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SPECIAL PULLOUT:

RELIGION & THEOLOGY PROGRAMS

CENSUS

“THE STUDY OF RELIGION COUNTS”
Heading West?

The AAR Executive Office is bustling with activity in preparation for the 2001 AAR Annual Meeting in Denver. From audio-visual and computer company arrangements to transportation, drainage, on-site personnel, and music selection for the AAR Members Reception, pulling together the largest convention its kind takes a great deal of time and planning.

And you?

Are you ready for the 2001 AAR Annual Meeting?

Have you paid your 2001 dues?

If not, contact Membership Services at E-MAIL: membership@aarweb.org.


Or TEL: 1-404-727-3049

Have you registered for the meeting?

Confirmations with name badges and tote bag tickets are being mailed out now.

Have you reserved your hotel room?

Rooms are filling quickly, so don’t delay.

Have you made travel arrangements?

Don’t forget that fares are often lower when booked at least 21 days in advance.

Planning Your Meeting Schedule

So you’re all set to come to Denver and are anxious to plan your schedule for the meeting itself. Program books for the Annual Meeting will be in the mail soon, but you need not wait. Check out the Online Program at http://www.aarweb.org. You can search the Online Program by day, program unit, session number, or title, theme, keyword, or participant name.

Deadlines

September 16

“Advance” Registration period and rates in effect.

October 1

Pre-Registration for the Chairs Workshop and the Religion & Media Workshop end. See page 7.

October 16

“Regular” Registration period and rates in effect.

EIS Pre-registration ends, for more information see: http://www.aarweb.org/eis.

KiddieCorp Childcare registration deadline.

October 24

Special Housing rates end. Continue to contact Wyndham Jade for any housing questions.

November 2

Special Annual Meeting Tours sign-ups end. See page 12.

November 5

Refund request deadline for Annual Meeting registration fees. Contact Wyndham Jade in writing.

November 8

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

November 17

2001 AAR Annual Meeting begins at the Adam’s Mark Hotel and Colorado Convention Center, Denver.

Contacts

Membership Services

E-MAIL: membership@aarweb.org

WEB: http://www.membership.aarweb.org

TEL: 1-404-727-3049

Registration and Hotel Reservations

Wyndham Jade - AAR Annual Meeting

6400 International Pkwy STE 2500

Plano, TX 75093-8215

TEL: 1-888-447-2321 (US & Canada)

1-972-349-7434 (outside US & Canada)

FAX: 1-972-349-5443

WEB: http://www.aarweb.org/annualmeet

Travel

Stellar Access, Inc.

TEL: 1-800-929-4242 (US & Canada)

1-619-232-4298 (outside US & Canada)

FAX: 619-232-6497 (fax)

WEB: http://www.aarweb.org/annualmeet

For more about the Annual Meeting, see the next page and pages 7, 10, 12, 13, 14

Please see the Annual Meeting program book or the Program Highlights page at http://www.aarweb.org for more information.

Of special interest to chairs in this issue

Academic Relations Program ready to enroll department affiliates ………………………………See p.7

Chairs Annual Meeting Workshop on evaluating teaching……………………………………See p.7

The Study of Religion Counts…………………………………………………See p.3

Department Meeting: An interview with Mackenzie Brown, Trinity College. ……See p.19

Guide for Reviewing Programs in Religion and Theology available online …………………See p. 22

Online finding list ………………………………………………………………See p. 24

Our new look

This issue inaugurates several new design elements. Most notably we have switched to Panton 201 red. By adapting one of AAR’s official colors we better reflect our identity as the AAR edition of Religious Studies News. AAR Edition. We have also adapted a four-column format for greater readability. RSN will also return to a quarterly publication schedule. Look for the special Annual Meeting Call for Papers issue in January 2002. We hope readers will find these changes helpful ones.
AAR Annual Meeting at Adams Mark Hotel, Denver

An Important Message to AAR Members from the Executive Committee of the Board

From the Executive Director’s Desk

Late this summer a situation developed that needed an official response by the AAR. In mid-July, the NAACP called for a boycott against the Adam’s Mark Hotel chain because of a racial discrimination lawsuit against the chain (specifically regarding treatment of African American attendees at the Daytona Beach Adam’s Mark during Black College Reunion).

As you know, the Denver Adam’s Mark is the headquarters hotel for this year’s Annual Meeting. The action of the AAR Board in response to the NAACP call for a boycott of the Adam’s Mark speaks for itself. Here I want simply to emphasize a couple of the administrative consequences that influenced the Board’s decision and course of action.

Our Contract with Adam’s Mark. We signed contracts with the Denver Adam’s Mark Hotel, the Denver Convention Center, and the Society of Biblical Literature for our November 2001 annual meeting back in 1997, two years before the event that sparked the discrimination case occurred. As is standard, our contract calls for penalties on either side if the contract is breached. These penalties increase as the meeting date approaches, so over the next 12 months out we became responsible for the total value of the contracted business, whether or not we actually use the facility.

Alternative Meeting Spaces. We cannot locate adequate meeting space in downtown Denver to allow us even to consider relocating all our scheduled sessions out of the Adam’s Mark (upwards of 100 sessions). Moving our meeting sessions to a venue outside the city would make for impossibly long shuttle commutes and result in an inhospitable, fractured meeting.

Financial Implications. If we were to break our contract with the Denver Adam’s Mark, the Academy would face staggering financial losses, thus risking the AAR’s financial health and our services to members.

Program Books. In order to get the Program Book into your hands as soon as possible, the room locations of AAR sessions were not included because of uncertainties created by the call for a boycott at press time. You can find room locations in the online program (www.aarweb.org/annualmeet2001/ programbook.asp) and in the onsite Annual Meeting Program At-A-Glance.

You have our assurance that our upcoming Annual Meeting in Denver will run smoothly and well. Judging from the program and preregistrations, it promises to be one of our strongest ever! For more information on the discrimination suit against the Adam’s Mark, the NAACP’s call for a boycott, and the AAR’s response — and to give us your feedback — please visit our website at www.aarweb.org.

Yours,
Barbara DeConcini

RENOWNED POET, writer and musician. Joy Harjo was born in Tulsa and is an enrolled member of the Miccosukee Creek Nation. She has published six books of poetry, numerous articles, and made several CDs. Her most recent book of poetry is entitled A Map of the World (WW. Norton), which will also be the theme of her plenary address.

Her presence in Denver at the AAR Annual Meeting will bring Ms. Harjo back to her musical beginnings as it was there she wrote the music for her first poetry book, Now and Jade Poetry, which combines poetry with music involving elements of tribal musics, jazz, and rock. Ms. Harjo has attended the Institute of American Indian Arts and the Anthropology Film Center, and earned degrees from the University of New Mexico and the University of Iowa (creative writing). She has taught at Arizona State University, Santa Fe Community College, the Institute of American Indian Arts, the University of Colorado, the University of Arizona, and the University of New Mexico. Harjo’s address will be Saturday, November 17 at 11:30 am-12:30 pm.

James Cone attended Shorrer College (1954-56) and holds a B.A. from Philander Smith College (1958). He received his B.D. from Garrett Theological Seminary (1961); the M.A. and Ph.D. from Northwestern University (1963 and 65, respectively). Dr. Cone has been conferred eight honorary doctorates including a Doctor of Divinity (2000) from Garrett Evangelical-Theological Seminary. He is also an ordained minister, the African Methodist Episcopal Church. His research

The Study of Religion Counts: What We Know (and What We Don’t) About the Shape of the Field

A Special Topics Forum at the Annual Meeting
Saturday, November 17, 1:00 pm-3:30 pm
James B. Wiggins, Syracuse University, Presiding

From September 2000 to April 2001, department chairs and program heads in religion and theology at fully accredited colleges and universities across North America responded to the AAR’s Census of Religion and Theology Programs supported by a grant from the Lilly Endowment. This special topics forum includes a report on what has been learned from the census about programs, faculty, and enrollments at the undergraduate level; a summary of the research design and data collection strategies deployed; reflections on what the data reveal about the state of the field; and a discussion of methods needed for longitudinal in our knowledge. Questions from the floor will be especially invited. Panelists include Edward R. Gray, American Academy of Religion; Lance Sefa, National Opinion Research Center; Jonathan Z. Smith, University of Chicago; and Linell E. Cady, Arizona State University.

See the special Census 2000 pullout section for a profile of the field.

Joy Harjo

Harjo and Cone Offer Plenary Addresses

Introduction

The AAR signed a contract in 1997 with the Denver Adam’s Mark Hotel for our annual meeting in 2001. In 1999, five participants in Black College Reunion, held at the Daytona Beach Adam’s Mark Hotel, sued the hotel chain for alleged violations of the Civil Rights Act, Title II. Later the same year, the U.S. Department of Justice and the State of Florida joined the suit. In February 2000, the NAACP called for a boycott of Adam’s Mark Hotels until a settlement was reached. HBE, the parent company of Adam’s Mark, agreed to settle the suit with the plaintiffs for $8 million in March 2000. This settlement was later rejected by the federal court in the State of Florida on the basis that the case did not qualify as a class action suit. When the court disallowed the settlement, the original parties to the dispute attempted once again to negotiate a settlement. In recent months, these continued negotiations have broken down. At its annual meeting in July 2001, the NAACP renewed its call for a boycott of the Adam’s Mark Hotels. The original suit is scheduled for hearing late in 2001.

Since the Denver Adam’s Mark Hotel is the headquarters for the AAR Annual Meeting this November, it is important that the Academy’s leadership address this situation. At its meeting on August 18, 2001, the Executive Committee of the Board of Directors resolved the following by unanimous agreement:

Principles

In determining the AAR’s response to this situation, we have acted on the following principles:

• We respect the NAACP as the nation’s oldest and largest civil rights organization and support the NAACP in calling for equal justice for all citizens. We recognize and decry the history of racism in our country and acknowledge its enduring power and consequences. Our by-laws explicitly reject all forms of discriminatory behavior in the Academy, and our mission statement makes clear that the AAR has a core commitment to “welcome into our conversation the various voices in the field of religion and to support and encourage diversity within the Academy.”

• We respect the U.S. judicial system, with its presumption of innocence and its promise of due process under the law.

• We recognize that the AAR is bound by legal contract with the Adam’s Mark Hotel for our November 2001 meeting, a contract finalized some four years ago.

• We accept our fiduciary responsibility for the Academy, aware that the AAR would face staggering financial losses should we fail to meet our legal obligations.

Action

We are confronted by an evolving situation — one in which the current state of the conversation between the NAACP and the Adam’s Mark Hotels is unresolved and the judicial case has not yet been heard. Granted this situation and the logistical impossibility of any large-scale relocation at this stage of planning, we have decided that we must proceed with our annual meeting at the Adam’s Mark Hotel in Denver this November. We resolved that we will not plan any future meetings at Adam’s Mark Hotels until this situation has been satisfactorily resolved and the boycott has been lifted.

While it is impossible to relocate the program sessions scheduled for the Adam’s Mark, we will move all AAR plenary sessions out of the Adam’s Mark, including the Presidential Address, the Opening Reception, and the Annual Business Meeting Breakfast. By this action of moving all official sessions “of the whole” from the hotel, we intend to signal our concern over the allegations of racial discrimination.

We call upon all parties to the dispute to resolve this issue in good faith and with all due speed.

AAR Executive Committee

Members present:
Rebecca S. Chopp, President
Varunthi Natarajan, President-Elect
Robert Orsi, Vice President
William K. Mahony
Mary McGregor
Glenn Yocum

Fall 2001 AAR RSN • 3
A Message From The AAR Nominations Committee

The Nominations Committee is pleased to be able to place such excellent candidates on the ballot, and we are grateful to them for their willingness to serve the Academy. This year, members will elect a vice president, secretary, and student director. Once again, AAR members will be able to vote by electronic ballot. A paper ballot will be mailed to members without an address on file in order that this convenience will again result in a larger percentage of members participating in the election.

Online voting will be conducted via the “Members Only” page of the AAR’s Web site. Go to the site at http://www.aarweb.org, and click on the prominent link for “AAR Election.” From there, you will be asked for your member ID number and your last name. After you are logged in, simply follow the prompts to cast your ballot. Your vote is completely confidential.

