

religious studies

AAR EDITION NEWS

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2003

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

Deadlines for submissions:
January: October 15
March: December 15
May: February 15
October: July 15

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2003 Member Calendar

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

May

Religious Studies News, AAR Edition May issue.

Spotlight on Teaching Spring 2003 issue.

Annual Meeting registration materials mailed with *RSN*.

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

May 2. New England-Maritimes regional meeting, Andover, MA.

May 15. Annual Meeting registration & housing opens for 2003 Annual Meeting.

May 15. Registration for the Employment Information Services Center opens.

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

(For more Annual Meeting information, see www.aarweb.org/annualmeet/2003/default.asp)

June

Journal of the American Academy of Religion June 2003 issue.

June 15. Membership renewal deadline for 2003 Annual Meeting participants.

June 19-21. Chairs Workshop at Georgetown University, Washington, D.C.

July

Annual Meeting Program goes online.

July 1. New fiscal year begins.

July 15. Submission deadline for the October issue of *Religious Studies News, AAR Edition*. For more information, see www.aarweb.org/publications/rsn/default.asp.

August

August 1. Research grant applications due. For more information, see www.aarweb.org/grants/default.asp.

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

August 1. Change of address due for priority receipt of the 2003 Annual Meeting Program Book.

August 15. Membership renewal period for 2004 begins.

September

Journal of the American Academy of Religion September 2003 issue. For more information on AAR publications, see www.aarweb.org/publications/default.asp or go directly to the JAAR home page hosted by Oxford University Press, www3.oup.co.uk/jaarell.

Annual Meeting Program Books mailed to members.

October

Religious Studies News, AAR Edition October issue.

Spotlight on Teaching Fall 2003 issue.

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

October 15. January 2004 *RSN* submission deadline.

October 21. EIS preregistration closes. Deadline for receipt of Candidate Resume Forms.

November

November 1. Research grant awards announced.

November 20. Executive Committee meeting, Atlanta, GA.

November 21. Fall Board of Directors meeting, Atlanta, GA.

November 21. Chairs Workshop at the Annual Meeting, Atlanta. Free for departments enrolled in the Academic Relations Program. For more information, see www.aarweb.org/department/acadrel.asp.

November 22-25. Annual Meeting, Atlanta, GA. Held concurrently with the Society of Biblical Literature each November, comprising some 8,000 registrants, 200 publishers, and 100 hiring departments.

December

Journal of the American Academy of Religion December 2003 issue.

December 5. New program unit proposals due.

December 12-13. Program Committee meeting, Atlanta, GA.

December 15. Submissions for the March 2004 issue of *Religious Studies News* due. For more information, see www.aarweb.org/publications/rsn/default.asp.

December 31. Membership renewal for 2004 due. Renew online at www.aarweb.org/dues/page01.asp.

And keep in mind throughout the year . . .

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

In the Field. News of events and opportunities for scholars of religion. *In the Field* is a members-only online publication produced ten times a year on the first of the month. *In the Field* accepts calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion of no more than one hundred words. Submit text electronically by the 20th of the month for the following issue to inthefield@aarweb.org.

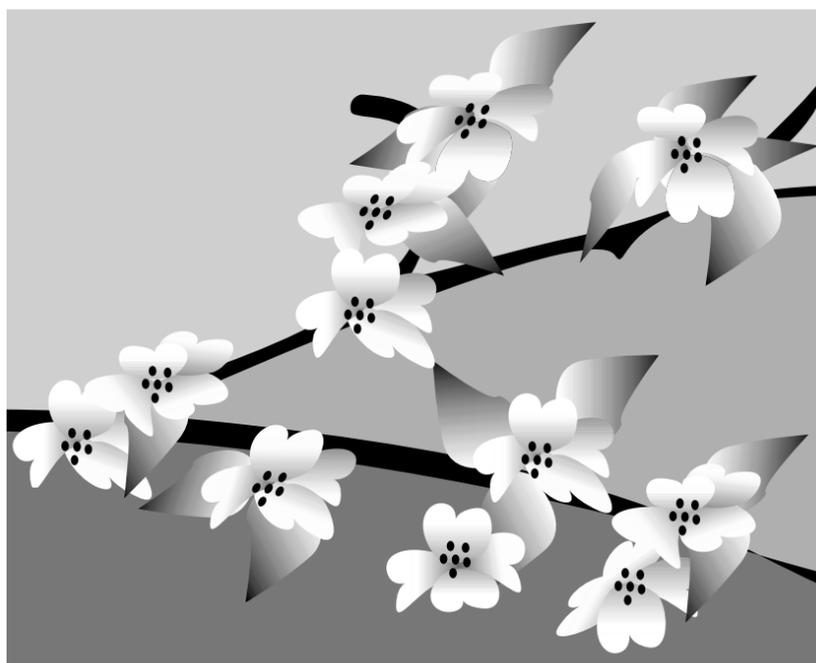
Openings: Employment Opportunities for Scholars of Religion

Openings editions are viewable from the first through the last day of each month. *Openings* ads are to be submitted by the 20th of the previous month. For more information, see www.aarweb.org/openings/submitad1.asp.

religiousstudies
AAR NEWS
EDITION

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

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



Atlanta, I Hear You Calling . . .

THE SULTRY SOUTH will play host to this year's Annual Meeting in Atlanta, Georgia. But don't come expecting antebellum columns and Spanish moss — Atlanta is a booming international city with a little something for everyone. From one of the busiest airports in the world to the dazzling city skyline, Atlanta has a truly cosmopolitan feel. Sessions will be held in the headquarters hotels: the Atlanta Marriott Marquis, and the Hyatt Regency Atlanta. They are right in the thick of downtown, and are within walking distance of many local attractions.

Whether it is museums, art galleries, good food, or shopping, Atlanta has it all. Mark your calendars now for the opening of fax, mail, and online housing and registration on Thursday, May 15, 2003!

Membership

Don't forget to renew your membership dues before you register or else you won't be eligible for the lower member registration rates. If you are not certain about your current membership status, please see www.aarweb.org/membership or call 1-404-727-3049.

Getting Around

All Annual Meeting hotels are within easy walking distance of one another. In fact, many of them are even connected by skywalks. The Atlanta public transit system, MARTA, is your gateway to

other area attractions. For more information, visit the MARTA website at www.itsmarta.com.

Getting to Atlanta

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

Delta Airlines International
Reservations Desk
Reference file number: 195265A
TEL: 1-800-241-6760 (or Delta's local toll-free number)

Additional Meetings

Conferon, our meeting planning partner, is now accepting requests for Additional Meeting space. Requests will be filled according to space and time-slot availability. The Additional Meetings program, held in conjunction with the AAR Annual Meeting, is an important service to AAR members. All Additional Meeting participants are expected to register for the Annual Meeting. Be sure to read the instructions carefully before completing and submitting your space request. The deadline for priority scheduling is May 30, 2003. 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 Vonder Bruegge
Conferon, Inc.
TEL: 1-314-997-1500
E-MAIL: aarsbl@conferon.com

Employment Information Services

The 2003 Employment Information Services Center will be located in the Hyatt Regency Atlanta Hotel. Candidates and employers who wish to participate should visit the AAR website, www.aarweb.org/eis. Registration opens on May 15, 2003, along with Annual Meeting registration and housing.

AAR Annual Meeting Online Services

At www.aarweb.org/annualmeet you can:

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

Annual Meeting Registration Opens May 15, 2003

FAX: 1-330-963-0319

WEB: www.aarweb.org/annualmeet

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

Questions:

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

E-MAIL: aarsblreg@conferon.com

Annual Meeting 2003 Important Dates

May 15

Registration and Housing opens for the 2003 Annual Meeting. You must be registered to secure housing!

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

June 15

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

August 1

Membership dues for 2003 must be paid and address changes must be on file with AAR Member Services in order to receive an advance copy of the Annual Meeting Program Book.

Early September

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

September 16

Second tier pre-meeting registration rates go into effect.

Mid-September

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

October 16

Third and final tier registration rates go into effect.

October 21

EIS Center preregistration deadline.

EIS Candidate Resume Forms due for inclusion in binders. After October 21, CRFs may be filed onsite by candidate's last name.

October 25

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

November 5

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

November 8

Premeeting registration ends at 5 PM EST. All further registrations must take place onsite in Atlanta at the Marriott Marquis Atlanta Hotel.

November 22-25

Annual Meetings of AAR and SBL, Atlanta, GA.

The Entrepreneurial Chair

AFTER A SUCCESSFUL workshop at the 2002 Annual Meeting, the Academic Relations Task Force is preparing a summer workshop entitled "The Entrepreneurial Chair: Building and Managing Your Department in an Era of Shrinking Resources and Increasing Demands." Spend two and one-half days with your colleagues, learning how to build, sustain, and reform a department, and work with the dean. The workshop, set to take place June 19-21, 2003, will be held on the Georgetown University campus overlooking Washington, D.C.

This workshop is ideal for new chairs, seasoned chairs looking to sharpen their leadership abilities, campus teams hoping to help their institutions, and deans seeking to improve working relationships with chairs.

The workshop will feature three speakers, all experts in higher education administration who have developed excellent religion and theology departments. Breakout sessions will focus on faculty retention, tenure, and promotion; mentoring junior faculty; faculty evaluation; curriculum development; and research. There will also be plenty of informal opportunities for gathering the collective wisdom of the group.

The fee to attend is \$175.00. Second, and all subsequent, registrants from the same department can register for only \$125.00 each. Departments enrolled in the Academic Relations Program receive one complimentary registration. Lunch, midmorning, and midafternoon breaks and receptions are included in the registration fee.

This workshop is part of the AAR's Strengthening College and University Religion & Theology Programs initiative and is supported by a grant from the Lilly Endowment, Inc.

To register, fill out and return the registration form on this page, or go to: www.aarweb.org/department/workshops/2003Georgetown/registration.asp

We look forward to seeing you there this summer.

Preliminary program

THURSDAY, JUNE 19, 2003

5:30 - 6:30 PM
William S. Green
 Dean of the College
 University of Rochester

Topic: The Role of the Chair: Building, Sustaining, and Developing a Department

For further information about Bill Green, go to www.rochester.edu/learning/deans/green.html

6:30 - 7:30 PM
 Reception

FRIDAY, JUNE 20, 2003

9:00 - 10:00 AM

Jane Dammen McAuliffe
 Dean, Georgetown College
 Georgetown University

Topic: Working with the Dean

For further information on Jane McAuliffe go to www.georgetown.edu/college/contact/jdm.htm

10:15 - 11:45 AM
 Breakout Sessions
 * Faculty Retention/Tenure/Promotion
 * Mentoring Junior Faculty
 * Faculty Evaluation
 * Curriculum Development or Funding Research

11:45 - 1:30 PM
 Lunch

1:30 - 3:00 PM
 Breakout Sessions repeated

3:30 - 4:30 PM
 Wrap Up: Questions and Answers

5:00 - 6:00 PM
 Reception

SATURDAY, JUNE 21, 2003

9:00 - 10:00 AM
Raymond B. Williams,
 Director emeritus
Wabash Center for Teaching and Learning in Theology and Religion

Topic: Creating an Enabling Environment for Excellent Teaching and Learning

For further information on Raymond Williams, go to www.wabashcenter.wabash.edu/about/williams.html

10:15 - 11:45 AM
 Breakout Sessions
 * Faculty Retention/Tenure/Promotion
 * Mentoring Junior Faculty
 * Faculty Evaluation
 * Curriculum Development or Funding Research

11:45 - 1:30 PM
 Lunch

1:30 - 3:00 PM
 Breakout Sessions repeated

3:30 - 4:30 PM
 Wrap Up: Questions and Answers

5:00 - 6:00 PM
 Reception



The Entrepreneurial Chair

Building and Managing Your Department in an Era of Shrinking Resources and Increasing Demands

June 19-21, 2003, Georgetown University, Washington, D.C.

TO REGISTER

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

Name	Title	
Department	Department Enrollment	
Institution	Serving as Chair since	Number of faculty in department
Please provide the following information if you are not a current AAR member. (You may check your membership information on the AAR home page at www.aarweb.org)		
Fax	E-mail	
Surface Mailing Address		

PAYMENT INFORMATION

Check: (payable to "AAR Summer Chairs Workshop")

Credit Card (Check one):

Visa Mastercard American Express Discover

Credit Card Number _____ Expiration Date _____

Cardholder Signature _____

Name on Card (Please Print) _____

Registration is limited to the first 75 participants. Send your registration form and payment of \$175.00 before May 1, 2003 (\$225.00 onsite). Additional registrations from the same department are \$125.00 before May 1, 2003 (\$165.00 onsite). Departments enrolled in the Academic Relations Program receive one complimentary registration for the workshop, which can be used by the chair or a designee.

