion and science on environmental issues. The Stanford scientists Paul Ehrlich and Donald Kennedy have called for a major study of human behavior and values in relation to environmental protection and preservation.

The effort to identify religiously diverse attitudes and practices toward nature was the focus of a major international conference series from 1996 to 1998 on world religions and ecology. Held at the Center for the Study of World Religions, at the Harvard Divinity School, it resulted in a ten-volume series of books, published by the center and distributed by Harvard University Press. More than 800 scholars of religions and environmentalists attended, leading to a continuing forum on religion and ecology that has grown to more than 4,000 participants. The series concluded in New York with conferences at the United Nations and the

See TUCKER p.16

Religious Studies News

AAR, from p.13

- Reducing the number of one-time-use signs and trying to design signs so that they may be used for more than one year.
- Providing exhibitors and exhibit hall management the opportunity to recycle materials.
- Using recycled or organic cotton for tote bags. We are exploring the possibility of using a tote bag that is made of recycled plastic bottle containers and excess cotton from clothing manufacturing.
- Offering bins for attendees to place the plastic name badge holders at the end of the meeting so that they may be reused.

One of the heaviest areas of consumption is the energy used to get to the Annual Meeting, whether by plane, train, or automobile. The majority of meeting attendees fly to the Annual Meeting, which uses a great deal of jet fuel and expels several tons of carbon into the air. Several organizations offer travelers the opportunity to purchase carbon offsets in order to "buy back" the carbon used by the airplane. These organizations invest the money into programs such as wind power, tree plantings, and other activities that are designed to offset carbon dioxide emissions. Purchasing carbon offsets only adds \$4–10 to the cost of a ticket to San Diego. AAR is exploring the possibility of giving members the opportunity to purchase carbon offsets during the Annual Meeting registration process.

We encourage you to consider ways you can help the AAR in its goal to "go green" at the Annual Meeting. The opportunities are many, including:

- Register for the Annual Meeting through the online registration and housing system (reduces paper waste).
- Purchase carbon offsets when making travel arrangements.
- Use public transportation or mass transit options in your travel and during your stay in San Diego.
- Bring a mug from home to the meeting and reuse it instead of disposable cups.
- Bring your own name badge holder and reuse it year to year.
- Make use of the recycle bins.

Carbon Offset Organizations

CarbonFund: Give customers the choice of which products they wish their offsets to fund in three categories: renewable energy, energy efficiency, and reforestation.

www.carbonfund.org

ClimateCare: A British company that invests in energy efficiency, renewable energy, and reforestation projects in developing nations. Rated #1 by A Consumers' Guide to Retail Carbon Offset Providers, which rated companies based upon offset quality, transparency, education, sustainability, and verification/certification.

www.climatecare.org

Offsetters: Canadian-based non-profit that invests in energy efficiency and renewable energy projects in developing nations and in Canada.

www.offsetters.org

"Since planning for each Annual Meeting begins well in advance of the Annual Meeting dates — contracts are established years beforehand — some of these initiatives will not go into effect for several years," Jones said. "Others will be available at the 2007 Annual Meeting in San Diego."

AAR seeks to work in partnership with our members, the host city, and the meeting vendors to explore solutions on how we can minimize our environmental footprint. The goal is to continue to provide quality meetings yet make them green. During this process, we welcome your suggestions. If you have an idea that you did not see listed above, please send it to *annualmeeting@aarweb.org*.

Without question, the primary motivator for the "green meeting" is Taylor, the Midwest AAR Regional Secretary. In the past five years, the region has taken incremental steps that have led to a full-fledged green meeting. MAAR implemented a number of measures to reduce the ecological footprint of its conference and to offset carbon emissions by asking it members to consider the following:

- Bring a reusable beverage container.
- Reuse nametag holders from past/other meetings.
- Use public transportation to get to the hotel and to get around the host city or to carpool with other members attending the meeting.
- Tell hotel housekeeping not to change the linens nightly.
- Turn off lights and equipment in session rooms when no other session follows.

• Purchase Renewable Energy Credits to offset conference travel.

Taylor says her area of expertise, Religion and Ecology, led her to initiate these ideas. "I have things like reports from the Intergovernmental Panel on Climate Change (IPCC) and arctic climate impact assessments covering my desk," she said. "Even if I wanted to ignore these things, the nature of my research makes this impossible. So, as soon as I was elected the Midwest regional director, I set about planning a 'greener' annual regional conference."