Sincerely yours,
Raymond B. Williams, Chair
Nominations Committee

Call for Nominations

The Nominations Committee will continue its practice of consultations during the Annual Meeting in Denver to begin the process for selecting nominees for Vice President to take office in November 2003. The committee takes seriously all recommendations by AAR members.

The following characteristics regularly surface in discussions of candidates for Vice-President:

(a) Scholarship: “represents the mind of the academy,” “international reputation for breadth of knowledge of the field,” “widely known.”

(b) Service to the Academy: “serves the academy broadly conceived,” “gives papers regularly,” “leads sections,” “chairs committees,” “supports regional work.”

(c) General: “electable,” “one of the average member of the Academy will look upon with respect,” “one whose scholarship and manner is inclusive rather than narrow, sectarian, and/or exclusive.”

Please send your recommendations of persons the committee should consider to the AAR Executive Office marked “Recommendations for Nominations Committee.”

How to Vote

All members of the Academy are entitled to vote for all officers. The elected candidates will take office at the end of the 2001 Annual Meeting. Please visit the AAR Web site at http://www.aarweb.org (or, if you do not have e-mail, return your paper ballot) by October 31, 2003 to exercise this important membership right.

Vice President

The vice president serves on the Executive, Program, and Long-Range Planning and Development Committees, as well as on the Board of Directors. Therefore she or he must be confirmed president-elect in 2003 and president in 2004. During her or his tenure, the vice president will have the opportunity to affect AAR policy in powerful ways; in particular, during the presidential year, the incumbent will have the authority to appoint new people to any open committee slots during that year.

Office of Vice President

Don Browning

Don Browning is Alexander Campbell Professor of Religious Ethics and the Social Sciences at the Divinity School of the University of Chicago. He received his Ph.D. from Chicago in 1964, and joined the faculty in 1965. He has served as Dean of the Divines Divinity House of the University of Chicago (1977-1983). He was founding chair of the AAR section, “Religion and the Social Sciences”, and has been a member of the “Personality, Culture, and Religion” group. He was founding president of the International Academy of Practical Theology (1991-1995). Browning is the author of nine books. Theology of the New Testament, is a finalist in philosophy and religious, Generous Men (1973), Pluralism and Personality: William James and Some Cultures of Psychology (1980), Religious Knowledge and the Modern Psychologies (1987), and A Fundamental Practical Theology (1991). He is co-author of From Culture Wars to Common Ground (1997, 2000) and Reweaving the Social Tapestry: Toward a Common Ground (2002). Browning has published articles in

Statement of the AAR

A C T L E S T A N D m o s t c o m p r e h e n s i v e p r o f e s s i o n a l a s s o c i a t i o n f o r t h e s t u d y o f r e l i g i o n , t h e A A R p r o v i d e s f o r i t s m e m b e r s a v e n u e f o r t h e i r c o n t i n u i n g s c h o l a r l y d e v e l o p m e n t . F o r t h o s e o f u s w h o s t u d y , t e a c h a n d w r i t e a b o u t r e l i g i o n , t h e A A R o f f e r s a v a y t o c o n n e c t w i t h o t h e r c o l l e a g u e s a n d t o f o r m t h e t r a n s n a t i o n a l c o l l a b e r a t i o n s t h a t w e s t u d y c r o s s n a t i o n a l b o r d e r s a n d a m o n g o u r u n i v e r s i t i e s t h a t a n t e r n a t o r y m a n y o t h e r s h a v e e x p e r i e n c e d d a m a g e d c o m m u n i c a t i o n . E x c e l l e n t e x e c u t i v e l e a d e r s h i p a s w e l l a s t h e b r o a d e r t h e n v i r o n m e n t s t h a t r e s o u r c e s o u r c e s h a v e p r o p u l s e d t h e A A R f o r w a r d w i t h i n t h e l a s t d e c a d e i n t h e c a t e g o r i e s o f m e m b e r s h i p , f i n a n c i a l s t a b i l i t y a n d p r o m in e n c e a m o n g a c a d e m i c p r o f e s s i o n a l s . W e a r e , t h e r e f o r e , w e l l - p o s i t i o n e d t o a d d r e s s s o m e o f t h e n e w c h a l l e n g e s f a c i n g o u r d i s c i p l i n e w i t h i n t h e c o n t e x t o f N o r t h A m e r i c a n h i g h e r e d u c a t i o n . A m o n g t h e s e c h a l l e n g e s w e w o u l d i n c l u d e (1) t h e t e c h n o l o g i c a l t r a n s f o r m a t i o n o f p o s t - s e c o n d a r y e d u c a t i o n , (2) c h a n g e s i n c o m m u n i c a t i o n s i n o u r c l a s s r o o m s a n d (3) t h e c o n t i n u o u s l y i n t e r n a t i o n a l i z a t i o n a n d i n t e r d i s c i p l i n a r y o f o u r v a r i o u s a r e a s o f r e s e a r c h a n d t e a c h i n g . W e a r e a l l c a u g h t i n t h e c u r r e n t m u d s t r e m o n t s o f c h a n g e s b e i n g w r u g h t b y t e c h n o l o g y w i t h i n o u r u n i v e r s i t i e s , c o l l e g e s a n d s e m i n a r i e s . W h e t h e r i t i s w e b - a s s i s t e d i n s t r u c t i o n a n d research or instructional initiatives for on-line education and distance learning, we are all facing extraordinary and rapid technological evolution. Issues of intellectual property rights and the way we design and maintain our libraries and among our universities that increase the opportunity to affect AAR policy in powerful ways; in particular, during the presidential year, the incumbent will have the authority to appoint new people to any open committee slot during that year.

Jane Dammen McAuliffe

Jane Dammen McAuliffe is Dean of the College at Georgetown University and Professor in the Department of History and the Department of Arab Studies. She came to Georgetown in 1999 from the University of Toronto where she was Professor of Islamic Studies in the Department for the Study of Religion, which she chaired, and in the Department of Near and Middle Eastern Civilizations. Previously she had been on the faculty of the Candler School of Theology at Emory University and served as an associate dean there. McAuliffe received her AB in Philosophy and Classics from Trinity College, Washington, D.C. and her MA and PhD in religious studies from the University of Toronto. She has published primarily in the areas of Qur’anic studies and Muslim-Christian relations. Titles include Qur’anic Christians: An Analysis of Classical and Modern Euangelicalism (Cambridge, 1991), Abidal Auchark: A Modern Muslim (1997) and Widespread of the Word, Medieval Scriptural Interpretation in Judiasm, Christianity and Islam (Oxford, forthcoming). Currently she is editor of a five-volume Encyclopaedia of the Qur’an (Brill, 2001), the first volume of which has just been published. McAuliffe’s work has been supported by a National Endowment for the Humanities fellowship (1992), a Mellon Foundation fellowship (1994), a Rockefeller Foundation fellowship (1996), and a Guggenheim Foundation fellowship (1997).
Statement on the AAR

ALTHOUGH THE AAR has recently decided to begin extending membership to institutions, its primary responsibility, as the largest professional organiza-
tion of its kind in the field of religion, remains to its 9000 individual members, near-
ly one-third of whom are students. As the only student representative on the Board of Directors, the Student Director’s role is there-
fore a crucial one. The AAR currently is served by an outstanding group of student liaisons, who work on the behalf of students and facilitating student involvement in the AAR and its various activities at more than 40 institutions. I strongly believe that communi-
cation needs to continue to flow freely in both directions, and that these liaisons should be given additional opportunities not only to rep-
represent the AAR to their fellow students, but to represent the ideas and concerns of their fellow students to the AAR. I believe that the entire academy can benefit from the insights of stu-
dent members, who often experience first-hand the impact of policies that, in one way or
another, affect us all. For example, the finan-
cial constraints that have led many institutions to replace tenured faculty with adjuncts are felt especially acutely by students, who are adversely affected by the paucity of both faculty mentors and, in due course, profes-
sional opportunities. Another issue of concern to me, which has directly affected student mem-
bers for the students, is the rising cost of attending the AAR’s annual meeting. While everyone is affected to some extent by this increase, the blow most felt is by those who are not only studying and working across disciplines, but also, in most cases, have the least amount of financial support, namely students. I propose to work closely with other liaisons and student mem-
bers to ensure that the AAR remains responsi-
ble to these and other issues of concern, ranging from how to make child-care services available, to the possibility of expanding the scope of the AAR’s Employment Information Service to include additional career opportunities for scholars of religion in fields such as publish-
ing, the media, and the non-profit sector.

Doug Pedgert

Doug Pedgert is a doctoral candidate in religious studies at Indiana University (I.U.). He received his B.A. in English and Comparative Literature from Bates College where he worked on a dissertation on Vietnamese religion in the aftermath of war and exile. Doug has been a teaching assistant in Asian religions, East Asian Buddhism, Vietnamese Buddhism, anthropology of religion, and globalization and social change. In Fall 2001 he will be teaching a seminar on religion and Buddhism in Vietnam. Doug’s current dissertation research is on the Vietnamese minority group in Assam, India. He received his M.A. in Religion from the Graduate Theological Union and, after a stint in the navy, an M.A. in religion from the University of Florida. He has also studied in Japan, Vietnam, Cambodia and Thailand. Doug’s research involves Vietnamese and Chinese Buddhist, anthropology of religion, and globalization and social change. He has also taught courses at Franklin College and at U.I. Doug has been widely involved in student organizations. At the University of Florida, he chaired the annual Graduate Student Faculty, a two-day research colloquium. He served on the AAR’s Student Liaison Group for several years, and served on the university’s Life and Student Rights committees. He also spent a term on the I.U. Associate Instructor Grievance Committee, a panel for resolving disputes between fac-
ulty and student employees. Doug has published and presented papers on the study of religion in diaspora and on Buddhist consumption practices in North America. His most recent paper, “Between Home and Homelessness: The Vietnamese Practice of Exile,” was presented in May 2001 at Vietnam: Beyond the Frontiers, a conference at UCLA.

Statement on the AAR

THE PROFESSIONAL LIFE of a new scholar is an arduous one. While the prospects for it are abundant, the majority of students are existing, the twin perennial trials of graduate student life remain: to obtain an education with health and wellbeing intact and, then, find gainful, relevant employment. As student director, I hope to continue that work by bringing students, the AAR, and departments into conversation. It is my hope that AAR can benefit from the input of its stu-
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Statement on the AAR

My involvement with the American Academy of Religion has been critical to my intellectual development, my development as a teacher, and my understanding of religious studies as a
on ways to facilitate graduate student success in specific areas: teaching and research, the search for funding, and professional development and employment. In recent years, students have discussed, among other proposals, developing more focused professional training programs and a funding database. The student director and the SLG are positioned to reach out on such topics to students and the AAR at large. Such outreach is essential. It ensures that the organization’s programs are always relevant, known, and accessible. Through consistent, frank communication followed by thoughtful action, your place as students in the AAR can become more than a professional necessity, but a vital and mutually productive presence as well.

Membership in the AAR
Your dues not only maintain your membership in the largest organization dedicated to the study of religion; they also help fund programs that advance scholarship and teaching and serve your professional needs.
As an individual member, you receive:
- The Journal of the American Academy of Religion (quarterly)
- Religious Studies News, AAR Edition
- E-Bulletin
- the Annual Meeting Call for Papers
- Membership Directory online
- Openings (in electronic format)
- the Annual Meeting Program (advance and on-site, in print and electronic formats)
- Deeply discounted Annual Meeting registration fees and hotel rates (the lowest among the 12 largest ACLS societies)
- In conjunction with the Annual Meeting, the largest four-day religion & theology bookstore in the world, with the greatest discounts offered
- Special AAR discounts on other scholarly journals in the field
- Spotlight on Teaching and
- Access to:
  - Research Grants
  - Awards for Teaching, Publication, & Service
  - Employment Information Services
  - Leadership education opportunities
  - Public Religion Initiatives
  - Regional Programs
  - Teaching Support

Please renew your membership now, and consider making an additional contribution to the AAR’s Annual Fund. Membership dues cover only 30% of the cost of services provided. Renew online: 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.