HOTEL ACCOMMODATIONS

A block of rooms has been reserved at the Georgetown University Conference Center at the specially negotiated rate of \$145.00 per night (state and local taxes not included). The special rate applies only to reservations made before May 29. A block has also been reserved at the Marriott Key Bridge Hotel, which is one mile away from the Conference Center. Transportation to and from the Conference Center will be provided for those staying in the Marriott Key Bridge. The group rate for this hotel is \$135.00 per night (state and local taxes not included). Reservations must be made by May 30 to receive this rate. Contact the Marriott reservation service at 1-800-228-9290 and ask for the American Academy of Religion rate. Space is limited, so reservations should be made early.

For more information, contact Carey J. Gifford, Director of Academic Relations, at cgifford@aarweb.org, or by phone at 1-404-727-2270.

Subscribe to chairs@aarweb.org for updates to the workshop program and other news for chairs.

- Register by Fax:** 1-404-727-7959
- Register by surface mail:**
 Chairs Workshop, American Academy of Religion,
 825 Houston Mill Road NE, Suite 300, Atlanta, GA 30329-4246, USA
- Register by e-mail** with all requested information above to:
chairsworkshop@aarweb.org

Developed by the Academic Relations Task Force, AAR leadership workshops are part of the AAR's Strengthening College and University Religion and Theology Programs initiative supported by a grant from the Lilly Endowment, Inc.

Religion Newswriters Association Names Top Ten Stories of 2002

Richard Dujardin, Providence Journal Bulletin

© 2002 Religion Newswriters Association

CARDINAL BERNARD LAW, who turned in his resignation as Boston's Roman Catholic archbishop after nearly a year of controversy over clergy sexual abuse, has been named by the Religion Newswriters Association as the top religion newsmaker for 2002.

Law was the overwhelming choice among the participants of the RNA's annual year-end poll, made up almost entirely of journalists in the print and broadcast media who regularly report on religion in the secular media.

To no one's real surprise, the membership chose the clergy sexual abuse scandal that rocked the Catholic Church as the number-one news story of the year. This year's winner of the RNA's "Into the Darkness Award," a dubious honor given from time to time to individuals or organizations that attempt to hide information from the public and the media, was the American Catholic hierarchy.

In the choice of Law as the top religion newsmaker, one member noted that he was at the "center of the storm" in the one major news story that dominated the world of religion for nearly the entire year. Another writer said, "He is now a household name even among non-Catholics. His face, his court appearances, and his handling of the abuse situation in Boston have been played prominently on the front page of most newspapers, including my own."

Though just half of the writers chose someone for an "Into the Darkness Award," a

majority of those that did choose cited the Catholic bishops or their dioceses. Some said they did so because of the tendency of many US dioceses to keep sexual abuse cases secret for decades, and to be less than open about sexual abuse settlements that had been reached over the years with some abuse victims.

Here is a list of the top ten religion news stories, as selected by RNA members in a poll conducted electronically from December 11-16, 2002:

1. Clergy sexual abuse scandal rocks the Catholic Church, amid new disclosures that many bishops moved priests alleged to have abused minors from parish to parish without warning parishioners or notifying authorities. In some instances, bishops are said to have entered into secret settlements to keep the allegations from being made public.
2. Cardinal Bernard Law of Boston resigns after protests mount over his handling of abusive priests. As the number of lawsuits against the archdiocese climbs to more than four hundred, it considers bankruptcy. Some dioceses, including Boston, offer millions of dollars in cash settlements to those who have sued.
3. Controversy erupts over growing criticism of Islam by some evangelicals. Franklin Graham calls Islam "an evil and wicked" religion, and Jerry Vine of the Southern Baptist Convention refers to the Prophet Muhammad as a

See **LAW** p.9

Humanities Advocacy Day

HUMANITIES ADVOCACY DAY is organized by the National Humanities Alliance (NHA) to promote federal support for the humanities. Now in its fourth year, this national event is developing a network of humanities advocates from across the country and from a variety of institutions, including colleges and universities, humanities institutes, scholarly societies, state humanities councils, libraries, and museums. This year's Humanities Advocacy Day events were held February 24 and 25 on Capitol Hill in Washington, D.C.

The primary focus of advocacy always includes federal appropriations for the National Endowment for the Humanities, the largest single funder of humanities programs in the United States. This year, NHA advocates were seeking congressional support for the \$152 million earmarked for NEH in President Bush's proposed 2004 budget, which would represent an increase of \$25 million over the current NEH budget. Bush's 2004 request features his "We the People" initiative that aims to educate Americans about the nation's history and encourages scholars, teachers, filmmakers, curators, and librarians to submit grant applications for programs that will explore significant events and themes in US history and culture and advance knowledge of the principles that define America. For more information

about this new program, see www.wethepeople.gov.

A coalition of more than eighty associations, the National Humanities Alliance is a nonprofit organization founded in 1981. NHA advocates support for humanities research and represents its members in matters of policy and legislation affecting work in the humanities. It is the only organization that represents the US humanities community as a whole. The American Academy of Religion is a founding member of NHA; AAR Executive Director Barbara DeConcini sits on the organization's Board of Directors and serves on the Advocacy Committee that plans the annual Humanities Advocacy Day.

This year, several AAR members joined DeConcini on Monday, February 24 at a planning session and then at the NEH reception in the Hart Senate office building sponsored by US Senator Thad Cochran. Those speaking to the crowd that evening included NEH Chair Bruce Cole; Civil War historian and 2000 NEH Jefferson Lecturer James McPherson; and historian Barbara Oberg, editor of the *Thomas Jefferson Papers*. AAR representatives' visits on the Hill were organized and coordinated by Shannon Planck, Director of Development. On Tuesday, February 25, DeConcini, Planck, and others made

See **HUMANITIES** p.9

AAR Seeks JAAR Editor

GLENN YOCUM will complete his second term as Editor of the *Journal of the American Academy of Religion* in 2005. To assure a smooth transition, the Academy will conduct the search for his successor this calendar year.

Position Description. The Editor of the *Journal of the American Academy of Religion* gives leadership to the organization and production of the AAR's scholarly quarterly. Major responsibilities include: receiving manuscript submissions and seeing to their peer review; communicating with authors and potential authors; recruiting and working closely with the book review editor; organizing, recruiting, and working with an editorial board and associate editor(s); organizing and submitting copy for each issue of the *Journal* in a timely way to the production editor at Oxford University Press; checking proofs; planning future issues; maintaining regular communication with the AAR Executive Director; conducting a *JAAR* Editorial Board meeting during the AAR Annual Meeting; reporting semiannually to the AAR Board of Directors and Publications Committee; and membership and participation on the AAR Board of Directors, Program Committee, and Publications Committee

(requiring three meetings annually in addition to the Annual Meeting).

The *JAAR* editorship is a volunteer position, as are all non-staff leadership positions in the AAR. The editor's home institution typically provides support in the form of released time, office space, student assistants, telephone, and mailing expenses. Oxford University Press provides a modest administrative budget to cover the costs of an annual editorial staff meeting and extraordinary expenses beyond those provided by the editor's home institution.

Expressions of Interest. If you have an interest in this position, please submit (in print or electronic form) a letter that addresses your qualifications and offers a sense of your vision for the *Journal*, as well as your CV to: *JAAR* Search, American Academy of Religion, 825 Houston Mill Road, NE, Suite 300, Atlanta GA 30329 or jaarsearch@aarweb.org. The search committee, chaired by John McRae, will begin reviewing materials by the end of May, with a view toward making recommendations to AAR President Robert Orsi by the end of summer.

Research Briefing

AAR's Syllabus Project: Past, Present, and Future

Michel Desjardins, Wilfrid Laurier University

HAVE A LOOK at Natalie Gummer's website (www.beloit.edu/~gummern/). What you'll find are her course syllabi, prominently displayed, alongside her delight with Web technology. She is not alone. This explicit concern for teaching is our future, or at least one form of it.

Six short years ago, when I was given the responsibility to set up the AAR's syllabus site, it would have been hard to imagine today's vibrant reality. Technological change is not the only issue that comes to mind. In those days one did not hear much in academic circles about course syllabi — or, for that matter, about teaching in general.

Center for Teaching and Learning in Theology and Religion (directed for years by Raymond Williams; the current director is Lucinda Huffaker) and the AAR (Executive Director, Barbara DeConcini), these grants funded a decade of teaching workshops and related activities, including the founding of the journal *Teaching Theology and Religion* in 1998. Thank God for Prozac . . . and the foresight of a few dedicated individuals!

Close attention to college and university syllabi is a recent phenomenon. With one or two exceptions, scholarship on teaching showed little interest in syllabi until the mid-1980s. Now, however, a few dozen

With one or two exceptions, scholarship on teaching showed little interest in syllabi until the mid-1980s. Now, however, a few dozen publications exist, several websites offer examples of course syllabi, and instructional development officers throughout North America regularly counsel faculty on how to construct effective syllabi.

Times have changed. Both teaching and the scholarship of teaching and learning are increasingly valued in colleges and universities. Most institutions now have instructional development offices, and graduate students often demand pedagogical training. For the academic study of religion, Lilly grants (supported by profits generated by the Eli Lilly pharmaceutical company) have made a vital difference. Under the leadership of the Wabash

publications exist, several websites offer examples of course syllabi, and instructional development officers throughout North America regularly counsel faculty on how to construct effective syllabi. Online resources in particular are helping to generate improved syllabi.

The AAR Syllabus Project had its birth in 1997. Members of the AAR's Committee

See **SYLLABUS** p.11

AAR 2003 Committee Roster

Executive Committee

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Frederick Denny
Susan E. Henking
Hans J. Hillerbrand
William K. Mahony
Jane Dammen McAuliffe
Mary McGee
Vasudha Narayanan
Barbara DeConcini, Staff liaison

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Margaret Healy
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International Connections Committee

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Rosalind I. J. Hackett
Nancy Martin*
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Harold G. Coward*
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Steven M. Tipton
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Debra Mason
Laura Olson
Robert Thurman
Steve Herrick, Staff liaison

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Tazim Kassam



Thomas Kasulis



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Kwok Pui Lan



Nancy Martin



Peter Paris



Laurie L. Patton



Stacy L. Patty



Karen P. Prentiss

* Indicates new appointment. See photo at right.

Volunteering for Committee Service in the Academy

MUCH OF THE WORK of the Academy outside of the Annual Meeting is accomplished through its committees. These groups are composed of individuals who contribute their time and talents to the AAR's mission of fostering excellence in teaching and scholarship in religion. For the ongoing vitality of the Academy's work, it

is important to continually welcome new voices into the conversation and to achieve a broad and diverse range of member participation in these leadership positions. The Academy encourages letters of nomination for committee appointments, including self-nomination. These appointments are made by the President in consultation with the Executive Director.

Please send nominations, including a curriculum vitae or resume, to Barbara DeConcini at bdeconcini@aarweb.org. Calls for nominations to elective office and committee appointments are published regularly in *Religious Studies News, AAR Edition* and within the AAR e-Bulletin.

Atlanta Sites

FILLED WITH A WEALTH of attractions and activities, Atlanta offers something for every visitor. Metropolitan Atlanta museums highlight the arts, the Civil War period, Atlanta and Georgia history, science and technology, and African-American history. Some of Atlanta's well-known tourist destinations include the Martin Luther King, Jr. National Historic Site, the CNN Studio Tours, Underground Atlanta, and the High Museum of Art.

Martin Luther King, Jr. National Historic Site

Martin Luther King, Jr., was born in this two-story Queen Anne-style house on January 15, 1929, the oldest son of a Baptist minister and an elementary school music teacher. The house had been in the family since 1909, and King lived here through the age of twelve, when his family moved to a house a few blocks away. A visit to his birthplace provides many insights into the formative influences on one of the greatest leaders of our time.

The King family retained ownership of the house at 501 Auburn Avenue even after they moved away. In 1971 his mother deeded the home to the Martin Luther King, Jr. Center. It has since been restored to appear as it did during the years of King's boyhood. The furnishings are all originals or similar period reproductions, and some personal items belonging to the family are on display. Tours, led by National Park Service rangers, are available and highlight some of the personal stories within the house.