The conference center for MAAR agreed to serve organic, fair-trade, shade-grown coffee for a small fee. Taylor said the cost was minimal and MAAR was able to offset the costs on other materials it was not consuming.

"Ecological concerns are closely tied to social justice concerns, and the fair-trade coffee will help to support struggling farming families while the shade-grown approach is much more bird-friendly and helps to conserve vital habitat and biodiversity," Taylor said.

She said there was a groundswell of support for her ideas. After sending an e-mail outlining her proposal for green practices at the conference, her inbox was jammed with replies. "I cannot tell you how many of these notes started out with the word 'Finally!" she said. "In general, our membership seems to be pretty well informed about these issues and genuinely wants opportunities to be active in helping to solve environmental problems. So far, they have jumped at the opportunity to 'go green.""

As the AAR moves into the sustainability forefront, great thanks are extended to the pioneers of this movement in religious studies and theology, and to the Religion and Ecology Group. Their efforts have given the AAR the foundation upon which to move these issues into the mainstream of educating all undergraduates and theological students about the importance of sustainability for a viable future. If you have additional ideas about how the AAR can encourage sustainability, please contact Kyle Cole at *kcole@aarweb.org*.

TUCKER, from p.15

American Museum of Natural History, featuring religious representatives in discussion with scientists, economists, educators, and policy makers.

Meanwhile the American Academy of Religion has a vibrant section focusing on scholarship and teaching in religion and ecology. A scholarly journal, *Worldviews: Environment, Culture, Religion*, is celebrating its tenth year of publication. A two-volume encyclopedia of religion and nature has been published by Continuum. Clearly this field of study will continue to expand as the environmental crisis grows in complexity and requires increasingly creative interdisciplinary responses.

As scholars and theologians explore culturally diverse environmental ethics, religions are starting to find their voices regarding the environment. The monotheistic traditions of Judaism, Christianity, and Islam are formulating original eco-theologies and eco-justice practices regarding stewardship and care for creation. Hinduism and Jainism in South Asia, and Buddhism in both Asia and the West, have undertaken projects of ecological restoration. Indigenous peoples bring to the discussion alternative ways of knowing and engaging the natural world. All of those religious traditions are moving forward to find the language, symbols, rituals, and ethics for encouraging protection of bioregions and species. Religions are beginning to generate the energy needed for restoring the earth in such practices as tree planting, coral-reef preservation, and river cleanup. In addition, religions are bridging the gap between those concerned with social and economic justice and those working for a sustainable environment.

In many settings around the world, religious leaders and local communities draw on traditional religious ways of respecting place, land, and life as well as current understanding of environmental science. For example, in Malaysia, as health officials plan protocols for malaria reduction, they take into account the concerns of indigenous Temiar elders regarding the use of pesticides and the well-being of birds that inspire their traditional healers. Tree-planting ceremonies in Zimbabwe bring together congregations of Dutch Reformed African Zionist Churches and indigenous Shona villagers. In northern Thailand, efforts to block the construction of a tourist gondola on Doi Suthep, a mountain, coalesce around the local Buddhist monastery's appreciation of the peak as similar to a sacred stupa that holds the relics of a Buddha

In the United States, the greening of churches and synagogues leads religious communities to search out sustainable building materials and renewable energy sources through InterFaith Power and Light, a nonprofit organization that works with religious organizations on environmental issues. A group of Christian leaders in the Evangelical Climate Initiative is focusing on climate change as a moral issue that will adversely and disproportionately affect the poor around the world. "Green Yoga" is exploring ways in which yoga practitioners can bring their meditative focus to greater awareness of environmental concern. The "Green Nuns," a group of Roman Catholic religious women in North America, sponsors a variety of environmental programs drawing on the ecological vision of Thomas Berry and Brian Swimme, who describe the story of the universe in both sacred and scientific terms. In Canada the Indigenous Environmental Network is speaking out about the negative effects of resource extraction and militaryrelated pollution on First Nations Reserves. Internationally, the Greek Orthodox Ecumenical Patriarch Bartholomew has led several international symposia on religion, science, and the environment, focused on water issues.

Some of the most striking examples of the intersection of religion and ecology have taken place in Iran and Indonesia. In June 2001 and May 2005, under former President Mohammad Khatami, the government of Iran and the United Nations Environment Programme sponsored conferences in Tehran focused on Islamic principles and practices for environmental protection. The Iranian Constitution identifies Islamic values for appropriate ecological practices and threatens legal sanctions against those who do not follow them. In Indonesia projects of tree planting and restoration work draw on the Islamic principle of maintaining balance (mizaan) in nature. Students in Islamic boarding schools are taught such principles and are encouraged to apply the Islamic doctrine of trusteeship regarding the environment.