AAR honors excellence in religious studies monographs

Recipients of the 2001 Awards for Excellence in Religious Studies and the Best First Book in the History of Religions
For more information on the award categories and past recipients, please see http://www.aarweb.org/awards/book.asp.
Awards will be presented at the Annual Meeting in Denver immediately before the Presidential Address on Saturday, November 17, 2001.

Analytical-Descriptive Studies

Susan Friend Harding, University of California, Santa Cruz
The Book of Jerry Falwell: Fundamentalist Language and Politics
Princeton University Press, 2000

Constructive-Reflective Studies

J. J. Clarke, Kingston University
The Tao of the Wise: Western Transformations of Taoist Thought
Routledge, 2000

Historical Studies

Leigh Eric Schmidt, Princeton University
Hearing Things: Religion, Illusion, and the American Enlightenment
Harvard University Press, 2000

Best First Book in the History of Religions

Jason David Beduhn, Northern Arizona University
The Manichaean Body: In Discipline and Ritual
Johns Hopkins University Press, 2000

HENKING, from p.5
professional arena. I am indebted to the many colleagues who have welcomed me to the ongoing discussion which is religious studies and hope to continue to repay that debt through continuing service to the AAR. I believe the American Academy of Religion is a central locus for debate about religion and a key player in helping us to define and strengthen the academic study of religion. This is crucial as we move into the 21st century, as religion continues to play a significant role in defining most people’s lives. How we understand religion — and how we help students and others understand religion — is critical to how we act as agents for social justice in coming years. For me, the challenge is to do so with a nontheological approach in a culture which is shaped by particular theologies, to do so in a critical manner without succumbing to over-simplified nihilism, to focus on justice without abandoning the strengths of academic inquiry associated with “objectivity,” to do so with a feminist edge in an academy and a social order which is experiencing significant backlash. The AAR is key to ensuring that we are responsible to these challenges as we educate new generations of global citizens and new generations of the professorate.
Workshop presenter, Dr. Peter Seldin is Distinguished Professor at Pace University, Plattsburgh, New York. A behavioral scientist, educator, author, and specialist in the evaluations and development of faculty and administrative performance, he has been a consultant to more than 250 colleges and universities throughout the United States and 30 countries around the world.


Scholars to Schools activities at the Annual Meeting

Scholars to Schools Luncheon
Saturday, November 17 12:30 pm-2:00 pm
The AAR's Religion in the Schools Task Force invites secondary school teachers to join scholars in the fields of world religions, ethics, American religious history, Bible, and religion and literature for conversation about the challenges and opportunities in teaching young adults about religion. The luncheon will also include a progress report on activities of the task force, the Freedom Forum, the Council on Islamic Education, and the Council for Spiritual and Ethical Education. Panelists include Jon Butler, Yale University; Bruce Grelle, California State University, Chico; D. Keith Naylot, Occidental College; Katrina M. Poetker, Fresno Pacific University; and Stephen Kaplan, Manhattan College. Advance reservations necessary. For more information, please email rist@aarweb.org to express interest.

Religion in the Schools Day
Monday, November 19 9:00 am-10:00 am
Sponsored by the Religion in the Schools Task Force
Edward R. Gray, American Academy of Religion, Presiding
The Religion in the Schools Task Force sponsors this program bringing a corps of religion scholars to Denver area public schools throughout the day. These visits, arranged in cooperation with Denver area teachers, highligh areas of "natural inclusion" of the study of religion into existing high school curricula. Members of the visiting corps will meet at this time for orientation. Guests interested in this project and other AAR initiatives in promoting teaching about religion in the schools are welcome at this session; visitors may observe certain projects. For more information about this session, or to volunteer to take part, please email Edward R. Gray, Director of the Academic Relations Program in the AAR Executive Offices at egray@aarweb.org.

Chairs’ Day-long Workshop to focus on evaluating teaching

Academic Relations Task Force announces preliminary program for a specially designed workshop for department chairs

Pressing theme identified for Denver event

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

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

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

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

PRELIMINARY PROGRAM

<table>
<thead>
<tr>
<th>Time</th>
<th>Event</th>
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<tbody>
<tr>
<td>8:30 a.m.</td>
<td>Check-in and continental breakfast</td>
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<tr>
<td>9:00 a.m.</td>
<td>Opening remarks and introductions</td>
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<tr>
<td>9:30 a.m.</td>
<td>Plenary presentation by Dr. Seldin</td>
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<tr>
<td>11:15 a.m.</td>
<td>Response by department chairs</td>
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<tr>
<td>11:45 a.m.</td>
<td>Question and answers</td>
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<tr>
<td>12:30 p.m.</td>
<td>Lunch (included with registration)</td>
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<tr>
<td>2:00 p.m.</td>
<td>Special topics discussions (topics to be announced)</td>
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<tr>
<td>3:00 p.m.</td>
<td>Wrap-up and evaluation</td>
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TO REGISTER

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

Name ____________________________________________
Department _______________________________________
Institution ___________________________ Number of faculty in department __________
Serving as Chair since ..................

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 _______________________________________
City __________________________ State ______ Zip ______

REGISTRATION PAYMENT INFORMATION

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

Credit Card (Check one): Visa Mastercard American Express Discover

Purchase Order Number __________________________
Credit Card Number __________________________ Expiration Date __________
Cardholder Signature __________________________
Name on Card (Please Print) __________________________

Register by Fax: (404) 727-2270
Register by surface mail: Chairs Workshop, American Academy of Religion 825 Houston Mill Road NE Suite 300 Atlanta, GA 30329-4246
Register by e-mail with all requested information above to: chairsworkshop@aarweb.org

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

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

Fall 2001 AAR RSN • 7
T he AAR has selected three journalists to receive its Awards for Best In-Depth Reporting on Religion: Richard Ostling of the Associated Press won the category for news outlets over 100,000 circulation; Rhonda Parks Manville of the Santa Barbara Press-News won the category for news outlets under 100,000; and T ammeus submitted stories on Muslim community under 100,000; Bill Tammeus of the Star Tribune won the category for opinion writing. Each contestant submitted five stories published in North America during 2000.

Ostling submitted stories on Muslim unity in America, the debate over where Jesus was born, the Articles of Religion of the Islamic American Constitution, the debate among Protestants over where Jesus was born, and the debate among medical professionals and Jehovah's Witnesses on blood transfusions. He is an assistant professor and director of the graduate journalism program. Kyle holds a Ph.D. in journalism from the University of Missouri at Columbia and has several years of training and reporting experience with city dailies.

The Associated Press, reprinted with permission.

Richard N. Ostling, The Associated Press
March 4, 2000

If the Nation's faith becomes fully acceptable to Mohammed's orthodox blacks and the larger body of immigrant Muslims — with the exception of Farrakhan, nothing can be certain — a unified and strengthened Islam could gradually remake the American religious landscape. Orthodox Islam has always espoused the Nation, believing it distorts the Muslim faith. When Elijah Muhammad died in 1975 he was succeeded by his son, W. Deen Mohammed, who shed his father's theology and transformed the group into the orthodox Muslim American Society of today. Farrakhan broke away in 1979 to establish the Nation of Islam with Elijah's heterodox creed. All that was forgotten Sunday as the imam Farrakhan addressed his annual rally on March 4, 2000. 

The Associated Press, reprinted with permission.

N July, Kyle Cole joined the AAR staff as media editor for the AAR news media referral service. Cole will be working with journalists who contact the AAR for referrals to scholars who can provide insight into the religion topics they're interested in.

The new Project Webmaster is Joe DeRose (jderose@aarweb.org), Director of Membership and Technology Services. He replaces Adrien Desjardins, who played an instrumental role in designing the site in 1997, and abbey served as its Webmaster from Spring 1997 through Winter 2001.

Religion and Media at the Annual Meeting

Friday, November 16, 9:00 a.m. - 5:00 p.m.

What do media and religion have to do with each other? How do we study these complex cultural phenomena and their intersections? This one day pre-conference seminar will bring together AAR and SBL members interested in conversation about the intersections between religion and media. The program will include a lunch key note address by Lynn Neary, senior correspondent on the culture desk at National Public Radio who covered their religion beat for six years.

Please see the Annual Meeting program book or the Program Highlights page at http://www.aarweb.org for more information.
Lilly Endowment to support online databank of teaching resources

The Lilly Endowment has announced its continued support for a project to gather and assess the core products of the Teaching Workshops and other AAR teaching and learning initiatives that the Endowment has supported over the past decade.

“T his new project, a redesignation of previ-ously awarded grant funds, will consolidate the translation resources and project proposals developed over the years and make them more widely available and usable in digitized form,” Barbara DeConcini, AAR Executive Director, told RSN. The resulting AAR Teaching Resources online data bank will include products from teaching workshop participants (including over 150 alumni), hundreds of course syllabi, the entire series of Spotlight on teaching, and information about evaluating teaching effectiveness and assessing departmental teaching and learning.

The online databank of teaching resources directly and indirectly flowing from the AAR Lilly Teaching Workshop series and other related initiatives is part of a strategic response to emerging challenges facing teaching religion and theology at the tertiary level in the USA and Canada. After a period of significant growth, religious studies leveled off in the late 1970s and began to experience shrinkage in the 1980s. Because of their relative newcomer status, religion programs are disproportionately affected by the mounting pressures on institutions to contain and reduce costs.

AAR announces support for translation projects, requests proposals

T he American Academy of Religion (AAR) has received a $5,000 grant to strengthen the scholarship of teaching and learning (SOTL) at colleges and secondary schools in the United States. Funded by the Carnegie Academy for the Scholarship of Teaching and Learning (CASTL), the program will strengthen online teaching and learning resources for a secondary school audience. Working under the direction of the general project editor Dr. Bruce Grellle, California State University, Chico, collaborative pairs of tertiary and secondary-level faculty will create new resources for including the study of religion in secondary school social studies curricula. Teams will work in three areas: Religion in U.S. history, Religion & Politics, and Religion in literature & the arts. Each team will:

1. Select an appropriate college-level course syllabus (or syllabi) and investigate what they see as the SOTL embedded in the syllabus and its construction;
2. Explore all aspects of the syllabus (e.g., course objectives, teaching and assignments, evaluation) with a view to using it as a resource to develop a secondary-school-level course or module. This phase will address specific pedagogical strategies (e.g., course portfolios, field work, instructional planning), and their relation to the material being taught;
3. Develop a school module or series of lesson plans, as appropriate, from the course syllabus;
4. Provide a commentary to accompany the plan, articulating how this syllabus critique and new course construction enhances SOTL.

Findings of the project will be reported through special programming at the AAR Annual Meeting and in, Religious Studies News, AAR Edition, as well as online at http://www.aarweb.org.

Each researcher will receive a $400 stipend at the completion of the project (scheduled for May 2002), and each team will receive a $600 travel stipend.

To apply: Submit a one-page letter of interest specifying the area of focus, CV or resume, and syllabus or curricular module as appropriate, to:
Edward R Gray
AAR: CASTL
American Academy of Religion
825 Houston Mill Road
Atlanta, GA 30329

Carnegie Academy names scholars

T he Carnegie Academy for the Scholarship of Teaching and Learning (CASTL) announced last spring that two religion professors, Todd Whitmore, University of Notre Dame, and Fred Glennon, Le Moyne College, were among 51 outstanding faculty from a number of fields named to their fourth class of Carnegie Scholars.

RSN spoke recently with Glennon, who served a term as a member of the AAR Committee on Teaching and Learning.

As a Carnegie Scholar, Glennon will explore and assess the value of experience in teaching about social justice. “The question is important to me for two reasons,” Glennon told RSN. “One is that curricula achieve this objective. The other is that curricula achieve this objective.”

Glennon also expects to be able to test his assumption that lasting learning of ethics is best achieved through acting on one’s view of social justice, not through abstract reflection. His goal as a Carnegie Scholar is to contribute to “an experiential pedagogical approach to social justice [that] will engage students more deeply with what they learn and will contribute to their development as persons who demonstrate a commitment for the common good, regardless of their chosen profession.”

Fred Glennon is the Kevin G. O’Connell Distinguished Teaching Professor in the humanities at Le Moyne College, Syracuse. He has written on pedagogic issues in many venues.

Do you have something to say?