CNN Tour



This tour of the world's largest news-gathering organization is lots of fun, and a uniquely Atlanta experience. The CNN

Center is headquarters for CNN, CNN International, and Headline News. During forty-minute guided walking tours, visitors get a behind-the-scenes look at the high-tech world of twenty-four-hour TV network news in action.

You will see timelines of important events and interactive kiosks that show clips of some of these events, and can even learn some of the secrets of television reporting. The highlight of the tour is a bird's-eye view of the main CNN newsroom from a glass-walled observation station. You'll see the hustle and bustle of the domestic desk with writers composing news scripts. If a live broadcast is in progress — and the chances are good that one will be — you can see CNN newscasters at work.

Underground Atlanta



The site of Underground Atlanta is the historic hub of the city, centered on the Zero Milepost that marked the terminus of the Western & Atlantic Railroad in the 1800s. For many years a flourishing locale, the area became so congested in the early 1900s that permanent concrete viaducts were constructed over it, elevating the street system and routing traffic over a maze of railroad tracks. Merchants moved their operations up to the new level, using the lower level for storage space. For most of the twentieth century, it remained a deserted catacomb. In 1969 a group of Atlanta businesspeople decided to create an underground entertainment complex of restaurants, shops, and bars in a setting that retained the historic feel of the area. The original endeavor closed a decade later, but the site was reopened in 1989 and still thrives today.

Occupying twelve acres in the center of downtown, Underground offers nearly one hundred retail operations and restaurants, many of them national chains. Humbug Square — where street vendors

and con artists flourished in the early 1900s — has a colorful street market with turn-of-the-century pushcarts and wagons displaying offbeat wares.

Markers throughout the complex indicate historic sites. Their origins are fascinating, so be sure to pick up an information sheet at the visitors booth and take your own self-guided tour.

High Museum of Art

Designed by architect Richard Meier, this facility — part of the Woodruff Arts Center complex — is itself a work of art. A dazzling white porcelain-tiled building with an equally pristine white interior, it houses four floors of galleries connected by semicircular pedestrian ramps girding a spacious, sun-filled, four-story atrium.



The permanent collection includes more than ten thousand pieces, among them a significant group of nineteenth- and twentieth-century American paintings. It features Hudson River School artists such as Thomas Cole and Frederic Church, as well as works by Thomas Sully, John Singer Sargent, and William Harnett. The Virginia Carroll Crawford Collection of American Decorative Arts comprehensively documents furniture styles from 1825 to 1917. The Samuel H. Kress Foundation Collection comprises Italian paintings and sculpture from the fourteenth through eighteenth centuries. The Uhry Print Collection contains important works by French Impressionists and post-Impressionists, German Expressionists, and American twentieth-century artists. Also notable are collections of sub-Saharan African art, folk art, and nineteenth- and twentieth-century American and European photography. The High also displays several major exhibits each year, in addition to its permanent collection. ♣



Atlanta has . . .

- one hundred streets with the name Peachtree
- the largest cable-supported domed stadium in North America: the Georgia Dome
- the world's largest bas-relief sculpture and largest exposed mass of granite at nearby Stone Mountain Park
- the oldest continually operating ballet company in the nation: the Atlanta Ballet, founded in 1929
- the largest hotel in the Southeast: the Atlanta Marriott Marquis, with 1,671 rooms
- the tallest hotel in the western hemisphere: the Westin Peachtree Plaza, which is 73 stories and 723 feet tall
- the second-largest theater organ in the nation at the Fox Theatre
- more shopping center space per capita than any other US city except Chicago
- largest 10K race in the world, the annual Peachtree Road Race with around 60,000 runners

On Selecting Our Annual Meeting Sites

THE AAR ANNUAL MEETING is a complex, expensive, and labor-intensive undertaking. By and large, we in the executive office feel pretty good about how we pull it all off. However, from time to time (i.e., every year), there are questions and complaints from members about one or another aspect of the meeting arrangements — city, convention centers, distant hotels, location of exhibits and EIS Center, accessibility, child care, food, weather. With this column, we in the executive office are introducing a 'forum' for the exchange of questions, suggestions, complaints, and opinions about all aspects of this venture. We urge you to participate by sending your comments to annualmeeting@aarweb.org.

Some Frequently Asked Questions About Annual Meeting Sites

What are the most important factors in selecting the site of an Annual Meeting?

The most important issues are availability, space, and cost.

Availability. We book the meeting for the weekend before Thanksgiving because that is the time of year when we can negotiate the best hotel rates. The only cheaper time is the week between Christmas and New Year's, when several of the large societies still meet (e.g., MLA). Other possibilities for deeply discounted rates when hotel occupancies are typically low include early January, Easter weekend, and Labor Day weekend. Historically, AAR and SBL enjoy the lowest hotel rates of any meeting of comparable size.

Space. With the concurrent AAR and SBL meetings involving some nine thousand attendees, eighty concurrent sessions, a large book exhibit, and the EIS Center, most cities cannot accommodate the size of the meetings. Since we need four thousand rooms on Saturday night and over seventeen thousand during the course of

the meeting, we are currently limited to what the industry calls "first-tier cities." While we used to fit comfortably in one large convention hotel with several nearby overflow hotels for accommodations (Chicago, San Francisco), now we look for clusters of large convention hotels (Atlanta) or for a convention center that is neither too small nor too large with several nice hotels nearby (Boston). When we find a location that seems to work well and that members like, we typically begin working immediately to rebook. An example is Philadelphia. A few months after the 1995 meeting, we entered into negotiations to rebook. We are going back in 2005, the first available year for our dates and space needs.

Cost. As noted above, the dates of the meeting affect cost. Cost factors matter in other ways as well. Since we always need several hotels in our block, the hotels must cooperate with one another on rates. If there is one standout that is critical for our

needs, it can scuttle an otherwise good option. Convention hotels typically provide meeting space at low cost as part of our contractual commitment to fill the hotel sleeping rooms. Convention centers do not. Indeed, besides high fees for space (in the \$1.00-\$2.00 per square foot range, often dependent on a minimum food and beverage consumption guarantee), convention centers charge fees for everything — chairs, tables, resetting chairs, security, arranging food outlets, opening business centers, coat checks, trash pickup, shipment handling, etc.). That is why, for instance, we did not use more of the available space at the Toronto Convention Center. The extra costs would have driven registration fees unacceptably high. Hence the inconvenience of trekking those distances. Other major cost factors include whether we will need shuttle bus service from venue to venue, and whether we can make a multiyear deal with major hotel and audiovisual companies.

See **SITES** p.17

REEL RELIGION

A number of great films will be shown for your viewing pleasure this year in Atlanta sponsored by the Study of Islam Section, Gay Men's Issues in Religion Group, Religion, Film, and Visual Culture Group, and Religion, Holocaust, and Genocide Group.

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

Lord of the Rings: The Fellowship of the Ring

The Matrix: Reloaded

Distance

*Trembling before G*d*

My Journey, My Islam

The Seventh Chamber of Edith Stein

Future AAR Annual Meeting Dates and Sites

AAR

2004

November 20-23
San Antonio, TX

2005

November 19-22
Philadelphia, PA

2006

November 18-21
Washington, D.C.

2007

November 17-20
San Diego, CA

Please renew your membership now, and consider making an additional contribution to the AAR's Academy Fund. Membership dues cover less than 30 percent of programs and services.

Renew online at www.aarweb.org/renewal.

Or contact us at TEL: 1-404-727-3049

E-MAIL: membership@aarweb.org

Please see the Membership page, www.aarweb.org/membership.

What's On Atlanta



Eating

Price Guide:
\$ (under \$10) \$\$ (\$11-20) \$\$\$ (\$21-35)

Barley's Billiards

338 Peachtree ST

Voted number-one billiards club in America. Enjoy great casual food in a classy, smoke-free environment. A favorite gathering place. \$

Blue Trout

554 Piedmont AVE

Stylish but not stuck-up, Blue Trout is an excellent restaurant. With a focus on fresh seafood, the kitchen produces solid renditions of American and French bistro classics. Melt-in-your-mouth salmon tartare is served with chopped eggs, cornichons, and capers, while an addictive tomato fondue complements a wonderfully light goat cheese croquette. \$\$

Café Alsace

121 E. Ponce de Leon AVE

The Alsace region of France is famous for its blend of German and French cuisine, and this tiny hole in the wall skillfully recreates that unique taste in Atlanta. The décor is horribly quaint, and the cuisine is spectacular. The hostess/owner is a charming Frenchwoman who offers customers a long wine list and a small but memorable brunch menu. This place is wonderful! \$\$\$

City Grill

50 Hurt PLZ

Originally a bank lobby, this marble-clad venue has been recast as downtown's favored locale for business lunches. A meal at this nouveau Southern restaurant is full of bold, well-crafted flavors. \$\$\$

The Flying Biscuit Café

1001 Piedmont AVE

An Atlanta institution, the Flying Biscuit offers tasty and fun food. The biscuits are amazing, the coffee is great, the vegetables and fruits are organic, and the meats are antibiotic free. One specialty is fried eggs on black bean cakes. \$\$

Haveli

225 Spring ST

Atlanta's favorite Indian restaurant since 1985. It features elegant décor and serves North Indian-style food, including vegetarian entrees, chicken, lamb, goat, and seafood. \$-\$\$

Jocks & Jills

1 CNN CTR

Jocks & Jills is the place to be when you're in downtown Atlanta. Located in the CNN Center, it's right next door to the new Philips Arena and only a short walk to the Georgia Dome, Georgia World Congress Center, and Centennial Olympic Park. With more than 90 TVs, and seating for 350, you will not miss a game at this place! \$-\$\$

Mary Mac's Tea Room

224 Ponce de Leon AVE

Long the standard for the sweet-tea meat-and-three crowd, this half-century-old tea room has played host to generations of Atlantans. The fried chicken is good and you'll fight over the yeast rolls. \$

Trader Vic's

255 Courtland ST NE

Hidden in the bowels of the downtown Hilton, this large, darkened restaurant quickly seduces with elegant kitsch. Order a dependable mai tai, the better to enjoy Vic's Polynesian-themed décor: carved wooden masks, bamboo, batik, flowered carpeting, and the occasional turtle or blowfish. Huge barrel-like hot tubs for meat sit in a glassed-in room where a chef tends to pork, chicken, lamb, beef, and salmon. \$\$\$

Kosher

Broadway Café

2166 Briarcliff RD

The fare in this casual eatery is supervised Kosher and also vegetarian, but it looks to world cuisine for inspiration. There are empanadas and pot stickers stuffed with tempeh and vegetables. Many dishes are made without eggs or dairy products. \$

Café Ofi

5342 Tilly Mill RD, Suite 1330

Meat Café & Dairy Café \$

Chai Peking

2205 LaVista RD

Chai Peking is a glatt inside the Toco Hills Kroger, specializing in authentic Chinese cuisine that you can take out or eat there. The menu of 109 items includes beef, chicken, vegetables, Chinese wraps, hamburgers and Hamburgers. All meats at Chai Peking are Glat Kosher. Catering is also available for parties of up to three hundred people. There is a lunch special from 11 AM to 3 PM and a daily special from 11 AM to 9 PM. \$

Pizza Palace

2157 Briarcliff RD

Pizza Palace is a new cholov and pas yisroel pizza shop in Atlanta that specializes in pizza, calzones, fish plates, salads, sandwiches, and soft ice cream. \$



Drinking

Casablanca Bar

Hilton Atlanta Hotel

Bogey and Bergman would have felt right at home here and you will, too. Have a cocktail, enjoy billiards, or watch the large-screen TV in a nostalgic setting.

Charlie and Barney's

231 Peachtree Center AVE

Folks have called this place "Cheers with a dance floor." When you're in downtown Atlanta, make sure you drop in and discover for yourself what all the hype is about!

Churchill Grounds

660 Peachtree ST

This jazz-centric watering hole next to the Fox Theatre is a convenient and classy place to gather after a show.

Parasol Bar

Atrium Lobby of the Hyatt Regency Atlanta Hotel

This place is great for cocktails and catching the latest sports action on its multiple TVs. Parasol Bar specializes in spirits, and has the largest selection in the city, with more than two hundred different varieties and an endless supply of appetizers for late-night bites.



Entertainment

CNN Center

1 CNN CTR

CNN Center is the global headquarters of Turner Broadcasting System, as well as the studios and newsrooms for CNN's international networks. It also houses eateries and specialty stores, including the Turner Store. Visitors can take a firsthand look at global news in the making on the CNN Studio Tour. 1-404-827-2491.