As those examples illustrate, a many-faceted alliance of religion and ecology is emerging around the planet, with attitudes and behaviors being reexamined with attention toward the future of the whole community of life, not just humans. This is a new moment for the world's religions, and they have a vital role to play in the development of a more comprehensive environmental ethics. The urgency of this process cannot be underestimated. Indeed, the flourishing of the earth community may depend on it.

Open Theology and Science Conference

Eastern Nazarene College Quincy, Massachusetts June 18 - July 6, 2007

Does God know the future

DEBATES

Philosophical Debate Thomas Flint vs. William Hasker

Biblical Debate Karen Winslow vs. Randall Tan

Theological Debate John Sanders vs. John J. Davis

LECTURES

Clark Pinnock on Open Theology Anna Case-Winters on

Intelligent Design

John Polkinghorne on Open Theology and Science (BEGINS AT 6 P.M., COST: \$25) June 21st

June 19th

June 26th

July 3rd

June 28th

July 6th

Debates and lectures begin at 7 p.m. (except where noted) and are located at Eastern Nazarene <u>Co</u>llege's Shrader Lecture Hall.

Debates and lectures are open to the public and free, except where noted.

SEMINAR AND EVENTS CO-DIRECTORS

Karl Giberson Thomas Jay Oord Clark Pinnock

FOR INFORMATION, CONTACT:

Dan Messier (617) 847-5929 daniel.a.messier@gmail.com

FUNDED IN PART BY THE JOHN TEMPLETON FOUNDATION

Questions of Faith

Barbara Brown Taylor, Piedmont College



Barbara Brown Taylor is an Episcopal priest who teaches religion at Piedmont College in rural northeast Georgia. Before becoming a teacher in 1997, she spent 15 years in full time parish ministry. In 2001, she joined the faculty of Columbia Theological Seminary in Decatur, Georgia, as adjunct professor of Christian spirituality. An editorat-large for the Christian Century and sometime commentator on Georgia Public Radio, she is the author of 11 books, including When God Is Silent (Cowley 1998) and Leaving Church: A Memoir of Faith (HarperSanFrancisco 2006).

GREW UP on college campuses, with graduate students for babysitters. The eldest daughter of an academic psychologist, I looked forward to the faculty parties at my house, where my father's colleagues asked me serious questions and listened to my answers. Long after my mother sent me to bed, I would sit at the top of the steps listening to the witty banter down below. I loved academe even before I knew what it was called.

Still, I did not follow my father into college teaching, both because I lacked the gumption to pursue a doctoral degree and because I thought I could do more good in the church. So I went to Yale Divinity School, earned a master's degree in 1976, and was ordained a priest in the Episcopal Church. No one could have convinced me then that my search for deep religious dialogue would lead me back to where I had begun.

Over the course of two decades, I served three churches. Two of them were big and urban, with lots of clergy members on staff and thousands of congregants. The third was a small parish in rural northeast Georgia, where I was the only paid minister, and where the chickens outnumbered the people. While I found plenty to love about the work, however, the ministry did not meet my expectations. I had thought I would spend a lot of time in a big leather chair, studying the Bible and theology when I was not writing sermons or counseling parishioners. I had thought that church members would share my curiosity about some of the more puzzling questions of faith, and that together we would both think and pray our way toward the light.

Instead I spent most of my time essentially managing a small business, with all of the fiscal, physical-plant, and personnel issues that such a job entails. I also gave long hours to caring for people in crisis, and while those hours were well spent, there were few left over to ponder the questions that had led me into the ordained ministry in the first place. I read fiction for the 15 minutes each night that I could keep my eyes open. When church members and I chose topics for Christian education, we favored those that made us feel more secure in our faith instead of those that might challenge our understanding of ourselves.

Reluctantly I accepted the fact that my job had more to do with providing a safe place for people to raise their children and strengthen their beliefs than it did with exploring the theological territory. Most people counted on me to provide answers and not to ask more questions. That made a lot of sense — who wants a provocateur teaching the 12-year-olds or tipping the canoe during Bible study? — but at the same time, I found the life of my mind growing thin.

In 1997 I received a surprise telephone call from the president of Piedmont College, six miles down the road from the church I served. The college was establishing an endowed chair in religion, he said. Based on my experience, Piedmont was willing to consider me without a PhD. Was I interested in applying?