RSN welcomes essays by members, particularly those reflecting on professional practices and institutional locations, or on the place of the study of religion in the academy.

We also welcome suggestions for any of the regular features and letters to the editor. Please see page two for submission information.
The Annual Meeting and the Environment

John P. Harrison

What is the environmental impact of the Annual Meeting? Who is causing more, or who is causing less, to the environment in the Annual Meeting? The religion scholar sitting in a Denver café sipping sun-grown coffee, the child of said scholar wearing disposable diapers in the Annual Meeting’s day care center, or the meeting attendee grabbing a quick bottle of water and a magazine from a newsstand?

Tough question. Or is it? The science of determining environmental impact has come a long way since the beginnings of the ecology movement. There are guidelines to minimize the activities likely to cause environmental harm without wasting time in seemingly “green” initiatives of little proven value.

UCS Report

In April of 1999, the Union of Concerned Scientists (UCS) published their practical consumer guidelines. The report is concise, well-documented, and stands as a great work of comparative risk assessment. It is too bad that the UCS does not have a publicity machine to match its research methods, for the report may rank up there with Rachel Carson’s Silent Spring, or Nobel laureates, the report is concise, well-documented, and stands as a great work of comparative risk assessment. It is too bad that the UCS does not have a publicity machine to match its research methods, for the report may rank up there with Rachel Carson’s Silent Spring, and Eugene Odum’s Fundamentals of Ecology in providing meaningful literature to help the earth.

The report is a good read for any scientist or person, but the 200 pages of research survey results can be summarized:

• “It’s the way you drive and what you eat, stupid!”
• Let’s repeat: “As an every-day American consumer, it’s my driving habits and my eating habits that have the most impact on the environment.”

One more time, driving and eating habits!

You can take all the recycling, paper vs. plastic, cloth vs. paper diapers, bottles, cans, and Styrofoam, and toss them aside because when it’s all added up, they are chicken feed (well, not literally, although that would solve some problems) compared to — you guessed it — driving and eating.

AAR meeting management

As an organization, the AAR takes steps to help make the Annual Meeting more environmentally friendly. The headquarters hotel contracts usually stipulate that surplus food be donated to soup kitchens and the like. Mass food functions are very few, and menu and serving dishes are typically chosen to minimize impact. No printed program or other handouts lessens paper consumption. The benefit of reducing paper consumption, by the way, has little to do with trees (the “save the trees” motto being basically a feel-good pitch) but more to do with reducing the waste stream and energy consumption.

Meeting-goers

After taking public transport and common carriers to arrive at the hotel and eating that organic salad for lunch, what further steps can the conference attendee take as an individual to lessen environmental impact? First, use as much of the UCS advice for consumers as possible in the hotel and meeting setting. Easy steps for hotel guests:

1. Turn energy-consuming devices (lights, temperature controls, television) off or down when leaving the hotel room.
2. Take stairs instead of elevators when possible.
3. Ask hotel not to change sheets and towels every day (many hotels place a card in the bathroom outlining their policies on laundry conservation).
4. Ask hotel if they recycle newspapers and aluminum, and if so, separate your trash even if they don’t recycle, your asking may spark some interest on their part.
5. Compliment the hotel on any special efforts they may be making to help the environment

ARIZONA STATE UNIVERSITY

COLLEGE OF LIBERAL ARTS AND SCIENCES (CLAS)

DEPARTMENT OF RELIGIOUS STUDIES

SOUTHWEST BORDERLANDS INITIATIVE:

ARTS AND CULTURES, AZTEC/MAYAN RELIGION

(TENURE/TENURE TRACK)

Arizona State University Main Campus announces the Southwest Borderlands Initiative. The Borderlands of the U.S. Southwest are becoming strategic areas of concern for researchers and communities, and through this initiative ASU seeks to build upon its scholarly and instructional strengths and respond to regional needs and shifting demographics. Seven tenure-track faculty positions in three, broad interdisciplinary areas focused on issues unique to the Arizona-Sonora, Mexico region, are open for recruitment.

Arizona State University is a multi-campus, comprehensive research institution. The ASU main campus is in Tempe, AZ, in metropolitan Phoenix, a cosmopolitan, culturally-rich area of approximately three million people. ASU enjoys considerable community support. Over 100,000 of the university’s more than 50,000 students are engaged in graduate studies.

Minimum qualifications: Ph.D. in Religious Studies or a related field, by time of appointment. A strong record of research and publication in Aztec or Mayan Religion for full and associate professor applicants, or evidence of work to develop such a record for assistant professor applicants. Evidence of professional level in Aztec or Mayan Religion and theoretical/thematic courses in the study of religion; evidence of work to develop such a record is required for assistant professor applicants.

Desired qualifications: Ability to read and teach texts in Nahua or Mayan language. Scholarly and field knowledge of contemporary Nahua or Mayan communities, including their views of their past. Expertise in how images from the Aztec or Mayan traditions have been used in the modern period to shape Mexican national identity and Chicano/a ethnic consciousness.

Arizona State University is an equal opportunity, Affirmative Action Employer.

Editor’s Note:

Going to Colorado for the Annual Meeting prompted some thinking about the area’s ecology, and environmental questions in general. We wondered about the ecological impact of our meeting on Denver and the region and asked our resident science advisor, John Harrison, to investigate.

Priority actions for American consumers according to the Union of Concerned Scientists

Leading consumption-related problems

These items would decrease an individual’s contribution to the leading consumption-related environmental problems of air pollution, global warming, habitat alteration, and water pollution.

1. Choose a place to live that reduces the need to drive.
2. Think twice before purchasing another car.
3. Choose a fuel-efficient low-polluting car.
4. Set concrete goals for reducing your travel.
5. Wherever practical walk, bicycle, or take public transport.
6. Eat less meat.
7. Buy certified organic produce.
8. Choose your home carefully.
9. Reduce the environmental costs of heating and hot water.
10. Install efficient lighting and appliances.

Food

It is both the amount and the type of meat you consume that matter. Poultry production is substantially less harmful per pound of meat consumed than beef or pork.


Let’s Note:

Survey results can be summarized:

• The benefit of reducing paper consumption, by the way, has little to do with trees (the “save the trees” motto being basically a feel-good pitch)
Knipe wins 2001 Marty Award

DAVID M. KNIPPE has won the 2001 Martin E. Marty Award for the Public Understanding of Religion. Dr. Knipe is Professor, Department of Languages and Cultures of Asia, University of Wisconsin at Madison.

His 15-program video series Exploring the Religions of South Asia, produced for educational television, has been used by universities, public libraries, and museums in North America, Europe, and Australia. He has also been a frequent guest on Wisconsin public radio, commenting on topics of current and historical interest in religion.

The previous recipients of the annual award are Eileen Barker, Cornell West, Harvey Cox, Walter Capps, and Martin E. Marty.

The award will be presented immediately before the presidential address on Saturday, November 17, at the AAR Annual Meeting in Denver. The prize for the award is $500.

The AAR Committee on the Public Understanding of Religion, chaired by Dena S. Davis, selects the award recipient. Send nominations for next year’s award to:

Marty Award Nominations
AAR
825 Houston Mill Road
Suite 30
Atlanta, GA 30329

TRANSLATIONS from p.9

Why have we not seen more translations from other publishers?

There is a couple of problems influencing the market for translation. First of all, despite the fact that interpretation is a key to what we do, we all know that translation simply doesn’t count for as much in the academy. It is treated a little bit as if it were mechanical and not a scholarly activity. Still, I think that if you ran Phèdre through an online translation program, the results would be more comic than tragic. Second, while religious studies is becoming more international in its focus and participation, there really are not mechanisms in place to facilitate exchange across national and linguistic boundaries. That’s where the mandate for improving access comes in.

Are there other funds for translation already available?

There are several sources for funding translations out there, and in some cases I may work with an author to get support. There is a set of awards offered by national associations and other groups to encourage the translation of literature in certain languages. For example, one can get support for some translations from French, German, Hebrew, Arabic, and Japanese. Some of these awards are for already published books, but others focus on subventing the publishing costs of books originally written in the target language. Translators may also appeal directly to the Culture Ministry or other official organ of a national government, and some governments have official programs for this purpose.

But there are a couple of good reasons that the status quo doesn’t really fit the needs of the AAR. The first problem is that most languages are not promoted as heavily as the examples I just gave. There is no government funding for translations into English from Farsi, Sanskrit, or Lakota. With many of the sources, there is a particular version of the culture being promoted, and so there is the potential problem of direct or indirect censorship. We will do our best to use our new monies in conjunction with these existing sources. Anyone interested in submitting a proposal should contact Professor Csikszentmihalyi at:

1108 Van Hise Hall
1220 Linden Drive
University of Wisconsin-Madison
Madison, WI 53706

TEL: (608)262-8731;
FAX: (608)265-5731;
E-MAIL: macsikszentm@facstaff.wisc.edu

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 c.v. consultants during the Annual Meeting in Denver.

Consultants will review c.v.’s 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 Meeting.

To volunteer or for more information contact Edward R. Gray, AAR Director of Academic Relations. See page two for contact information.

In the Field

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

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

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

Fall 2001 AAR • NEWS
Annual Meeting Excursions

Opportunities for tours in the Denver area

Please use the reservation form in the Annual Meeting program book or see the Program Highlights page at http://www.aarweb.org.

Injustice in the Landscape of North Denver: Local Snapshots of Environmental Racism (A20)
Saturday, 8:30 a.m.-11:30 a.m.
The landscape of Denver contains both liberative beauty and stifling oppression. Even though we live in a multicultural democracy, continuing barriers of race and class provide challenges to those of us who help students reflect on the roles of religion in contemporary society. This “Toxic Tour” will include a number of sites in North Denver, and can be used as an experiential model for both campus/community collaboration and teaching about issues of eco-social context.

Museo de las Americas (A21)
Saturday, 9:00 a.m.-11:30 a.m.
The Museo de las Americas is the first museum in Colorado dedicated to educating the public about the artistic and cultural achievements of Latinos in the Americas on a continuing basis. The purpose and mission of the museum is to foster understanding of and appreciation for the achievements of the Latino people of the Americas by collecting, preserving and interpreting the diverse art, history, and cultures of this region from ancient times to the present.

Walking Tour of Denver’s Religious and Civic Sites (A200)
Monday, 1:00 p.m.-3:30 p.m.
This year’s walking tour will include religious and civic sites in downtown Denver and the adjoining Capitol Hill district. Featured will be two classic auditorium churches, Trinity United Methodist and Central Presbyterian. The tour may be left at any time. There is no fee. Your guides are Jeanne Halgren Kilde, Macalester College, and Peter W. Williams, Miami University.

Sessions on Professional Practices & Institutional Location

Strengthening the profession, qua profession, is a continuing focus for the Academy. The Academic Relations Task Force, Employment Information Services Advisory Committee, and other committees and program units contribute to this effort. This year’s Annual Meeting includes a number of opportunities to engage a range of issues around professional practices and the relationship between institutional location and intellectual identity.

Chairs Workshop (A1-A5)
Friday, 8:00 am-4:00 pm

Religion and Media Workshop (A7-A11)
Friday, 9:00 am-5:00 pm

Women’s Caucus Workshop (A12)
Friday, 12:00 pm-5:00 pm

EIS Center Orientation (A13)
Friday, 7:00 pm-9:00 pm

The Study of Religion Counts: What We Know (and What We Don’t) about the Shape of the Field (A28)
Saturday, 1:00 pm-3:30 pm

Teaching as Autobiography: First Year Courses and Experiences (A29)
Saturday, 1:00 pm-3:30 pm

“If I Knew Then What I Know Now”: Lessons From the First Year on the Job (A52)
Saturday, 4:00 pm-6:30 pm

Identity, Scholarship and Teaching: Studying Religion Cross-Culturally and Ethically (A53)
Saturday, 4:00 pm-6:30 pm

Crossing Boundaries and Creating Connections: Religion and the Research University (A113)
Sunday, 1:00 pm-3:30 pm

Digital Culture: Critical Implications of Technology for Religious Studies Teaching and Research (A139)
Sunday, 4:00 pm-6:30 pm

Religion in the Schools Day (A176)
Monday, 9:00 am-10:00 am

Ethnic and Religious Pluralism in the Classroom: What Can We Learn from the British Experience? (A201)
Monday, 1:00 pm-3:30 pm

Performing Arts in Denver

Please see the Annual Meeting program book or the Program Highlights page at http://www.aarweb.org for more information.