Georgia State Capitol

Capitol AVE

Native gold tops the dome of Georgia's Capitol, an 1889 building that houses natural science displays, a Hall of Flags, and a Hall of Fame honoring outstanding Georgians.

The Margaret Mitchell House and Museum

999 Peachtree ST

The apartment where Margaret Mitchell wrote *Gone With the Wind* has been renovated, while the rest of the building features exhibits on the book, the movie, Atlanta, and Mitchell's life.

The Martin Luther King Jr. National Historic Site

449 Auburn AVE

Visit the King Center site and Dr. King's grave, the King birth home, and Ebenezer Baptist Church, where he preached. The surrounding historic "Sweet Auburn" district, centered around Auburn Avenue, was the thriving center of black enterprise in Atlanta from the 1890s through the 1940s.

Underground Atlanta

Peachtree at Alabama STS

Six city blocks in the heart of Atlanta have been transformed into a spirited urban marketplace featuring twelve restaurants, more than one hundred specialty shops and entertainment emporiums, and dozens of street-cart merchants. ♣

Annual Meeting Chairs Workshop

Scholarship, Service, and Stress: the Tensions of Being a Chair

THE ACADEMIC RELATIONS Task Force and the Academic Relations Program are pleased to offer a Chairs Workshop during the Annual Meetings of the American Academy of Religion and the Society of Biblical Literature in Atlanta, Georgia, on Friday, November 21, 2003, from 8 AM to 4 PM.

This workshop will provide a day of structured discussion where chairs can exchange personal narratives and strategies for navigating the pitfalls of life as a chair. All of the speakers are AAR members who have experience in being a chair. The workshop is formatted as a mix of short panel presentations and small group discussions. During lunch

we will break up into groups by institutional type and discuss issues that are unique to religion departments.

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

The topics for past Chairs Workshops have been:

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

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

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

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

We look forward to seeing you in Atlanta!

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



Scholarship, Service, and Stress: the Tensions of Being a Chair

AN ANNUAL MEETING CHAIRS WORKSHOP

Friday, November 21, 2003, Atlanta, Georgia

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

PRELIMINARY PROGRAM

9:00-9:30	Opening remarks – Laurie Patton: Identity and Leadership	10:00-11:00	Roundtable discussions	1:30-2:30	Roundtable discussions
9:30-10:00	Professional Identity – 3 panelists	11:00-11:30	Reporting	2:30-3:00	Reporting
		11:30-1:00	Lunch	3:00-3:30	Closing remarks - Laurie Patton: Discernment
		1:00-1:30	Leadership Styles and Department Culture – 3 panelists		

TO REGISTER

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

Name _____

Department _____

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

DEPARTMENT ENROLLMENT

Please provide the following information if you are not a current AAR member.
(You may check your membership information 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 \$74.00 *** before October 15, 2003. (\$99.00 on site).

PAYMENT INFORMATION

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

Credit Card Number _____ Expiration Date _____

Cardholder Signature _____

Name on Card (Please Print) _____

For more information, contact Carey J. Gifford, Director of Academic Relations, at cgifford@aarweb.org, or by phone at 1-404-727-2270.

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

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

Register by Fax: 1-404-727-7959

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

LAW, from p.5

"demon-possessed pedophile." The Bush administration attempts to distance itself from such remarks.

- At their meeting in Dallas, Catholic bishops listen to the stories of some abuse victims and adopt a "one strike and you're out" policy to permanently remove any priest who has abused a child from any public ministry. Five months later, at the Vatican's insistence, they approve creation of tribunals to consider cases of priests who proclaim their innocence. The church's religious order superiors criticize some aspects of the policy, saying the norms were adopted without their consultation.
- The clergy sexual abuse scandal gives rise to new groups seeking a greater role for the laity in Catholic Church decision-making. The new lay group Voice of the Faithful draws five thousand people to a convention in Boston. Although Cardinal Law meets with Voice leaders several months later, he does not immediately list his ban on the group meeting on church property in his archdiocese. With the new attention from the media, victims' advocacy groups also experience a resurgence.
- The US Supreme Court upholds the constitutionality of the use of school vouchers for children attending religious schools.
- A circuit court of appeals judge in San Francisco rules that the words "under God" in the Pledge of Allegiance are unconstitutional. But the judge in the case stays his own ruling to allow for an appeal.
- The National Council of Churches, the United Church of Christ, and other religious bodies express their opposition to a possible US invasion of Iraq. America's Catholic bishops raise concerns as well, questioning whether a preemptive strike can be morally legitimate under the traditional just war theory.
- Palestinian gunmen take refuge in Bethlehem's Church of the Nativity, setting the stage for a thirty-nine-day siege by the Israeli military. Suicide bombings, killings, and violence continue to spread fear throughout Israel and the occupied West Bank.
- Scholars announce they have discovered a two-thousand-year-old burial box that bears the words "James, son of Joseph, brother of Jesus." While hailed as a great archaeological find, some others say they cannot rule out the possibility that the inscription is a hoax.

This year's RNA ballot was compiled by *Providence Journal* religion writer Richard Dujardin. Seventy-one religion writers participated in the poll. The poll was distributed to two hundred forty three journalists.

HUMANITIES, from p.5

visits to key senators and representatives to make the case for the humanities in general and the study of religion in particular. At the NEH reception, DeConcini had the opportunity to ask Cole if he saw a place for religion within the "We the People" initiative. His answer was a resounding "of course!" AAR will be urging members to seek financial support for imaginative scholarly and teaching proposals under this special initiative.

The AAR thanks members who attended the events of Humanities Advocacy Day 2003 and invites members to participate again next year. The same day we were lobbying for the humanities, veterans were lobbying for better benefits. We were, all told, a small, sturdy group of about 150 participants from all fields, while the veterans bussed groups in from all over the country. Indeed, sympathetic members of Congress regularly report to NHA that the humanities community does not advocate for its needs adequately. For more information, please contact the AAR executive office at aar@aarweb.org or 1-404-727-3049.

In Memoriam

Willard G. Oxtoby 1933-2003

RSN invited several colleagues to offer reminiscences about Will Oxtoby who died on March 6, 2003 only a few weeks after being diagnosed with colon cancer.

Christopher Buck, Michigan State University, writes . . .

SEVERAL YEARS AGO, the Canadian Broadcasting Corporation televised a documentary on the Dead Sea Scrolls, and showed film footage of Willard Oxtoby as a young postdoctoral fellow among the first team of American scholars sent to the Holy Land to help piece together the fragments. Shortly after his time abroad, Oxtoby heard a paper (R. Morton Smith, "II Isaiah and the Persians," *JOAS* 1963) that changed the course of his research from comparative Semitic languages to the comparative phenomenology of religions. From that point forward, Oxtoby was involved in a lifelong dialogue with other faiths, as exemplified in his book, *The Meaning of Other Faiths* — one of the classics in the theology of pluralism.

Oxtoby was my PhD supervisor, a role that stretched back to when he was Jonathan Z. Smith's surrogate PhD supervisor decades ago. Oxtoby would often tell his students that, had he his life to live over again, he would still choose "comparative religions." Often given to punning, Oxtoby had a mischievous arsenal of religious jokes. His irreverent charm was his charisma. Oxtoby was an almost saintly devil's advocate. He could pose a critical question by means of a joke. His love of the profession made a difference, as he engaged the interest of numerous undergraduates and helped launch the careers of more than a few of us in the profession. The editing and publication of Oxtoby's unpublished work would be the most befitting tribute to this consummate comparativist.

Alan F. Segal, Barnard College, writes . . .

The following are excerpts from the eulogy for Willard G. Oxtoby given by Alan F. Segal on March 12, 2003 in Toronto, Ontario.

WILL WAS MY TEACHER and colleague, mentor and director, editor and friend. We first met in 1970 at Yale. From there, the Oxtoby family were off for the adventure of Toronto, where he became the Director of the Centre for Religious Studies, which he founded and which remained the center of his academic interests ever since. He continued in that capacity and situated the Centre firmly within the life of the University.

Will was one of the nicest, kindest people I have ever met, a person of impeccable character and irrepressible good humor. He was a quick wit. You all know about his puns so I won't elaborate. Over the years, as he traveled the East Coast in a succession of aging Volvo station wagons, we would look forward to his arrivals, as he often used our home as a stop along the way, to our delight. He was, above all, one of the most exuberant scholars I have ever met, who researched everything, great and small, with the same optimistic good humor. Nothing escaped his eye. One morning about fifteen years ago, I

came downstairs to start breakfast for Will, who was our guest overnight, to find him already up and deeply involved in a conversation with my son Jordan, who was then about six. The subject was European chamber pots, which Will was describing in great detail. Will certainly knew his audience. Jordan was at the perfect age to appreciate the technology and artistry of this mundane object.

This exuberance extended to every subject. Ask Will anything, anything at all. Out came the file cards and pen, scribbling bibliography, route notations, points of interests, which came at you like a blizzard. Want to know how to drive from New York City to Toronto? Well, Will had at least thirty routes, twenty-five of which he had personally driven and would describe in detail, down to points of interests, the donut shops, and truck-stops. And he had plans for traveling the other five. He recommended the ones that were off the main highways and had the best views. He could tell you the time of year to take each route, the best direction for the views, and when you had to try for reservations at the well-



placed motels. When you arrived in Toronto, want to know how to get around? Will had the history of the TTC at his command, down to the age of the rolling stock for the St. Clair trolleys. He knew the best connections with buses. And he knew what were the best sights from each section of town and how to get there. He was a master at finding cheap, good, out of the way ethnic restaurants. Want to know the same for San Francisco, Banff, or Teheran, or Europe? Will had the same knowledge for all of them, all scribbled out for you on the same ubiquitous file-card pad or later e-mailed to your account.

The same skills were applicable to his study of world religions. His command of detail was amazing, all with specific knowledge of how it made religions fit together and helped to explain what religion was about. He was a comparativist of course. But he was not just a comparativist. He was a Bible scholar to start with. He was among the first generation of scholars to work on the Dead Sea Scrolls. His knowledge of religion soon expanded to Zoroastrianism and Iran, starting with the language and literature, going through a thorough bibliographical knowledge of the field, and ending with a new synthesis of the relation between the religions.

From there, Will set out to become familiar with most of the religions of the world.

Without exaggeration, he could have written every single chapter of his two-volume study of world religious traditions, East and West. And his knowledge extended not just to the major points philosophically but the literatures [usually in the original language], to the major rituals [which he had witnessed and could discuss], and the major sites [which he had inevitably visited and could describe with the appropriate humorous anecdote]. His transliterations and consistency were absolutely infallible. His sense of the crucial historical conceptualization for comparison was unflinching.

He and Julia [Ching] published a good deal together. After the shock and the grief of Julia's death a little over a year ago, Will began again at his scholarship alone. He was doing a one-volume version of his *World Religions* text. He had planned out a reader in the religions of the West from its beginnings through Islam. Its outline alone was a piece of genius. It was an enormous task and I don't know anyone else who could have done it so well. He also became the American Academy of Religion lecturer in Religion for this year,

“He told me about several humorous firsts in his career: (1) He became a Presbyterian minister without actually attending divinity school; (2) He gathered the inscriptional data for his dissertation in one day; (3) He learned how to smuggle pork sausage into Israel.”

coming up with an enormously creative and timely series of lectures on Islam as it encountered other world religions — Pre-Islamic Arabia, Judaism and Christianity, Africa, Spain, India, China, and the modern West. It was brilliantly conceived and he was in the process of writing and giving them when he fell ill. And, I think, in his spare time he was compiling a list of idioms in English that came from sports and games for publication in a concise little book on the subject. Even with these many projects undone, he published dozens of articles and books in the course of his busy life.

To introduce the AAR series he spoke at the AAR conference held in Toronto this fall. The conference attracts something like 8,000 professors of religion, and it was a terrific place to inaugurate his lecture series. I came up early for the conference he had helped sponsor in Julia's memory. But before we could get down to business, there were other pressing needs. First we picked up a couple of Volvo Stationwagonfuls of books from the Toronto community and deposited them at Trinity for the Trinity College Book Drive next spring. And then we moved some books around in his apartment, which were scheduled for delivery at several libraries around the East Coast. Then I finally was able to ask him about how to introduce him at the conference.

He told me about several humorous firsts in his career: (1) He became a Presbyterian minister without actually attending divinity school; (2) He gathered the inscriptional data for his dissertation in one day; (3) He learned how to smuggle pork sausage into Israel.

