

religiousstudies

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

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

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

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

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

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

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

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

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

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

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Deadlines for submissions:

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Spring: March 15

Fall: July 15

Advertising

For more information on advertising, please see

www.aarweb.org/publications/rsn.

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Edward R. Gray, Ph.D.

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Anne Kentch

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Go West!

Annual Meeting of the American Academy of Religion November 17-20, 2001 Denver, CO

At one mile high, Denver really is the tops! We're thrilled to be heading out west, and we think you will be, too. The central downtown location of the Colorado Convention Center and Adam's Mark Hotel are ideal for Annual Meetings of the AAR and SBL.

Denver is a 'walking city' with only one-way streets and a pedestrian mall along Sixteenth Street. Every block has restaurants, delis, bistros and shops! Mark your calendars now for the opening of housing and registration, **Tuesday, May 15, 2001, for fax, phone, and online. Monday, May 14, 2001, for online registration only.**

Annual Meeting registration — Opens on May 15, 2001

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

Fax: 972-349-5443

Online: www.aarweb.org/annualmeet

Mail: AAR Annual Meeting Pre-registration & Housing
c/o Wyndham Jade
6400 International Parkway, Suite 2500
Plano, TX 75093

New for 2001

Annual Meeting registration rates are moving from a two-tiered structure to a three-tiered structure for 2001. From the time registration opens on May 14, registration rates will be in the 'Super-Saver' category (the same as last year's pre-registration rates). In the Super-Saver period, all registrants will receive their registration packets (with name badge, tote-bag ticket, etc...) beginning in mid-September.

From September 16 through October 15, the rates will move to the second tier. There is no guarantee that those who register during this time period will receive their packets before they arrive in Denver.

From October 16 through the Annual Meeting, the rates will move to the third and final tier. Anyone who registers during this period may retrieve his or her packets onsite at the Colorado Convention Center, Lobby C. As always, a program book will be sent as a member benefit to all 2001 members (as of July 31, 2001); receipt of a program book is NOT an indication of Annual Meeting registration.

In other Annual Meeting news, we plan to reinstate both a printed version of the abstracts produced in cooperation with SBL, and an AAR members' reception, complete with dancing and music. We will continue to provide a tote bag on a first come, first served basis. Finally, One Day Registrations will only be available on-site this year.

Membership

Don't forget to renew your membership dues prior to registering so that you can take advantage of the lower member registration rates. If you are not certain about your current 2001 membership status, please see www.aarweb.org/membership or call 1-404-727-3049.

Getting Around

Free shuttle service will be provided to the Adam's Mark Hotel and Colorado Convention Center from all Annual Meeting hotels that are not within walking distance of the sessions. Shuttles will run every 15 minutes between 6:00 a.m. and 10:00 a.m. and between 6:00 p.m. and 11:30 p.m. Between 10:00 a.m. and 6:00 p.m. shuttles will run every 20-25 minutes.

Getting to Denver

Stellar Access is the official travel agency of the AAR Annual Meeting. Stellar Access can provide all AAR members with discount fares for air travel to Denver and car rental in Denver. Contact Stellar Access and refer to AAR Annual Meeting group code #494.

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

Online: www.stellaraccess.com

(Please note, first time users must register at StellarAccess.com and refer to Group #494)

Additional Meetings

Conferon, our meeting planning partner, is now accepting requests for Additional Meeting space. All requests are handled on a space and time-slot 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. Be sure to read the instructions carefully before completing and submitting your space request.

For more information about the Additional Meetings or to obtain a request form, please see www.aarweb.org/annualmeet. Questions should be directed to Erin Vonderbrugge or Gina Golde, Tel: 314-997-1500; E-MAIL: aarsbl@conferon.com.

Employment Information Services

The 2001 Employment Information Services Center will be located in the Adam's Mark Hotel. Candidates and employers who wish to participate should visit the AAR website, www.aarweb.org/eis. Registration opens on June 18, 2001. See page 26 for more information.

AAR Annual Meeting Online Services www.aarweb.org/annualmeet

- Register for the Annual Meeting
- Reserve your Hotel Room
- Make your Airline Reservations
- Retrieve your Additional Meeting requests/forms
- Register for EIS
- Download EIS Center forms
- Search the Online Program Book

Annual Meeting 2001 Important Dates

May 15 Phone, Fax, Mail

Registration and Housing open for the 2001 Annual Meeting. You must be registered to secure housing!

June 18

EIS Center registration opens

August 1

Membership dues for 2001 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.

Early September

Annual Meeting Program mailed to all current AAR members. Please allow 3-4 weeks for delivery.

September 16

Second tier Pre-meeting registration rates go into effect.

Mid-September

Pre-registration packets mailed for those who registered from May through September 15.

October 15

EIS Center registration deadline.

October 16

Third and final tier registration rates go into effect.

October 24

Special housing rates end. (Continue to contact Wyndham Jade for housing throughout the meeting.) EIS Candidate Resume Forms due.

November 5

Pre-meeting registration refund request deadline. Contact Wyndham Jade for refunds (see Pre-meeting Registration Form for details).

November 8

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

November 17-20

Annual Meetings of AAR and SBL, Denver, Colorado.

More on the Annual Meeting inside on page 9

Chairs' Day-long Workshop to focus on evaluating teaching

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

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

Academic Relations Task Force announces preliminary program for a specially designed workshop for department chairs Pressing theme identified for Denver event

Warren Frisina, Chair of the Academic Relations Task Force, announced plans for a second daylong workshop for department chairs convening before the Annual Meeting. The workshop, part of the AAR's *Strengthening College and University Religion and Theology Programs* initiative, (supported by a grant from the Lilly Endowment), will precede the 2001 Annual Meeting on Friday, November 16, 2001. A presentation on evaluating teaching will be led by Peter Seldin, a nationally recognized expert on teaching. Several experienced department chairs, representing different institutional sectors, will respond. The workshop will frame the evaluation of teaching as part of a programmatic effort for advancing the religious studies department.

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

To register for the Workshop complete the form below or go online at: www.aarweb.org/department.

Of Special Interest to Chairs

Census analysis period begins
[See below](#)

Guide for Reviewing Programs in Religion and Theology
[See Page 10](#)

Listserv for Chairs
[See Page 4](#)

Department Meeting, An interview with Steve Dunning, University of Pennsylvania
[Page 23](#)

CHAIRS
WORKSHOP
ANNUAL MEETING 2001

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

Friday, November 16, 2001, Denver, CO

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

Virtually every department and program in religion assesses faculty teaching performance. Some do it effectively while others do not. This interactive workshop, led by Dr. Peter Seldin, a nationally recognized expert on teaching and evaluation, will focus on new lessons learned about evaluating teaching to help chairs and other program leaders develop the knowledge and skill needed to more successfully use different techniques and approaches to assess and improve teaching.

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

Preliminary Program

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

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

Name/Title _____ Department _____

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

Department enrollment

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

Fax _____ E-Mail _____

Surface Mailing Address _____

Registration is limited to the first 75 participants. Send your registration form and payment of \$50.00 *** before October 1, 2001. (\$75.00 on site).

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

Purchase Order # _____

Visa/MasterCard/American Express (circle one)

Credit Card Number: _____ Expiration Date: _____

Cardholder Signature/Name on Card (Please Print): _____

•Register by Fax: (404) 727-7959

•Register by surface mail:

Chairs Workshop, American Academy of Religion, 825 Houston Mill Road NE, Suite 300, Atlanta, GA 30329-4246

•Register by e-mail with all requested information above to: chairsworkshop@aarweb.org

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

*** Chairs from departments enrolled in the Academic Relations Program receive a complimentary registration.

For information on enrolling your department, see www.aarweb.org/department

Subscribe to chairs@aarweb.org, the listserv for leaders in the field, for updates to the workshop program and other news for chairs.

For the most up-to-date information on the Workshop, see www.aarweb.org/department/workshops

RELIGION & THEOLOGY PROGRAMS
CENSUS
"THE STUDY OF RELIGION COUNTS"

Census Enters Analysis Stage

Academic Relations Program announces end of data collection

The field period for the Census of Departments and Programs in Religion and Theology closed in April, 2001, Edward R. Gray, Director of Academic Relations, announced.

At the beginning of April, the field effort mounted by the National Opinion Research Center (NORC) at the University of Chicago closed. Over 1,400 departments and programs in the U.S. and Canada were contacted by mail, Federal Express package, and personal telephone call.

With the closure of the field period, NORC will now turn its resources to the analysis of the data concerning the curriculum, faculty, and students of religion. When the data is delivered to the AAR, the field will have a comprehensive map of the academic study of religion (religious studies, theology, and Bible) in the US and Canada. This information will allow leaders of the field to make better decisions, which will actively help to ensure that the academic study of religion flourishes. The Census is the signature program of the Lilly Endowment funded *Strengthening College and University Programs in Religion and Theology (SCURT)* initiative. It has operated with the cooperation of other major societies in the study of religion.

"We are eager, with NORC's assistance, to begin to take the raw data received from individual programs and turn it into information. That is, to present it in a fashion that makes it ready for strategic decision-making," Gray said. One of the first steps in turning data into information will be the delivery of customized respondents reports. These reports to all responding programs will allow for measurement by Carnegie classification, region, and institutional type.



www.aarweb.org

NEW

workforce@aarweb.org

Academic Relations Program announces new facility for communicating on part-time, adjunct issues

A new listserv, focused on employment issues for part-time, adjunct, and other "non-traditionally employed" members, is in place, Edward R. Gray, Director of Academic Relations announced. "The listserv is designed to be a central means for exchange among members on employment issues and for examining ideas for programmatic initiatives for adjuncts and part-timers," Gray said.

To subscribe, (1) open the email account to which you wish to receive messages; (2) address a message to listserv@aarweb.org; (3) in the body of the message, type: "subscribe list-workforce YOUR FIRST NAME YOUR LAST NAME"

For more information or to comment, please contact

Edward R. Gray, see p.2, staff listing, for contact information.

Assesment and Religious Studies

A primer for Religion Department Chairs and Program Heads available online at:

[www.aarweb.org/
department/assessment.asp](http://www.aarweb.org/departments/assessment.asp)

chairs@aarweb.org

The listserv, a service for chairs and other program unit heads, is sponsored by the Academic Relations Program. It is the major online forum for discussions by leaders of the field regarding:

*Program review;
Strategic and long-range planning;
Institutional support and funding;
Curricular issues such as the shape of a major, pedagogical innovation;
Course development, technology in the classroom,
Data collection on enrollments, assessment, salaries, program;
Degree requirements and curriculum;
Faculty development and assessment.*

To subscribe, send this message from the email account at which you wish to receive messages from the list, to listserv@aarweb.org: "subscribe chairs YOUR FIRST NAME YOUR LAST NAME"
Edward R. Gray, AAR Director of Academic Relations, moderates the list. For more information or to comment, please contact him at egray@aarweb.org; TEL: 404-727-2270.

NEW

inthefield@www.aarweb.org

New media chosen to bring conference news to members

Beginning in May 2001, *In the Field*, which has usually appeared on these pages, will become an online publication, Edward R. Gray, Editor, announced.

"*In the Field* is becoming a members-only online publication available the first of each month on the website," Gray said. He noted that *RSN's* publication schedule and the volume of announcements prompted a search for a more frequent and easily administered medium for bringing members news of calls for papers, grants, conference announcements, and other opportunities from other organizations appropriate for scholars of religion. "We think this is an improved member service, and we value having more pages in each issue of *RSN* for news and features."

Contributions for *In the Field* may be sent electronically by the 20th of the month for the following issue to e-mail: inthefield@aarweb.org.

Find Religion @ _____

Academic Relations Program mounts new online resource for locating departments

An online 'finding list' of departments and programs of religion at accredited colleges and universities in North America is now available on the AAR website, Edward R. Gray, Director of Academic Relations, announced.

"Using basic contact data gathered for the Census of Religion and Theology Programs, we have created a simple, easy-to-use online search engine for programs in religion at accredited colleges and universities in North America," Gray told *RSN*. Presently, visitors to the site www.aarweb.org/departments can search for institutions that have a department or program in which the study of religion (broadly construed) is a central focus. Searches are possible by name of school or chair, location, degree offered, and type of institution.

AAR Regional Development Grant Program

Call for Proposals

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

Continued on page 8

Journalists at the 2000 Annual Meeting

About two dozen reporters attended the 2000 Annual Meeting. Among the more notable outlets represented were Beliefnet.com, perhaps the leading online Internet news outlet on religion; the Canadian Broadcasting Corporation, Canada's national public broadcaster; the *Dallas Morning News*, whose weekly six-page religion section is among the most highly regarded in North America; Religion News Service; PBS *Religion & Ethics Newsweekly*; and *U.S. News & World Report*. On the Saturday of the meeting, a large article appeared in *The Tennessean*, the main Nashville daily newspaper.

(See a profile of Kenneth Woodward, *Newsweek* magazine on page 16)

The American Academy of Religion Excellence in Teaching Award

The annual American Academy of Religion Award for Excellence in Teaching recognizes the importance of teaching and honors outstanding teaching in the field.

Criteria

Persons nominated for this award will be judged on the following criteria, though nominees need not have achieved recognition in all of them:

- Outstanding performance as a classroom teacher
- Development of effective teaching methods, courses, and/or teaching materials that generate student learning, critical thinking, problem solving, collaboration, and/or community-based research
- Demonstrated influence in interesting students in the field of religion
- Commitment to professional identity as a teacher of religion

Guidelines

Self-nominations will be considered. Nominees must have been teaching no fewer than three years. All applications should include the following materials:

- A **Letter of Nomination of no more than 500 words** highlighting the nominee's achievements with respect to one or more of the criteria listed above
- A **Curriculum Vitae** (of no more than three pages), which outlines the educational history, work history, and professional and honorary organizations in which the nominee holds membership
- **Three (3) Letters of Recommendation** (at least one from a student and one from a colleague) each of which can speak to the qualifications of the nominee in light of the criteria
- **Supporting Documentation** will be requested from finalists only

Selection

Members of the Committee on Teaching and Learning will assess the applications. The nominator/nominee must compile all documentation in support of the nomination. Responsibility for accumulating supporting documentation cannot be assumed by the Committee on Teaching and Learning. The award will be presented at the annual meeting of the American Academy of Religion.

Demonstration

Finalists will be asked to demonstrate they have met the criteria by providing documentation, which may include:

- Personal statement including analytic reflection on the nature and process of their teaching
- Student evaluations and peer summaries of those evaluations, enrollment figures, evaluative observations by colleagues, teaching awards, and other forms of peer recognition
- Descriptions and samples of methods, materials, course syllabi; innovative uses of technology; development of new courses or programs, and evidence of their successful implementation
- Papers or projects completed by students; evidence of students presenting papers at professional meetings or of students subsequently publishing work done with this teacher, actions by the teacher, both curricular and co-curricular, intended to increase student interest and involvement in religion
- Publication of articles on teaching, stimulation of student research, attendance and/or participation in professional meetings or workshops relevant to the teaching of religion, or membership in organizations indicating such identification

Submit an application of not more than 25 pages to Edward R. Gray, Director of Academic Relations, American Academy of Religion, **no later than January 11, 2002.**

(See page 2 for contact information)

New Teaching Award Recipient

Eugene Gallagher, Connecticut College, is the recipient of the 2001 AAR Excellence in Teaching Award. Thomas Peterson, Chair of the Committee on Teaching and Learning, announced.

The Excellence in Teaching Award was approved in 1999 by the Board of Directors to honor outstanding teaching in the field. Gallagher, Rosemary Park Professor of Religious Studies, demonstrated outstanding classroom performance, use of effective teaching methods, commitment to professional identity as a teacher, and the ability to interest students in the study of religion.

He will receive the Excellence in Teaching Award immediately prior to the Presidential Address at the 2001 Annual Meeting in Denver.

RSN will feature a conversation with Gallagher in the Fall issue.

AAR Research Grants

Call for Applications, Deadline: August 1, 2001

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

Grants to Individuals:

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

Collaborative Grants:

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

Qualifications:

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

Criteria for Evaluation:

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

Grant Cycle:

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

Continued on page 8

National Arts and Humanities Medals to Religion Scholars

President Clinton awarded National Humanities Medals to Robert Bellah and Edmund Morgan last year in one of his last acts in office. The National Humanities Medal honors individuals or groups whose work has deepened the nation's understanding of the humanities, broadened citizens' engagement with the humanities, or helped preserve and expand Americans' access to important resources in the humanities. Recipients are selected for creativity and vision in helping to preserve, interpret, and expand the nation's cultural heritage.

Bellah, the Elliott Professor Emeritus of Sociology at the University of California at Berkeley, was described as an "eminent authority on the sociology of religion." Bellah's scholarship has ranged from American civic history and responsibility to East Asian religions. He was cited for work addressing the problems of individualism and change in modern religious practice, including *The Broken Covenant: American Civil Religion in a Time of Trial* (1975), winner of the Sorokin Award, and the best-selling *Habits of the Heart: Individualism and Commitment in American Life* (1985), with Steven Tipton, Robert Marsden, Anne Swidler, and Richard Sullivan.

Edmund S. Morgan, Sterling Professor of History Emeritus at Yale University, was cited as "a distinguished authority of Puritan and American colonial history, whose many books have reached general as well as scholarly audiences."