Arts Series Performance: Baritone, Robert Gardner (A163)
Sunday, 5:45 p.m.-6:45 p.m.

Arts Series Performance: The Colorado Choir (A165)
Sunday, 8:15 p.m.-9:30 p.m.

Arts Series Performance: Middle Eastern Dance (A251)
Monday, 8:30 p.m.-10:00 p.m.

“If I Knew Then What I Know Now”: Lessons From the First Year on the Job (A52)
Saturday, November 17, 4:00 pm-6:30 pm
Sponsored by the EIS Advisory Panel
Richard A. Rosengarten, University of Chicago, Presiding

Former users of the EIS Center reflect on and offer advice about the first year on the job during this special topics forum. Panelists will speak to their wisdom and misteps as they contended with developing new courses, teaching new students, completing a dissertation, balancing career and family life, and learning the local cultures of their new department, institution, and residence. Panelists include Faith Kirkham Hawkins, Gustavus Adolphus College; Michael J. Brown, Emory University; and Thomas Pearson, Muhlenberg College.
OF SPECIAL INTEREST TO CHAIRS AT THE ANNUAL MEETING

Chairs Workshop (A1-A5)

Friday, 8:00 am-4:00 pm

Sponsored by the Academic Relations Program and the Strengthening College and University Religion and Theology Programs, an initiative supported by a grant from the Lilly Endowment, Inc.

Separate registration required.

Chairs Workshop Branch (A24)

Saturday, 10:30 am-11:45 pm

The AAR's Academic Relations Program invites chairs of departments to a brunch to learn more about enrolling in the AAR’s newest initiative: Institutional Memberships. Seating is limited; please RSVP to chair@aarweb.org.

The Study of Religion Counts: What We Know (and What We Don't) About the Shape of the Field (A28)

Saturday, 1:00 pm-3:30 pm

Sponsored by the Academic Relations Task Force James B. Wiggins, Syracuse University, Presidenting

From September 2000 to April 2001, department chairs and program heads in religion and theology at fully accredited colleges and universities across North America responded to the AAR’s Census of Religion and Theology Programs supported by a grant from the Lilly Endowment. This special topics forum includes a report on what has been learned from the census about programs, faculty, and enrollments at the undergraduate level; a summary of the research design and data collection strategies deployed; reflections on what the data reveal about the state of the field; and a discussion of measures needed for filling lacunae in our knowledge. Questioners from the floor will be especially invited. Panelists include Edward R. Gray, American Academy of Religion; Lance Sellia, National Opinion Research Center; Jonathan Z. Smith, University of Chicago; and Lizelle E. Cady, Arizona State University.

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Martin S. Jaffe

The Path of Power: Impurity, Kingship, and Sacrifice in Assamese Tantras
Hugh B. Urban

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Miguel A. De La Torre

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Constructing Colonial Dharma: A Chronicle of Emergent Hinduism, 1830-1831 Brian K. Pennington

Max Weber’s Useful Ambiguities and the Problem of Defining “Popular Religion” Jacques Berlinerblau

Rhetorics of Line and Ritual: A Semiotic Comparison of the Law of Talam and Sympathetic Magic
Robert A. Yelle

ESSAY
Tell the Next Generation: Racial and Ethnic Minority Scholars and the Future of Biblical Studies
Jean-Pierre Ruiz

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John E. Thompson: A Short Biography
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If it holds, from p.8
Abdullah. “We have talked to him over and over again. That nonsense should be thrown out.”
Abdullah edits the official magazine of the Islamic Society of North America, the leading cooperative agency for orthodox immigrants. The society’s chief executive, Sayyid M. Syeed, and dozens of Muslims from other nations accepted Farrakhan’s invitation to participate in the weekend, giving implicit recognition to his newly proclaimed orthodoxy.

“There’s openness to whites right now, but Farrakhan’s charisma will hold most of his flock. He doesn’t Farrakhan will ever forsake the centrality of W. Fard Muhammad and Elijah Muhammad, even if he changes the underlying theology. And he does not expect Farrakhan to merge with the imam faction, much less simply dissolve into the rest of the multiracial Muslim community.

“There’s openness to whites right now, but his emphasis will always be on blacks,” said Mamiya, an Episcopalian of Japanese descent.

World Islam will probably be open-minded toward Farrakhan, he said, because since the Million Man March in 1995 it considers him an important player on the American scene.

But in terms of Islamic teaching, Farrakhan’s former rival appears to have won the battle. “W. Deen Muhammad will be considered significant historically,” said Mamiya. “He provided the major breakthrough for African-American Muslims to embrace the more universal view of Islam, and to accept all races.”

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### Eating

**Price Guide:** $$$ (average entree more than $16) $$$ (under $16) $ (below $10) $0 (under $0)

**Chicken & Bar-B-Q**
306 16th Street #2
Stop by the Republic Food Court on the 16th Street Mall for lunch. They cook up chicken sandwiches, ribs, pulled pork, brisket and sausages. Top it off with some fries, and dine in. (303) 825-6250. $0

**Chipotle Mexican Grill**
1600 California Street #7
Colorado’s best-known (and largest homegrown) fast-food chain is a gourmet Mexican restaurant offering good, wholesome, and quick made-to-order burritos huge enough for two in modern, simple surroundings. (303) 615-5818. $-

**Dozens**
236 W 13th Avenue
This cheerful, charming and consistently good breakfast specialist earns dozens of compliments for large portions of creative, healthy and cleverly named morning fare bolstered by strong Bloody Marys. A great meeting place for the city’s professional and business people. “Service is outstanding, and all agree it puts out “the best Sterling Hill breakfast, nice price and over the top.” Dinner is not served. (303) 297-3111. $$$-

**Falafel King Restaurant**
303 16th Street #23
Why eat a fast-food burger when you can have better quicker eats that are healthy and interesting at this bargain eat-and-run Middle Eastern mini-chain? Fans call it “perfect at what it does.” (303) 573-7203. $-

**Kenji’s Japanese Grill**
829 16th Street
Japanese food, fast. They have tetikaya dishes, beef and chicken bowls, and sushi. They also have wraps. Lunches come with steamed rice and a salad. (303) 623-7800. $-

**Korean Barbecue Kitchen**
1600 California Street
This top-drawer dining room of the 104-year-old Brown Palace Hotel (“lots of history”), this Downtown Denver American Continental is the “super elegant, plush restaurant left,” according to devo- tees who rave about its “old Denver” turn-of-the-century furnishings and impeccable service. Jacket and tie required. (303) 297-3111. $$$-

**Walden Cafe**
338 E Colfax Avenue
Get there early or be prepared to stand in a long line at this downtown diner where the coolest, slighest early-but very colorful servers slung the best breakfasts in huge portions. The hearty eats are guaranteed to work magic on hangovers. (303) 832-5108. -

**Watercourse Food**
206 E 13th Avenue
New to Capitol Hill, this New Age-style, very affordable and friendly vegetarian restaurant sports a thinking chef whose cooking is big kudos (and a place in Denver’s eating scene) for incredible, creative, and satisfying eats. Lunch is loaded with healthy choices like macrobiotic plates and veggie wraps, but breakfast is where Watercourse is at. (303) 832-7313. $$-

**Art and Entertainment**

**Bovine Metropolis Inc.**
1527 Champa Street
On The Spot is the fastest and funniest hour on earth. A moderator takes sugges- tion and the actors improve scenes, games, and songs. You may see as many as 20 games performed in one hour. 11:00 a.m. on Friday and Saturday nights. (303)-758-4722. $8.00. Also, Improv Hootenanny! Every Monday evening offers different shows and performances that are as unique as the players and night itself! The Church 1160 Lincoln This old cathedral pumps up the volume and praises the electronic gods on the dance floor. (303) 852-3528. Cover varies.

**Garner Galleria Theatre**
Speer and Asquith, Denver Performing Arts Complex
I Love You, You’re Perfect, Now Change! You’ve seen the musicals about felines, crossovers between runs, teapots and candlesticks, old French flags, helicopters, flying pigs, singing murderesses, falling chande- liers, and lousy navigation through the field. Now, at long last, I Love You, You’re Perfect, Now Change! exposes everything you’ve secretly thought about dating, mar- riage, and romance but were afraid to admit. (303) 640-7539. $36.00.

**Camera Obscura Gallery**
1309 E Colfax Street
This two-story gallery collection of museum-quality prints is well positioned directly across from the Denver Art Museum. The downstairs has a more traditional, open gallery feel, while the upstairs houses Denver’s largest selection of books on photography, nestled between even more precious and instrumental prints. The gallery can seem a bit cramped, but being submerged in prints your photo professor used to rave about is definitely a good thing. (303) 623-4059.

**Art & Soul Gallery**
1615 Pearl Street
Gallery owner Debbie Klein wanted something “more funky, more colorful, more contemporary:” She spent months opening up the previously boring Pearl Street space, showcasing pipes and structural elements. She then opened up the gallery to celebrated contemporary artists. Art & Soul carries work from renowned “Dustpuppy Diver” artist Leo Sewell, who turns trash into sculpture. Expect the Flintstones sewn into a quilt, Jerry Garcia’s face gracing a metal chair, and other examples of pop culture craftily turned into art. (303) 544-5803.

**Carson-Masuoka Gallery**
760 Santa Fe Drive
When owner Sandy Carson, active in the Denver art scene for many years, decided to open her gallery on Santa Fe, she joined forces with Mark Masuoka, former director of Denver’s fledgling Museum of Contemporary Art. Together the two have created a 2000 square-foot, flexible exhibit area with corners and nooks for intimate art-viewing, while providing ample space for regularly changing shows that mainly feature gallery artists. (303) 573-8585.

**The Tattered Cover**
2955 E 1st Avenue
This has long been a local book lovers’ haunt, but it also has become a favorite destination for readers across the country and around the world. One of the last of the great “independents.” (303) 322-7727.

**Denver Art Museum**
20th Century Design: Breaking All the Rules
October 3, 1998 - December 31, 2002
The Department of Architecture, Design & Graphics presents an exhibition featuring objects from the Museum’s collection. The exhibit highlights an array of works — from innovative designs in tabletop objects, glass and modern product design — and includes an exciting display demonstrating the evolution of the chair. Giants of Melanesia: Monumental Art from the South Pacific
March 3, 2001 - January 06, 2002
An exhibition of rarely seen works from the Museum’s outstanding collection paired with ancient Chinese examples on loan from the Széchenyi Hong Kong. Did one culture influence the other in design elements such as shape or pattern? What similarities or differences are noticeable at first sight? More than 50 exceptional pieces will be on view to compare and contrast.

**Preserving Patterns: The Quilts of Charlotte Jane Whitehill**
June 30, 2001 - December 9, 2001
Part of a community of talented quilt makers in Emporia, Kansas, Charlotte Jane Whitehill (1866-1964) began to make quilts at the age of sixty-three as an evening diversion from her day job as a district manager for an insurance company. She preserved many 19th-century appliqu phone patterns by copying family heirloom quilts and merged them into art. (303) 544-5803.

**Who Says My Degree Isn’t Practical? Careers in Religion Publishing and Writing**
Friday, Saturday, Sunday, 9:00 a.m.-6:00 p.m.
Who Says My Degree Isn’t Practical? Careers in Religion Publishing and Writing (A199)
Saturday, Sunday, 9:00 a.m.- 11:00 p.m.
Reception for Student Members (A86)
Friday, 10:00 p.m. - 11:00 p.m.

### Student Liaison Group Business Meeting (A22)
Saturday, 9:00 a.m. - 10:45 a.m.
Appointed and elected Student Liaison Group members will gather to discuss business.

### Introduction to the AAR (A77)
Saturday, 5:00 p.m. - 6:15 p.m.
Who Says My Degree Isn’t Practical? Careers in Religion Publishing and Writing (A199)
Monday, 11:45 a.m.- 12:45 p.m.