Three months later, after a great deal of soul-searching, I accepted the job. I swapped a pulpit for a blackboard, and a whole closet full of colorful church vestments for my father's black academic gown. Most happily of all, I swapped my status as a master of divinity for membership in the department of humanities, which struck me as much more in line with my abilities.

Now, almost ten years later, I am still enamored with teaching undergraduate religion. Perhaps it is because this job description is so much clearer than my old one. Perhaps it is because I find late adolescents so touching and so funny. Perhaps it is because I love to learn, and teaching gives me endless opportunity to do that. Perhaps it is because I grew up on college campuses.

But I think the main reason I still love my job is that I have finally found a place where I can engage in religious questions that matter, with people who are as eager as I am to engage them. On the surface, that seems very odd. Why should a classroom serve better in that regard than a church? Why should the academic study of the Bible allow both me and my students to ask deeper questions than we might have asked in church Bible study? What is it about the nature of our relationship that frees us to say things in one another's presence that we might not say in front of members of our own churches?

My institution is a private, four-year, liberal-arts college historically affiliated with two church traditions largely unknown in rural northeast Georgia: the National Association of Congregational Christian Churches and, more recently, the United Church of Christ. Far more of our students, however, come from Southern Baptist or Church of God backgrounds two denominations that happen also to have the two largest churches in our county — and a significant number of our students have been home-schooled.

Unlike my colleagues in the Northeast, I teach students who can recite the names of the 66 books of the Bible in order.

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Whether or not they believe Adam and Eve were historical figures, they know the story of this first couple just as they know the stories of Moses, Joshua, Jesus, and Paul. While few of them have any idea how the Bible was put together, or how much their understanding of it hinges on issues of translation and interpretation, they love Scripture so much that I take great care in explaining the differences between devotional and academic study of the Bible. I also tell them that they do not have to believe one word I say in class; all they have to do is learn it for the exam.

I think the main reason I still love my job is that I have finally found a place where I can engage in religious questions that matter, with people who are as eager as I am to engage them.

Before we ever read a page of our texts, we agree on some basic rules: All voices are welcome at the table. Everyone will be heard. If you do not agree with what you hear, you can still listen carefully before you respond. Civility toward others does not imply acceptance of their ideas. Relationships are at least as important as ideas. No one will be damned, at least in this class. The only dumb question is the one you do not ask.

While living with those rules is often a struggle at first, students tend to respond to them, and to one another as well. Some cannot wait for class to begin, since they rarely have a chance to speak with people who are so different from them. One day when I walked into my introductory theology class, the Bob Dylan groupies had posted four sheets of notebook paper across the front of their desks that read: "Our Side Is Right." The evangelicals got even a little later on by boxing the groupies into a theological corner with a flurry of scriptural citations. Some students keep coming to class so that they have fresh blasphemy to report to their friends in the lunchroom, and others come because they had no idea that religious people could be so smart. All in all they tend to become more fascinated by one another than repelled.

At least one reason this is true is that my students' religious identities are rooted not in the classroom but in the church, where even the Dylan groupies grew up. While the church is the primary community where their faith is formed and supported, it is the secondary nature of the classroom that frees them to explore. Because the stakes in the classroom are lower, they are able to engage in discourse more daring than they might risk at church or in devotional Bible study.

I notice three things that are characteristic of this discourse. First, since their elders in

the faith are not present, students often ask questions they would not ask in church. Some have been taught that asking any questions at all about the formation or meaning of Scripture shows a lack of faith, while others have refrained from asking religious questions for fear of being judged ignorant by their peers. In an atmosphere where the only dumb question is the one you do not ask, and the only elder present is a professor who readily admits that she is not in possession of all the answers, asking better questions becomes more important than agreeing on one right answer for all true believers.

Second, since neither evangelism nor damnation is permitted inside the classroom, students with nothing else to do decide that they may as well engage one another. Granted, some of them do it like prisoners housed in adjoining cells, but others do it like tired soldiers given weekend leave. Freed from the responsibility of saving one another's souls, they can focus on more mundane questions, like, "When you close your eyes and think of God, what do you see?" Or, "Did anyone else here have a grandmother who read Revelation to you before you went to bed?"

Third, since I have relieved them of having to believe one word I (or anyone else) says, they can relax and ask every question they can think of about things they will never, ever believe. Along the way, many of them are able to sharpen their ideas about what they do believe, and some of them even find themselves allowing for some nuances that had never occurred to them.