But we can safely add several more extraordinary accomplishments to his modest and humorous self-description: He was a successful, enthusiastic, and passionate scholar who served the field as researcher, administrator, editor, and teacher. He was the model of a family man, who loved completely and selflessly and compassionately. He never tired of enthusiastically investigating new phenomena and celebrating every ethnic group and individual accomplishment. He knew the sorrows of life, and had conquered them with his confidence in humanity. He was a deeply religious man personally and he devoted his life to understanding among religions. The world would be a lot better if there were more people like him.

Amir Hussain, California State University, Northridge, writes . . .

“THERE'S A MESSAGE on the wind / Calling me to glory somewhere”. So go two lines from a song by Richard Thompson that I was listening to on March 6 when I got the news that Willard Oxtoby had passed away that morning in Toronto.

Many in the AAR knew Will, so I won't go into detail about his biography. He was born in California in 1933, and earned degrees from Stanford (BA 1955) and Princeton (MA 1961, PhD 1962). After spending time working on the Dead Sea Scrolls in Jerusalem, Will taught at McGill, Harvard and Yale before moving to the University of Toronto, where he taught from 1971 to 1999. He was married twice, to Layla Jurji who died in 1980, and to Julia Ching who died in 2001. Will was there for both of them, providing love and support as they both died from cancer.

Earlier this year he was diagnosed with cancer. I last spoke to him six days before his death while he was in the hospital recovering from a round of chemotherapy. He didn't know if the chemo would give him a few more days, a few more months, or a few more years.

I had the privilege of having Will as my teacher as an undergraduate at the University of Toronto. He supervised both my MA and my PhD. I learned a tremendous amount from Will, ranging from major issues about religious pluralism, to minor issues like the difference between an "N" dash and an "M" dash. I first learned to teach comparative religion as one of the many teaching assistants for his course on world religions. Out of that developed Will's magisterial two-volume textbook with Oxford University Press.

Like many of you, I will miss Will very much as a teacher, a mentor, a colleague and a friend. ☺

Editor's Note:

Willard G. Oxtoby was the AAR's lecturer for the American Lectures in the History of Religions series during calendar year 2003. He was Professor emeritus at the University of Toronto, where he taught for 28 years, and founding Director of the University of Toronto's Centre for Religious Studies.

Employment Information Services Center

ARE YOU LOOKING for a job in the field of religion? Or are you an employer looking for qualified job candidates? If so, be sure to register for the Employment Information Services (EIS) Center 2003. The EIS Center, held each year at the Annual Meeting, offers services to registered employers and candidates that help to ease the communication and interview process.

The Center will be based this year in the Hyatt Regency Hotel in Atlanta, and will offer services such as job postings, candidate credentials for review, a message center through which registrants communicate, and an interview facility. Additionally, the EIS Center staff is evaluating past Centers and hoping to find new ways to serve the needs of registrants.

The Center kicks off on Friday evening, November 21, with an orientation session for both candidates and employers. Come and receive your *Annual Meetings Special Edition of Openings*, and learn how you can best utilize the Center. Also, the EIS Center Staff is hoping to incorporate new programs into the orientation to make the session more helpful to candidates and employers. The message center will open after the orientation, and the EIS Center will be fully operational all day Saturday, Sunday, Monday, and half a day on Tuesday.

EIS preregistration opens on May 15, 2003, and closes on October 21, 2003. Please see www.aarweb.org/eis for other important information, including deadlines and registration information. ☛

SYLLABUS, from p.5

on Teaching and Learning, then chaired by Tom Peterson, nurtured the project in those early years, and they have continued to do so. When I began to develop the site with the help of my son Adrien, who designed it and served as its Webmaster until 2001, nothing like it existed in religious studies and few existed outside our field. Not everyone thought it was a good idea. There was some resistance to sharing syllabi — partly, I discovered, because faculty tended to generate their course syllabi by lightly modifying those of their teachers, and they hesitated to reveal this process in public; and also because there was no tradition of making syllabi public.

Now the site contains nearly four hundred course syllabi that cover a wide range of subfields. These syllabi vary enormously in style and content. Teachers now often contact me directly to offer new or revised syllabi that sometimes reflect hundreds of hours of work. The AAR is indebted to the generosity of these individuals. The site also includes other key resources. I think especially of a page that complements the use of film in teaching, another that provides links to syllabi compilations in other disciplines, and a third that offers a comprehensive list of publications dealing with syllabi.

The Syllabus Project is heavily used by graduate students and faculty alike. Teachers look to it for ideas on books, how to frame a

“*The Syllabus Project is soon to nestle into an expanded Virtual Teaching and Learning Center. This center will offer members a wide range of online teaching resources.*”

course around a theme or tradition, and tips on using audiovisual resources. Many browse for pedagogical insights. Some also look for conversation partners via phone and e-mail (“I’m also teaching a course on Islam and saw your syllabus. I see that you focus on North American expressions of Islam. Wonderful! I have a few questions for you. . .”). Graduate students especially have been effusive with

their testimonials — e.g., “This site, in my opinion, is a great example of a community of scholars. Education and scholarly work benefit when walls are down and dialogue is able to flow.” (Jessica Ragain, Southwest Missouri State University, November 2002)

This past year was particularly productive. All contributors were asked to review their syllabi and offer new ones. The site grew by 22 percent as a result, and many existing syllabi were revised. The current Webmaster, Joe DeRose, was busy . . . and patient, as usual. I also consulted with chairs and co-chairs of the AAR’s program unit sections and groups. In addition, categories were expanded — e.g., there’s now one on “animals” — and links were created to additional auxiliary sites, such as the Food and Society syllabi collection. The site is now also listed on MERLOT (the Multimedia Educational Resource for Learning and Online Teaching).

What does the future hold? A large collection of syllabi (195) prepared by the Society of Christian Ethics in the late 1970s and early 1980s will soon be available. So, too, will a more recent collection on Christian ethics that was part of a Wabash initiative. The Committee on Teaching and Learning also continues to develop links with the Philosophical and Religious Studies wing of the Learning and Teaching Support Network in the United Kingdom. We hope to make some British syllabi available to AAR members in the coming year.

Of broader import in the long term is that the Syllabus Project is soon to nestle into an expanded Virtual Teaching and Learning Center. This center will offer members a wide range of online teaching resources (see the May 2002 RSN for more information). Starting this November, the editor of this new center, including the Syllabus Project, will be Nicola Denzey, who teaches at Bowdoin College (www.bowdoin.edu/~ndenzey/). She too, like Professor Gummer above, has a deep interest in marrying teaching and technology. Professor Denzey’s pedagogical work on the Web is well known in Canada; she created and manages the main Canadian site for scholars of religion (www.ccsr.ca). A resident of the US for the last twelve years, she was also a Lilly Fellow between 1998 and 2000. We will be in good hands. I wish her the same degree of support that has so graciously been accorded to me these last six years. ☛



Please mark your calendar for a conference at Drew University.

An American Empire?

Globalization, War, and Religion

September 26 - 28, 2003

Speakers will include:

- Edward Said, Columbia University, NYC, leading public US intellectual
- Chandra Muzaffar, JUST, president of the International Movement for a Just World, Malaysia
- Nestor Miguez, ISEDET, Buenos Aires, Argentina, liberation theologian and New Testament scholar
- John Cobb, Center for Process Studies, LA, world-renowned process theologian and critic of globalization
- Catherine Keller, Drew University, constructive theologian
- Otto Maduro, Drew University, sociologist of religion

Details available at our website:

<www.users.drew.edu/mnausner/ttc3.html>

Beyond the Annual Meeting

Cultural Criticism Series: AAR/Oxford University Press

Jacob N. Kinnard, *The College of William and Mary*



Founded on the premise that scholars know best what books are needed in the field of religion, the Publications Committee, along with

Oxford University Press, produces quality scholarship for religion scholars and their students. The AAR has published hundreds of titles, many of which have become essential tools in the development of our field. 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.

I AM VERY EXCITED to be taking over the editorship of the Cultural Criticism series, and to be inheriting it when it is a particularly vibrant and lively series. Bjorn Krondorfer has done a marvelous job during his tenure as series editor, seeing to the publication of books on religion and film, racism and religion in Australia, and anti-Judaism and feminism — important and provocative books. It is my sincere hope that I can continue this pattern. One of the things that makes the Cultural Criticism series so interesting is precisely its focus on studies that examine the intersection of religion and culture, an intersection that produces results that are both unexpected and surprising. The series, as I see it, has three basic aims: 1) to offer close, detailed, and analytical readings of cultural phenomena and lived experiences on the ground; 2) to offer critique and criticism of existing cultural representations and practices of religion and religious experience, whether these be ideological, popular, or institutional representations; and 3) to provide a format for constructive reworking and rethinking of established practices, institutions, and rep-

“I am personally interested in several contemporary issues that I would be very happy to see addressed in manuscripts and proposals: the ideology and practice of Christian rock music; new religious movements; issues of conversion and syncretism; religion and the popular media (especially television and film); ritual practice and belief; and religion and political structures.”

resentations. In other words, I think the Cultural Criticism series fundamentally aims to shift our scholarly and disciplinary focus, to shake things up a bit, to offer new and unusual and creative perspectives on religion and culture. As such, it offers a vibrant forum for cross-cultural and cross-disciplinary discussion and critique. The books that the series has sought to publish in the past — and which I fully intend to continue to seek — are books that cut across established disciplinary lines and that, necessarily, are accessible and relevant to scholars and students with a broad range of interests.

My own work is in Buddhism in South Asia. In particular, I am interested in issues of material culture — the construction, use, and conception of physical objects in Buddhism, the role of visual culture in religion, the intersections and tensions between doctrinal formulations and ritual practices. My first book, *Imaging Wisdom: Seeing and Knowing in the Art of Indian Buddhism* (Routledge/

See **KINNARD** p.18

A Conversation with the President

Robert A. Orsi, *Harvard University*
President, *American Academy of Religion*



*Robert Orsi is Charles Warren Professor of the History of Religion in America at Harvard Divinity School. He received his PhD from Yale University in 1982, and was an undergraduate at Trinity College. His most recent research includes a cultural, historical study of growing up Catholic in the United States in the twentieth century and work on the poetics of Catholic memory over the last 20 years. His publications include three books: *The Madonna of 115th Street: Faith and Community in Italian Harlem, 1880-1950* (Yale, 1985); *Thank You, Saint Jude: Women's Devotion to the Patron Saint of Hopeless Causes* (Yale, 1996); and *Gods of the City: Religion and the American Urban Landscape* (Indiana University Press, 1999).*

so much a part of the discipline and practice of religious studies — I usually deflect questions like this when they come from students, treating them instead as opportunities to explore the limits and boundaries of the critical study of religion — that it is not easy for me to take up your question, “tell us something about your background . . . In what kind of religious life, if any [and I appreciate this “if any”], did you participate?” Do I answer such a question now as President of the AAR?

But I also think, apart from my own story, that the time has come in the history of the discipline for a season of autobiographical self-reflection, an unearthing of the varied pathways, social, psychological, and cultural, that led each of us to our particular work, within the broader frame of the history of the discipline itself, and to try and figure out the deep connections between the two sets of stories, of the discipline and of ourselves. Anthropologists no longer hide themselves in the field; they no longer pretend to be the absent presence, and we shouldn't either. Certainly our religious pasts haunt the discipline, one way or another — I've always imagined the hallways of religious studies departments as dense with ghosts: of the minister father, the tongue-speaking mother, the born-again brother, and so on, whose presence is real, whether acknowledged or not, as real as the saints, demons, ancestors of the religious worlds we study. I think that we'll be better able to talk about the realness of the sacred figures in people's lives when

we acknowledge the realness of our own invisible and ancient interlocutors, that our recognizing and finding ways to talk about the ontological realness of the religious imaginings we study depends on our excavations of our religious histories. Sexual relations in the field are the great taboo of anthropology, the disciplinary reality that until recently has dared not speak its name; for religious studies, the great taboo has been our own religious histories.

earth, and figures in both places drew on the energies, fantasies, needs, and fears associated with each other. I look at a statue of Saint Anthony of Padua and see my Uncle Tony looking back and Saint Anthony, too, and that moment when my uncle . . . and on and on.

There was something mysterious and frightening about the sacred world to me as a child, frightening because I could sense, in the postures and tonalities of adults engaged with the saints, secrets and

“But I also think, apart from my own story, that the time has come in the history of the discipline for a season of autobiographical self-reflection, an unearthing of the varied pathways, social, psychological, and cultural, that led each of us to our particular work . . .”