Check out http://denver.citysearch.com and www.denver.com for more to do in Denver during the Annual Meeting.
RSN: What is the purpose of Spotlight on Teaching?

Freund: Simply put, the purpose of Spotlight on Teaching (SOT) is to provide a quarterly publication devoted to the scholarship of teaching about religious studies. Back in November 1992, the first issue of Spotlight appeared with great expectations. Then Spotlight editor, W. Lee Humphreys, started off the first issue quoting from Ernest L. Boyer and R. Eugene Rice in their 1990 book, Promising Practice. Boyer and Rice suggested a reconfiguration of our perceptions about what constitutes our work in the academy. They found that this work encompasses four overlapping functions of scholarship — the discovery of knowledge, the scholarship of integration, the scholarship of application, and the scholarship of teaching. Professor Humphreys and the AAR took up the challenge presented by the Boyer and Rice report by establishing a publication to provide a forum for AAR members to communicate their work on the scholarship of teaching about religious studies both to members and to the broader public.

I had met and studied with Professor Humphreys in the early 1990s, at the first Lilly Teaching workshop. The seminar was led by Professor Raymond Williams and held at Wabash College. I became convinced that “scholarship of teaching” had the power to unlock the “hidden significance” of religious studies in the academy. Moreover, the fact that two excellent scholars in the early 1990s, at the first Lilly Teaching workshop, had held this interest is a testament to Humphreys and the AAR taking up the challenge presented by the Boyer and Rice report.

Freund: I have been around the United States in the past six years as Editor of Spotlight, and have attended all of the national and many regional AAR conferences. By far, the most rewarding accomplishment of Spotlight has been in one area that never expected: gratitude for the professional organization’s efforts in this area. Faculty members thank me for reinventing their teaching. Graduate students have, for the first time, a regular forum for thinking about the development of course work, course choices, departmental sequencing, and the placement of religious studies in the academy.

RSN: What has your editorial vision been?

Freund: I think that Spotlight has been a breakthrough accomplishment for the AAR. In the 1990s, many other scholarly societies’ publications tended to get bogged down with questions about what constituted the research methodologies and limits of their disciplines. While some departments of Religious Studies experienced “identity crisis” that found little resolution.

Freund: I think that I have a different concept for editing than many other editors. I did not allow myself the luxury of reading from the list of topics until I invited the guest editor about inviting some people and issues important to me. I know nothing about some of the topics until I invited the guest editor to do her work. I learned as much from reading the revisions and final versions of the SOT as in any course I took in graduate school.

RSN: What would you do next?

Freund: I would invite a person to do a topical issue, such as Service Learning, Teaching about the Holocaust, Gender and Inclusion, Teaching about Religion and Music, Teaching about the Bible (done together with SBL). I would then consult with the guest editor about inviting others they knew in the field, with whom they had been working in these networks to collaborate and contribute to an issue SOT. It became a way of involving many different members of the AAR (and some non-AAR members) who might not otherwise become involved in assessing how to teach an aspect of religious studies. When I look at the variety of people, institutions, and issues that we have featured in the past six years, I am amazed. I knew nothing about most of the topics until I invited the guest editor to do her work. I learned as much from reading the revisions and final versions of the SOT as in any course I ever took in graduate school.

RSN: Of which issues are you particularly proud? Or, which might you consider to be signature issues of your tenure?

Freund: The ones that I will be signature issues of my tenure are the Spotlight issues that are coming up in the next year. The topic in this edition of SOT is international. I am very excited about this project. The editors really understand their teaching and learning issues in teaching religion and theology in Great Britain. I have been doing this project for several years and have seen how this project is changing. I have a new project coming up, which I will be very excited about. I hope that this project will be a very successful model for reaching out to our members of the AAR (and some non-AAR members) who might not otherwise become involved in assessing how to teach an aspect of religious studies. When I look at the variety of people, institutions, and issues that we have featured in the past six years, I am amazed. I knew nothing about most of the topics until I invited the guest editor to do her work. I learned as much from reading the revisions and final versions of the SOT as in any course I ever took in graduate school.

RSN: How is your teaching and pedagogy changed as a result?

Freund: I have had an interest in the question of pedagogy since I first started my college career. As a student in my academically degrees, I actually have two teaching certificates from teachers colleges. I was unsure at what level — community college, regional college, university — and in what context — public or private — I was going to teach!

When I came to Raymond Williams’ first Lilly/AR position in the late 1990s, I was searching for a way to reintegrate my teaching. I had been teaching for 10 years in a variety of different settings.

SOT: May more about how you have approached your role as general editor of Spotlight on Teaching.

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Tell us about your new edited volume, From Season to Season (Mercer University Press).

Price: It's a collection of essays written out of the sports passions of several scholars in religious and literary studies. Some of the essays were originally written for presentation at academic meetings and various universities while others were developed specifically for this project. Although Michael Novak and Charles Pesch have previously considered sports as religion, these essays address major seasonal sports within the context of an American cultural calendar. This orientation suggests that sports are more meaningful to some fans than others, while a devoted sports junkie, for instance, might experience a coherent liturgical calendar in the shift from baseball season to football to basketball.

RSN: What is its audience?

Price: The work is designed to prompt interest among scholars and students who examine American culture in its rituals, myths, and religions. But the audience for the volume is not exclusively academic. The essays are also geared toward the intelligent, inquisitive fan — a person who enjoys reading George Will or John Updike on sports.

RSN: It's World Series time, so let me ask, do what you think accounts for baseball's attractiveness to intellectuals? Or maybe I should say, to the thoughtful fan?

Price: I've heard several theories, none of which have to do with academics as much as with a reflective sort of fan. Because of its pace, baseball affords the opportunity for reflection and conversation during the game in ways that few other sports encourage. Between pitches, it's possible for fans not only to analyze the play or pitch, but also to remember heroes and events and to muse about the meaning of the game.

Doisneau and Goodwin and others have suggested that the early broadcast of baseball games on radio provided a kind of narrative structure that helped to shape fans' perspectives. Players' statistics have long been a part of the reports about the games, generating numerous possibilities for doing complex calculations. The formulae for computing a pitcher's earned run average and a hitter's slugging percentage appeal to the intellect in ways that distinguish baseball from many other sports.

It's also possible that the game has a certain intellectual appeal because it is often learned from a mentor, from members of an older generation. Donald Hall, in his wonderful book, Father's Play: Catch with Sou, suggests this. Hall also reckons that one of the appeals of the game is that, among the threads of the game, the game lends a "momentary grace of order" to the otherwise turbulent and tedious lives of fans.

RSN: Is baseball part of the American civil religion?

Price: I think that it's possible to identify baseball as one of several "denominations" within the civil religion phenomenon. Of course, the political "denomination" is usually associated with the "cause religion." In addition to the political tradition, there are economic, entertainment, and spiritual ones. And sports as "academic" itself can be analyzed effectively in terms of its principles, rituals, and tradition that identify it as one form of civil religion, or "civil consecration of the event." In addition, the civil religion discussion has been its opening up of new levels of understanding that one can simultaneously be a part of more than one religious tradition: a traditional community of faith, a civil religion, a sporting allegiance, and such.

RSN: What accounts for your own interest?

Price: I'm not quite sure why baseball first attracted me, and I do recall specifically why I became a devoted Yankee fan. In itself, that surely must have seemed like a heresy to most of my Mississippi relatives who then still cringed at the affectionate mention of anything labeled "Yankees." In early October of 1956, I read about the World Series perfect game pitched by Don Larsen. Since I was a preacher's kid and frequently heard sermons about the quest for spiritual perfection, I figured that I should be a fan of the team that had, at least on one occasion, achieved the goal of perfection. On October 9, 1956, as I read the story about the game in the Jackson Clarion-Ledger, I became a convert — a Southerner devoted to the Yankees.

RSN: Have you ever taken a class to a game?

Price: On several occasions, I have taken or accompanied classes to ball games. I've come away from most of them with the self-satisfied feeling that I most enjoy teaching is Sport, Play, and Ritual. I have students attend a baseball game and occasionally write about the game in terms of spiritual elements and concerns of films and fiction about the game. Films such as The Natural, Ballpark, Field of Dreams, and stories by W. P. Kinsella and David James Duncans afford students a range of possibilities to reflect on baseball and the meaning of life. I've accompanied two other classes to games—one on sports literature and another on sports history. I've also taken other groups of students to games for which I have sung the national anthem.

RSN: Say more about singing the national anthem at games. I understand it's a pastime of yours.

Price: Since I love to sing and since I love baseball, singing the national anthem at Major League games has provided a chance to combine my passions. It's also given me the opportunity to see games from seats that would be far too expensive for me to attend as a spectator, and at the game I am able to sing the anthem at two or three stadiums, I decided to make it a performance hobby. Now I collect Major League stadiums in a similar way to my childhood collecting of baseball cards. During the past two decades, I've sung at more than 30 games in 18 different ballparks.

RSN: How did you start this ritual tradition of yours?

Price: When I was attending The University of Chicago, I started to root for the White Sox and Cubs—without compromising my allegiance to the Yankees! Because I sang oratorios and cantatas throughout the Chicago area, after I requested that the White Sox give me the chance to sing the national anthem. My appeal to Bill Veeck, then owner of the White Sox, gave the team a chance to sing on an August Sunday afternoon. It was hardly the typical Sunday anthem or solo that I might offer in a Hyde Park sanctuary, but it did provide a kind of civil consecration of the event.

RSN: Do any other sports or events provide points of contact with your professional life?

Price: For several years I have conducted research on the Star Spangled Banner as the national anthem of American pilgrimage. In the coming season, I hope to complete an illustrated book on that topic. In addition, my interest in baseball and sports as the "other" American pilgrimage has grown. In the new project, I am exploring the rituals of deconstruction that take place after the final baseball game in a stadium.
Research Briefing

A conversation with James Hudnut-Beumler, Vanderbilt University, Director of the Material History of American Religion Project

The Material History of American Religion Project is supported by the Lilly Endowment, Inc., and based at Vanderbilt Divinity School. Its address is: Material History of American Religion Project, The Divinity School, Vanderbilt University, Nashville, TN 37240; E-MAIL: religion@materialreligion.org; WEB: http://www.materialreligion.org

RSN: Let’s start with an obvious question. What do you mean by “material history”?

Hudnut-Beumler: We mean American religious history done with major attention to non-textual artifacts and practices, and what these tell us about how people have lived their religion. My colleagues and I have tried to be attentive to the history of material objects and material practices in religion as a useful counterpart to the intellectual or institutional histories we learned in graduate school. We sense that historians and anthropologists have been doing for years.

RSN: This sounds like the kind of material culture studies that art historians and others have been doing for a while. How is it that you’ve come to focus on this?

Hudnut-Beumler: Yes, but it goes beyond that. Sure, we’re interested in material culture — we have done a lot of our research using artifacts — but we’ve worked to relate them to their historical and theological contexts. We want to know the role these artifacts play in people’s religious lives, and how that has changed over time. One big difference, I think, is that we’re interested in materialized religious experience.

RSN: Let’s back up a bit and ask how the project got started.

Hudnut-Beumler: For some years, the Lilly Endowment has been supporting research about the financing of American religion. When denominations and congregations became concerned about budget shortfalls and declines in giving, the Endowment commissioned some studies about giving patterns and stewardship. As I read some of the early work, however, I sensed that it needed more historical context. How has giving to the church changed over time? What about clergy salaries? How did colonial churches pay their bills? The further I got into these questions, the more I realized that they were part of a larger set of issues, about materialism and materiality in American religion.

Americans’ attitudes towards materialism have shaped financial practices. Those attitudes are the larger context for understanding the financial history. The Endowment agreed, and has supported a project to investigate this material history. We recruited a group of historians to help us investigate this history from a variety of angles.

RSN: Tell us about some of those projects.

Hudnut-Beumler: Let me quickly summarize each of them. A few of our scholars have already published the results of their research. Diane Winston looked at the Salvation Army, and found that material objects are very important in its history. She tells how early members saw putting on the Army uniform as an almost religious rite, sacrificing their love of fashion for the sake of the faith. In his recent book, Leigh Schmidt reveals how Enlightenment philosophers led Americans to be suspicious of the sense of hearing, especially when it came to religious faith. Schmidt is the recipient of the 2001 Award for Excellence in Religious Studies in Historical Studies. Associate director Daniel Sack’s book looks at the various roles that food has played in the lives of mainline Protestants, finding faith commitments and social norms in things that many believers take for granted.