These religion scholars were among a group of twelve individuals selected by the President. "Through their work, they have stimulated our imaginations, celebrated our diversity, tested our beliefs and connected us to each other and our common humanity. They also have helped us recognize the important role of the arts and humanities in our great democracy," President Clinton said.

The other 2000 National Humanities Medal recipients were: Toni Morrison, Will D. Campbell, Judy Crichton, David C. Driskell, Ernest J. Gaines, Herman T. Guerrero, Quincy Jones, Barbara Kingsolver, Earl Shorris, Virginia Driving, and Hawk Sneve.

AROUND THE QUADRANGLE

BLAME CANADA:
Where Defense of the Humanities Makes the News

High-Tech CEOs Voice Support for Financing Liberal-Arts Studies
(Globe and Mail 8 Apr. 2000)

No, these are not fantasy headlines from the dreams of some beleaguered liberal arts college president. They are real enough. Although the Canadian CEOs of companies such as IBM, Compaq, Motorola, Cisco Systems, Call-Net, and Xerox were provoked into making their public statement of support by a local situation, that situation is certainly generalizable throughout North America, and indeed even other parts of the world. The immediate provocation in this case was the CEOs' perception of a strong governmental bias against the humanities. The evidence cited included the substantial new funding for science and technology programs, no comparable increase for the humanities, and the rhetoric then used to justify these decisions. Ontario's premier, Mike Harris, had made headlines when he announced, "We seem to be graduating more people who are great thinkers, but they know nothing about math or science or engineering or the skill sets that are needed."

If, as a humanist and a Canadian, I was surprised by that vote of confidence from an unexpected source—high-tech executives—I quickly discovered that my American friends and colleagues were actually shocked by both the source of support and Harris' statement itself. They also seemed to feel that the ensuing public debate would never have happened in the United States in quite the way that it did in Canada. Though I live and work in Canada, through my years of involvement with the MLA I have managed to gain some perspective on the larger North American scene. I know that the work I am doing with the Humanities Working Group of the Social Sciences and the Humanities Council of Canada—the Canadian counterpart to the National Endowment for the Humanities in the United States—is similar to the many scholarly, professional, and advocacy endeavors of the MLA over the years. But I also see differences.

Often, but not always, these are simply differences in scale: given the smaller population and smaller number of media outlets, public debate on issues such as the value of the humanities is perhaps more likely to take place in Canada, where participation rates in everything from voting to this kind of public debate are higher than in the United States. The cultural strength in Canada of both radio and print media also means that a general discussion on any topic can be carried out in a more sustained fashion, instead of in media-driven, fifteen-second sound bites. When the MLA convention comes to Toronto, for instance, press coverage of substantive issues raised by our members is extensive; everyone from the mayor to local writers seem pleased to have the public focus of attention on language and literature. The newspapers reflect this interest. There is also a long-established tradition in Canada—exemplified in this recent exchange—of deciding public issues through precisely such debate: our various referenda over the years, on everything from national identity to the shape of the constitution, are just the most obvious manifestations of that tradition. The other factor to consider is that currently all the major institutions of higher learning in Canada are still state-funded: there is no system of private colleges or universities, though the current Ontario government is considering approval in principle. Therefore, government decisions affecting education still affect *all* education.

The public discussion in Canada about the humanities that took place after both the premier's remarks and the CEOs' subsequent announcement was interesting not only for how it was carried out and for what was said, but also for who said it.¹ Predictably, teachers and students of the humanities weighed in in great numbers, and the chancellors of Ontario universities issued an unprecedented statement of support for the humanities and the arts. But so too did those trained in the technological fields the legislators were voting to support. William Hallett, a professor of mechanical engineering of the University of Ottawa, wrote in a letter to the editor of a national newspaper, the *Globe and Mail*,

Engineering is a creative and innovative profession, increasingly interdisciplinary and entrepreneurial in nature, and a good engineer needs much more than a purely technical education. In school, I would, of course, want my future engineers to have a strong grounding in science and mathematics, but they also need to be highly literate (lots of Dickens and Shakespeare, please) and to have a solid foundation in history, geography and languages to understand the world they have to design for and sell to. I would also want them to know music for its creative cognitive benefits.

In short, he would want them to have a humanities education, not simply technical training. As Hannah Ginsborg explains, "The Humanities help us to understand our

history, the works of art and literature we create, the societies in which we live, the structures of languages we speak, the ethical norms that govern our interactions, and the scope and limits of our cognitive capacities, including the capacity for understanding itself" (qtd. in Goldman et al. 4-5).

In addition, as these Canadian CEOs confirmed, the skills humanities graduates acquire in communication, critical thinking, and the ability to offer reasoned and convincing arguments, are consistently ranked among the most valued of analytic and cognitive skills in the eyes of employers in the management, service, business, and (yes, even) government sectors in which most liberal arts graduates are employed.

Increasingly, what these disciplines teach—intellectual adaptability, analysis, the ability to learn and create—are the top requirements employers claim to be seeking. As John Seely Brown and Paul Duguid state in *The Social Life of Information*, "Increasingly, as the abundance of information overwhelms us, we need not simply more information, but people to assimilate, understand, and make sense of it (121). The CEOs' statement is in agreement: time spent by students in acquiring a broad liberal arts education is "time well spent, not squandered. They have increased their value to our companies, our economy, our culture and themselves, by acquiring the level of cultural and civic literacy that the humanities offer" (qtd. in Partridge).

The humanities, it would seem, are not only good for you; they are good for your pocketbook: "A liberal arts and science education nurtures skills and talents increasingly valued by modern corporations," according to the CEOs (qtd. in Walters, A1). If this kind of education makes economic sense for individuals, surely it makes sense for societies. It may also be crucial to our collective future in other ways, as Brown and Duguid imply when they ruefully remark that "[l]iving in the Information Age can occasionally feel like being driven by someone with tunnel vision. This unfortunate disability cuts off the peripheral visual field, allowing sufferers to see where they want to go, but little else" (1). Why then did Ontario legislators choose not to support the humanities? In my darkest moments, I wonder if they fear creating an electorate that can think—voters with critical intelligence and an ability to communicate. The more likely cause is a misguided commitment to being practical, or a desire to save taxpayers' dollars. But there is a larger issue involved here; a perception that training is enough, and that education doesn't matter. It's as if the wicked instructional satire that opens Dickens' *Hard Times* had become a dystopic reality:

"Now, what I want is, Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts; nothing else will ever be of any service to them. ... Stick to the Facts, sir!"

What was intended as parody in the nineteenth century has become sadly literalized in our info-intoxicated age. Clearly, students

need both knowledge and training, intelligence and facts, to cope with the world of the twenty-first century. Our colleges and universities must graduate educated, thoughtful, and ethical citizens as well as skilled ones. As Clifford Orwin put it during the Canadian debate, society "needs people capable of taking the long view, of going against the grain, of reflecting on what it means to be a human being thrust into the third millennium."

Perhaps the more serious question to ask, however, is not why these Canadian legislators—like others in North America—preferred giving extra support to science and technology and minimal funding to the humanities, but why our own universities and colleges have apparently made the same choice. The long years of general under funding have taken their toll across the board. The increasing use of part-time and adjunct instructors in the humanities, however, is a sign of more than economic malaise; it signals a devaluation of the cultural capital of the humanities in the eyes of higher education itself. And yet, as Robert Weisbuch, president of the Woodrow Wilson National Fellowship Foundation, put it, the liberal arts are premised on an important belief "in the efficacy of learning the world before placing oneself in it" (4). There is serious need for a recommitment on the part of higher education to the message "that the world out there is a human invention, of our choice and making, and available to our remaking, not a sullen set of givens into which we must squeeze and squander our

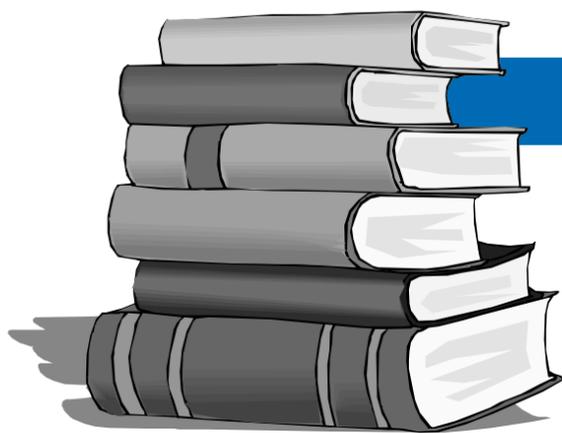
Continued on page 10

The CEOs Artfully Intervene: Leaders Declare Liberal Arts Studies Must Be Funded for Well-Rounded Professionals

(Toronto Star 8 Apr. 2000)

Canada's High-Tech Executives Defend Liberal Arts Education

(National Post 8 Apr. 2000)



AAR/Oxford University Press Publications

AAR Series from OUP Academy Series Carole A. Myscofski, editor

The *Academy* series is dedicated to publishing outstanding dissertations in the field of religious studies. The series is highly selective; only the most exceptional manuscripts are eligible for consideration. The *Academy* series seeks to reflect the full range of cultural areas and methodological approaches in the field. Its current mandate is to broaden and diversify the range of its publications. To be considered for the *Academy* series, a dissertation must be nominated by the dissertation adviser or a member of the dissertation committee. The nominating letter should explain in detail to what measure the dissertation is technically competent, why it is a genuine contribution to scholarship within its field, and why it is of sufficiently wide interest to be suitable for publication in book form.

Address all inquiries and nominations to the series editor:

Carole A. Myscofski
Dept. of Religion, 301 E. Beecher Street, Illinois Wesleyan University, Bloomington, IL 61702
E-MAIL: myscofsk@titan.iwu.edu

Cultural Criticism Series Björn Krondorfer

The *Cultural Criticism* series publishes scholarly work that addresses the relation between religious studies and cultural studies/theory. It brings new and disparate voices into the academic debate on issues related to the interdependence of cultural and religious phenomena. By emphasizing the religious dimensions of culture and the cultural dimensions of religion, the series promotes a widening and deepening of the study of popular culture and cultural theory. Generally, the *Cultural Criticism* series aims at (1) a close reading of a cultural text or lived experience; (2) critiquing existing representations of cultural phenomena and practices; and (3) constructing alternative and oppositional cultural practices.

Address all inquiries and submissions to the series editor:

Björn Krondorfer
Dept. of Philosophy & Religious Studies, St. Mary's College of Maryland,
St. Mary's City, MD 20686
TEL: 301-862-0219
FAX: 301-862-0436
E-MAIL: bhkrondorfer@osprey.smcm.edu

Reflection and Theory in the Study of Religion Series Mary McClintock Fulkerson, editor

The *Reflection and Theory in the Study of Religion* series publishes books and monographs that contribute to theoretical reflection in theology, ethics, philosophy, hermeneutics, methodologies, comparative religion, and the like. The series is particularly interested in contemporary approaches that employ gender, class, sexuality, and race philosophies in constructive analyses.

Address inquiries and submissions to the series editor:

Mary McClintock Fulkerson
The Divinity School, Duke University, P.O. Box 90967, Durham, NC 27708
TEL: 608-262-8731
E-MAIL: mfulk@mail.duke.edu

Teaching Religious Studies Series Susan Henking, editor

The *Teaching Religious Studies* series locates itself at the intersection of pedagogical concerns and the substantive content of religious studies. Each volume provides scholarly and pedagogic discussion about a key topic (e.g., a text, theme, or thinker) of significance for teaching and scholarship in religious studies. Volumes typically comprise essays setting the topic within its historical context and locating the work within the traditions of religious studies, and an array of brief essays that discuss pedagogical and theoretical problems relevant to teaching the topic in a range of contexts. Volumes may also include primary sources and guides to reference tools. Taken together, the pieces collected in each volume place the topic firmly within the religious studies context and raise challenging questions about its role in teaching

and in the field more generally. The series is designed to be useful and of interest to several groups, including new teachers, those who are teaching a subject for the first time or in a new context, and teacher-scholars interested in the specific topic. The *Teaching Religious Studies* series seeks creative ideas that represent the best of our work as teachers and scholars.

Address inquiries and submissions to the series editor:

Susan Henking
Dept. of Religious Studies, Hobart & William Smith College, Geneva, NY 14456
E-MAIL: henking@hws.edu

Texts and Translations Series Mark Csikszentmihalyi, editor

The *Texts and Translations* series is devoted to making available to the religious studies community materials that are currently inaccessible, or that would fill an important research or pedagogical need were they to be collected or translated for the first time. Because of the breadth of this mandate, the series favors no particular methodological approach, and solicits works in all areas of religious studies.

Address inquiries and submissions to the series editor:

Mark Csikszentmihalyi
1108 Van Hise Hall, 1220 Linden Drive, UW-Madison, Madison, WI 53706
E-MAIL: mcsikszentm@facstaff.wisc.edu

From the latest JAAR June 2001, Volume 69, Number 2

ARTICLES:

Tallahassee, Osceola, and the Hermeneutics of American Place-Names

Richard A. Grounds

Towards a Genealogy of the Holy: Rudolf Otto and the Apologetics of Religion

Gregory D. Alles

Exer(c)ising Power: Women as Sorceresses, Exorcists, and Demonesses in Babylonian Jewish Society of Late Antiquity

Rebecca Leses

Veda on Parade: Revivalist Ritual as Civic Spectacle

Timothy Lubin

Who Does, Can, and Should Speak for Hinduism?

Brian K. Smith

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

Arvind Sharma

ESSAYS:

On Thinking of God as Serendipitous Creativity

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Reflections on the Charmed Circle

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Syndrome of the Secret: "Eso-Centrism" and the Work of Steven M. Wasserstrom

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Afterreligion after Religion

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Response: Final Note to Significance Seekers

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RESPONSES AND REJOINDERS:

Comparative Ethics and Mizuko Kuyo: A Response to Ronald M. Green

Damien Keown

Rejoinder: One More Time: Comparative Ethics and Mizuko Kuyo

Ronald M. Green

See call for series editors, page 8

Regional Development Grants, continued from page 4

The AAR has established the Regional Development Grant Program to support and further the scholarly and professional work of members in regional contexts. Individuals or collaborative groups of individual members may apply. The Committee welcomes proposals for workshops, special programs, training events, and other innovative regional projects. Projects designed so that they may be duplicated or transported to other AAR regions are especially welcome. Examples of projects that have been funded in the recent past include regional self-studies, trainings on the use of the internet, and meetings involving several regions.

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

Criteria

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

Deadline for receipt of proposals:

August 15, 2001.

Grants will be announced later in the year.

Send proposals to:

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

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

Research Grants, continued from page 5

Application Process:

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

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

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

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

CALL FOR EDITORS

The AAR seeks editors for the series, Theory and Reflection in the Study of Religion and the Academy (see series descriptions p. 7). Editors set editorial direction, acquire manuscripts, and work with Oxford University Press in seeing projects through to publication. Editorships will begin with the November, 2001 Annual Meeting. Please send applications and nominations, including a letter describing interest, qualifications, and a current c.v. to the AAR Executive Offices. See p. 2 for contact information. Priority deadline: June 1, 2001

ACADEMIC RELATIONS PROGRAM

Departments and programs enrolled in the Academic Relations Program receive resources for strengthening the study of religion. These include:

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What's On... in Denver for the Annual Meeting!

Look for another installment in the Fall issue.