In the end, I think, it is not a matter of pitting church (or synagogue or masjid) against classroom, but of discerning what each does best. As the primary place where religious identity is formed, church is where seekers learn the stories of their faith in community and celebrate the rituals that keep that story alive. In that context, it makes sense for religious leaders to offer answers to life's big questions, so that followers may articulate the difference between themselves and others on similar paths. In church, religion is not chiefly something to be studied but something to be practiced. It is a way of life.

By contrast, the classroom is a secondary space, where religious affiliation is not a requirement for admission. Those with faith commitments are welcome to participate, but not to dominate. While their interest in the academic study of religion is what brings them together, that study will not prescribe how they answer life's big questions. It will only teach them how others have answered those questions before them and are answering them even now. In the classroom, what students have most in common is not their religion but their humanity, and at this universal remove from the hotter issues of their faith, they are invited to encounter one another in all their differences.

Of course this, too, turns out to be a way of life. Having lived it for the better part of ten years now, I am still spilling over with gratitude for the ways in which it has enriched the life of my mind and my practice of faith, not to mention my faith in humankind.

In the Public Interest

Intelligent Design: Religion or Science? Paul Rasor, Virginia Wesleyan College



Paul Rasor is Director of the Center for the Study of Religious Freedom and Professor of Interdisciplinary Studies at Virginia Wesleyan College, where he teaches constitutional law and courses relating to religious freedom. He holds a PhD in the study of religion from Harvard and a JD from the University of Michigan. His academic career includes 14 years as a full-time law professor, as well as 9 years teaching in theology and religious studies. He has published widely in both law and theology; his latest book is Faith without Certainty: Liberal Theology in the 21st Century (Skinner House, 2005). Rasor is also a classical and jazz trombonist.

NE OF THE difficulties courts often face in religious freedom cases is the slipperiness of the term "religion." The First Amendment of the U.S. Constitution says, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." When someone challenges a government activity as interfering with religious free exercise or as improperly promoting a religious message, a court must first determine whether the claim does in fact involve religion.

Sometimes this is easy. If a practice includes prayer or a sacred text, for example, no one is likely to argue the point. In other cases, however, the parties may disagree about whether a particular practice or belief is religious. Such a disagreement lies at the heart of the ongoing disputes over whether the theory of intelligent design (ID) should be taught in public schools.

Intelligent design's basic claim is that the universe is so complex it must have been created by an intelligent higher being. School boards in several states have adopted or seriously considered proposals requiring ID to be taught in science classes, usually as an "alternative" to Darwinian evolution. While the political struggle around this issue in Kansas, Ohio, and elsewhere has been widely publicized, the most significant federal court decision on ID came from Pennsylvania. In October 2004, the Dover Area School District adopted a resolution stating: "Students will be made aware of gaps/problems in Darwin's theory and of other theories of evolution including, but not limited to, intelligent design." Ninth grade biology teachers were required to read a statement to their students that said, "Darwin's Theory is a theory . . . not a fact." The statement specifically named ID

as an alternative, about which students were "encouraged to keep an open mind." A group of parents challenged the Dover ID policy in federal court, arguing that it violated the Establishment Clause of the First Amendment. In a lengthy and carefully reasoned opinion issued on December 20, 2005, in the case of *Kitzmiller v. Dover Area School District*, federal judge John Jones agreed, and enjoined the school district from applying the policy.

The central issue in the case was whether ID is a scientific or religious theory. Judge Jones gave several reasons for ruling that ID was a religious view. First, ID's proponents acknowledged that in their view, the "designer" was God. Second, there was a direct historical link between ID and creationism, which holds that the creation stories in the Book of Genesis (both of them) provide a historically factual account of human origins. Creationists have long sought to remove evolution from public school classrooms, and in the 1920s they persuaded several state legislatures to criminalize the teaching of evolution. The most famous of these laws was Tennessee's, under which a science teacher named John Scopes was convicted in 1925 in the famous "monkey trial." In 1968, however, in Everson v. Arkansas, the U.S. Supreme Court ruled unanimously that these anti-evolution laws violated the Establishment Clause of the First Amendment. Following this case, creationists pushed for laws requiring that creationism and evolution be given equal time in public school science classes. In 1987, in Edwards v. Aguillard, the Supreme Court rejected this ploy, ruling that these so-called "balanced treatment" laws also violated the First Amendment.

The evidence in the *Kitzmiller* trial showed that ID was developed as a tactical response to these court decisions. The most compelling evidence was the revelation that the recommended ID textbook had used the term "creationism" in its earliest drafts. After the Supreme Court's 1987 ruling, however, this term was systematically replaced with "intelligent design," but the content was otherwise left unchanged. As Judge Jones said, this history shows that ID "is creationism relabeled."