RSN: How did your parents or your extended family influence your career?

Orsi: So the answer (or part of the answer) is that I grew up in the Italian-American north Bronx, in an apartment building that was evenly divided in number between Jews and Italians. In the middle of the block there was an old Lubavitcher yeshiva hidden behind enormous and very old willow trees and a couple of streets away, tucked under the elevated train tracks, was a tiny shrine to the Blessed Mother built by an immigrant family in the early 1900s in gratitude for a grace received. Invisible beings leaned very close to this world. My relatives called on the saints to witness the most awful and wonderful moments, summoned them into tense family conflicts fraught with memory and disappointment and desire. The web of relationships that made and sustained this world stretched between heaven and

stories that I couldn't fully understand, like a child trying to figure out what's going on at an adult dinner party. People's engagements with the saints and the Blessed Mother were so fierce. One of the pivotal stories of my childhood involved a relative who came home from the hospital where his beloved wife had just died in childbirth and systematically smashed every saint's statue in the house. The saints were not going to be forgiven. People loved the Virgin Mary with the kind of ambivalence and intensity with which they loved their mothers, living and dead.

RSN: What was your early formal education like?

Orsi: I went to a Catholic elementary school in the care of Capuchin friars and

See **ORSI** p.15

Department Meeting

Emory University's Department of Religion



LAURIE PATTON is Associate Professor of Early Indian Religions and Chair of the Department of Religion of Emory University. Emory College, now the liberal arts undergraduate college of Emory University, is the oldest college of the University. It was founded in 1836 in Oxford, Georgia. Emory University was established in Atlanta in 1915, but college classes continued to be held at Oxford until 1919 when the college relocated to the new campus in Atlanta. Bible study has been part of the college curriculum since its founding, and for many years a Bible course was required of all Emory College students. The religion requirement was broadened in the 1960s to include a course in modern Protestant, Catholic, and Jewish thought. In the late 60s, it expanded to include non-biblical religions as alternatives to Bible. Various names have been used to denote the department, which became simply the Department of Religion in 1966. It has now grown to include twenty faculty members, with at least two, and more likely three, of them teaching in each of the world's major religious traditions (Hinduism, Buddhism, Islam, Judaism, and Christianity), and several historians of culture working in American religious thought. The Department regularly collaborates with the Candler School of Theology and the Pew Interdisciplinary Center for the Study of Religion, housed at Emory's Law School.

RSN: How long have you been in the Department of Religion? How long have you been the Chair?

Patton: I came to Emory in the fall of 1996. I have been Department Chair for three years.

RSN: How many full-time and adjunct faculty do you have in your department?

Patton: We have twenty full-time faculty, including lecturers, and we regularly hire five or six adjunct faculty per semester. We can draw from the pool of advanced graduate students in the Graduate Division of Religion (GDR) and the members of the community.

RSN: Can you tell us a bit about the department?

Patton: While I will be writing a little more about the department's intellectual strengths below, I will say for now that I like to think of us as an intellectual San Francisco — where there is no single majority of religious tradition, culture, or methodology. With twenty faculty members within the department, and faculty

members outside the department who regularly teach with us, we have at least three faculty members teaching the major world traditions of Hinduism, Buddhism, Judaism, Christianity, and Islam. We are quite committed to a kind of pluralism “on the ground” that might be a model for our students. If we can manage that successfully, then we are embodying the kind of society we are also teaching our students the skills to live in. Such a pluralistic department takes a great deal of collegiality, which is also one of our strengths. Like all departments, we have many old and painful issues, but we hang in there in the difficult conversations and solve problems well.

RSN: What are your core or introductory courses, the courses that year after year seem to attract the most students?

Patton: We just completed a major overhaul of our curriculum, designed in part to focus on making those introductory courses more attractive and more regularly taught. Our core courses are at the 100 and 200 level, many of them also qualifying for our distribution requirements for the college. At the 100 level, “Introduction to Religion” usually involves a comparison between two religious traditions, which also serves to introduce students to the basic issues and categories in the study of religion. We usually follow the “East/West” pattern, and have offered REL 100 courses in Christianity and Buddhism, or Judaism and Hinduism. But we've also done some more creative ones, such as African Traditional Religions and Christianity. Our REL 150, “Comparative Sacred Texts,” introduces students to at least four

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major world traditions through the rigorous methods of textual exegesis — both the traditions' own methods as well as scholarly methods. This has been a very successful class because the skills of textual analysis are transportable across disciplines. Our 200-level classes tend to be comparative, but more tradition- or culture-focused: “Biblical Literature” (205); “History of Religions in America” (209); “Western Religious Traditions” (211); “Asian Religious Traditions” (212); and so on. We also have a course in the classical sacred texts at the 200 level where students can study the work of a great author, such as Augustine, or a genre, such as Midrash or Veda.

RSN: How many students take introductory courses? Is this number increasing?

Patton: Of the four hundred or so students registered for our courses each year, we regularly get about one to two hundred of them in the core courses. We like to keep our enrollments flexible for the faculty members. Some faculty teach most effectively when they cap these core courses at

thirty or forty; some are more comfortable with a full class of eighty to ninety.

RSN: What distinguishes your department from other departments on campus?

Patton: We are a midsize department by Emory's standards, and certainly one of the more respected departments on campus. We have a tradition of embracing social action that goes back to the 60s. Although we've become more “professionalized” as a department, many of our faculty members still engage in a lot of community education and activism. In addition, many of our faculty members' writings are on social justice and religion, and are, in their own right, a form of activism. As a department, we also tend to be able to make stronger stands in the university. For instance, we have this year declared a department-wide “sabbatical” from hosting speakers or planning conferences. We did this as a way of trying to reimbrace ourselves, and inspire others to reimbrace the core values of research and teaching that are at the heart of our mission at Emory. Right now, Emory's extracurricular activities are at an all-time high, and the service burden for faculty is also quite high. We wanted to fight that and get back to basics for all of us. We also actively seek cross-disciplinary appointments in Religion. As one of the stronger departments on campus, we are in a position to help other departments if we collaborate with them on hiring. This stance also protects against the departmental entrenchment that can sometimes happen at a university, for all good reasons but with problematic results.

RSN: In what subfields or subdisciplines would you like to expand your department?

Patton: Our current strengths are in Judaism, Hinduism, and Christianity. We are currently conducting a search in Ethnography of Judaism. After that is completed, our immediate hiring priorities are in Islam and Tibetan Buddhism. Although we have at least nine or ten excellent Islamicists at various schools and departments at Emory, since 9-11 we need a higher faculty representation of Islamic studies within the department itself. We hope to collaborate with another department to focus on Islam in America. In addition, we would like to augment our work in Emory's current study-abroad program in Dharamsala, India, in Tibetan Studies. Two of our faculty members are heavily involved in that program, and we would like to bolster our offerings even more in that area with a new hire.

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

Patton: We have a very distinguished

record of teaching, with six of our colleagues in the department receiving university-wide teaching awards. We tend to teach according to our intellectual strengths — with courses in textual reading and ethnographic methods being some of the major emphases within the department. We have recently collaborated with the Departments of History as well as with the Program in Comparative Literature to make our offerings stronger in these areas. Emory University also has a long tradition of practical training, service learning, and internships. This tradition is enfolded under the term “Theory/Practice Learning” and has been written up in the *Chronicle of Higher Education*, as well as in *Liberal Education*. Theory/Practice Learning is a teaching strategy that combines theoretical work with practical experiences. TPL models of teaching create well-structured opportunities for learners to think critically and synthetically, develop and test hypotheses, and reflect ethically and personally on ideas and experiences. This pedagogical approach is applicable in all disciplines and useful across a broad spectrum of activities from problem-solving to research, fieldwork, experimentation, and service learning. For instance, in our Religion 300 course, students may well be asked to work on a Habitat for Humanity project in Atlanta, and to think about the connection between Hegel and Habitat for Humanity. We also offer yearly a “Religion Internship” class for our undergraduates that is entirely based in Theory/Practice Learning.

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

Patton: As it is presently structured, the major in Religion requires a minimum of forty hours (ten courses), one of which may be taken in a cognate discipline. It is important for the student to work closely with an adviser in choosing a course of study, which may include, for example, an emphasis in Judaism, Hinduism, Buddhism, Islam, Christianity, African-American religions, religion and conflict, religion in America, religion and ethics, religion and gender, ritual and performance studies, classical texts and religious thought, or comparative sacred texts. All of these are our teaching and research strengths within the department. As mentioned above, our students begin their work with 100- and 200-level courses, which are more comparative in nature. They then move to advanced courses at the 300 level, which are focused completely on specific traditions, such as “Early Medieval Christianity,” “Islamic Civilization,” or “Modern Hinduism.” Finally, the student returns to comparative courses, but with much more sophisticated methods and topics, such as “Mystical Thought and Practice,” “Ritual and Worship,” “Gender and Religion,” “Ethics,” and so on.

All of our students are also required to take Religion 300, “Interpreting Religion,” and Religion 490, “Senior Symposium.” The Religion 300 requirement is an introduction to the various approaches in the study of religion. It has

See **PATTON** p.15

From the Student Desk

Strategic Preparation for the Job Search Process

Kathryn Lyndes, Chicago Theological Seminary



Kathryn Lyndes is a doctoral candidate at Chicago Theological Seminary. She can be contacted at klyndes@ctschicago.edu.

IN MY SIX YEARS as a doctoral student I have often wondered, along with my fellow students, about the job search process: At what point should I look for a teaching job? What is involved in the process of finding academic employment? How do I efficiently market my skills to show both my experience and potential? Watching other candidates and graduates conduct job searches made it evident that there is no one correct method for every person. However, there are some advantages to preparing early for the job search process. Even though I am in the initial phases of my dissertation, I decided to try two things as a sort of dry run for future

job searches: I applied for a job in my field, and I registered with Employment Information Services at the Annual Meeting. Both proved to be valuable

“It was a dream academic job, however, with opportunities to work with students at all levels of graduate work — I had to go for it!”

learning experiences. This essay focuses on what these experiences taught me about the value of preparing for the job search before graduation.

I began by applying for a job in my field. After seeing an announcement for an appropriate position, I realized that the hiring school was probably interested in someone who was further along in their career than I was. It was a dream academic

job, however, with opportunities to work with students at all levels of graduate work — I had to go for it! Besides giving me experience in the process of applying for a job, it proved to give me the incentive to assemble my application materials. Before tackling the application, I carefully read every page of the school’s website. I then wrote a cover letter to identify areas of overlap between the school’s mission and my experience. Writing this cover letter helped me to identify the areas of teaching that interest and excite me the most.

I asked a professor how to approach people for reference letters. The advice I received was practical and solid. Approach professors with a request that simply states the pertinent information: the name of the institution, the position being advertised, and the date the letter is due. It was even suggested that I inform the professor that the due date is a week or two earlier than is advertised! If the professor is available, offer to send copies of any of the following information, as they might be helpful: 1) curriculum vitae; 2) the job description; 3) the cover letter (so they can see how you are presenting yourself); 4) a brief summary of the work done together (so that they

do not have to hunt for the dates you assistant taught with them or which courses you took); and 5) transcript (so they can get an overall feel for your academic abilities). Also, be aware that a professor may not be available to write a reference letter. In my case, I asked two professors who were both on sabbatical that term, so their travel and research schedules made it difficult for them to take on additional tasks.

To learn more about the job search environment, I registered with EIS at the Annual Meeting in Toronto. EIS offers several resources for those in the job market: interview facilities, a confidential message service, and candidate resume credentials for review by employer representatives. Although EIS is not designed to help students learn to prepare cover letters, ask for job references, or interview effectively, the resources it does offer helped me clarify my teaching goals and better organize my curriculum vitae. EIS encouraged each applicant to complete a two-page resume in a standardized format. Since this resume could potentially open the door to an

See **LYNDES** p.18

In the Public Interest

From the Heart of the Qur’an Belt

Carl W. Ernst, University of North Carolina, Chapel Hill

Carl W. Ernst is Zachary Smith Professor in the Department of Religious Studies at the University of North Carolina at Chapel Hill.

LAST SUMMER, the oldest public university in America was sued for requiring students to read a book. The lawsuit seeking to block the assignment was dismissed on appeal, for sound constitutional reasons. After reading the book over the summer, 2260 first-year students met on August 19, 2002, for one two-hour session to discuss Michael Sells’s *Approaching the Qur’an*. The “required” sessions went off smoothly, without assigning grades or taking attendance, while dozens of news reporters crawled over the campus seeking sound bites. Students wondered what all the fuss was about. What was really going on in this controversy?