\$ (Average entrees under \$7) \$\$ (\$8-11) \$\$\$ (\$12-16)

Eating

Café Odyssey, 500 16th St. American. Located on the third level of the Denver Pavilions. Journey to the top of a mountain, the bottom of the ocean, or to the wilds of Africa for your next meal. Reservations accepted. Mon-Thu 11 a.m.-10 p.m.; Fri-Sat 11 a.m.-11 p.m.; Sun 11 a.m.-9 p.m. AmEx, DC, DS, MC, V. Handicap Accessible, Vegetarian items. tel: 303-260-6100. \$\$\$

Chez Thuy Hoa, 1500 California St. Vietnamese. Wickedly popular place from the chef who created the original T-Wa. Reservations for four or more. Mon-Thu 11 a.m.-9 p.m.; Fri 11 a.m.-10 p.m.; Sat noon-10 p.m.; Sun 4:30-9 p.m. AmEx, MC, V. Handicap Accessible, Heart Healthy, Vegetarian items. tel: 303-623-4809. \$\$

Duffy's Shamrock, 1635 Court Pl. American. A Denver tradition. Serving prime rib and an all-American menu at yesterday's prices. Full menu until 1:20 a.m. Mon-Fri 7 a.m.-2 a.m.; Sat 8 a.m.-2 a.m.; Sun 11 a.m.-2 a.m. AmEx, DC, MC, V. Handicap Accessible. \$

Mercury Cafe, 2199 California St. Contemporary. Live music and plenty of vegetarian dishes, as well as pasta and seafood. Bring cash or a personal check: they don't take credit cards. Cigars after 11 p.m. Reservations recommended on weekends. Tue-Sun 5:30-11 p.m.; Sat-Sun 9 a.m.-3 p.m.; closed Mon. Handicap Accessible, Free Parking, Heart Healthy, Vegetarian items. tel: 303-294-9258. \$\$

Mt. Everest Restaurant, 1533 Champa St. Nepali/Tibetan. Daily lunch buffet might be Denver's best lunch buy. Try a side of achar, a spicy tomato chutney. Reservations accepted. Mon-Sun 11 a.m.-9:30 p.m. AmEx, DC, DS, MC, V. Handicap Accessible, Smoke Free, Valet Parking, Heart Healthy, Vegetarian items. tel: 303-620-9306. \$\$\$

Palettes, 100 W. 14th Ave. Pkwy. Contemporary. After feasting your eyes on the Denver Art Museum's galleries, make time to have a feast in the attached restaurant. Sit down for an appetizing and aesthetic meal while looking out over Acoma Plaza. Reservations accepted. Tue, Thu-Sun 11 a.m.-5 p.m.; Wed 5-9 p.m. AmEx, DC, MC, V. Handicap Accessible, Outdoor Seating, Smoke Free, Heart Healthy, Vegetarian items, Kid Friendly. tel: 303-629-0889 \$\$

Paramount Cafe, 511 16th St. American. Bistro-style food. Features everything from burritos and salads to half-pound burgers. Mon-Sat 11 a.m.-2 a.m.; Sun 11 a.m.-midnight. AmEx, CB, DC, MC, V. Handicap Accessible, Outdoor Seating, Vegetarian items. \$

Rocky Mountain Diner, 800 18th St. American. Big plates of home-style food served by a cheerful staff. The chicken-fried steak, meatloaf, and pot roast are all top-notch, but leave room for the banana cream pie topped with white chocolate shavings. Reservations for dinner only. Mon-Sat 11 a.m.-11 p.m.; Sun 11 a.m.-9 p.m. AmEx, CB, DC, DS, MC, V. Handicap Accessible, Outdoor Seating, Heart Healthy, Kid Friendly. tel: 303-293-8383. \$\$

The Market, 1445 Larimer St. American. This busy cappuccino bar is a downtown favorite. Sandwiches, pastries, salads, and other light dishes keep 'em coming back for more. The front patio is one of the city's hottest people-watching locales. Mon-Thu 6:30 a.m.-11 p.m.; Fri 6:30 a.m.-midnight; Sat 7 a.m.-midnight; Sun 7 a.m.-10 p.m. AmEx, MC, V. Outdoor Seating, Smoke Free, Heart Healthy, Vegetarian items, Kid Friendly. \$

Zenith, 815 17th St. Southwestern. Zenith is one of the city's top dining experiences. Try the smoked sweet corn soup. Cigar friendly. Reservations accepted. Mon-Thu 11 a.m.-10 p.m.; Fri 11 a.m.-11 p.m.; Sat 5-11 p.m.; closed Sun. AmEx, DC, MC, V. Handicap Accessible, Smoke Free, Valet Parking, Vegetarian items. tel: 303-293-2322. \$\$\$

Kosher

(according to iSolomon.com)

Beth Israel Hospital Cafeteria, 1601 Lowell Blvd, Kosher Supervision: Rabbi Kantor (Chabad). tel: 303-825-2190.

Denver JCC, 4800 E. Alameda Ave, Kosher Supervision: Hartford Kashrut Commission. tel: 303-399-2660.

East-Side Kosher Deli, 5475 Leetsdale Drive, Kosher Supervision: Rabbi Heisler. tel: 303 322-9862.

Mediterranean Health Café, 2817 East 3rd, Kosher Supervision: Vaad HaKashrus of Denver, Rabbi Heisler. tel: 303-399-2940.

New York Bagel Boys, 6449 E. Hampden Ave, Kosher Supervision: Keystone K. tel: 303-759-2212.

The Bagel Store, 942 S Monaco Pkwy, Kosher Supervision: Scroll K - Vaad Hakashrus of Denver. tel: 303-388-2648.

Drinking

Blue 67, 1475 Lawrence St. Contemporary restaurant and modern-style martini lounge. Choose from 67 martinis. Live jazz and beautiful outdoor patio. Reservations accepted. Mon-Fri 11 a.m.-2 a.m.; Sat-Sun 5 p.m.-2 a.m. AmEx, DS, MC, V. Handicap Accessible, Outdoor Seating, Vegetarian items. tel: 303-260-7505. \$\$

Fadó, 1735 19th St, Ste 150. Think Planet Ireland. Hoist your glasses for the perfect pint and Irish cuisine. The interior really was built in Ireland, though. Reservations not accepted. Mon-Sun 11:30 a.m.-2 a.m. AmEx, DC, DS, MC, V. Handicap Accessible, Outdoor Seating, Vegetarian items. \$\$

Rock Bottom Brewery, 1001 16th St. A favorite stop. Try the salmon fish and chips and the desserts. Cigar friendly. Reservations for six or more Sunday through Thursday; none Friday or Saturday. Mon-Thu 11 a.m.-11 p.m.; Fri-Sun 11 a.m.-midnight. AmEx, MC, V. Handicap Accessible, Outdoor Seating, Heart Healthy, Vegetarian items, Kid Friendly. tel: 303-534-7616. \$\$

Trios Enoteca, 1730 Wynkoop St. Sixty wines by the glass, 150 by the bottle, and a full bar if wine isn't your gig. Appetizers and desserts. Live jazz Tue-Wed 8 p.m.-midnight and Thu-Sat 8:30 p.m.-12:30 a.m. Reservations not accepted. Tue-Wed 4 p.m.-midnight; Thu-Sat 4 p.m.-2 a.m. AmEx, DC, DS, MC, V. Handicap Accessible. \$\$

Wynkoop Brewing Company, 1634 18th St. Denver's original brewpub in the heart of LoDo. Enjoy fresh beer while you feast on pub favorites, including shepherd's pie. Also features the state's biggest single-malt scotch selection. Validated parking. Cigars in pool hall only. Reservations for six or more, except Fri-Sat. Mon-Sat 11 a.m.-2 a.m.; Sun 10 a.m.-midnight p.m. AmEx, DC, DS, MC, V. Handicap Accessible, Outdoor Seating, Heart Healthy, Vegetarian items, Kid Friendly. tel: 303-297-2700. \$\$

Palace Arms, 321 17th St. This four-star restaurant combines formal dining and beautiful surroundings with exceptional food. More than 900 bottles appear on the wine list. Reservations accepted. Mon-Fri 11:30 a.m.-2 p.m.; 6-10 p.m.; Sat 5:30-10 p.m. AmEx, CB, DC, DS, MC, V. Handicap Accessible, Smoke Free, Valet Parking, Heart Healthy, Vegetarian items. tel: 303-297-3111. \$\$\$

Thinking

Black American West Museum & Heritage Center, 3091 California St. Located in the home of the first African-American doctor in Colorado, Justina Ford, who began her practice in Denver, in 1902. This museum houses changing exhibits and displays pertaining to the history of African-American soldiers and cowboys in the Old West. Admission \$4.

Continued on page 16

REEL RELIGION

Aimée & Jaguar

Andre's Lives

Enemies of War

Fight Club

Princess Mononoke

With the great help of the Religion, Film, and Visual Culture Group, Religion in Latin American and the Caribbean Group, and Religion in Central and Eastern Europe Consultation, there are a number of movies planned for the Denver meeting. Please note, this is a tentative list.

Please see the Annual Meeting Highlights web page at www.aarweb.org/annualmeet for the most current listings, and descriptions for the films.

A look back at the 2000 Meeting in Nashville

AAR Annual Meeting 2000 attendance ranked second highest ever (to Boston in 1999) with 8,321 registered attendees. Over 47% were AAR members, while 34% identified as SBL members. Non-members counted 3% and persons who identified as both AAR and SBL members numbered 15%. After the U.S., the majority of attendees came from Canada, the UK, and then Germany and Israel. U.S. states with the greatest representation were California (672); Illinois (421); New York (383); Tennessee (336); Texas (322); and Georgia (310).

Riding the wave of new technology, the Housing and Registration website received over 1,000 hits per day, on average. Further, over 33% of attendees registered over the internet, followed by telephone (26%) and fax/mail (29%). When it came to booking a hotel room, however, most (40%) registrants picked up the telephone, then faxed (32%), then got online (21%). For both housing and registration, over 1,000 members and exhibitors phoned during the first week registration opened.

Over the week of the meeting, the total number of hotel rooms booked exceeded 14,000. The 'peak night' was Saturday, November 18, with over 3,600 rooms booked throughout Nashville; over 2,300 of those at Opryland Hotel alone.

In the Field

Coming May 1, 2001

News of events and opportunities for scholars of religion published by the American Academy of Religion online at www.aarweb.org.

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

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

Guide for Reviewing Programs in Religion and Theology

Published by the Academic Relations Task Force

Step-by-step advice on reviews and evaluations

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

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

Call for Participation

The Religion in Schools Task Force is recruiting members for two opportunities at the Annual Meeting in Denver. The task force hopes to deploy a corps of religious studies scholars to visit Denver area public schools during the Annual Meeting on Monday, November 19, 2001 to provide support to teachers. Also, the task force invites members with significant teaching experience in ethics, world religions, religion and literature, or Bible to join high school teachers for conversation and informal mentoring during a roundtable luncheon.

Please contact Edward R. Gray, Director of Academic Relations, if you have any interest or experience working with primary or secondary schools students or teachers.

See page 2 for contact information.

International Travel Fund Depends on Members Contributions

A dedicated fund, established to help bring international AAR members to the Annual Meeting, needs your help. Mary McGee, Chair of the International Connections Committee, "urges all members to contribute \$10 or more to help increase the participation of our international members in the intellectual life and program of the Annual Meeting." Registrants for the Annual Meeting may make a tax-deductible contribution when completing the AAR Annual Meeting Registration Form. Funds will be used to support attendance by international scholars without sufficient institutional resources.

Blame Canada, continued from page 6

unique selves" (Weisbuch, 4). To this end, high-tech CEOs in Canada called for a more balanced approach to government funding in order to turn out more "broadly educated, culturally literate decision makers who can think creatively, reason well and can also write and speak" (Walters, A1). Net-generation guru Don Tapscott, chairman of the Alliance for Converging Technologies, asserts, "Technology leaders, entrepreneurs, business leaders all believe we would make a huge, historical mistake by focusing purely on technical education" (qtd. in Walters, A2). Workers believe the same: those in the United States who were recently surveyed about their educational preparation for the workplace also rated the ability to think critically and communicate effectively higher than job-specific skills (Hebel, ***).²

As Declan French, head of Thinkpath Inc., a Nasdaq-listed 600-employee recruitment firm, acknowledged, "Techies can only do so much" (qtd. in Walters, A2). We in the academy should take heed. In his new book, *The Knowledge Factory: Dismantling the Corporate University and Creating True Higher Learning*, Stanley Aronowitz argues that the move within universities and colleges toward more vocationally oriented training has meant a de-emphasis on intellectual growth: we may, he claims, be turning out people who (at least, we think) can meet the immediate needs of the corporate world but not people who can think for themselves. Students today need to be imaginative, informed, and innovative as well as able to deal with information technology. They need independence of thought, and what Northrop Frye once called an 'educated imagination.' Especially in the academy, we must never devalue long-term intellectual growth in the interests of short-term (and perhaps short-sighted) technical training. Skill sets are part of the picture, but only part: broader educational goals are desirable and important both for the general economic and social well-being of the nation and for the personal and professional life of the informed and thoughtful citizen--and voter.

Notes:

1 For a sampling of the newspaper debates, see Donald, Donohue; Garrison; Hutcheon, Norrie, and Killiam; Ibbitson; Mackie; Orwin; Rushowy; Wattie; as well as Partridge and Walters, whom I cite here.

2 These findings are from *Making the Grade? What American Workers Think Should Be Done to Improve Education*, a report on research carried out by the John J. Heldrich Center for Workforce Development at Rutgers University and the Center for Survey Research Analysis at the University of Connecticut.

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In Memoriam

William A. Beardslee
George Nordgulen
Timothy R. Phillips

Editor's Note:

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

Beyond the Annual Meeting

Members meet and act to advance the work of the AAR



William A. Graham, Harvard University, serves on the Academic Relations Task Force.

Academic Relations

The **Academic Relations Task Force**, Warren Frisina, Hofstra University, Chair, met in New York in March. The task force evaluated the Census of Religion and Theology Programs, announced plans for a graduate level census, choose a theme for the Chairs' Annual Meeting Workshop in Denver, and reviewed the menu of programs and services for departmental affiliates.

The task force also announced plans for a special topics forum at the Annual Meeting to bring members—particularly chairs—findings from the undergraduate census, *The Study of Religion Counts: What we have learned about the shape of the field.*

Public Understanding of Religion

The **Public Understanding of Religion Committee**, Dena S. Davis, Cleveland-Marshall College, Chair, met in February. The committee reviewed nominations for the 2001 Martin E. Marty Award and announces David Knipe, Professor of Languages and Cultures of Asia, University of Wisconsin at Madison, as the 2001 recipient. The award will be made at the Annual Meeting in Denver immediately preceding the Presidential Address.

The committee also decided to produce a brief set of guidelines for scholars who contemplate interaction with law enforcement agencies.

Committee Members: Judith M. Buddenbaum, Colorado State University; Eugene V. Gallagher, Connecticut College; Debra Mason, Religious Newswriters Association; Anthony B. Pinn, Macalester College; Robert Thurman, Columbia University.

Status of Racial and Ethnic Minorities in the Profession

The **Status of Racial and Ethnic Minorities** in the Profession Committee, Peter Paris, Princeton Theological Seminary, Chair, held a conference call meeting in February. For the 2001 Annual Meeting, the Committee will sponsor a Special Topics Forum, *Identity, Scholarship, and Teaching: Studying Religion Cross-Racially and Cross-Ethnically.*

The committee also discussed its proposal for an Institute for Racial/Ethnic Minority Scholars in Religion, and outside funding sources. This proposal represents a significant part of the committee's work over the past two years on behalf of minority faculty in religion and the field in general.

Committee Members: Karen Baker-Fletcher; Rita Nakashima Brock; Kwok Pui-lan; Chris Jocks; Simeon Ilesanmi; Daisy Machado; Larry Mamiya.



Bruce Grelle, California State University, Chico serves on the Religion in the Schools Task Force.

Religion in the Schools

The **Religion in the Schools Task Force**, Edward R. Gray, AAR, Chair, organized last year, held its second weekend meeting in February in Atlanta. Meeting jointly with the Committee on Teaching and Learning, the task force examined ways to offer syllabi and other curricular units on religion for the use of elementary and secondary public and private school teachers, particularly in the areas of US History, World History or Western Civ, and Literature. A new section of the Syllabi Project will be introduced, which will concentrate on ways in which to integrate the study of religion in primary and secondary school curricula, including providing a unit or lesson plan, and a reflective essay on the scholarship of teaching and learning. Both committees also began to envision ways to examine how the successful Lilly-Luce teaching workshop model

might be adapted for teaching religion in the schools.

The task force will plan four major events during the 2001 Annual Meeting in Denver:

- 1) Co-sponsorship of a pre-conference workshop for teachers and teacher educators sponsored and organized by the First Amendment Center;

- 2) Recruiting a corps of religious studies scholars who would visit local schools during the Annual Meeting to provide support to teachers;
- 3) A Special Topic Forum highlighting the Council on Islamic Education report on the place of religion in state standards in history and social science. (See related story in the next issue of *Religious Studies News, AAR Edition*);
- 4) Roundtable luncheon for high school teachers and scholars providing for informal conversation around content areas broadly represented in high school curricula (ethics, world religions, religion and literature, Bible).

Task Force Members: Jon Butler, Yale University; Tom Collins; Peter Cobb, Council for Spiritual and Ethical Education; Keith Naylor, Occidental College; Bruce Grelle, California State University, Chico; Tim Morehouse; Marcia Beauchamp, Freedom Forum.

Status of Women in the Profession

The **Status of Women in the Profession Committee**, Rebecca Alpert, Temple University, Chair, met in Atlanta for two days in February. The meeting began with a discussion of the Roundtable Session at the Annual Meeting in Nashville. More than 50 people attended the Tuesday morning session. Some of the major issues brought forward during the session were, the need to build connections among program units that feature women's studies and feminist pedagogy; fostering mentoring; issues of promotion, tenure and pay scale for women; remembering the history of women's work in the AAR; childcare during the Annual Meeting; and the need to broaden the 'American' focus of AAR.

The committee also continued discussion from last year about the *Guide to the Perplexing: A Survival Manual for Women in Religious Studies*. Plans are underway to re-write chapters of the *Guide*, and add a few new ones concerning: backlash; mentoring; funding and grants; alternative careers; issues about part time and adjunct work; teaching through menopause and retirement; career trajectory; surviving the Annual Meeting; non-traditional age faculty; child care; how to be an ally for lesbians/women of color; and a history of women at the AAR.

SWP's special topics forum for Denver will be a panel discussion entitled, *Faith Based on What?: Feminist Scholars of Religion Speak Out about Public Policy and the Bush II Administration*. Possible issues to be addressed in the session include: economic policies; death penalty; prison construction; faith based initiatives; tax cuts; public education; environment; health care; or the "focus on the family." The goal is to embolden feminist scholars of religion to speak out on social issues, and to have feminist voices heard.

N.B. President Rebecca Chopp will make a committee appointment (2002-05), this November. Send expressions of interest and a CV to the executive director (see p. 2 for contact information).