A third factor was the testimony of Dr. John Haught, Distinguished Research Professor at Georgetown, a highly regarded theologian who has written widely on the relationship of religion and science. Dr. Haught noted that ID is not a new scientific theory, as its proponents claim, but rather a religious argument for the existence of God that can be traced at least to Thomas Aquinas. In other words, ID's central claim has been part of Western religious thought for nearly eight centuries.

Finally, it was abundantly clear that the school board's purpose in adopting the ID policy was to bring a religious perspective into the science curriculum. This is precisely the kind of official endorsement of religion the First Amendment prohibits.

Several observations about this case may be made. First, Judge Jones did not rule that intelligent design was false, just that it was religion and not science. Its basic claim that our complex universe is the work of a designer, or God, was not put on trial. By the same token, the judge also noted that the theory of evolution neither conflicts with nor denies the existence of a divine creator. The science experts who testified during the trial supported this view. The popular view, and certainly the view of creationists and intelligent design advocates, is that evolution necessarily implies atheism. But that simply isn't true.

Second, the Dover ruling does not mean that ID cannot be taught in the public schools at all. While the First Amendment prohibits public schools from promoting religion, it does not prohibit teaching *about* religion. Many observers, including the Supreme Court, have noted that religion is an important part of education today. Just as the Bible or other sacred texts may be included in history or literature courses, for example, ID might be taught in a course on comparative religions or the history of ideas. It just cannot be taught in biology class as a science.

If intelligent design is a perfectly respectable religious view, and if it could be included in other parts of the public school curriculum, why do its advocates insist that it be put in the science classes? This suggests that their real goal is not to promote intelligent design for its own sake, but rather to discredit evolution.

This raises an interesting question. If intelligent design is a perfectly respectable religious view, and if it could be included in other parts of the public school curriculum, why do its advocates insist that it be put in the science classes? This suggests that their real goal is not to promote intelligent design for its own sake, but rather to discredit evolution.

I find an interesting irony here. For many years, religious anti-evolutionists rejected modern science, insisting that their biblical understanding of creation was the only valid view. In other words, they defended their position precisely on the ground that it was not science. But in the face of several federal court rulings rejecting this approach, they now defend their religious view by promoting it as science. Having lost the battle to reshape the law to fit their theology, they are reshaping their theology to fit the law. So far, this tactic has not succeeded in the courts. Third, I'm worried about what all this might mean for science education in the United States. In a series of recent surveys in 34 countries — the United States, Japan, and 32 European countries - adults were asked to respond true, false, or not sure to this statement: "Human beings, as we know them, developed from earlier species of animals." The United States had the second highest percentage of adults who said the statement was false, 39 percent, and the second lowest percentage who said it was true, 40 percent. Only Turkey was lower. The authors of an August 2006 article in Science magazine, where these findings were published, felt that the two largest factors contributing to this result were "widespread fundamentalism" and the politicizing of science in the United States.

Recent data from the Pew Forum show similar results. Despite the fact that there is no scientific controversy about evolution, only 50 percent of Americans think there is general agreement among scientists that evolution has taken place. And 42 percent of the American public, more than four in ten, believe that living things have existed in their present forms since the beginning of time. This suggests that the opponents of evolution are making considerable headway in their cultural battle just by keeping this issue in the public eye.

Finally, I am concerned that this entire controversy perpetuates the belief that religion and science are fundamentally incompatible, that as modern human beings, we are forced to choose between faith and knowledge. These cases are widely reported in the media, and the image of religion we see is the image of the most theologically and culturally conservative religious group in the country, precisely the group who refuses to reconcile religion and science. The result is that even when they lose the legal cases, their dualistic worldview still forms the context for the story.

But there is another view. Some of the most interesting developments in theology over the past several decades have involved the integration of science and religion. Many theologians today treat contemporary knowledge in the natural sciences, including physics and biology, not as theological hindrances, but as fertile theological resources. Those of us who think of ourselves as religious people need not be afraid of science.

Judge Jones' opinion was so thorough and so persuasive that many school boards and state legislatures across the country rejected intelligent design proposals in its wake. Yet this does not mean that the opponents of intelligent design have won and that this particular front in the culture war is now settled. The struggle over evolution has been going on for 80 years, and it seems unlikely to disappear anytime soon.