When the Summer Reading Program Committee at UNC asked me if there was a good translation of the Qur’an that would be suitable for its program, I immediately thought of Michael Sells’s translation of the short suras from the end of the Qur’an. If this particular book were not available, I cannot think of any other translation of the Qur’an that I would have recommended to assign to our incoming students.

As I thought over the obvious pedagogical reasons for this choice, it occurred to me to wonder whether the selection might prove controversial, but at the time that seemed a remote possibility. To my surprise, there was significant resistance among some stu-

dents and faculty on the committee to a translation of the Qur’an. The questions raised were phrased in terms of the difficulty of the text and its strangeness to most students, but there was a tension beneath these discussions that would soon be reflected in public debate. Eventually, however, the committee chose this book, although with a divided vote.

What were the underlying issues? First, the conservative Virginia-based Family Policy Council initiated a lawsuit charging that a reading and discussion assignment involving a partial translation of the Qur’an amounted to proselytism, and was an attempt to convert students to Islam. This was an attack on the academic and comparative study of religion, going against well-established Supreme Court guidelines on teaching about religion (as opposed to teaching religion in religious communities). With considerable hypocrisy, this group accused UNC of violating the separation of church and state, though they made it clear they would welcome a reading assignment involving the Bible.

Next, this controversy helped bring to the surface a strong current of anti-Muslim prejudice that had lain dormant since President Bush’s post-9-11 pronouncement that “Islam is not the enemy.” Quite clearly, there are many Americans who disagree with President Bush on that point. This anti-Muslim prejudice goes back to the Middle Ages, but has become especially virulent in the colonial encounters of the past two centuries. It has much in common with anti-Semitism and racism as a power-

Editor’s Note:

The Committee on the Public Understanding of Religion (CPUR) sponsors this page. 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 dena.davis@law.csuohio.edu.

“On the whole, however, I found that most journalists recognized how close the connection is between academic freedom and freedom of the press.”

ful form of bigotry, although it is much more acceptable in public today. Subsequent attacks on the Prophet Muhammad by well-known Christian fundamentalist leaders indicate that this entrenched bias will continue to be a major controversial theme in our immediate future. The Qur’an incident also revealed how dominant fundamentalist modes of thinking are today, not only within major religious traditions, but also in the interpretation of other religions; the attacks on Islam not only assumed that Muslim fundamentalists represent “true” Islam, but also applied (negative) fundamentalist interpretive techniques to the text of the Qur’an.

But the attack on the summer reading program was actually launched by conservative commentators on Rupert Murdoch’s Fox News TV channel, demonstrating the important role of the news media in creating and sustaining stories about religious controversy. There was a wide range, however, of media reporting on this incident. Some journalists indulged in Muslim-baiting tactics; the host of Fox’s *O’Reilly Factor* compared the Qur’an to Hitler’s *Mein Kampf*, which he also would have prohibit-

ed students from reading. As Sells has pointed out in a valuable summary on his webpage (www.haverford.edu/relg/sells/UNC_ApproachingTheQur'an.htm), journalists for *Time* magazine and some major newspapers trivialized the issue, and certain conservative commentators blatantly and irresponsibly distorted the facts of the situation. On the whole, however, I found that most journalists recognized how close the connection is between academic freedom and freedom of the press. Many of them showed remarkable professionalism and insight, and it is particularly notable that local North Carolina journalists provided some of the most accurate and telling accounts of the entire episode. One of the best stories is an extended piece by the *Religion and Ethics Newsweekly* television program on PBS (21 August 2002). The UNC Qur’an story received its share of international attention as well, including a feature on the BBC radio news hour. The funniest story was on Comedy Central’s *The Daily Show*, in a hilarious piece by Mo Rocca.

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PATTON, from p.13

frequently been taught with a Theory/ Practice Learning component, which asks students to go out into the city of Atlanta and test those “theories” in practical settings. Religion 490 is a rigorous, writing-intensive course that asks students to reflect on their intellectual journeys and develop projects that are the “summa” of their class work at Emory.

“Many of our majors (numbering sixty to eighty in any given year) are very much geared toward preparation for professional life as doctors, lawyers, and businesspeople. But they tend to want that something “extra” that a straight preprofessional undergraduate major doesn’t give them; so they will double-major, or make their preprofessional preparation secondary to their religion major.”

Some of our eighty-odd majors elect to write honors theses in order to graduate with honors. In the recent past, these topics have varied from “Environmental Ethics” to “Ethnography of Black Churches in Atlanta” to “The Aesthetics of Graveyards.”

We also have a large number of elegantly designed joint majors that combine Religion with Anthropology, Classical Civilization, History, Philosophy, and Sociology.

RSN: Would you say more about the organization of knowledge in your depart-

ment? What role does it play, if any, in attracting undergraduate students to your program?

Patton: Here’s where I can feature our intellectual strengths more clearly. Methodologically, we are quite strong in two different areas: the textual study of religion and the ethnographic study of religion. Students who learn with us in a textually oriented manner tend to gain

analytic skills that they develop in a rigorous way over the course of their time with us. Students who are interested in the more ethnographic approach will inevitably do a great deal of fieldwork and reflection about methods of interviewing and so on. We also have productive intellectual alliances across divides — so that the scholars of one tradition, such as Hinduism, are historians, ethnographers, and textualists. Similarly, scholars who focus on one approach to the study of religion, such as history of culture, could be in the areas of American religions or religion and literature. I think our undergraduates sense this productive interdisciplinarity and

work well within its guidelines.

RSN: What about religion departments in other institutions — how are you alike or different?

Patton: Unlike many departments who must make a case for the study of religion per se at their home university, the study of religion is somewhat of a growth industry at Emory. With the recently established Pew Center for the Interdisciplinary Study of Religion and the Candler School of Theology, we are a department with a great deal of collaborators and partners within the university itself. The Graduate Division of Religion, the Ph.D.-granting body at Emory, is made up of members of the Department, Candler, as well as other departments in the university. The department has traditionally worked quite well with the Candler School of Theology, which is unusual, given the old — and now somewhat hackneyed — “religious studies vs. theology” debates. We have tried to move beyond that debate and focus on what we can do together. For instance, the Candler School recently received a \$10 million grant from the Lilly Foundation to focus on “religious practices.” In Candler parlance, this translates into a reinvigoration for the fields of practical theology. That’s more of a seminary subject, and doesn’t have much to do with the study of religion at the university. But to their great credit, the Candler faculty members were quite insistent that they did not want to proceed without the Department of Religion. As a result, we collaborated on the grant and will be able to add up to eight new lines in our Ph.D. programs focusing on religious practices. We are hoping many of these students will

be focusing on non-Christian traditions such as Hinduism, Islam, and Judaism. The members of the Department of Religion now make up one-third of the entire Ph.D.-granting body, with a huge jump in emphasis on the teaching of world religions and non-Christian religious traditions.

RSN: How do you attract majors?

Patton: We regularly attend “majors fairs” at the university and at Oxford College, a two-year, liberal arts partner college about forty minutes away. I think our excellent teaching and the accessibility of faculty also make a large difference. Many of our majors (numbering sixty to eighty in any given year) are very much geared toward preparation for professional life as doctors, lawyers, and businesspeople. But they tend to want that something “extra” that a straight preprofessional undergraduate major doesn’t give them; so they will double-major, or make their preprofessional preparation secondary to their religion major. We also get the occasional person who has known from the beginning that they will study religion for the rest of their lives. That is always a joy.

RSN: What problems will your department be facing in the near future?

Patton: I worry a great deal about the identity politics that plague so much of academic life these days. That, and an increasing move toward specializations in particular religions, make the possibility of splintering and fractures much more real. In our own department, we have many

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ORSI, from p.12

an Italian order of nuns, because, as the pastor of the church said at the time of the school’s founding, the Italian children of his parish were not going to be subjected to Irish-American nuns. This was the bitterest religious conflict in the neighborhood; pluralism was not the operative term for the interactions between Irish and Italian Catholics on Bronx streets. Then I went to a Jesuit prep school in the Bronx, a complicated emotional and intellectual environment — you give us boys, the headmaster told our parents (most of whom had not gone to high school themselves), and we give you back men. I don’t think anyone knew quite what to expect. The Jesuits understood that minds were in bodies and bodies were in the social world, with its realities of social class and distinction, achievement and failure, and learning this one way or another was also what education meant.

RSN: What did you study in college?

Orsi: These were the lovely days after the Second Vatican Council. My mother worked as a secretary in Fordham’s School of Religious Education, and on the weekends young priests and nuns, away from their superiors for the first time and living in little apartments in the Bronx and Manhattan, came to drink wine and eat my mother’s pasta and, as it happened, to fall in love with each other. Lots of post-Conciliar romances began in my parents’ living room. Memory gives me the time as one of great hopefulness and excitement; theology classes seemed to be about taking bigger and deeper breaths in the world. I went on to study theology at Trinity College in Hartford in a great religion department where almost everyone

had been trained at Union Seminary in New York in the days of Niebuhr and Tillich. My teachers here — Frank Kirkpatrick, Edward Cherbonnier, Susan Pomerantz, Richard Fenn, and John Gettier — taught me, it has slowly dawned on me as my own years in the discipline start accumulating, how to think and how to teach.

RSN: At what point did you decide you wanted to become a scholar of religion?

Orsi: After college I traveled around in Europe and the Middle East on a Watson Fellowship studying Christian monasticism in politically turbulent areas to see what effect prayer and spirituality — practices that might be considered the most detached from the world — had on situations of intractable violence. In an Anglican convent in southern England, I met a nun who had lived in northern Ireland in the late 1960s, Sister Eileen, a woman with the most earthed spirituality — my work on lived reli-

“I just went back to my old church in the Bronx on a rainy, late-winter afternoon. . . . I spent a lot of time in this place when I was an altar boy in the church. . . . I ask more complicated and precise questions now, but when I think about your question “At what point did you decide to become a scholar of religion?” invariably this chapel comes to mind.”

gion, even the resonance that the phrase has for me, the richness and thickness of the word “lived” preceding “religion,” is rooted in Sister Eileen’s vision of the spirit encountered in the grit of everyday life. She told me that she and her sisters used to hang a stone

painted white outside the convent door in their gutted Belfast neighborhood when they were at prayer inside so that local people would know that during these times, at least, their closed and dangerous world opened out to another one.

RSN: Describe the period of your doctoral study. What was it like and how did you feel while studying at Yale? While at Yale, what were your areas of greatest interest and with whom did you study?

Orsi: I came back to Yale to study American religious history with Sydney Ahlstrom. It always stuns me to remember how little I knew about “America” when I got to graduate school, about the US on the other side of the Hudson River. There was one little Protestant church in my old neighborhood but I never saw anyone go into it or come out of it. At Ahlstrom’s funeral in 1984, his brother said something like, “When I think of America, I think of Sydney.” Ahlstrom seemed uncannily to be

Sydney Ahlstrom was a kind, gentle, and generous man. He and Sister Eileen both reminded me of a great uncle I had who immigrated from Tuscany to Boston, where he improbably grew figs in the cold New England soil, ground sausage in his basement, made his own inky black wine, and whose delight in the texture, smells, sounds, tastes of the world have remained for me one of the touchstones of the real.

I just went back to my old church in the Bronx on a rainy, late-winter afternoon. This is absolutely true: wet sparrows clustered in the plaster folds of the statue of Saint Francis in front of the rectory, as they had when I was little and first noticed them there. I managed to convince the person who opened the door, who didn’t know me but remembered my family, to let me wander the church by myself, and I made my way behind the altar, down a long narrow corridor crowded with old Italian saints’ statues that no one can identify anymore, to an almost-secret little side chapel to Saint Anthony. I spent a lot of time in this place when I was an altar boy in the church. The chapel then glowed smoky and dark from the scores of candles the old Italians in black clothes lit for their families and for their memories; now there are electric candles. It’s a powerful experience to be able to walk around inside a space like this, to be able to touch its walls and holy images and listen to the sounds of people at prayer, to sit beside them, and to hear the noises of the street coming through the stained-glass windows donated by long-gone Italian families in the neighborhood, so that the sun warms up memory. I ask more complicated and precise questions now, but when I think about your question “At what point did you decide to become a scholar of religion?” invariably this chapel comes to mind. ♡

ERNST, from p.14

The other major public forum for this controversy was the state of North Carolina, which for many years has had a love-hate relationship with the flagship campus of the state university in Chapel Hill. UNC-CH Chancellor James Moeser from the beginning provided solid and unflinching support for the Qur'an selection, despite receiving a flood of mail, including many complaints about the assignment. The university did blink a bit, however, in mid-July, clarifying that students who found the assignment "offensive" could avoid reading the book, but that they should write a one-page essay explaining why they could not do so. Those critics who wished to spare our freshman the shock of reading a non-Christian text evidently would have been surprised to learn that North Carolina requires the study of non-European religions in the junior high school social studies curriculum.