Committee Members: Jorunn Buckley, Bowdoin College; Marilyn Gottschall, Whittier College; Renee Hill, All Saints Church, Pasadena, CA; Janet R. Jakobsen, Bernard College; Joan M. Martin, Episcopal Divinity School



Stephen C. Berkwitz, Southwest Missouri State University, serves on the Committee on Teaching and Learning.

Teaching and Learning

The Committee on **Teaching and Learning**, Thomas Peterson, Alfred University, Chair, held its regular meeting in Atlanta in February.

The committee set several goals for the upcoming five-year period, including institutionalizing the Syllabi Project and *Spotlight on Teaching*, expanding an international focus for teaching and learning, raising the importance of teaching in graduate education, and promoting the scholarship of teaching and learning. It also affirmed efforts in drawing attention to the connections between scholarship and teaching, in giving priority to pedagogies that emerge from racial/ethnic minority groups, and to promoting the teaching of religion in community colleges. The CTL deliberated on the Excellence in Teaching Award (see related story on page 5), and examined ways to encourage applications

from members who have won teaching awards. The committee also suggested recruiting a General Editor for *Spotlight on Teaching* to be appointed by the AAR President for a three-year term beginning in 2003. (See call for nominations on p. 10).

At the 2001 Annual Meeting in Denver, the committee will convene a special topics forum, *Teaching Religion in the 21st Century in North America and the United Kingdom.*

Committee Members: Michael Battle, Duke University; Stephen C. Berkwitz, Southwest Missouri State University; Michel Desjardins, Wilfrid Laurier University; Richard A. Freund (*Spotlight* Editor), University of Hartford; Barbara A. B. Patterson, Emory University; Kathleen T. Talvacchia, Union Theological Seminary.

Topics for From the Student Desk were selected from the results of an opinion poll distributed to the Student Liaison Group. If you have a suggestion for a column or you are interested in writing an article please contact Elizabeth Hinson-Hasty, series editor; E-MAIL: hinson-hasty@rocketmail.com.

From the Student Desk

AAR Widens Students' Perspectives

Suzanne E. Schier

When I was asked to write about what the AAR can offer to students, my mind instantly gravitated toward student gatherings at the Annual Meeting, the opportunity to present research at regional and national meetings, and the Employment Information Services offered by AAR. These are important aspects of the AAR for students, but it occurs to me that this organization serves a more vital function for budding scholars than all these things I have mentioned. Participating in AAR meetings on the regional and national level helps to widen our perspectives about our studies. The AAR provides forums through which students can confront diverse approaches to the study of religion and can be challenged by the work of other scholars.

As undergraduates, we are clearly students; as Ph.D. recipients, we are clearly professionals. The liminal stage that graduate school represents can be a bit murky, however. We are expected to excel as students while putting on all of the regalia of the professional scholar; many of us simply have to learn what this means by observing those who have already 'made it' in the academy. Some people have great mentors who help them along the way. Others attend schools that include in their curriculum seminars to aid students in this transition. All students, however, are not so lucky. Some students find themselves flung into the violent sea of academia, trying to figure out what is expected of them as scholars. For these students, I would argue that membership in the AAR is especially important.

The AAR provides ongoing professional orientation for students entering the field of

religious studies. It serves as an arena in which various rites of passage can occur as students move closer to professional status. Regardless of the type of institution one attends or the amount of pre-professional preparation one receives, it is ultimately impossible to get a full sense of the greater field we are entering by staying isolated within the walls of the university. As we become increasingly absorbed in our own research, it is too easy to assume that our little fragment of the field is in fact its totality. AAR gatherings and publications are necessary reminders that there are scholars across the continent—and across the world—who are engaging in projects both very similar and very different from those each of us is pursuing.

Students are given the opportunity at AAR meetings to engage other scholars in a personal way, to share or debate perspectives, and also to see how others are responding. A broader view of our field becomes especially important as we begin thinking about interviewing for teaching positions. I am quite sure that my experiences with the AAR will prove to be invaluable in the years to come. I have had the opportunity to explore dimensions of the field which may have been absent at my own institution, to build lasting collegial relationships with other scholars, and to learn what will be expected of me as a professional when (and if) I finally make it through the growing pains of graduate school.

Suzanne Schier is the AAR student liaison and a student of history and critical theories of religion at Vanderbilt University. She can be contacted at Suzanne.E.Schier@Vanderbilt.edu.

Member-at-large

Claude Welch, on the First Census of Religion Theology Programs

Claude Welch



Editor's Note:

Claude Welch, former AAR president, conducted a pioneering study of programs in religion thirty years ago. We asked Professor Welch to respond to some questions about that project and to comment on changes he has seen in the field.

RSN: What were you trying to find out about the field when you first did your study?

Welch: This requires a bit of background. I think the original impetus for my study came from a two-day meeting, in 1968, of representatives (mainly officers) of most of the learned societies concerned with the

study of religion or theology. The American Council of Learned Societies called for the study, in order to make some sense of the number of such groups. (Of them, only the Society of Biblical Literature was then a member of ACLS.)

Out of that meeting came the decision to organize a Council on the Study of Religion (now named the CSSR) to be a helpful umbrella or meeting place for the several groups, and to establish a new inclusive review journal, the *Religious Studies Review*. Some of us felt that there was too much duplication among the societies and that, for example, the College Theology Society and perhaps the Catholic Theological Society might well merge with the American Academy of Religion, and the Catholic Biblical Association might well disappear into the Society of Biblical Literature. In both cases, this was partly because of the new atmosphere between Catholics and Protestants after the Second Vatican Council. (We could not have been more wrong: those Catholic societies have in fact become stronger, and have flourished partly because of their smaller size). We were also acutely aware of the number of new doctoral programs (Ph.D. or Th.D.) that had recently been established, paralleling to some extent the expansion in undergraduate studies. Of the 75 doctoral programs I studied, over a third had been created in the 1960s, many of them independent of theological seminaries (including the University of Pennsylvania, where I had become chairman in 1960). Over half had been created since 1951. It seemed an opportune time, therefore, to analyze the development and nature of these programs as fully as possible—especially since religion had never been included in the national evaluations of doctoral programs. Thus, with the sponsorship of the ACLS, and the Luce Foundation's willingness to underwrite the whole cost, I spent two years (1969-1971) on the study, including one year off from my university responsibilities and the year of my presidency of AAR.

RSN: What was the methodology you used?

Welch: By using the full roster of accredited four-year institutions in the US and Canada, we compiled a complete list of undergraduate departments or special programs in religion (873 in number). That list, incidentally, became the CSR list, widely distributed. These were then surveyed in detail, as to history, development, faculty, and directions of study, in a long questionnaire, with usable responses from about two-thirds of the institutions. We

were particularly interested in the expansion of study since World War II, especially after the Supreme Court decision in 1963, which encouraged the study of religion in public institutions, and the consequences of Vatican II.

The study of graduate programs was, of course, our main interest. The 75 identifiable doctoral programs in the US and Canada were analyzed in great detail, through questionnaires to administrators, faculty and students, and by visits to nearly all of the institutions. We wanted to know the histories, the faculty and institutional resources, the directions of study, the characteristics of students, the plans for the future, and so on. We also looked at the areas of doctoral dissertations since 1940, especially between 1965 and 1969.

RSN: What surprised you then?

Welch: The most surprising was the complaint (apparently a shock to some) that in the *Report* I undertook to evaluate various institutional programs—even with very carefully drawn parameters, ranging from praise for some programs, old and new, to a short list of those that should be abandoned.

This was done with strong encouragement from our distinguished advisory committee—and I still believe that nearly all of the judgments were correct—even though one institution threatened me with a libel suit. *Time* magazine made the nice comment that even mediocrity was ecumenical. Not so surprising was the development in public institutions and the beginning shift from the traditional theological quadrivium of study into new areas, including especially the history of religions. Oddly enough, while many of us were rejoicing in the remarkable expansion of religion studies in the 1960s, it turned out that this was really parallel to the growth of higher education generally.

Also not so surprising was the conclusion that doctoral programs had over expanded. My prediction in 1972 was that by 1984 there would be no need at all for new faculty in religion, even to replace retirees. (Fortunately, the actual development in the 1970s was not quite so disastrous—but I have given up that sort of prediction.)

I was only somewhat surprised to document the enormous duplication of efforts in the various doctoral programs—every institution wanted to cover every field. Less surprising, again, was the incredible duplication of dissertation topics.

RSN: How was the information put to use?

Welch: I wish I knew more about that. I do know that at least two institutions gave up their doctoral programs, and that several revised their emphases, especially to focus on fewer fields of specialization. Thus, to some extent, my *Report* stimulated the greater discipline in the field that I strongly recommended. Also, in some cases I know there has been greater care in admissions.

RSN: How would you summarize the changes you have seen over the years?

Welch: The most important thing is the far greater number of women in the field and the growing importance of women's studies.

I think a new study would also show that there has been such a continuing shift away from the Christian theological quadrivium (bible, church history, theology and philosophy of religion, and 'practical theology') into new directions than I had expected and urged, such as study of the non-Western religious traditions, and social scientific studies.

A new study would certainly show that the expansionism of the 1950s and the 1960s has come to an end. It might show a tendency to theological conservatism in the established

Continued on page 16

Editor's Note:

Ninian Smart, immediate past president, and member of the board of directors, was J. F. Rowny Professor of Comparative Religion, emeritus, at the University of California, Santa Barbara, where he taught for over twenty years.

In Memoriam**Ninian Smart, 1927-2001**

RSN invited several colleagues to offer reminiscences about Ninian Smart who died suddenly on January 29, 2001

**John Clayton,
Boston University, writes...**

When finishing up graduate work at Cambridge, I was appointed as a Lecturer in the fledgling Department of Religious Studies at Lancaster. At that time, the Department had been going only five years, but it had already begun to make a mark in Britain and was well on the way to achieving international recognition. The success of the Department then and its continued prominence today is due considerably to the initial vision and leadership of its founding Professor, Ninian Smart. Reflecting back on those early years from this distance, I see more clearly than ever just how fortunate we all were to have him as our first chairman.

Both in teaching and research, Ninian led by example. He made sure that his teaching load was higher than one could reasonably expect of a chair, especially if one took into account the number of doctoral dissertations he directed. Today, well over a hundred graduates in religious studies at Lancaster teach in colleges and universities worldwide, a goodly number of them having been mentored by Ninian. At the same time, he showed that commitment to students was not incompatible with high productivity in research. His own publishing record (culminating in over 30 books containing a wealth of original ideas), few would ever dare hope to match. As a young researcher, I marveled at the apparent effortlessness with which he produced his books. I remember his once having begun a new book about the time I began a new article, and his having finished it a day or two before I finished my article.

Second, he had an intuitive sense of priorities in his responsibilities as chair. His colleagues and his students came first. In our years together at Lancaster, I rarely saw his door closed, and I never recall having felt that he did not have time to talk. Indeed, if one had not called by to see him recently, he would drop by one's office simply to chat, to share a newly heard joke or to recite a freshly minted limerick (among the more amusing being one concerning *Troeltsch*, and rhyming through with "extensive *reseltsch*" and "defining a sect and a *choeltsch*"). Administrative priority was given to those things that only chairs can do; other tasks were delegated to colleagues and administrative staff. Mundane paperwork could not hold his attention, much to the chagrin of senior administrators, who still forgave his often casual neglect of routine jobs, because they, too, admired him for having, against all odds, built at one of England's newest universities Britain's top program in the study of religion.

Finally, he knew that it is good will, not ideological purity, that cements a department together. If good will is present, disagreement is no threat; if good will is lacking, the purest ideology will not bond. There was at Lancaster from the beginning an ideological diversity that, at its best, provided lively internal debate about the basic nature and guiding principles of the academic study of religion. Leading a department of strong-minded individualists, posed at times considerable challenges for our chair. In the face of such challenges, Ninian would just smile and note wryly that being our chair was no more difficult than herding cats. His was an uncommonly generous spirit that engendered in those of us who worked closely with him at Lancaster a lasting respect and loyalty and friendship.

**Ursula King,
University of Bristol, England, writes...**

My first contact with Ninian Smart was by letter. In 1968 or 1969 when, as a young scholar, I lived in India, I applied for an advertised position in the new Religious Studies Department at Lancaster University. I still remember the kind personal note sent by Ninian saying that there had been strong competition at senior level, but that they had much appreciated my application. Little was I to know then how often our paths would cross during the next more than thirty years, until the day of his death on January 29, 2001.

Once back in Britain, we usually met once, twice or three times a year at annual conferences and meetings of different scholarly societies, whether at the British Association for the

Study of Religions (BASR), the Shap Working Group for World Religions in Education, the Sociology of Religion Study Group, the Indian Religions Symposium, or the London Society of Religion Scholars founded in the early twentieth century. Then there were the international meetings, such as the International Congress of the International Association for the History of Religions (IAHR) which I began to attend from 1975 onwards when it was held in Lancaster where I also met Ninian's wife Libushka for the first time, followed by many reunions, whether in Lancaster or later at the annual AAR meetings. I also taught one of their daughters in the seventies when she took a Religious Studies degree at the University of Leeds.

I worked closely with Ninian when I was first Secretary and then President of the BASR, of which he had been President before me. In 1994 we celebrated the 40th BASR anniversary conference in Bristol and several previous presidents took part, including Ninian. More recently, I contributed an essay together with many others to the book published in honour of Ninian by Christopher Lamb and Dan Cohn-Sherbook, *The Future of Religion – Post Modern Perspectives* (London: Middlesex University Press, 1999 – ISBN 1898253269). I was very touched when Ninian sent me last summer a lovely handwritten "thank you" note from his stay in Italy – a memento kept in my copy of the book.

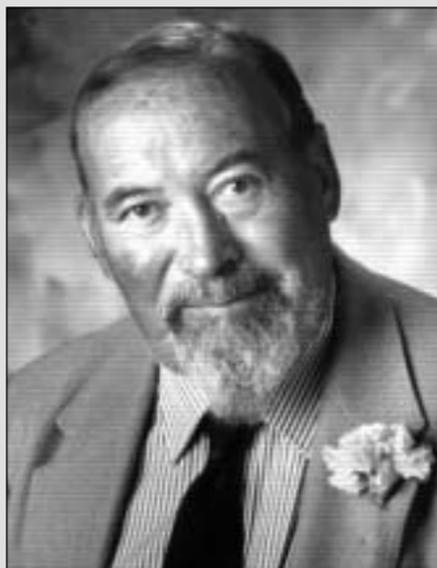
Our last meeting in life was during the AAR in Nashville in November 2000, during Ninian's presidency which we all celebrated with much aplomb. A very memorable occasion and the last time I saw him alive, as will be the case with many other of his friends and colleagues. We agreed that he, Libushka, and I would meet during my January visit to Lancaster – and we did, but under very different circumstance than we had imagined. I was travelling up by train from Bristol on the morning of January 29 to read a paper "Is there a future for Religious Studies as we know it?" to the departmental seminar, and the arrangement was that Ninian and I would meet for coffee the next morning. When I arrived at Lancaster station at two o'clock I was greeted with the terrible news that Ninian had had a massive stroke and just died. So we went straight to hospital to be with his family and say good-bye to dear Ninian who simply just looked asleep. It was so hard to accept that there was no more life in him and no more meeting beyond his committal to the grave a week later.

He loved flowers, I was told, and we took flowers to his wife and family for the intimate evening wake where those of us present felt like part of a much, much larger family

surrounding a close, cherished friend. There were masses of flowers from an even larger group of people during his burial in the wind- and rain-swept Lancashire countryside. So many memories that will be with me until the end of my life of a greatly loved and valued friend, colleague and mentor, but as he, with his generosity of spirit and ever present kindness, would be the first to say, we have to carry on with our tasks rather than be downcast. That is the spirit in which he lived, and that is exactly what we did in Lancaster by holding the seminar as planned. Yes, there is a future for Religious Studies beyond Ninian, but it will be quite different without him and he will be greatly missed for a long time to come.

**Wade Clark Roof,
University of California, Santa Barbara, writes...**

When I think of Ninian, I think of his wonderful humor. It was such an unusual gift. With a chuckle he could set people at ease and pull them together even in moments of tension and disagreement. Often in faculty meetings when we found ourselves at odds with one another over some matter, Ninian would say something, inevitably chuckle, offer a humorous comment, and grimaces around the table would turn to smiles — and our conversations were never quite the same again. One of his well-timed quips, jokes, or anecdotes would break us out of the grip in which we found ourselves and re-focus our thinking. Humor has the capacity to puncture our preconceptions and to help us to see the world in a new light, and Ninian was masterful with it. We might all learn from him in this respect.



Last year, Smart began writing a column for RSN that he named "The President's Smart Thoughts." For his final installment, he wrote:

"At the end of the convention in Nashville, I shall have ceased to be President of the AAR.

It is naturally an honor to be President. Or should I say "honour", seeing that I am still a Brit (and given the somewhat spooky title of "resident alien", as certified by a green card which is actually pink)... If I advocate a faith, it is as a private citizen. I believe in the separation of Church and Academe. That goes for Mosque and Sangha. But all types of doctrines should be evaluated. That is the place of theology, or rather theologies.

On that cheerful note I bid you farewell: and leave you to my celebrated successors.