From the Student Desk

On Being an Intellectual Imposter Whitney Bauman, Graduate Theological Union



Whitney Bauman is a PhD Candidate in Theology and Religious Studies at the Graduate Theological Union in Berkeley, California. You may contact the author at whitneyabauman@mac.com.

T A RECENT AAR Annual Meeting, I was talking with one of my college professors about the experience captured by the cliché "The more you know, the more you realize you don't know." We began talking about how I, as a graduate student, often feel like an intellectual imposter: surely the moment will come when someone on my committee, or a student I have taught, or a reader of an article I have published will shine the light on my ignorance and unveil me as an imposter. To my surprise, my former professor and friend understood my feeling exactly. "Whitney," he said to me, "I still wait for the day to come when a white van will pull up in front of the religion department, driven by the intellectual police who have come to take me away for being an imposter." I was shocked! I thought it made perfect sense for me, as a grad student who still has much to learn in my field, to feel this way. But standing before me was a seasoned professor telling me that the feeling never goes away.

I took it upon myself at that moment to conduct an informal survey on the topic of feeling like an "intellectual imposter." I spoke with students and professors at various stages in their careers and from various fields within religious studies and the humanities — from first-year graduate students to emeritus professors. Though the extent to which any one person felt it varied, sure enough, most of them had the feeling of being an imposter. Why, then, does no one talk about it? It seems that such a pervasive feeling should at least be a bullet point in any orientation for new doctoral students in religious studies, but this does not seem to be the case.

I have a hypothesis about the existence of both the feeling of being an imposter and the corresponding silence (in general) about this feeling. It goes something like this: the postmodern understanding of knowledge as evolving and "living" and being formed in contextual, "epistemic" communities is now pervasive in the academy, but the old habit of thinking that knowledge is objective, unchanging, bare fact, and completely graspable still haunts us all in our daily academic lives. In other words, we live *ideally* in a community that understands the contextual and contentious nature of any knowledge claim and of the "gap" that exists between concepts/language and the reality/experience to which they refer. At the same time, we live *materially/physically* within institutions that demand we teach a certain body of knowledge, publish or perish, keep up with what is current in our fields of knowledge, and in general "show what we know." How then do we exist and persist in this in-between space? On the one hand we know that what constitutes "knowledge" has a lot to do with interpretation from within bio-historical contexts and from those empowered by epistemic communities to judge what is and is not worthy of being called "good work." On the other hand, we have to teach a body of knowledge to students in a course on "World Religions" or "The History of Christian Thought" and show to the wider public, already skeptical of the humanities and especially religious studies, that we actually do have something real to contribute.

I'm not really sure of the answer, but I think it might start with a discussion of the experiences of feeling like an imposter. Perhaps the emerging discourse surrounding the "intellectual as trickster" is a helpful starting point for this conversation. In other words, perhaps one of our functions as teachers and academicians is to point out the porous boundaries and precarious grounds upon which all knowledge claims stand in an attempt to show how, in the end, we must all act as "response-able" (indeed responsible) beings for those things that we hold as truths. After all, it is no new insight that all-knowing also involves "un-knowing."

Whether we cling tightly to "traditional" interpretations or catapult ourselves beyond the boundaries of traditional interpretations, we are all still interpreters and are, in the end, "response-able" for the interpretations to which we hold. At the very least, I hope that through acknowledging our feelings of being "imposters" we will be more humble in academic dialogues, which in turn might lead us to listen more to "other" perspectives rather than to hide behind knowledge claims as if they were not, somehow, contextual. With the recognition that all knowledge claims are made on "shifting grounds" by virtue of the way in which knowledge is produced and evolves in epistemic communities, one might claim that the true intellectual imposter is the one who refuses to acknowledge it.

Grant Supported Work on Issues of Gender and Culture in Late-19th Century German Theology and Sociology

Lori Pearson, Carleton College

Research Briefing



Lori Pearson earned her BA from St. Olaf College and her MTS and ThD from Harvard Divinity School. She currently is Assistant Professor of Religion at Carleton College. She is author of Beyond Essence: Ernst Troeltsch as Historian and Theorist of Christianity (forthcoming, Harvard Theological Studies) and co-editor of The Future of the Study of Religion (Brill, 2004).

HE PURPOSE of history is never simply to reflect a past world in the memory." So wrote German theologian Ernst Troeltsch (1865–1923) during a period in which he himself was intensively engaged in a number of projects on the history of Christianity and Protestantism. As he told

the history of Protestant doctrine, Troeltsch explored and assessed models of Protestant identity and religious community with an eye to the cultural situation of his own time.