Several other projects are still in process. Colleen McDannell is completing an examination of Depression-era government photographs, analyzing the ways in which the photographers saw or ignored religion in the lives of their subjects. [Editor’s Note: McDannell contributed a photo essay based on this project to the February 2000 issue of RSN.] Marie Griffith is working on an account of bodily disciplines, particularly the connection between diet and devotion. Robert Orsi has been interviewing Catholic adults, getting their memories of the material experience of pre-Vatican II Catholic childhoods. Judith Weisenfeld has watched hundreds of mid-twentieth century movies, watching for how they presented religion, race, and gender. My own research is leading towards a history of financial practices in American religion.

RSN: That’s a wide range of projects.

Hudnut-Beumler: Yes, but they fit together pretty well. Essentially, they are all about what it means to be religious in a

See: HUDNUT-BEUMLET, p. 20
T HIS SEMESTER, I had my first expe-
ience team-teaching a class. It was a
new interdisciplinary course on media
and religion taught across three
universities using videoconferencing and
the web heavily throughout the course.
Intellectually, pedagogically, and logistically, it
was unlike anything I had ever done before.

Unfortunately, that was not always good.
For instance, despite the fact that all three
instructors shared a vision for the course, it
was not always easy to work together. At
times, the diverse approaches of our disci-
plines to the material led us to misunder-
standings and impasses that made the work
easy, but working together difficult.
Interdisciplinary and collaborative work
took a different set of skills than those I
have been taught to use in my own research
and teaching.

Doctoral education is as much about
training work habits and critical thinking
practices as it is about learning a subject in
detail. However, few students have the
opportunity to learn the habits that support
collaborative work. By and large, students
learn research skills by working alone.
Comprehensive exams and the dissertation
are solo projects. Scholarly credibi-
ity is based on what we can do on our
own. More important, students are trained
to compete with other scholars. Scholarly
success depends upon the unique contribu-
ation an individual makes to the field. After
spending a couple of years working on a project,
the success depends, in part, upon the inadequa-
dy of previous scholarship, we can get into the
habit of devaluing the ideas of others, or
begin to see their ideas as a threat.

If the current call for more interdisciplinary
research and teaching is to be answered ade-
quately, we must act. More interdisciplinary
scholarship and teaching is to be answered ade-
quately, we must act. More interdisciplinary
research and teaching is to be answered ade-
quately, we must act. More interdisciplinary

Second, senior scholars must model the
kinds of collaborative, interdisciplinary work
we want to see in our disciplines. Senior
scholars need to offer classes that are
teeded by the group. To succeed at inter-
disciplinary work, we have to be humble
enough about the limitations of our own field
to accept that our approach may not
have all the answers. Without these skills,
collaboration is bound to frustrate more
than enlighten.

Finally, we need to open up univer-
sity hiring, tenure, and merit evalua-
tion prac-
tices so that collaborative work is
rewarded, not punished. It still looks better
to have your own book on a c a rather than a
co-authored book. It is rarely as notewor-
thy to chair a conference session or
respond to a paper as it is to present origi-
nal research.

Of course, interdisciplinary excellence
will always depend upon disciplinary
excellence, and collaborative work will
always depend upon the quality contribu-
tions of individuals. But if we ever truly
want collaborative, interdisciplinary work to
be more than a slogan, we need to
train scholars to do it, to show it
done, and to reward it when it succeeds.
What is the organization of knowledge in your department? What role does this identity play in attracting undergraduate students to your program?

Brown: It is not easy to characterize the “organization of knowledge” in our Department. On the one hand, the different courses that we teach reflect the particular interests of the individual members of the Department. This is especially reflected in the variety of thematic courses that we teach, such as Asian and Religious Death and Beyond, African-American Religion; Religion and Science, Popular Religion.

On the other hand, faculty represent the breadth and comprehensiveness of major fields in the academic study of religion. For one thing, we have several full-time faculty who are trained in areas relating predominantly to the Judeo-Christian traditions. One is an expert in Islamic studies, and two in Asian Religions; one in South Asia, one in East Asia. While we have sought to cover several of the major religious and cultural traditions of the world, we have also sought to hire with considerable success, persons with a variety of approaches to the academic study of religion, from textual specialists to general cultural historians and theologians. What all of this has meant for students, to paraphrase the words of one recent graduate, is that we offer “too many courses for any one student to be able to feast on all.” Students indicate that they appreciate the diversity of offerings, both in “Western” and “Non-western” traditions.

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

Brown: In a nutshell, dedication to the undergraduate student in practice to our teaching. All of our courses are designed to introduce students, whether majors or non-majors, to some aspect of the academic study of religion, its methods and approaches, and to challenge students to think both empathetically and critically about the religious claims, ideals, and world views of other cultures, as well as our own. We like to think that we provide students with careful and extensive feedback on all major written or oral assignments. This is a challenging task when an instructor has seventy to ninety students each semester.

Gray: What do you see as the major challenges to achieving some of the pedagogical goals just mentioned?

Brown: Probably breaking through student perceptions of what “religion” is. More is or less equivalent to praying. This is a challenge to prepare to deal with a variety of “creed-like” religious beliefs, but when confronted with other approaches to understanding the religious experience, cultural worldviews, and “non-convention- al” practices, they often have trouble making the necessary connections.

Gray: What strategies do you use to change these preconceptions?

Brown: A colleague in the Department and I started a course about the origin and reception of the Bible. We both believed that it makes an excellent course book, Zin in the Art of Archery. We raise the question, is practicing archery religious? It is more of an religious than praying? Fortunately, most of our students seem willing to make the leap into new ways of understanding religious life and experience.

Gray: What other features are distinctive of your Department’s teaching?

Brown: Beyond some of the basics mentioned above, it is difficult to generalize. There are practically as many different approaches to teaching as there are faculty in the Department. Some of us rely heavily on close reading of classical texts; others emphasize a sociological or cultural scientific approach to the subject matter. Some of us tend to lecture, while others are almost exclusively discussion oriented or even pull students extensively to lead classes themselves. And all of us are learning to deal with more technology in the classroom, from putting syllabi online to using Power Point presentations.

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

Brown: One of the aspects of our program that students take to fulfill the requirements for a religion major is its flexibility, compared to the often rather stringent requirements in other majors. Many of our students double major, so they have ample opportunity to compare. Too great a flexibility can result in a smorgasbord approach to the major, with little internal coherency and guarantee of comprehensiveness. We strive for a balance, with three broad distributional requirements--students must take at least one course in the Judaic, Christian, and/or Islamic traditions, one course in Asian or non-Western/non-European religious traditions; one thematic course such as Contemporary Religious Thought, Religion and Prejudice; Religion and the Holocaust; Narratives in the Hebrew Bible. In addition, we have a capstone course, Approaches to the Study of Religion, which is strongly recommended for all majors and minors but is not currently required.

Gray: Would you tell us something more about the capstone course?

Brown: Despite the non-mandatory nature of the course, it is an essential part of our curriculum and serves to bring together our majors and minors like no other course. One of our main challenges as a Department is to provide our junior and senior religion students with courses that build on their previous academic experiences. Because the number of our majors and juniors is small, most of our upper division courses have modest pre-requisites, often simply a previous course in Religion. Upper division courses include students with little or no background in the particular subject matter of the course. It is clearly a challenge to meet the needs of both relatively inexperienced and more experienced students. It is doubly so when the instructor relies exclusively on class discussion, which often depends for its success on the general preparedness of the students. The capstone course provides our religion students with at least one opportunity to engage in a seminar-style course where all the students are not only deeply interested in the study of religion, but also have considerable knowledge of different religious traditions. Frequently on the exit interviews that we give graduating majors, the capstone course is mentioned as one of the high points of their experience in the Department.

Gray: Given what you say are the small number of majors and minors, do you have any capstone efforts underway to attract more students to your program?

Brown: Traditionally, the Department has shed away from concerted or explicit advertising efforts to increase the numbers of majors and minors, relying instead on our reputation for teaching challenging and interesting courses. This has generally worked well over the last three decades, as we increase our numbers of majors, from two or four graduates a year in the ’70s to 10 to 15 in the mid-to-late ’90s. This meant that at any given time, in the mid-to-late ’90s, we had 20 to 30 majors (declared junior and senior), along with another 20 to 25 minors. We have seen a bit of a drop in these numbers during the last two years.

Gray: Do you have any explanation for the recent drop?

Brown: At least some of the drop is undoubtedly due to the conjunction of two phenomena. First, Trinity has had three yearlong academic leaves in the last two years, and second, we experienced the largest turnover of faculty within the Department in the last three decades (one resignation and two retirements during the last two years). Accordingly, our program has been in considerable flux, and students have to reacquaint themselves with Department faculty and Departmental program has often been one of our main avenues of recruitment. In addition, several members of the Department have been heavily involved in teaching courses outside our own program, specifically in the First-Year Seminar program. (The Religion Department contributes more faculty to this program than any other department at Trinity.) Such heavy involvement has impacted the number of introductory courses that the Department offers, and thus reduces the size of our recruitment pool.

Gray: Many departments of religion find themselves under increasing pressure from the trend toward downsizing. We are all very much concerned about the failure to fill tenure slots as they become vacant. What is your situation here?

Brown: When I first came to Trinity in 1973, there were six tenure-track slots in the Religion Department. There are now seven, though classes have been cut to four, and the endowed chair in Religion to the University. There has thus been no erosion for the administrators. Recently, the Department has approved the requests to conduct tenure-track searches to replace the recent losses in the Department, but the request will also be met with approval.

Gray: What problems or issues will the department be facing in the near future?

Gray: Trinity is currently undergoing a major curriculum review. While the essential role of religious studies in any new curriculum is not in question, the specific ways in which our program will be integrated into a new curriculum will be a central issue for the Department. Another concern, shared by all departments at Trinity, is class size. At present, lower division courses are often capped at 35 students, upper division at 25. Given the increasing trend toward reducing class sizes even in lower division classes, and for greater reliance on student-centered learning approaches, class sizes above 25 or 30 are widely perceived by faculty as contrary to good pedagogy.

Gray: Do you have any advice you would give to chair or to department members dealing with chairs?

Brown: To chairs: be open and frank, take mentoring seriously, and try to keep ahead of problems. Don’t get on too many committees. And when you do, constantly remind yourself that you really don’t have to be chair. To department members: please keep in mind that someday you too might be chair, even if you find such a prospect as difficult to imagine as I did in my first twenty-five years at Trinity.
material world. How do humans encounter the divine through the bodily senses? How do they use their financial resources to support their faith communities? How do physical disciplines or clothing influence devoutness? All of these questions are part of the material history in which we are interested.

**RSN:** What kinds of sources have you used in your research?

**Hudnut-Beumler:** It obviously varies from project to project, but each one of us has ended up using material not previously tapped by historians. In her research, for instance, Judith Weisfeldt, spent a lot of time looking through the production files for the films in which she’s interested, paying attention to how the director’s understanding of the movie changed, and how the production code of the mid-twentieth century censored certain movies. Dan Sacz spent a lot of time reading church newsletters and what he calls “fan books” — books written to help church social committees plan their church meals. Bob Orsi has been doing a lot of oral history. I lot of American religion still rely on the standard textbooks on American religion, particularly their view of what it means to be religious in America. The kind of material we think your research could change the way students with a thin understanding of American religion still rely on the standard textbooks on American religion. This material is history, but not trivial — it reveals a lot about a religious community. If a minister, or rabbi pays attention to these things, she or he is going to understand the congregational life better and is going to serve it better.

**RSN:** What’s your audience for your book?

**Hudnut-Beumler:** A large part of our audience is scholars and teachers of American religion. We’ve talked with them at conferences and they’ve submitted material for the web site. But we have also included great interest among religious practitioners across an astounding range. The Lilly Endowment is particularly interested in connecting our kind of research with congregational life. We think this is important. We believe that clergy people can learn a lot about their congregations by paying attention to the kinds of things we’re looking at. For instance, what can you learn about a congregation by looking at the kinds of pictures they have on their walls and in their attic? What can you learn about their faith commitments by going to a church potluck? This material history is small, but not trivial — it reveals a lot about a religious community. If a minister, or rabbi pays attention to these things, she or he is going to understand the congregational life better and is going to serve it better.