In Memoriam, continued from page 13

When I think of Ninian, I think of boutonnières — those flowers he so often wore in his lapel. He was a man of considerable optimism. He saw in his students enormous promise and sought in his one-to-one dealings with students to help each one reach his or her potential. He believed in “religious studies,” or as he sometimes said, “worldview analysis,” not because the liberal arts curriculum needed another discipline, but because as he said, “to voyage inwardly and outwardly through the symbols, experiences, and thoughts of human beings, is not a luxury. It is an exciting quest and there are many valuable things to discover.” Valuable things to discover — he communicated that excitement to people around him. It is important to remember where his emphasis fell in his teaching and writing. Rather than focus upon the dismal things in religion — wars, suffering, intolerance, injustice in the name of one faith tradition or another, Ninian looked upon religion as powerful in sustaining a meaningful, hopeful world. Worldview analysis was not just about learning the various components of a worldview, it was about the importance — indeed, the necessity — of making sense of our selves and the world around us. He saw human life as drenched in symbol and meaning, and religion figured prominently in generating a hopeful and promising outlook on life. Whatever else those flowers in his lapel represented, they made a statement about beauty and brightness.

When I think of Ninian, I think of him on a bicycle. A Scotsman in motion. Though he had several calamities riding that bicycle, it was a sight seeing him riding through Isle of Vista. He moved slowly through the traffic, his colorful ascots tucked beneath his open shirt, sometimes wearing his kilt, the flower of course, and dollar bills hanging out his front pocket. Back in the early 1990s, ABC News came here to tape the presence of so many bicycles on our campus; the coverage was only 30 seconds or so but long enough to catch Ninian as he rode by the camera on his way from West Campus Housing to the University. At a time when the University community is grieving over the senseless loss of life resulting from a speeding car in Isle of Vista, we miss Ninian's calm and careful stride on his bicycle. We often joked about Ninian and his love of travel: Where is Ninian? He's not here, he's not there, he's everywhere! The truth is, he dwelled in motion, and not just physically but culturally — he was at home in-between worlds, traversing from England to Santa Barbara to Lake Como and back again. He was a global citizen, a trans-nationalist, a Buddhist-Episcopalian.

When I think of Ninian, I think of his poetry. Like another poet from the British Isles, he thought that one's reach should exceed one's grasp. He was a visionary, a dreamer, a muse. He was caught up in the power of imagination and in flights of fancy; not only caught up in it, it was his world. He saw life enmeshed in mystery and metaphor. To be human is to be part of an enduring quest to transcend the limits of the given. In so many ways, Ninian the man and Ninian the scholar fuse into a singular life project. We gain insight in this from the

preface to *Smart Verse*, his book of poetry. Here Ninian writes about his “feel for versification” and he says he thought of writing poems as an “ennobling thing to do.” Both his poetry and his professional writings of religion point to how words, symbols, beliefs, and ideas create the world in which we live and give expression to the deepest of human sentiments. One of Ninian's own poems — *The Seagull and the Swordfish* — speaks for itself.

*A seagull had a dream one day,
Which he dearly wished to tell,
So he flew to a swordfish in the bay
Whom he knew quite well.*

*Swordie,” the glistening seabird said,
“What adventures I've gone through!
There were pictures today inside my head,
and in color, too!”*

*The swordfish grunted as the bird
Gave a salt, happy scream,
“You're the silliest seagull I have heard -
That was just a dream!”*

**Robert A. Segal,
University of Lancaster, UK, writes**

What most struck me about Ninian Smart was the fit between the person and the work. With some scholars, the work stands independent of the author or even masks the personality. Others devote forewords to introducing themselves. With Ninian, no autobiographical prelude was needed. His personality shone through his work.

What I, no doubt like many others, saw so conspicuously in Ninian was his reaching out to others to draw connections, to forge bonds, and to overcome rifts. Ninian's inclusivist, ecumenical temperament tallied snugly with his approach to religion. Of course, he held staunch positions on an array of issues, and was prepared to debate them at any opportunity. But more important, I think, was his irenic disposition.

Rather than insisting on a single defining quality of religion, such as belief in the transcendent, Ninian worked out six, then seven, and eventually nine dimensions of religion: the practical and ritualistic, the experiential and emotional, the narrative or mythic, the doctrinal and philosophical, the ethical and legal, the social and institutional, the material, the political, and the economic. Instead of requiring that all true religions harbor these dimensions in equal degree, he allowed for variations. Instead of using the dimensions as a way of demarcating the religious from the secular, he used them to show the religious aspects of seemingly secular movements like nationalism, Marxism, and humanism. He reached out to formally nonreligious enterprises by subsuming both them and overt religions under the category of “worldviews,” yet without denying the distinctiveness of *religious* worldviews.

Ninian possessed the erudition to be an old-fashioned kind of comparativist in a world of specialists. But he never used his comparativism dogmatically. He argued neither that all religions are at heart one nor, in postmodern fashion, that all religions are irreducibly distinct. He maintained that religions are at once alike and distinct. He was as fascinated by unexpected similarities as by stalwart differences. He stressed at once the variations within a religion and the common ground across religions. He emphasized change and continuity alike. Religion for him both responded to change and precipitated it.

Ninian's erudition stemmed not only from reading but, at least as much, from traveling. No one, I daresay, saw as many religions in practice as he. Lecturing and teaching the world over accorded him the opportunity to see religion the world over. Anything but an armchair comparativist, he loved religions in the flesh, not merely Religion in the abstract. At the same time he never neglected ancient religions. Ninian was occasionally criticized for being too descriptive, but his focus on description was the equivalent of good fieldwork. He insisted on starting with actual religions, not with theories about them.

Ninian, I would say, was a proponent of religion without being an evangelist for religion. He did not claim that all humans clamor for god or are lost without god. He did not make religiosity the essence of humanity. He did not spurn modernity. He did not declare religious studies the queen of the sciences. Instead, he argued, and by examples rather than by ex cathedra pronouncements, that religion is still around, that it is still a force in the world, and that knowledge of religion is necessary for understanding the modern world. That knowledge is to be secured by a plurality of approaches, not least social scientific ones.

It is a tribute to Ninian that the Department of Religious Studies at Lancaster, which he founded and which was looking forward to his return the very weekend that he died, is now part of the faculty, or division, of social sciences. The department proudly numbers anthropologists and social theorists as well as psychologically oriented scholars on its staff. Yet the department also harbors prominent theologians, and the movement known as Radical Orthodoxy actually began at Lancaster. Just as Ninian did not pit religious studies against the social sciences, so he did not pit religious studies against theology. He fought hard to establish Lancaster as the first department of religious studies in the UK, but he did not oppose the teaching of theology, only the teaching of it exclusively. What he pioneered was doubtless more unprecedented in the UK (and on the Continent) than in the US, where the separation of church and state has precluded the establishment of departments of theology in at least public universities. (In the UK all universities are public.) Still, Ninian's pluralistic approach to religion has surely enhanced its place in departments worldwide. Ninian was, for me, an exemplary defender of the importance of studying religion rather than of a single way of studying it.



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for the Study of Wisdom
in World Religions
(Jerusalem)

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The program is directed to university teachers in the field of religion who seek to acquire a deeper appreciation of other religions through interfaith dialogue and through first hand encounters with their scholars and practitioners. The summer school program will be held between July 25 and August 10, 2001 in Jerusalem and will be devoted to the theme

HOLY LIVES: SAINTS IN WORLD RELIGIONS

The summer school creates a multi-religious community that combines academic study with religious engagement and interfaith dialogue. The study of “Holy Lives” will be complemented by visits to religious communities and holy sites, by pilgrimages, and by musical evenings and home hospitality.

The summer school program will conclude with a conference on the theme “Holy Lives: Saints and Sainthood in Contemporary Life.” Scholars participating in the summer school are encouraged to submit a proposal for a paper to be delivered at the concluding conference.

Following past years' experience, a special track of the program will be created for teachers of religious studies, in addition to the existing graduate summer school program, accredited by McGill University. (for information, contact: Dean B. Barry Levy: barry.levy@mcgill.ca)

Summer School 2001 will be served by a resident faculty representing five different religious traditions, which will be studied in dialogue with one another.

Faculty includes Professors Victor Cornell (Islam, Duke University), Riia Elaroui Cornell (Islam, University of Arkansas), Alon Gosben-Gottstein (Judaism, The Elijah School), Sidney Griffith (Christianity, Catholic University of America), Victor Hori (Buddhism, McGill University), Satti Khanna (Hinduism, Duke University) and additional guest lecturers.

If the political situation deems it unwise to hold the program in Jerusalem, it will be moved to McGill University in Montreal. (Change of venue will be announced no later than May 1, 2001)

For further information contact the Elijah School:

info@elijah.org.il
www.elijah.org.il
tel:++ 972 52 780069
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The Elijah School is a  academic interfaith network

Rebecca S. Chopp: Scholar, Administrator, and Volunteer

Sharla A. Paul



A latecomer entering the Emory Law School's Tull Auditorium on a chilly evening in early March tries in vain to keep the heavy door from closing behind him with an echoing whoosh and bang. A few heads swing back in response, but on the whole, the intrusion goes unnoticed by the audience—a mélange of graduate students, a good many professors, including several feminist theologians, and a number of others who have come to hear the evening's lecture, "The Poetics of Testimony." Many are drawn to this particular lecturer, regardless of the topic.

Undisturbed, the speaker continues. "Theology is negotiating the sanctity of life. We listen, we create safe spaces, we reinvent relationships, we remain attentive

to the self-determination of the witness. We build bridges," she tells her audience. "We depend on testimonies to help us to traverse the deep waters of our swirling culture of diversity, so that we can imagine new possibilities for our life together."

As this year's Currie Lecturer in Law and Religion, Charles Howard Candler Professor of Theology Rebecca S. Chopp is discussing the place of the 'other'—women, African and Asian Americans, Latinos, gays and lesbians—in contemporary theology. A scholar of theology and culture with a special interest in rhetoric, pragmatism, and feminist theory, Chopp is giving her view of the theological conversations taking place in U.S. universities today, and she is advancing her own theory of a broad-based Christian theology, one which takes into account the poetry and novels that tell of the 'unspeakable' pain of disenfranchised groups. All of these are forms of testimony, and appropriating these testimonies, Chopp believes, is vital to keeping present-day theological education alive and relevant for its students and scholars.

To listen to Chopp speak as a scholar is to hear the framework of her philosophy as a university leader. As provost, the second-most-influential leader at Emory University, she supports the boundless academic endeavors of Emory's scholars and, as such, she also oversees the growth and evolution of Emory as a major research university. The language she uses to describe the conversations she'd like to hear among Christian theologians in the United States is the same as the language she uses to describe what she'd like to see happening among scholars in all disciplines at Emory: reinventing relationships, building bridges, and imagining new possibilities for life together.

If what Chopp's colleagues in the faculty and administration say is true, if Chopp's unwavering focus and efficiency of method have, in two years, effected major change at Emory, then it seems reasonable to believe that the ways in which Chopp goes about accomplishing her work as provost is, like her language, rooted in her growth as a theologian—particularly as a woman theologian among the ranks of top university administrators who tend to be men.

"I think it's always difficult for a woman in an executive position to achieve instantly the recognition that guys get all the time," says Emory President William Chace. "But I don't think anyone who listens to Rebecca Chopp for more than a few minutes doesn't have the thought, 'My goodness, this woman knows exactly what she's doing.'"

Chopp describes herself as shy as a child, and she recalls with gratitude a school teacher who allowed her to stay inside and indulge herself in books while her classmates went outside for recess. Having steeped her thoughts in the written word for much of her life, Chopp has developed a distinct voice in her own writings, a systematic and down-to-earth

Editor's Note:

Rebecca S. Chopp is 2001 President of the AAR. Recently Emory magazine featured a profile of Chopp which we provide here for members in modified form.

As RSN went to press, Chopp announced she will become Dean of Yale Divinity School later this year.

kind of voice that says "here's how I see the situation, now tell me how it looks from where you're standing." Both her scholarly works and her administrative letters and reports tend to be written in the first person. She communicates easily over e-mail and is apt to betray her enthusiasm for an idea with a spattering of parenthetical exclamations.

In the first chapter of *Saving Work: Feminist Practices of Theological Education*, a significant publication examining the impact on theological education of the growing number of women enrollees, Chopp draws parallels between her own development as a theologian and the sea changes occurring in her field of education. She writes, "This book is written out of my own journey, as all books are crafted out of the writer's life".

Chopp's journey as a professional theologian began when she entered the Saint Paul School of Theology in Kansas City, Missouri, in 1973, at a time when even she considered women who entered the ministry to be 'exceptions.' Nevertheless, she became an ordained Methodist minister and spent the next several years serving churches in Kansas. It was during her service as a pastor that she began to realize, she writes, "the depth and power of women's lives in the churches and how 'church' itself could be understood quite differently from the position of women washing dishes after a potluck as compared to the position of men running the business in the board meeting".

She entered graduate school at the Divinity School of the University of Chicago, where she studied under theologians such as B. A. Gerrish, who introduced to her the idea that tradition is "a living object liable to growth and change." In *Saving Work*, Chopp

characterizes her training at Chicago as that of 'systematic' theologian, who tends to "ask questions about what practices mean to persons and how the symbols involved relate to activities produced."

After earning her Ph.D. in 1983, she joined the Divinity School faculty as assistant professor, and later became director of the school's four-year doctor of ministry program. At the time, enrollment in the program was low and its prospects for increasing enrollment weren't promising. Chopp and the school's administration looked around at other theological schools, where three-year master of divinity degrees were the norm, and realized their program was ripe for change. She spearheaded an effort to reorganize the curriculum into a three-year master's degree program.

Around the same time, W. Clark Gilpin joined the divinity faculty as associate professor. "Rebecca Chopp's ability to get [Chicago's theological] faculty to shift from one degree to another and get a curriculum in place was immediately impressive," says Gilpin, who is now dean of the Divinity School. "She had a permanent impact on the education of ministry at the University of Chicago."

In 1985, Chopp joined the faculty of the Candler School of Theology at Emory. In the classroom and in her scholarly work, she explored feminist theory and liberation theology. By 1993, she was serving as dean of the faculty and academic affairs.

Chopp's consultative, systematic approach to problem-solving and her habit of asking before acting are the very qualities that seem to endear her most to her colleagues in the faculty and on the administration. Says Harriet M. King, senior vice provost for academic affairs, who works closely with Chopp to implement guidelines for

faculty tenure and promotion, "Rebecca is out in front of where we are and where we want to be. She doesn't make a decision without considering first, 'Where do I need to be tomorrow to be where I want to be five years from now?' I don't think there's an issue you can put before Rebecca that she's unable to tell you how to get there."

This year, Chopp has directed her attention to Emory's Graduate School of Arts and Sciences, which she believes to be at its heart. She envisions nothing short of a redefinition. "Graduate schools are incredibly important in research universities," she says. "Our ability to recruit faculty is based on the excellence of our graduate students. They work on the horizons of research. They give a cutting-edge approach to knowledge. They are the scholars of the future, and in their work we see how the disciplines will emerge. Because the Graduate School of Arts and Sciences sits across so many disciplines at the University, it

1998 Statement on the AAR on her election to the presidential line

The AAR is, first and foremost, a professional academy—a place where ideas are shared, traditions are shaped, and scholars are formed. As we approach the next century, the AAR must cultivate a renewed vision of who we are and what we do as a community of scholars. Asking new questions and considering new perspectives will enable us to shape the study of religion in ways that open unexplored theoretical and practical horizons and promote diversity and inclusivity in terms of gender, ethnicity, and the spectrum of religious experiences. The future of religious studies lies also in our dual commitment to research and teaching. Having chaired Emory's Commission on Teaching—which examined and offered recommendations on how to achieve excellence in both areas— I am convinced that intellectual community thrives when we hold these dimensions in creative balance. To encourage new forms of teaching and research, and new relationships between them, we must provide our junior faculty members with the freedom and support to explore and innovate while drawing on more traditional methods. The intentional development of our junior faculty is central to the future and vigor of the AAR.

Alongside these opportunities for a renewed vision, the AAR faces two key challenges. First, many institutions are threatened by either the contestation of religious studies as a discipline or the governance of divinity schools by church groups. We need to ensure the vitality of these programs by providing rigorous and compelling arguments for the free, unfettered study of religion in all settings. Second, we must help the media understand and represent religion in its diversity and complexity. To serve as the public voice of the study of religion in America, we will need to expand our contacts and connections with various information sources across the nation and the world. By grasping these opportunities and addressing the challenges before us, the AAR will be well situated to enter the next century as a viable, innovative, and respected community of scholars.

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Kenneth Woodward: Journalist as Scholar

Joyce Smith

His colleagues call him 'Monsignor.' For over 36 years, his official title has been religion editor and senior writer for *Newsweek* magazine. Book reviewers from Robert Bellah to the Dalai Lama describe his work as both scholarly and sensitive. But given various options, Kenneth Woodward chooses the deceptively simple moniker, 'writer' to describe himself.

In 2000, Woodward published his third book, *The Book of Miracles*, following on the success of *Making Saints: How the Catholic Church Determines Who Becomes a Saint, Who Doesn't, and Why*, which arrived to great fanfare in 1990. While academics discuss ways and means of bringing intellectual pursuits and research to public attention and discourse, Woodward is one of a number of journalists who write primarily for a mass audience, but can easily have their work taken seriously by scholars.