I was fascinated when I first discovered that classic doctrines about gender and the family occasionally caught Troeltsch's attention. In my reading, these doctrines provided Troeltsch with opportunities for reflection on diverse Christian understandings of the relation between the individual and the community. At a time when Troeltsch and other intellectuals were grappling with questions about individual freedom and social cohesion in their own society, these doctrines were of more than merely historical interest.

My current research explores the political, rhetorical, and cultural dimensions of categories employed by Protestant theologians and other intellectuals in imperial Germany. I offer rhetorical analysis of categories that were commonly used in constructions of Protestantism — categories such as Lutheranism, Calvinism, individualism, patriarchalism, and religion itself. I show that categories central to works in systematic theology and church history were shaped by cultural debates about Protestant identity and German society during a time of rapid modernization.

In fall 2006, grants from the AAR, Carleton College, and the Wabash Center enabled me to focus on a new and exciting piece of my research: an exploration and analysis of scholarly writings by Ernst Troeltsch and Marianne Weber on conceptions of gender, equality, and the family in Christian history. During his years as professor of theology in Heidelberg (1894-1914), Troeltsch had regular discussions with Max and Marianne Weber, with whom Troeltsch and his wife shared a house. As Marianne Weber mentions in her biography of Max Weber, Troeltsch and the Webers discussed not only issues related to religion and sociology, but also more immediate concerns about the culture and politics of imperial Germany.

During this time Troeltsch and Marianne Weber each produced books that could be broadly classified as works in historical sociology. Each of these books in its own way dealt with questions of autonomy and community in various historical contexts. Marianne Weber's 1907 book, *Wife and Mother in Legal Development*, offered a history of legal norms concerning women, marriage, children, and the family. Troeltsch's major historical writings also fall into this period, including his most well-known, The Social Teachings of the Christian Churches and Groups (published in various installments between 1908 and 1912). While this book focused broadly on the diverse forms of social organization and social doctrine in Christian history, it also contained significant sections on the "family and sex ethic" of various Christian groups. In several sections of his Social Teachings, Troeltsch footnoted Marianne Weber's work, and also engaged in his own analyses of the history of Christian doctrines of the family. (Marianne Weber's book also makes reference to Troeltsch's work on the history of Protestantism, published in 1906).

In one section of my current work, I am exploring the ways Marianne Weber and Troeltsch portrayed the "gender ethic" of Stoicism, Jesus, Paul, medieval Catholicism, Lutheranism, Calvinism, and modern Protestant groups. In particular, I am interested how both thinkers employed abstract categories (such as "patriarchalism") in ways that reflect their own attitudes toward modernization in imperial Germany. As they offered their respective historical analyses of, for example, Calvinist conceptions of the family and attitudes toward sex and gender,

PEARSON, from p.20

Troeltsch and Marianne Weber (I argue) were exploring and evaluating contemporary questions related to the shape of German society in their own time.

Although their respective books and footnotes (as well as other sources) indicate that Troeltsch and Marianne Weber had read each other's work, there has been no research on their interchanges or on parallels in their scholarship. Indeed, relatively little research exists on Marianne Weber as an independent scholar. Recently this trend has begun to change, thanks to work by scholars such as Guenther Roth and Bärbel Meurer. AAR funds supported release time and a valuable trip to Widener library, where I had access to sources on Marianne Weber and to recent work on the fields of sociology, history, religion, and Protestant theology in imperial Germany.

Through my project I hope to illuminate the political and cultural conversations that shaped Troeltsch's historiographical categories and to help document the ways a leading intellectual woman shaped the discourse that would become central to the field of religious studies.

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Noelle Damico Arni Svanur Danielsson • Susan E. Davies Therese DeLisio • Pamela A. Detrixhe William Rory Dickson • Damian L. Dietlein John Doutre Eric Dubuis Mary Earle Andrew Mark Eason Ignatius Aniekanabasi Edet • Koenraad Elst R. Daren Erisman • Herbert Fain John P. Falcone Bruce L. Fields Judith Fleck Gavin Flood * Frances X. Flynn • Joe Forman Andrew Durwood Foster Jennifer Frederick Nathan French • Stephen Fugitt Guillermo Garcia Greg Garrett Abilio Jose Gaz James V. Geisendorfer Lynken Ghose Naomi R. Goldenberg Elizabeth Goodine Michael Gottsegen • June-Ann Greeley Michael Gueno • Margaret Eletta Guider

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