The lawsuit against UNC galvanized the faculty by its threat of outside control of the university. But when members of the UNC Board of Governors on August 9 proposed a resolution affirming the principles of academic freedom, the measure failed to pass, ostensibly for technical reasons. A few days later, the UNC Faculty Council resoundingly passed a motion in favor of academic freedom. Simultaneously, the North Carolina House of Representatives passed a budget including an amendment to deny funding to any UNC summer reading program assignment devoted to one particular religion, unless it includes "all known religions." Legislators saw the Qur'an assignment as equivalent to support for Muslim terrorists. "I see this as insensitive, arrogant, and poor timing to allow students to read about our attackers," said Representative Gene Arnold, a Republican from Nash County. The amendment ultimately disappeared in budget negotiations with the Senate. Two federal courts dismissed the lawsuit against

UNC, and the discussion sessions took place without a hitch on August 19. Belatedly, several days later, the UNC Board of Governors approved unanimously a resolution in favor of academic freedom.

Faculty members, administrators, students, and staff at UNC supported the summer reading program enthusiastically. The 178 volunteer discussion leaders included the chancellor and provost, the chair of the Board of Trustees, Jewish and Christian chaplains of student religious organizations, librarians, graduate students, and faculty from many different departments and schools. In representing the university to the press, members of the Summer Reading Program Committee took a leading role, especially Chair Robert Kirkpatrick, a professor of English literature. I myself gave dozens of interviews. Chancellor Moeser appeared in countless venues, including NPR's *Morning Edition*, ABC's *Nightline*, plus *Good Morning America*. The university news staff worked heroically to manage the demand for interviews. A media consultant coached Provost Robert Shelton and me in the techniques of producing sound bites for television reporters. The experience was both exhilarating and exhausting.

Dozens of letters and e-mails from around the country and overseas addressed this controversy, with about every four out of five that I received being strongly in favor of UNC and the assignment. Critics included conservative Christians as well as secularized Muslims, who were equally outraged that the Qur'an should be read instead of refuted. Supporters of the assignment, from many different religious and non-religious backgrounds, praised UNC for advocating knowledge over ignorance during a time of panic.

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SITES, from p.7

We also look at a host of ancillary factors. How expensive is equipment rental and service? Are there labor contracts in place that govern service costs? How congenial, how amenable to piping and draping, is the proposed exhibit space? How reasonable are the hotels' charges for restaurant, room service, and catered food events? Parking? Long-distance telephone? Business services like copying and computing? Are there enough restaurants and shopping venues nearby? Are there local attractions of interest to our members and their families? What are the available means of transportation? How convenient is the airport?

Why do you choose one city or one region of the country over another?

We generally try to follow an east-central-west model when looking for host cities, since geographical variation offers opportunities to members who cannot travel great distances to attend. This pattern is increasingly difficult to arrange due to our size and our hard bargaining on price. Philadelphia 2005 and Washington, D.C. 2006 are good examples. The Eastern US has more cities able to host our event.

Last time we were in Chicago, I couldn't even get into the meeting rooms for sessions because they were so crowded. Why don't you arrange for more space?

Since Annual Meeting contracts are typically signed at least five years in advance, and since our membership, attendance, and program units tend to grow from year to year, we must project our needs for space. What is more, we cannot determine perfectly precise space needs for our program from year to year, and sites vary greatly in the number, size, and configuration of their break-out space. The last time we were in Chicago, for example, our meeting did not satisfy legal fire code regulations for maximum room occupancy. We cannot tolerate the sort of situation that puts our members' safety at risk.

We were so spread out in Toronto! What can we do to prevent this?

There are a number of reasons for this,

but again space and cost are the most important. Since we plan the meeting well in advance, the space needs of the membership may grow and change. Some close-by hotels may refuse to discount their rates for our members or may make very few rooms available at the rates we need. As noted above, hotel meeting space is much less expensive than convention center meeting space, and we maximize the use of less expensive space to keep registration costs down.

Why can't the whole meeting be in one place, the way it used to be?

There are few facilities that can hold our attendees, meeting space, and exhibit under one roof. In the US, we would be limited to the Opryland Hotel in Nashville. Been there, done that. Enough said!

Can the meeting be in smaller, cheaper cities?

Not at its current size. Very few cities in North America can host the concurrent meetings of the AAR and SBL. Indeed, one of the arguments some members make against the concurrent meetings is that an AAR-only meeting would open up many new venues.

Why haven't we met in New York City in recent memory?

We have approached New York City several times to host our event, but we haven't been able to negotiate decent hotel rates. The way the convention industry works, our rate and reliability histories follow us from year to year. Prospective cities and properties always check this. Thus we cannot "make an exception" one year to go to a significantly costlier venue. Should we do so, we will lose our bargaining power.

Can anything be done to get cheaper air fares?

Associations like AAR used to be able to negotiate moderate price breaks (5-10 percent off published lowest fares) with the airlines. In recent years, however, airlines are losing money as never before and are not offering discounts as regularly as they used to do. It is generally a good idea to purchase your ticket well in advance. Most airlines offer reduced rates in late August when sales are down. Some consumer advisors suggest waiting until the last minute to seek deeply discounted fares, but this is a risky strategy, especially if you are counting on attending. One airline computer programmer we spoke to described his job as "making sure no two people on the plane are paying the same price for a ticket!"

You keep talking about keeping costs down. You think the prices you charge are reasonable??

Actually, we do. At least we do if we take into account the often extravagant charges AAR incurs for space, equipment, and services; our administrative costs; and the prices charged by comparable societies. But we are well aware that the Annual Meeting is an expensive venture. We want to do everything we can to keep costs down and to urge colleges and universities to support their faculties' participation in their scholarly guilds. If you have ideas about how we can be more effective in doing this, please be in touch. ☺



AMERICAN ACADEMY OF RELIGION

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2003 Calendar Year

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RSN183

ERNST, from p.16

My favorite comment came from Malaysian human rights activist Chandra Muzaffar: "There was a report in yesterday's newspapers here in Kuala Lumpur about the controversy, with a picture of you. UNC's intellectual integrity and moral courage are a beacon of hope for the academic community, worldwide. Irrational fear, prejudice, and suspicion will remain the enemies of justice, truth, and honesty for a long while to come. Here in Malaysia we have to combat another type of irrationality — the irrationality of those who subscribe to a dogmatic approach to Islam. Their thinking is as pernicious as that of individuals who fear any contact with the religion."

This summer reading program was not a revolution. The percentage of participation by students — about 65 percent — was about the same as last year's, and the discussion sessions varied considerably in quality. But a couple of things were achieved in this process. First, the university community made a strong affirmation of academic freedom in the face of attempts by outside religious and political forces to control what books are read. Second, the university declared by this example that it is time to make understanding Islam part of a liberal arts education. Both these conclusions should be kept in mind as we face the challenges ahead of us. ✪

LYNDES, from p.14

interview at the Annual Meeting, I decided to take advantage of this opportunity. I had to identify up to three areas of teaching proficiency by selecting appropriate employment classification codes. As a result of this exercise, I could then carefully select my qualifications to fit succinctly on two pages and to think strategically about how I want to market myself. I then found it much easier to update my curriculum vitae with focused teaching goals in mind. I also discovered that it was helpful to read how various institutions list employment opportunities in *Openings*. Next year, based on the

wording of the advertisements, I will have a better idea of how to tailor my application packet toward those jobs where there is a potential fit between my qualifications and a possible employer.

After going through the process of applying for a job and registering with EIS, I feel that I am in a more solid position as I approach graduation. These activities were incentive to me to update and improve my curriculum vitae, write a cover letter, and assemble possible application materials so that, should a job opportunity present itself, I will be more prepared. ✪

PATTON, from p.15

faculty who also serve as heads of many smaller, interdisciplinary programs such as Asian Studies, Jewish Studies, and Violence Studies. This means that their loyalties are inevitably divided at times. The larger importance and relevance for comparative work, or attention to the larger topic of religion, with all of its problematic definitions, tends to get lost. I recently gave a lecture at a state university that was thinking about starting a religion department, and someone there suggested that there be smaller committees on the study of each religious tradition instead. I said that we had something close to that at Emory within the Department of Religion itself, and it took a great deal of time and effort to maintain the "happy" part of the "happy diversity." I spend a lot of time talking with folks about how it is better to hang together with our common project, as nebulous as that may be at times.

RSN: What advice would you give to faculty members as they deal with a chair?

Patton: I would tell each faculty member to treat the chair as a human being and a fellow scholar and teacher, rather than just someone in a "power-position." That makes for a mature collegial relationship. I would also have them read the recent *Chronicle of Higher Education* article on the demands on a chair these days, and how impossible the job can become at times. We share a lot of power within the department with our committee structures — we have a personnel committee, a curriculum committee, an intellectual life committee, and a development committee. That takes off some of the load, so that the chair can focus on advocating on behalf of faculty members, garnering resources for the department, and so on.

RSN: What gives you the greatest satisfaction as a chair?

Patton: I really enjoy the one-on-one work — talking to individual faculty members about their publication plans,

their projects, their hopes, their intellectual dreams, and the courage it will take to fulfill them. I also like building intellectual community, and have started discussion groups and study groups here in the department that have taken on a life of their own. We have a "Religion and Conflict" initiative that has sponsored conferences and inspired faculty to go out and redesign their teaching and research, and that's tremendously exciting to watch. Finally, I love having the opportunity to make things a little bit fairer — getting that salary raise for the person who simply didn't know how to ask; getting the well-deserved teaching award for the person who's been slogging in the trenches for decades without much recognition; giving more dignity and respect to our adjunct faculties; helping senior faculty to retire with a sense of accomplishment and junior faculty to come on board with a sense of confidence and excitement. There's nothing like being able to change academic culture, just a tiny bit, so that the workplace can reflect a better sense of the way one would like the world to be. ✪

The Committee on Teaching and Learning seeks nominations for the 2004 AAR Award for Excellence in Teaching.

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

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

KINNARD, from p.12

Curzon, 1999), focuses on the intimate relationship in medieval Buddhism between philosophical discourse and sculptural representations. In particular, I look at the dynamism and tension between the doctrinal (textual) articulation of visual praxis and the artistic and ritual practice "on the ground," and I explicitly use the work of Pierre Bourdieu to inform this analysis. I am currently working on a book entitled *Shared Spaces and Blurred Identities: The Interactions of Buddhists and Hindus in India* that explores the relationship between Hinduism and Buddhism as it is played out at several shared pilgrimage places in India. It argues that our typical understandings of the monothetic construction and perpetuation of religious identity need to be rethought and conceived of as much more messy and fluid than simple and singular labels can convey.

To that end, I want to encourage my colleagues across the field and subfields of religious studies to consider the Cultural Criticism series as a potential home for their scholarship. I am personally interest-

ed in several contemporary issues that I would be very happy to see addressed in manuscripts and proposals: the ideology and practice of Christian rock music; new religious movements; issues of conversion and syncretism; religion and the popular media (especially television and film); ritual practice and belief; and religion and political structures. This represents my own personal wish list, not an exclusive or complete agenda by any means. More generally, though, it is those works that speak across traditional disciplinary lines that most interest and excite me — the particular study put into a sophisticated and critical methodology, comparative studies that cut across historical boundaries, studies that emphasize the role and place of material culture, and cross-historical studies that put the contemporary religious world into a historical frame.

I welcome submissions of prospectuses or sample work. I can be reached via e-mail at jnkinn@wm.edu, or by phone at 1-757-221-2174 (fax: 1-757-221-2169), or by surface mail at the Department of Religion, P.O. Box 8795, College of William and Mary, Williamsburg, VA 23187-8795, USA. ✪

CALL FOR PARTICIPATION

EXPERIENCED MEMBERS OF SEARCH COMMITTEES

Employment Information Services of the AAR and SBL seeks volunteers at the associate professor or professor rank to serve as CV consultants during the Annual Meetings in Toronto.

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

To volunteer, or for more information, contact Carey J. Gifford, Director of Academic Relations at cgifford@aarweb.org or 1-404-727-2270.

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

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