The acknowledgements for both *Miracles* and *Making Saints*—books replete with notes and extensive bibliographies—read like introduction to PhD theses in religious studies, recognizing aid from librarians, scholars, and clerics. (Woodward admits to reading books backwards, beginning with the bibliography, and he's a fanatic about notes, something he can't use in the pages of *Newsweek*, but which he makes up for in *Miracles* and *Making Saints*.)

It is somewhat surprising, then, that Woodward has no formal university-level training in theology or religious studies. As an undergraduate at Notre Dame, he found the religion courses on offer to non-seminarians far less interesting than classes in English literature. Given the opportunity, Woodward speaks at length and with obvious love for a former teacher, Frank O'Malley, who instilled a small-c catholic sense of connection between aesthetics, literature, culture and religion.

"Being an English major is a way of life," is how Woodward remembers his tutelage, remarking that it is a very big-c Catholic trait to recognize and enjoy analogies, and live with ambiguity.

This interwoven way of thinking and living continues to serve him well. His choice of saints and miracles are exactly the sort of topics that can frighten reporters away from the religion beat: unseen and 'scientifically' difficult to prove yet occasioning passionate and strongly held beliefs. More than one reporter has confessed to the fear of giving offence by dealing with them in a critical fashion. But holy heroes and incredible events are precisely the stuff of poetry. Woodward's first love before he began working for a number of weekly newspapers, acting as a book reviewer for *Commonweal*, *America*, and *The Nation*, and eventually finding his way to *Newsweek*.

In telling religious stories in factual fashion, Woodward finds the grist for investigative journalism: the politics and economics involved in the promotion of causes for canonization, for example. He is obviously still delighted that he was able to get the Sisters of the Blessed Sacrament for Indians and Colored People to divulge—in itemized detail—how much they spent advancing the sainthood of American heiress-turned-founder Katherine Drexel, who after 23 years of formal promotion was eventually canonized in 1988. "Unlike business or politics, [religion] stories are never about religion alone, but include sociology, politics, theology, internally diverse topics ... almost anything."

Woodward's three books (his first, *Grandparents/Grandchildren: The Vital Connection*, was co-authored with Arthur Kornhaber) are quite different from one another in content and form, but he sees a thread of connection in their shared theme of the transmission of tradition.

Asked what he sees as the difference between his *Newsweek* audience and those who buy his books, he also sees an overlap. His approach to choosing stories is simple.

"I write for myself," he says. The *Grandparents* book was in some ways a response to a feeling of personal dislocation as he and his family moved from the Midwest to New York, and contained religious themes of prayer and the importance of community. Writing *Saints* gave Woodward a chance to travel, have new experiences, and do sustained, in-depth research, while applying what he calls an 'English major' approach to stories of the saints. He thinks the end result, despite inclusion of centuries of history and detail, reads like a novel, with episodic openings and closings of chapters.

Books do allow Woodward to "write longer sentences," and make better use of all the information collected while researching magazine pieces. The resources he's enjoyed at *Newsweek* have made it easier to ferret facts: at one time he had a researcher assigned to him who could review books and materials, and there is always the opportunity to work with reporters based at bureaus who can provide local sources and color.

Longer works aimed at general audiences also have the potential to feed back into the academic loop. Woodward was delighted to learn that *Making Saints* had been added to graduate and undergraduate reading lists, and he has been asked to lecture at a number of American universities. Prior to *Making Saints* he had not considered the possibility of appealing directly to students, but the experience has influenced his approach to the *Miracles* book, which he hopes may be used to teach world religions, not necessarily as a textbook, but as additional reading.

The importance of supplying context is something Woodward emphasizes. Writing for *Newsweek*, he's learned to be concise, but the challenge of making narratives complete haunted him with *Miracles* which he said had to have a third of its length cut. The remaining text still runs to 407 pages, excluding the beloved bibliography and index. "Hinduism was particularly difficult to contextualize," he admits.

The territory covered by *Miracles* is immense: Judaism, Christianity, Islam, Hinduism and Buddhism, with a time-span running from the Vedas, through to televangelists' on-screen

Continued on page 27

What's on in Denver, continued from page 4

Colorado History Museum, 1300 Broadway. Exhibits trace Western and Colorado history through collections of artifacts, dioramas and historical documents pertaining to Native American Indians, miners and early pioneers. **Admission: \$5.**

Denver Art Museum, 13th Ave & Acoma. Six floors contain art from around the world. Special exhibits in November will include "Sunken Treasures: Ming Dynasty Ceramics from A Chinese Shipwreck" (through November 18); "China Meets the American Southwest: Pottery Designs and Traditions"; Bruce Nauman, Sculpture; Alice Neel, Portraits; "Preserving Patterns: The Quilts of Charlotte Jane Whitehill"; "The Cos Cob Art Colony: Impressionists on the Connecticut Shore". **Admission: \$6.**

Denver Museum of Natural History, 2001 Colorado Blvd. One of the largest natural history museums in the country. Exhibits include dioramas of mammals and birds, fossils and skeletons, meteorite and gold nugget displays, and an IMAX theatre. Gates Planetarium presents daily star shows. The three-story museum also includes exhibits devoted to archeology, insects, Native American cultures, Egyptian mummies, gems and minerals, South Pacific Islands, Australia and Africa. **Admission: \$6.**

Mizel Museum of Judaica, 560 S. Monaco Pkwy. Contains permanent and rotating exhibits about international and local Jewish themes. Tours, lectures, and films are offered. **Admission: Free.**

Museo de las Américas, 861 Santa Fe Drive. The purpose and mission of the Museo de las Américas is to foster understanding and appreciation for the achievements of the Latino/a people of the Americas by collecting, preserving, and interpreting the diverse art, history, and cultures of this region from ancient times to the present. **Admission: \$3.**

Member at Large, continued from page 12

doctoral programs—though this would likely not be disclosed by a merely statistical account. Finally, it could take account of the efforts to make a sharp distinction between 'religious studies' and 'theological studies,' with preference for the former as 'academic,' neutral, or 'objective,' and the latter as controlled and limited by doctrinal positions. I think these arguments have been mostly misguided, made largely by those who have little familiarity with the kind of research and teaching actually done within theological communities, and who have little understanding of the extent of ideological bias in claims for 'objectivity.'

RSN: What is your assessment for the future?

Welch: I have given up trying to make predictions about the future. But I do feel, in spite of my last comment, that what I called an 'identity crisis' in the Report is less severe than 30 years ago. I expect and hope for less and less identification of religious studies with Christian studies.

I certainly expect there will be more suffering from educational retrenchment. The hard times will continue.

Finally, I hope there will be improvement in the quality of faculty and students in the study of religion. As far as I can judge, very few of the graduate programs I studied have improved over the years, and many have declined in vigor.

Have you won a teaching award?

The Committee on Teaching and Learning (CTL) and *RSN* would like to know.

The CTL invites recipients of teaching awards to consider applying for the AAR Excellence in Teaching Award. The committee will also publish an annual list of honored teachers in *RSN*. Please contact Stephen C. Berkwitz, Southwest Missouri State University, at E-MAIL: scb919f@smsu.edu with the good news of your teaching award.

Contributing editor sought

**Religious Studies News, AAR Edition,
seeks a contributing editor for
The Electronic Classroom.**

The *Electronic Classroom* focuses on any aspect of new technology in the teaching of religion. The contributing editor will solicit essays, interviews, or other features analyzing the steep technology curve in today's religion classroom. Contact Edward R. Gray, Editor, for more information (see p. 2 for contact information).

Editor's Note:

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

Research Briefing

A Conversation with Linda Barnes, Boston University School of Medicine, on the Boston Healing Landscape Project



RSN: How was this project conceived?

Barnes: The Boston Healing Landscape Project (BHLP) was originally inspired by the Pluralism Project, developed by Diana Eck at Harvard University to study and document the growing religious diversity of the United States. The BHLP represents a sister initiative, designed to be carried out in close collaboration and mutual support with the Pluralism Project (of which it is also now an affiliate), to examine how, over the past thirty years, the medical landscape of the U.S. has changed in equally radical ways.

It took several years to find a home for the project. Most religion departments still do not include the study of healing traditions

as an explicit and significant aspect of the study of world religions. Fortunately, however, we found a wonderful match in the Department of Pediatrics at B.U. School of Medicine, and the very generous support of the Ford Foundation will allow us to implement our vision.

RSN: Would you say more about these changes in the American medical and healing landscape?

Barnes: This new landscape comprises the culturally diverse versions of religiously-based approaches to healing now represented in North American cities and neighborhoods. In Boston alone, for example, we find Vietnamese monk shamans, Haitian *mambos* and *oungans*, Cuban *santeras*, Puerto Rican *spiritistas* and Pentecostal faith healers, African American root doctors and churches with healing services, Irish charismatic priests, and Chinese herbalist-acupuncturists all within blocks of some of the foremost biomedical schools and teaching hospitals in the nation.

This richly textured world of healing practices represents the new face of religiously-grounded complementary and alternative medicine in America. It confronts the medical community with the critical challenge of shaping a positive response to the multiple approaches to healing being pursued by their patients. It also represents domains that have, so far, gone largely unaddressed by religion scholars.

RSN: What will the BHLP do?

Barnes: The BHLP proposes to map the new demography of religiously-grounded approaches to healing, with Boston as its first field site. The project will study some of the ways in which many of these traditions are changing as they take root in American soil and develop in a new context. It will also explore how their presence is transforming the understanding of medicine and healing in the United States. The focus for the first three years will be the African Diaspora communities of Boston. Eventually BHLP anticipates expanding to include other cultural communities in Boston. Whether we will go on to support research in other urban centers remains an open question.

RSN: Where will the project be located?

Barnes: The BHLP will be based in the Department of Pediatrics at BUSM, which is located in Boston's South End. BUSM and its affiliated teaching hospital, Boston Medical Center, serve a constituency made up primarily of the city's working poor, lower-middle class, and economically disenfranchised, as well as many immigrants and refugees from around the world. Under the leadership of Dr. Barry Zuckerman, the Department of Pediatrics has earned a national reputation for its unique approaches to providing care for these families and their children, to promoting learning and education, and to employing parents from the community as consultants. It was as part of this broad understanding of child health that the need became apparent to understand how parents pursue health and healing for their children outside of biomedical, clinical frameworks.

RSN: How did you choose the African Diaspora groups as a focus?

Barnes: A majority of the patients at Boston Medical Center are of African descent. Yet the African-descended population in Boston, as in other larger U.S. cities, is not a homogeneous one. In addition to African Americans, it includes immigrants from other former slave-holding countries such as Haiti, Puerto Rico, Cuba, Santo Domingo, and Brazil, as well as immigrants from countries such as Nigeria, Ghana, Camaroon, Sierra Leone, and Cape Verde, and refugees from wars in African countries such as Somalia, Ethiopia, and Eritrea.

Many African Diaspora peoples have entered the American context as a result of variations on violent and traumatic uprooting, albeit due to different historical circumstances. The newer groups find themselves subjected to inequalities resulting from the historic experience of African Americans in the United States, exacerbated by inequalities experienced earlier in

their home countries in relation to the global economy. And the presence of multiple generations introduces issues of differing degrees of acculturation. The convergence of these groups contributes to a diversity that is recent enough for the relationships among them still to be in flux.

RSN: What else is different?

Barnes: The different groups have also retained traditional healing systems to different degrees. Over time, their application has been influenced and transformed by dominant cultures on the one hand and, more recently, by the unprecedented interaction among groups on the other. The outcomes are new syntheses and integrated forms, which can be understood under the broad umbrella of "healing," and must be seen in light of efforts to address conditions not only of body, mind, and spirit, but also of identity. These multiple approaches to healing function as dynamic styles of meaning-making, as survival tools, and as the means of resistance and rectification.

RSN: In addition to mapping the different kinds of healing practices in the Diaspora communities, what else is innovative about this project?

Barnes: With the help of community consultants and local healers, graduate students working with the BHLP will gather data on the pluralistic, non-biomedical approaches to healing frequently used in Boston's African Diaspora communities, using race, gender, culture, and class, as primary categories of analysis. For example, members of this year's research team will look in depth at how different Diaspora groups conceptualize and address asthma; at these healing traditions interpret and treat HIV/AIDS; how hip-hop culture informs the identity of teenage girls, their sense of spiritual formation, and their use of complementary therapies; and at the meanings and uses of *botanicas*—the shops where the herbs and ritual objects related to *Santería* are sold—with a focus on the uses of herbs sold through these sites. Another researcher will be looking at religiously-grounded maternal-child practices in the Haitian community, beginning with approaches to family planning, and continuing through the first year of the child's life. Each year, we will increase the number of researchers, and expand the focus of the work.

RSN: Say more about how the project will work.

Barnes: The project will also foreground an interdisciplinary and collaborative approach. First of all, each student will have three mentors: a religion scholar, a physician, and a community consultant. These mentors will help the student researchers formulate the details of their research projects. The students will be expected to make reports to the communities, so that they will maintain accountability for their work. The traditional healers will work as co-researchers, co-authors, and co-teachers, to insure that their work not be appropriated by the project.

The BHLP will also bring together religion scholars, medical anthropologists, sociologists, physicians, and traditional healers, and will generate a dialogue whose objective will be to integrate religion and related approaches to healing into the medical community's understanding of pluralism. The Executive Committee includes representatives from each of these disciplines, some of whom are also leading scholars of African Diaspora traditions, such as Karen McCarthy Brown, Jualynne Dodson, Lorand Matory, Albert Raboteau, and Emilie Townes. The Committee also includes physicians, as well as directors or representatives from other leading initiatives around the country—the Pluralism Project, the Newark Project, the Afro Atlantic Research Team, the Center for Spirituality and Healing at the University of Minnesota, the Park Ridge Center, and the Religion, Health, and Healing Initiative at the Center for the Study of World Religions. One of the BHLP's objectives is to generate a collaborative discussion of these issues on a national level. We see this as one of the Projects important strengths.

RSN: How is this project particularly timely?

Barnes: In recent years, the medical community has grown increasingly interested in the role of religion and spirituality in the well-being of the whole person. However, few programs address particular religious traditions as integral parts of specific cultural systems, or how these multi-faceted systems have a bearing on people's experience of health-care in the United States.

Second, although the medical community has dedicated growing attention to complementary and alternative medicine (CAM), little of this attention has been directed toward such practices as defined and used by immigrant and racial-ethnic minority groups in the United States. Yet the spiritual and religious worldviews of patients from all the different racial-ethnic groups in the U.S. overlap with a wide range of religious therapies related to healing. What may appear to the outsider to be secular remedies (e.g., herbs), in fact may form part of religious ritual practices seen as indispensable to the restoration of health. As such, the religious and the medical are not viewed as separate.

The Ford Foundation recently awarded a \$722,000 grant to the Boston Healing Landscape Project directed by Dr. Linda L. Barnes, Department of Pediatrics, Boston University School of Medicine (BUSM). Barnes, who also chairs the Religions, Medicines, and Healing Consultation of the American Academy of Religion, and is an assistant professor at BUSM, says that the project represents the first step in a larger effort to integrate cultural pluralism, the study of world religions, and complementary and alternative approaches to healing in the United States. The project's co-director is Dr. Kenneth Fox, a medical anthropologist and also an assistant professor at BUSM.



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Sexual Harassment Policy for The American Academy of Religion

Introduction

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(For the grievance procedure, please see www.aarweb.org/about/board/resolutions/shg.asp)

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The Committee on the Public Understanding of Religion (CPUR) sponsors this page, with help from the Church-State Studies Group. The CPUR's purpose is to deepen scholarly understanding of the public role of religion, and to encourage engagement between scholars and the public. The column offers comment on any aspect of religion in public life, especially with regard to the media, public policy, or law. Any member interested in contributing may contact the chair of the committee, Dena S. Davis, at E-MAIL: Dena.Davis@law.csuohio.edu.

In the Public Interest

Religion and Public Policy in the Debate over Cloning

Courtney S. Campbell

Do traditions of religious ethics have a role in the formulation and justification of public policy in bioethics? In 1997, as part of its presidentially mandated public deliberations about federal policy on human cloning, the National Bioethics Advisory Commission (NBAC) considered a variety of religious perspectives on cloning research and on the prospect of cloning humans. This essay examines the roles of religious commentary in the NBAC deliberations.

Religious Inclusion: Criteria and Justification

After the 1997 announcement of the cloning of a sheep by somatic cell nuclear transfer, President Clinton stated that "any discovery that touches upon human creation is not simply a matter of scientific inquiry, it is a matter of morality and spirituality as well."¹ A broadened policy inquiry that included religious voices to articulate issues of spiritual concern was nonetheless controversial. Opponents of religious inclusion perceived that religious perspectives are invariably hostile to scientific developments.

In addition, concerns were expressed about the adequacy of religious thought on at least two issues of 'pluralism.' A first issue questioned the extent to which any single interpretation of cloning could possibly encompass the breadth of positions and theological nuances *internal* to a given religious tradition. Secondly, some policymakers were skeptical as to whether a religiously based view of human cloning could be rendered accessible to an audience *external* to a tradition, including the audience of citizens for whom NBAC was making policy.

These are all valid issues. They suggest some criteria that religious traditions should be prepared to meet in engaging the realm of public policy in bioethics. First, a religious position should be scientifically *sensitive*. A lack of scientific sensitivity inevitably undermines the credibility of a religious-based interpretation. In addition, a religious position should be scientifically *pecific*, tailored as much as possible to the specific scientific proposal, be it cloning human beings—or, more recently, retrieval of embryonic stem cells—and their religious ramifications.

I propose also a third and fourth criteria for religious discourse in the policy realm. A position needs to be a faithful interpretation of, and display integrity to, its tradition of religious thought and yet be sufficiently *accessible* to persons outside the specific tradition to provide meaningful dialogue. These four criteria provide conditions within which religious discourse can be effective in bearing witness to core values, and even effectuate policy reforms. They do not, however, justify the inclusion of religious voices in the dialogue in the first place.

The issue of procedural justification has been most fully addressed by NBAC commissioner James F. Childress, who offers several reasons for inclusion of religious discourse in public policy formation:²

- 1) Many citizens rely on the moral views of religious communities in adopting stances towards biotechnological innovations;
- 2) Some moral arguments offered by religious traditions appeal to commonly shared values, reflecting an 'overlapping consensus' with non-religious positions;
- 3) Despite pronounced religious pluralism in American culture, it may be possible for religious traditions to find a consensus on human cloning;
- 4) The 'serious national moral discourse' NBAC sought to initiate about human cloning necessarily requires participation by religious traditions;
- 5) The feasibility of a public policy is in part shaped by "the nature, extent, and depth of opposition" to the policy by religious and other communities.

Theological Memory

Theologians and religious scholars made the first substantive presentations to NBAC on the ethical and social implications of human cloning. Why was this the case, when some people in science, policy, and the biotech industry were advocating that religious ideas not be included at all in NBAC's deliberations?

First, theologians have engaged the issues surrounding human cloning almost from the outset of contemporary bioethics. For example, the opposing views of Joseph Fletcher and Paul Ramsey, articulated in the late 1960s, anticipated not only the possible uses and abuses of cloning, but also the major lines of contemporary argument. This pre-Dolly theological debate not only provides insightful moral commentary: it illustrates that bioethics need not always be reactionary but can also be anticipatory.

Contemporary (and largely secular) advocates of human freedom, control of reproductive choice, and procreative autonomy can find a theological mirror and support in the views of Fletcher. Meanwhile, current discussions of the values that could be violated by cloning, including issues of non-therapeutic experimentation, the meaning of the family and parenting, and the dignity of the person are anticipated and theologically explicated by Ramsey.³ Thus, even while contemplating a brave new world of human cloning, NBAC could be assured that this world was not altogether morally uncharted.

Moreover, in the view of one NBAC commissioner, the philosophical concept of autonomy simply could not provide an adequate explanation for why the majority of the American citizenry found the prospect of human cloning so troubling. The sentiments the story of Dolly elicited presupposed a complex texture of human values that theological interpretations seemed to interpret with greater insight.

I suggest that the presentation of religious perspectives before NBAC worked to accomplish a subtle shift in the burden of proof: a discursive emphasis on prospective benefits rather than speculative harms. This was particularly significant because NBAC had been convened to consider whether federal money should be used to support research that could facilitate producing a child through somatic cell procedures. That is, arguments for the procedure needed to show that cloning would provide not simply benefits to individuals or to individual couples who enact their autonomous choices about reproduction through cloning, but moreover, that cloning will provide social benefits that can be publicly justifi-

fied. At least in NBAC's public deliberations, a case was not made for significant societal benefit from human cloning. Religious themes about human nature, responsible stewardship, human dignity, and theologies of the family provided a supporting or buttressing rationale for the shift in the burden of proof from harms to benefits.

Religion as Embodied Pluralism

Religious discourse may be envisioned less as a 'problem' because it makes societal consensus elusive, and more of a 'cultural window' because the ethical traditions draw on embodied religious communities that are themselves concrete illustrations of pluralism. Indeed, NBAC perceived in the theological and ethical pluralism of faith traditions a microcosm of society as a whole: "The wide variety of religious traditions and beliefs epitomizes the pluralism of American culture."⁴ Thus, a commission charged with making policy recommendations for a pluralistic society may come to look upon religious communities as practical instantiations of the very diversity the public dialogue seeks to respect.

As concrete manifestations of pluralism, diverse religious traditions can provide visible illustrations of what it means to respect, tolerate, and cooperate peaceably with others in the context of disagreements over both practical and ultimate issues. For example, in their testimony before NBAC, both Jewish and Christian scholars made appeals to a common authoritative text, the Bible, to place scientific research on cloning within a context of divine creative activity and of human beings as expressions of the divine image. Yet the scholars differed on the conclusions they drew from these basic theological claims and indeed appealed to different passages in scripture for support. Jewish rabbis most frequently invoked the second creation narrative (Genesis 2) to underscore that human beings have received a divine mandate of mastery and healing, which in certain, albeit rare, circumstances, could be compatible with a request for cloning. Christian thinkers, meanwhile, tended to emphasize the first creation narrative (Genesis 1) in support of a claim of wholeness of creation expressed in equality, partnership, and sexual differentiation, all of which tended to support a stance more critical of human cloning. This was a display of moral pluralism that contributed to community rather than fragmenting into moral anarchy.

Process and Justification

The policy NBAC ultimately adopted on human cloning—continuation of the moratorium on federal funding—was justified in secular, non-religious terms, with issues of 'safety' and 'unacceptable risks' to children as paramount. In inviting religious scholars to inform its deliberations while offering a non-religious justification for its policy, NBAC assumes a distinction between legitimate discourse in the process of policy deliberation, and legitimate warrants for policy justification. As NBAC moved from policy deliberation to justification, the posture of government neutrality towards religion became the guiding policy principle. This means that access to the religious issues of cloning would necessarily be channeled through some alternative language, like 'ethics' or 'culture.' In terms of the criteria I delineated previously, the policy trade-off is that of a gain in public accessibility at the expense of a possible compromise in theological integrity.

NBAC's policy justification uses a very constricted approach, rooted in The *Belmont Report* and its articulation of the principles of autonomy, beneficence, and justice. This confined realm has little room for the modes of moral reasoning and norms articulated within religious traditions. In particular, such discourse does not permit any *distinctive* religious normative ethic or value. Because the principles, and the conclusions they are invoked to justify, can be supported on non-religious grounds, it can appear that religious ethical perspectives are dispensable in public policy justification. However, as argued above, there are good procedural and substantive reasons for an inclusionary process prior to the justification stage.

In explicating this distinction, it is important to revive a contrast enunciated by Alexis de Tocqueville between the *influence* of religion and the *authority* of religion.⁵ This distinction has implications for both public discourse on bioethics and for religious communities. A healthy, vigorous democratic society, in de Tocqueville's view, requires the expression of religious views and the leavening influence of religious morality. Religious communities bear witness to this influence through practices and rituals in which beliefs are enacted and embodied. However, de Tocqueville claims religious influence will decline to the extent that religious communities aspire to power and authority, or to establish their views of the good as definitive for the rest of society. Thus, religious communities must forswear pretensions to political power. Instead, their social role is that of intermediate communities, interposed between the self and the state, protecting the self from the tyranny of authority and the state from the moral anarchy of autonomy. Moreover, if religious communities are to have influence within bioethical controversies, including cloning, they must simply begin a process of engaged citizenship among their adherents. This includes education about new breakthroughs in the biomedical sciences and dialogue about their theological ramifications.

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5. Alexis de Tocqueville, *Democracy in America*, (New York: Doubleday & Co. Inc., 1966), 287-301. Courtney S. Campbell, Ph.D., Director, Program for Ethics, Science, and the Environment, Department of Philosophy, Oregon State University, Corvallis, OR. A longer version of this article originally appeared in Second Opinion.



In memoriam
James Wm. McClendon, Jr.
1924-2000

James Wm. McClendon, Jr. died on October 30, 2000, at his home in Altadena, California. McClendon taught at Golden Gate Baptist Theological Seminary, the University of San Francisco—where he was the first non-Catholic theologian in the United States to belong to a Catholic theology department—and the Church Divinity School of the Pacific. Most recently, he was Distinguished Theologian in Residence at Fuller Theological Seminary. At Golden Gate Seminary, McClendon was dismissed for his efforts to support

the Civil Rights Movement. At the University of San Francisco, he was similarly cast out of favor by the administration for his anti Vietnam War efforts.

McClendon served as the chair of the Philosophy of Religion and Theology Section of the AAR from 1973-1975, and on the executive committee of the Narrative Theology Section from 1985-1991. With philosopher James M. Smith, he published *Understanding Religious Convictions*, in 1975 (revised and republished as *Convictions: Defusing Religious Relativism* in 1994). Other works include *Biography as Theology*, (1974); *Ethics: Systematic Theology* (1986). Two festschrifts were published in his honor, *Theology Without Foundations*, 1994, edited by Stanley Hauerwas, Nancey Murphy, and Mark Nation; and last year, a special issue of *Perspectives in Religious Studies*.

He is survived by his wife, Professor Nancey Murphy, (Fuller Theological Seminary), and two sons.

RSN thanks Mike Broadway, Assistant Professor of Theology and Ethics at Shaw University Divinity School in Raleigh, NC, for this remembrance

Rebecca Chopp, continued from page 15

must be strong and vibrant." Chopp's vision for the graduate school is based upon the emphasis on interdisciplinarity. Graduate education, Chopp says, must lead the effort to find ways for ideas and intellectual energy to flow freely across boundaries.

Another of the Provost's priorities is to identify new 'intellectual initiatives,' the seeds of which, she says, already exist at the University. "Rather than looking outside the University to those problems of society one might expect Emory to address," she says, "we will look within the faculty body for the most promising current and future work and build internal bridges to advance it. If properly shaped and supported, these initiatives will expand the ways we create and transmit knowledge, strengthen intellectual connections across disciplines and schools, and contribute to a university that is more than the sum of its parts."

One model for the type of intellectual initiative Chopp would like to see more of at Emory is the Law and Religion Program. Organized in 1982, the program explores the religious dimensions of the law, the legal dimensions of religions, and the interaction of legal and religious ideas and methods. The program also sponsors the annual Currie Lecture in Law in Religion, the very lectureship which brought Chopp back to the podium as a scholar this spring to present her views on testimony.

References: Chopp, Rebecca S. *Saving Work: Feminist Practices of Theological Education*. Louisville KY: Westminster John Knox, 1995.

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Research Briefing, continued from page 15

Third, physicians are rarely aware of specific ways that families compose their own larger health-care systems, within which the physician may be only one component. This larger network may include many layers of religious practice, ranging from rituals of healing to taking herbs within sacred contexts. Parents are not likely to discuss these alternative therapies, often for fear of physician disapproval. Clinical dilemmas may result from disagreements over what constitutes good care, the patient's best interest, and competent decision-making. Among the worst of the possible outcomes is the replication of racial and class inequalities that prove detrimental to patient health. As the cultural diversity of the country increases, the issue becomes all the more pressing.

RSN: What will you do with the data you gather?

Barnes: The data will serve as the foundation for developing teaching materials, in collaboration with community consultants, to be introduced across the curriculum at Boston University School of Medicine. This means introducing a variety of teaching resources into the education of medical students, residents, and faculty, particularly in the Department of Pediatrics. The BHLIP aspires to exercise a transformative influence in medical education and to provide national models for how to integrate issues of religion, culture, and CAM in the training of biomedical clinicians. What is especially exciting is that the BHLIP represents the introduction of a highly focused approach to the study of world religions into the training of physicians. We hope that it will also serve to broaden the way religion scholars envision possible relationships with the biomedical communities in their local settings.

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Daniel A. Madigan

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Edited by Leroy A. Nothrup
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Editor's Note:

Department Meeting is a regular feature of RSN sponsored by the AAR's Academic Relations Program. Recently, Edward R. Gray, Director of Academic Relations, spoke with Steve Dunning, chair of the Department of Religious Studies at the University of Pennsylvania in Philadelphia.

Department Meeting

A Conversation with Steve Dunning, Chair, Department of Religious Studies, University of Pennsylvania



Gray: How long have you served as chair?

Dunning: I became chair in March of 1996, when a recently appointed chair became Vice Provost for Information Services.

Gray: Describe the department at Penn. What is it like in terms of the organization of knowledge?

Dunning: The study of religion at Penn really began in the 18th century, with a professorship in 'Oriental Languages.' Bible and Christian Theology were added to the curriculum during the 19th century. When the Graduate School was formed in 1906/07, it included a Department of Semitic Languages headed by the renowned scholar Morris Jastrow. In both the graduate program and a newly formed

(in 1914/15) undergraduate program, the primary commitment was to the history of religions and comparative religions with strong linguistic competence. Penn has never had a theological school, and the religious studies program had a 'secular' historical and sometimes philological character from the beginning.

Gray: You know a good deal about the history of your department. You know we have asked a question about the year of founding in the Census of Religion and Theology Programs. We received some blanks! Well, given this long tradition, what role, if any, does this 'secular' identity play in attracting undergraduate students to your program?

Dunning: Penn has a very diverse undergraduate population, and the secular character of the program appeals widely to students whose relation to religion is either one of intellectual curiosity or a relatively 'liberal' affiliation that encourages learning about other religions. Although we also have a number of students who are deeply committed to a particular religion, many of those students elect to focus on the literature of their tradition in the Department of Asian and Middle Eastern Studies or the South Asia Regional Studies Department, where the comparative and methodological issues we raise do not play so much of a role.

Gray: What distinguishes your department from others on campus, or from other religion departments you know of?

Dunning: At Penn, religion can be studied in different ways in the departments of Philosophy, Sociology, and the two just mentioned. What we offer that none of them does, is an historical and phenomenological approach that avoids engaging in philosophical or theological evaluation. Our emphasis upon methodological sophistication is also unusual, although students can get some of that in Sociology.

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

Dunning: Our teaching traditionally been distinguished by an emphasis upon texts: technical and hermeneutical issues that arise in the reading of ancient and modern religious texts. We also expect students to do a fair amount of work in the area of methodology and theories of religion.

Gray: Anything else?

Dunning: Since the mid-nineties, the department has been expanding to include empirical approaches to understanding the role of religion in public life and contemporary society. This broad rubric entails the role of religion and instruction about religion in public schools, religion and health issues, the role of religion in the cities, religion and science debates, and West Philadelphia religious organizations as conversation partners with the University. To date, this has impacted our undergraduate program in striking ways. The new initiative began with the creation of a masters program on Religion in Public Life. Few of our doctoral students have become involved in this area, however.

Gray: You told us a little bit about how the department is organized. How does your department structure the undergraduate major? For example, what kinds of courses do your students take to fulfill the requirements for a religion major? How many majors do you have?

Dunning: Most readers will have heard that the Arts and Sciences deans tried to close the department in 1994. Hopefully, readers also know that we—alone among the five targeted departments—survived as an independent department. One of the complaints the deans had made was that our major attracted too few students. They had a point. Our major was set

up as a pre-doctoral program and, with the increasing shift from liberal arts to pre-professionalism in the eighties, the number of majors had dropped from 4-5 to 1-2 per year.

Gray: were you chair at the time?

Dunning: No, Ann Matter, was Chair. But I know that the AAR lent us support at a critical time, including a direct intervention with the Dean. We survived and we changed.

Gray: How did you change?

Dunning: In 1995, we restructured the major along three tracks, corresponding to the three-pronged distribution requirement for students in the College: Society, History & Tradition, and Arts & Letters. Now students select one of these three tracks, in which they take six courses, two at an advanced level. They also take several courses in the other two tracks, and electives for a total of twelve courses. The flexibility of this new program has proven very successful, and we now sign up 12-15 majors each year, about half of whom are double majors.

Gray: I'm sure readers are also grateful that your program has survived, and to learn that it's doing so well. Is there any other growth planned?

Dunning: With appointments in Judaism and South Asian Islam in the works, we are moving back toward the critical mass we had in the early eighties, when the department numbered nine, plus one person serving halftime here and in the University Museum. Since then, we have normally numbered only five or six. We expect to be seven next year, plus four faculty with primary appointments in other departments, and expand to eight or nine the following year. Hopefully one or two appointments will soon be made of scholars who specialize in the areas of American religion and religion in public life.

Gray: What kind of services from the AAR's new Department Affiliation Program do you think will be most helpful to departments like yours?

Dunning: The written materials on how to approach a department review have been useful (we are currently under review). AAR support for the initiative to promote teaching about religion in public schools is also appreciated. These 'public' areas, so foreign to most of us in terms of our training and previous work, are vital if we are going to connect more successfully with our colleagues and a large part of the student body. The challenge is to find ways to bring our historical, textual, and theoretical skills to the public forum in such a way as to support and enhance the efforts of empirical researchers. If we can do that successfully, then perhaps we will no longer be asked by our colleagues just what religious studies is all about. It is not enough to answer that question whenever it is posed. We must work together with our colleagues and thereby demonstrate, in ways they understand, the utility of religious studies.

Gray: Is there any advice you would give to chairs or to department members dealing with chairs?

Dunning: I think that the most important consideration is that we all shape our religious studies program to fit our own college or university. The days of 'one right way' to do religious studies are over, if they ever existed at all. Penn likes to boast that Benjamin Franklin founded it. Whatever truth there is (or isn't) in that claim, it is Franklin's utilitarian spirit that dominates here. His appreciation of the 'ornamental' aspects of learning is less in evidence. If we are to be contributing members of this community, we must demonstrate that the University needs religious studies—not just for the study of religion as such, but also in order to understand a whole host of urban issues, public school policies, medical challenges, concerns about scientific theories, and so on. In schools with influential theological traditions, this may be self-evident. But programs in thoroughly secular schools must make the case for the utility of religious studies, not just by what we say, but even more by what we do.

... the department has been expanding to include empirical approaches to understanding the role of religion in public life and contemporary society ...

"Even in this large research university, the collegial atmosphere in the department provides opportunity for productive conversations among the diverse textual traditions."

Chip Gruen, 2nd year graduate student

Penn is a large research university located in West Philadelphia, an area that is typical of most American 'inner-city' environments. In recent years, Penn has made enormous progress in developing both the beauty of its campus and its working relationships with its local neighbors. There are over 12,000 students at Penn, of whom roughly 5,000 are undergraduates in the College of Arts and Sciences, Wharton School of Business, the School of Engineering and Applied Science, and the School of Nursing.

DOVE
AD

The Largest Gathering of Religion Scholars in the World... And the Most Satisfying?

A look at membership surveys about the Annual Meeting

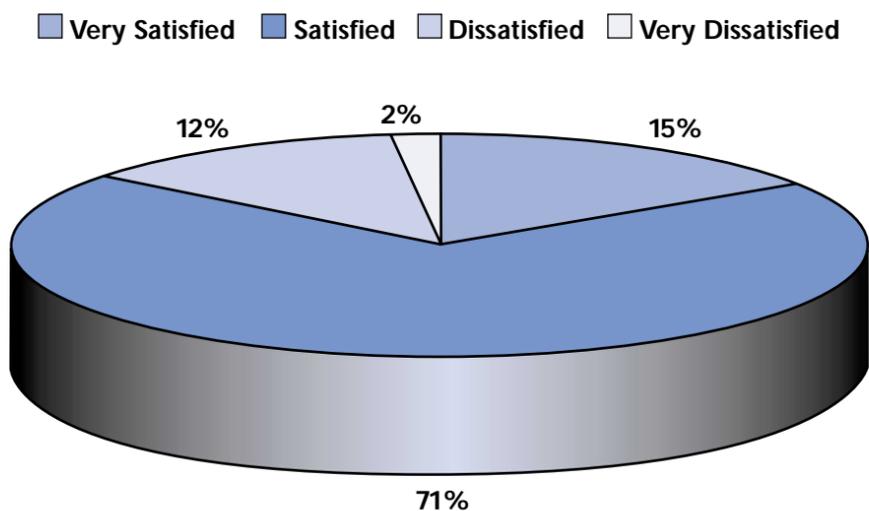
Shannon Planck, Annual Meeting Program Director

At the request of the Long-Range Planning Committee, the executive office asked the membership to participate in a satisfaction survey about the Annual Meeting last October. After November's meeting, the executive office sent out a post-meeting questionnaire, and we intend to continue this practice each year. Both surveys were announced via email direct to the membership, and responses were solicited online.

We in the executive office want to thank every member who responded to the surveys. We have attended very carefully to your comments and suggestions, and we are committed to continuing to offer an excellent Annual Meeting experience. We are committed as well to making improvements in those areas you have identified. Below are some of the results of these surveys.

The pre-meeting survey received 1226 responses, while the post-meeting survey received 1118 responses. Not every respondent answered every question. Overall, a large majority of members expressed satisfaction (86%) with the AAR Annual Meeting.

Overall Satisfaction with Annual Meeting pre-AM Survey



The membership reported that intellectual stimulation was the most important reason for attending the meeting. Next was seeing friends and colleagues, followed by participating on the program.

Responses	Reason	Ranking
725	Intellectual Stimulation	1
675	Seeing Friends and Colleagues	2
475	Participating in the Program	3
397	Meeting People Who Share My Interests	4
355	Publishers' Exhibit	5
347	Looking for a Job	6
301	Several of the Sessions Appeal to Me	7
199	Attractive Meeting Site	8
145	Meetings of Other Organizations Held in Conjunction with Annual Meeting	9
138	My Institution Provides Funding	10
85	Meeting Site near My Home	11
73	Recruiting New Faculty	12
59	The Overall Ambiance of the Meeting	13

Among the activities that occur during the meeting, the most important were program sessions, networking opportunities, and the exhibit hall. According to the statistical data (see below) from the post-Annual Meeting survey these ranked high for Nashville as well.

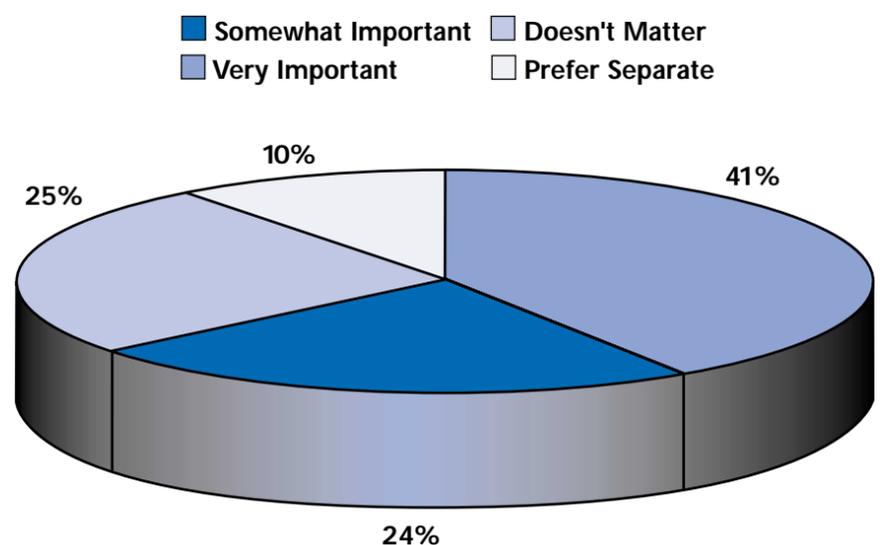
	1	2	3	4	5	6	7	8	9
Program Sessions	563	363	194	90	23	7	3	4	0
Exhibit	73	227	311	235	137	65	41	27	2
Additional Meetings	48	111	117	150	136	131	103	89	5
Networking with Friends/Colleagues	457	355	218	93	57	12	11	2	0
Site	45	65	138	157	188	147	112	79	4
Employment Information Services	122	94	123	100	92	100	87	160	9
Arts/Films	2	16	22	41	89	151	248	220	5
Plenary Lectures	27	68	138	129	186	164	126	95	5

Members expressed overall satisfaction (80-83%) with the seniority mix of presenters, the organization of the program units into sections, groups, seminars and consultations, and the program units' business meeting procedures. Members expressed somewhat less satisfaction (65%) with the standard method of reading papers. Based on the comments, some feel a need for more discussion time in sessions and greater interaction among presenters and audience members.

Members expressed a high level of satisfaction (91-97%) with the meeting registration process, the Program Book, the At-A-Glance addendum, and onsite meeting services. Seventy-three percent expressed satisfaction with the hotel reservation process, but many respondents commented negatively on this aspect of the meeting.

Over half of the respondents indicated that it is somewhat or very important for them that the American Academy of Religion and the Society of Biblical Literature continue to hold their annual meetings concurrently. Twenty-five percent reported that a concurrent meeting made no difference to them, while 10% reported that they preferred that the two meetings be held separately. This data is corroborated by the fact that 71% expresses satisfaction or great satisfaction with the current size of the meetings (held together), while the other 29% expressed dissatisfaction or great dissatisfaction with it.

Importance of AAR and SBL Holding Concurrent Meetings



Continued on page 27

Employment Information Services Center

Adams Mark Hotel, Denver

Registration: Register online at www.aarweb.org/profession/eis beginning June 18, 2001 through October 15, 2001.

(If you cannot access online information, contact the EIS staff at 404-727-4707, or via e-mail at eis@aarweb.org and the instructions will be sent to you.)

Candidates registered by October 15 receive:

- Personal copy of the Annual Meeting Special Edition of *Openings*.
- Opportunity for employers to examine your credentials for those who file a Candidate Resume Form
- Use of the EIS Center confidential message system, used to send and receive communication with registered employers.

NEW Use of a drop box to leave employers requested documents

Your Candidate Resume Form (CRF) filed by specialization for employer review.***

Fee: \$20.00 or \$30.00 onsite

(***Candidates registering on site will not have the opportunity to file a copy of their credentials on site. In order to accommodate early registrants and employers, on site registrations will not be taken until 11.00 am on Saturday, November 17.)

Employers registering a job with the EIS Center before October 15, 2001 receive:

NEW Use of the Interview Hall- with expanded hours and the ability to invite any Annual Meeting registrant to the Interview Hall

- Placement of job description in the Annual Meeting Special Edition of *Openings* available onsite to all candidates
- Access to candidate credentials organized by specialization.
- Access to the EIS Center message system, used to send and receive confidential communications with registered candidates.

NEW Use of a drop box to leave materials for candidates.

- Ability to reserve a Private EIS Interview Room for an additional fee.

Fees: First job: \$250.00 (\$295.00 on site); Each additional job: \$50.00 (\$75.00 on site).

In order to ensure the widest possible pool of candidates, all jobs registered with the EIS Center must be advertised in *Openings Online. Employment Opportunities for Scholars of Religion.*

Fortress Ad



DIRECTOR

WABASH CENTER FOR TEACHING AND LEARNING IN THEOLOGY AND RELIGION

Wabash College seeks a Director of the Wabash Center to succeed Raymond B. Williams on his retirement July 1, 2002. The Center provides workshops and consultations on teaching, offers grants to support individual and small group, produces an international journal *Teaching Theology and Religion*, and is a workshop of other ways to improve teaching and learning in theology and religion. A full description of the Center's programs can be found on the website: www.wabashcenter.wabash.edu.

Raymond B. Williams has served Wabash College as Professor of Religion with distinction since 1955 and has been the Director of the Wabash Center from its beginning in 1975. The college is grateful for his remarkable leadership and for the strong foundation that has been established for the Center.

The ideal candidate for the position of Director will have experience in teaching and administration, a commitment to excellence in teaching, a Ph.D. in theology or religious studies, broad interests in the teaching of religion and theology in theological schools and departments of religion, cooperation consistent with leadership in a program of theological teaching, and the vision and energy to sustain the Center's national impact.

The Center currently has a staff of five and an annual budget of \$2.35 million. Programs of the Center are funded by grants to Wabash College from Lilly Endowment Inc. Applicants should send a letter of application, curriculum vitae, and list of references to William C. Placher, Chair, Wabash Center Search Committee, Wabash College, Crawfordsville, IN 47533. The search committee will begin reading applications November 1, 2001. We welcome confidential and informal inquiries concerning the position. William Placher can be reached at 765-361-4242 and by email at plachcrw@wabash.edu. EOE.

Raymond B. Williams, Director
Joseph A. English, Assistant Director
Keri E. Swanson, Assistant Director

CHAIRS WORKSHOP

ANNUAL MEETING 2001

Are you challenged by the task of evaluating teaching in your department?

Do you or your colleagues think that student ratings are reliable evidence of effective teaching?

Are peer reviews of teaching or a teaching portfolio used for promotion decisions?

Learn from the newest data about evaluating teaching and develop the skills needed to more successfully evaluate teaching in your department at the Chairs Workshop, Friday, November 16, 2001, at the AAR Annual Meeting in Denver.

For more information, see p. 3 or go online at <http://www.aarweb.org/department/workshops/chairsreg.asp>

Membership Survey, continued from page 25

Ninety-five percent of the membership indicated that it was important to receive the Program Book in print, and 85% liked the new size. Sixty-eight percent of the membership said that if they were able to attend only one scholarly conference per year, the AAR Annual Meeting would be the one. After the AAR Annual Meeting, the next two meetings of choice were the Society of Christian Ethics and the College Theology Society.

The location of the meeting is important to AAR members. Seventy-six percent prefer a major city with airport accessibility. Barely half (52%) feel strongly about the pre-Thanksgiving meeting time. By far, the greatest number of negative comments were about the Disney World and Opryland locations. The AAR Board and Executive Director have heard members' strong preferences in this regard! We will meet in downtown city locations from now on.

If you have additional comments or further feedback, please send them to annualmeeting@aarweb.org or call 1-404-727-3049. For more data analysis, log onto www.aarweb.org/meetings.

Approximate number of AAR Annual Meetings you have attended in the past ten years:

Responses	Years	Percent
118	0	9.62%
126	1	10.28%
113	2	9.22%
116	3	9.46%
102	4	8.32%
103	5	8.40%
72	6	5.87%
70	7	5.71%
109	8	8.89%
112	9	9.14%
185	10	15.09%
Total 1226		100%

Future Meeting Sites

- 2002 November 23-26, Toronto, Ontario, Canada
- 2003 November 22-25, Atlanta, Georgia, USA
- 2004 November 20-23, San Antonio, Texas, USA
- 2005 November 19-22, Philadelphia, Pennsylvania, USA

Kenneth Woodward, continued from page 16

healing rituals and Lubavitch rebbes. It's as ambitious as any first year 'motorcycle' survey course, with scenery flashing by on either side.

As with *Making Saints*, Woodward has done his homework for his latest book. The acknowledgements begin with the admission that "Journalist is as good as his sources," and he has a number of scholars to thank. He seems to have moved away, however, from the evaluation and straight description of the miraculous (a journalist's prime mission), to the meaning of the miracle itself. Unlike *Making Saints*, in *Miracles* Woodward seems to have moved closer to his 'lit-crit' roots, working through the symbolic context and narrative power of the tales and their telling, for the most part leaving the side bar stories of miracle-workers' economic and political power for another time and place. He says of the miracle stories, "you can't go round them—you need to go through them." Here, the religious core of the stories are definitely front and center. And he says he certainly does not mean this book to be the final word.

When it is suggested that scholars and journalists of religion do the same job—investigate and uncover facts, rituals and beliefs, which they then document and communicate to others—there is often huffing, puffing, and sneering from both sides. Reporters mutter about 'ivory towers' and academics catalogue lists of blatant mistakes they've seen written in newsprint and propagated as fact.

Perhaps some of the bad blood stems from jealousy over time, space, and reach. Journalists, often working under daily deadlines with tough editors, difficult interview subjects, and minuscule column inches in which to get a complex idea across. Imagining that scholars have years to spend in silent, uninterrupted reflection and reading, only to produce heavy, jargon-filled tomes, journalist can underappreciated. Members of the academy, themselves often asked to give authoritative yet instantaneous comment on some burning issue, shake their heads at the overnight, unearned expertise assumed by reporters. (Woodward himself acknowledges the journalistic propensity to "bleed the mind" of an expert and then "distribute quotes around" to fill out a story.)

Perhaps there is also a sense of anguish for academics who despite careful, groundbreaking work, may never have studies receive the attention of a one-minute spot on the 6 o'clock news. Religion covers, particularly at Easter and Christmas, are among the best selling for magazines, and Woodward's pieces for *Newsweek* are no exception. Some academic work forms the basis of these best sellers: Jesus scholarship has become a "real industry for newsmagazines," Woodward notes. His own books have done very well, not approaching the blockbuster numbers of popular material written by the likes of Deepak Chopra and Neale Donald Walsch, but certainly head and shoulders above the average strictly scholarly religion title.

Woodward claims not to have met with any overt jealousy, however, rather having academics admit to him, "God, I'd love to do that." He says there is no reason why an academic can't convey the enthusiasm and care necessary to communicate their scholarship directly to the public, citing Martin Marty and Harvey Cox as excellent examples of great scholars and communicators. In turn, he admits that he enjoys speaking with students, and if given an attentive audience, would give his all to teaching; the influence of Frank O'Malley resonates still.

For now, he continues to enjoy the stimulating 'cross-pollination' of his *Newsweek* colleagues, whom he describes as "a very bright group of people working under deadline." In some ways, this represents a far better context to learn than at universities where compartmentalism is the rule. Bridging the worlds of mundane journalism and scholarly investigation seems simple for Woodward, perhaps because just as he refuses to make strong divisions between the study of religion and writing, he also doesn't consider public and intellectual an odd pairing.

Joyce Smith is features editor with the online Canadian newspaper, globeandmail.com. She also has a PhD in religious studies, and specializes in the representation of religion in news media.

Looking for a Roommate?

The AAR is happy to provide a roommate locator service for our members for the upcoming Denver Annual Meeting.

 Click on www.aarweb.org/annualmeet

for more information and add your name to the list of members seeking someone with whom to share costs in Denver.

religion & postmodernism 3

confessions

The third international colloquium of philosophers and theologians will address the relevance of Augustine's *Confessions* at the onset of the new millennium.

Featuring a dialogue with Jacques Derrida on Augustine and "Circumfession," major Augustinian scholars on the *Confessions* today and leading continentalist thinkers discussing readings of the *Confessions* by Jacques Derrida, Martin Heidegger, Paul Ricoeur, Jean-François Lyotard and Hannah Arendt.

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on "Circumfession"

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students \$45
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September 27-29
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fax 610.519.6098
e-mail anna.misticoni@villanova.edu

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coordinators

John D. Caputo
david r. cook chair of philosophy
Michael J. Scanlon, O.S.A.
josephine c. connelly chair of theology

european coordinator

Mark Dooley
university college, dublin