**ENVIRONMENT:** from p.10

The UCS report is notable for its ecumenical position on cloth vs. disposable paper plates and napkins vs. china and cloth, newspaper vs. polyethylene for packaging, and so on. When you are in a water cooler discussion with someone from your chemistry department, don’t let them convince you with an argument on one side or another on these questions. Just ask how often he or she gets a burger from a drive-thru and strike up the litany: it’s your driving, and eating, stupid!

The answer to the opening question: probably too much.
In the Public Interest

Government Faith-based Initiatives and Religion

Elliott Wright

Elliott Wright is a member of the steering committee of the AAR Church-State Study Group. He is an independent author who has worked on informational publications on the Bush Faith-based Initiatives for several national religious and secular organizations.

President Bush’s “Faith-based and Community Initiatives,” an effort to expand religious delivery of publicly funded social programs, has entailed the voluntary nature of faith; it puts on religious shoulders government social and community programs. The voluntary principle prevailed in the past, and religious groups molded their service auxiliaries to fit the general patterns of professional providers. Now, the Administration and the majority in the House are saying to religious organizations, “Let government hire you to handle the poor and we’ll give you some flexibility in how you conduct your programs.” Faith groups should be leery of governmental promotion of religious capacities. It cheapens the voluntary nature of faith; it puts on religious shoulders government’s task of providing for the welfare of all persons.

Religious organizations do not have to justify their existence by offering social services while competing for government contracts. If they elect to engage in such work, religious groups should innovate and seek broad-based providers receive training and technological assistance. The voluntary principle is a matter of public worry. Church-state separation has been defined as a nonexistence of preference or public burdens. The Bush forces want to write charitable choice into the most federal social legislation. Critics object most strenuously to the provision that recipients of government grants or contracts may employ only their own religious kind, thereby erasing civil rights protections against religious discrimination in hiring. While the Civil Rights Act of 1964 allows religious organizations to discriminate on religious grounds in internal hiring, the many faith-related providers of social and community services have generally observed the full civil rights agenda when spending public money.

The notion of charitable choice was introduced in the Welfare Reform Act of 1996. That legislative innovation, under the sponsorship of then Senator John Ashcroft, is highly relevant to the current debate. Charitable choice attracted very, very few users at the height of welfare reform. Most of the controversy about religious organizations that participated in welfare-to-work were established, separately incorporated social service agencies, or groups of volunteers helping job seekers without contract or compensation.

The idea was nevertheless seized upon by the early supporters of a George Bush presidential bid, field tested and expanded in Texas, and brought into the national Administration as a policy priority. In January, the President created the White House Office of Faith-based and Community Initiatives by executive order. It has a staff of ten to rally the armies of compassion, and mandated centers in the Departments of Education, Health and Human Services, Housing and Urban Development, Justice, and Labor to identify programs available to faith-based providers.

Legal Arguments

Charitable choice rests on a constitutional argument from fairness, put forth most cogently by Carl Esbeck, a former law professor at the University of Missouri and now a Justice Department spokesman for the Bush faith-based initiatives. Esbeck argues that religious organizations have a right to take part in general public programs without secularizing their structures and perspectives. Charitable choice, on this view, levels the playing field — a phrase President Bush relies on and protects the integrity of religious organizations wishing to avail themselves of public programs. The hiring exemption is an extension of the guarantee that government will not define religion’s character. The last version of H.R. 7, 7, contains language that appears to assure faith-based exemption from state and local laws barring religious discrimination in hiring.

Esbeck’s argument is not without merit, but within the social service context charitable choice fails to balance religion’s right to independence against the individual’s right to even-handed hiring policies in government-funded programs. Critics are correct to challenge charitable choice found in H.R. 7 as a regressive civil rights policy. There is high emotion but limited substance to the claim that the provision would allow religious groups to use government money for religious activities, even evangelization.

The Community Solutions Act strengthens the protection against the use of government funds for worship, religious instruction and proselytization. It further requires recipients of public funds to commit in writing that they understand and will abide by the limitations. This stipulation represents a substantial concession by the sponsors of charitable choice.

Vast Religious Services

Many press reports continue to give the impression that George W. Bush thought up the idea of faith-based delivery of government social and community programs. Nothing is further from the truth, and the President would be the first to say so. Religious organizations have accessed public funds — federal, state and local — for decades. Their programs fall into two basic types: social services (e.g., health, rehabilitation, and child and senior care) and community development. The first type is generally described as “charitable.” The second is more concerned with community, family, and individual economic empowerment, and includes affordable housing, business and job development, and the formation and strengthening of community financial institutions. Most organizations in these networks are and will continue be free-standing corporations.

Religious organizations seeking government funding to pursue general public good must take seriously structural and legal considerations. It would be foolishly for any religious entity to take on a major public or private service contract without establishing a separate nonprofit organization. The issue pertains to liability more than to constitutional law. Ecclesiastical units need a legal firewall between themselves and general service operations. Religious providers may need when a congregation gets public support for food pantries or organizes mentoring programs for welfare recipients, but more complex services are another matter. Suits based on staff misbehavior, fiscal mismanagement, or bodily injury incurred in running a public program under its own name could destroy a congregation.

Religious groups not currently engaged in social and community work have been alerted to available public funding. Wherever the legislative prospects for H.R. 7, there will be more faith-based suppliers for public dollars. This may lead to interesting, if curious, competition in the name of God, especially if the Bush social budget shrinks rather than expands. H.R. 7 actually includes an allocation to help faith-based providers receive training and technological assistance. Also, an 11-hour provision opens the way to suits against any level of government if a faith-based organization is denied a contract or grant. This should terrify municipal governments that deal with Community Development Block Grants and other such funds.

RESIDENT BUSH

Fall 2001 AAR RSN • 21
Eastern International
Annual meeting, 26–27 April 2002
Call For Papers
Between Text and Context: The Search for Religious Identity
The Saint Paul University Faculty of Theology, Ottawa, will host the 2002 meeting of the Eastern International Region of the American Academy of Religion, 26–27 April. We invite paper and panel proposals in any discipline in the study of religion. Submissions from both scholars and graduate students will be considered.
Theme: The 2002 AAR-EIR meeting will focus on the role of sacred texts or oral traditions in the formation of communal and individual religious identity. This role is important for the communities that created the texts and for the communities that continue to read them. In view of contemporary concern over religious identity, how do these texts and traditions continue to fulfill this role? Submissions should be one page and include a 250-word abstract, the name, address, telephone number, e-mail address and institutional affiliation of the person(s) involved. Please include any requests for special equipment and props required for the paper/panel. The maximum reading time for papers is 25 minutes.
The deadline for submissions is 15 January 2002. Send proposals to:
Andrea Spataro
AAR-EIR 2002 Meeting
St. Paul University
223 Main Street
Ottawa, ON K1S 1C4
Canada
E-MAIL: aspataro@stpaul.ustswan.ca
Annual meeting, 26–27 April 2002
AAR-EIR
Student Prize Award
Each year the Eastern International Region awards prizes to up to three outstanding papers delivered by graduate students at the regional meeting. Papers must have a clear location in an area or areas of religious studies and/or theology and be written for oral presentation. They should be addressed to a general audience of scholars of religion rather than to specialists in a particular field or subfield of study. The material should be reflective and/or critical rather than simply descriptive, though no particular scholarly approach is specified. The selection committee for the prize is made up of the officers and programme committee of the region, save those members of the selection committee who submit papers for the competition. To be eligible for the award, papers must be accepted as part of the meeting programme and actually be presented at the meeting.
After proposals are accepted for the meeting programme, graduate students who wish to compete for the prize must submit a written copy of their paper, not to exceed 2500 words, by 15 March 2002. The word count is to include text only, not notes or other critical apparatus. An accurate word count of the text must be included as part of the submission; papers that are over the limit will not be accepted for the competition. The address for submissions will be indicated later.
In order to be eligible for the competition, submitters must be graduate students who reside or work in the Eastern International Region of the AAR or are enrolled in a graduate programme in the region. The Eastern International Region includes New York state north of Westchester County, the western half of Pennsylvania, and the provinces of Ontario and Quebec. Any questions about this requirement should be directed to the Regional Secretary, William Casaday, Division of Human Studies, Alfred University, Susan Drive, Alfred, NY 14802-1202; TEL: 607-871-2704; FAX: 607-871-3566; E-MAIL: fsaday@alfred.edu.

Midwest
Call For Papers
Theme: Religion and the Media
ANNUAL MEETING, APRIL 6, 7, 2002
DePaul Center, DePaul University
One East Jackson Boulevard
Chicago, Illinois
The theme Religion and the Media is intended to solicit papers exploring the role of media both as religious resource and religious critique, as well as the deeper connections between religion and the media. Dr. Martin Marty will be the keynote speaker at this conference. Papers and panels on related topics are also invited and encouraged. The title of each proposed paper and a synopsis of not more than 250 words should be sent to the appropriate Section Chair (listed below). Submissions should be made as early as possible, but before December 15, 2001. Younger scholars and graduate students are especially encouraged to participate and submit proposals for papers. In order to encourage greater participation by graduate students, the Midwest AAR will give a special award for the best graduate student paper. To be eligible for this award in 2002, graduate students must be members of the Midwest Region of the AAR and be on the program to present their paper at the annual meeting in April, 2002. Graduate students who wish to be considered for this award should submit the full text of their paper to the Program Chair no later than February 1, 2002.

Guide for Reviewing Programs in Religion and Theology
Published by the Academic Relations Task Force
Step-by-step advice on reviews and evaluations
Available as a downloadable document from http://www.aarweb.org

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

Stephanie Cobb of "Ecology, Justice, and the ecological meanings of communications between religion and ecosystems" will be discussing her research. This year's meeting will be held at the New England/Maritimes Regional Meeting, and literature and religious identity; mass/ popular media and religion; Islam and comparative studies. Panels on a theme or book are also welcome. Chair: Brian K. Wennberg, Maryville College, Maryville, TN 37804-1900; E-MAIL: bwennerg@maryville.edu.

(AAR) Philosophy of Religion and Theology (4 sessions)

Themes: (1) Religion and Science; (2) Liberation and Political Theology; (3) Open call; (4) Symposium on "Theology and its Postmodern Readers." Chair: Sandy Dykstra, Department of Religion, Peaceful Hall, University of Georgia, Athens, GA 30602; TEL: 706-542-5356; FAX: 706-542-4742; E-MAIL: sandydykstra@uga.edu.

(AAR/SBL) American Biblical Studies (1 open session; 1 invited panel discussion)

Themes: Open call: On any relevant topic, including arts and religious film and religion, and literature and religion. Unless otherwise indicated, papers must be of such length as can be presented in a 20-minute presentation. Please submit the paper as an email attachment in MS Word format to jokesh@virginia.edu. Also, if you require any technology (internet, projection equipment, overhead projectors, etc.) to support your presentation, you MUST request it in your proposal. Coping handouts are also the responsibility of the presenter. All programs participants must be pre-registered for the meeting.

Suggestions for new papers or units or special speakers should be sent to SESORGA Executive Director or to the Vice President/Program Chair of the respective committees (see list of regional officers below).

(AAR) Academic Study of Religion and Pedagogy (1 workshop)

This section is planning a workshop on teaching religious studies in the Southeast and will be hosting other events. Chair: Conrie Norman, Department of Religion, Converse College, Spartanburg, South Carolina 29302-0006; E-MAIL: normanc@sconverse.edu.

(AAR) African American Religion (2 sessions)

Theme: Open call for papers on race and religion. Chair: Randall G. Brown, University of Arizona, Tuscon, AZ. E-MAIL: randb@u.arizona.edu. Program chairs for the 2001 program are planning a symposium on the relationship between art and religion in African American religious experience. Chair: Jim Hart, University of Kentucky, Lexington, KY. E-MAIL: jhart@uky.edu.

(AAR) Religion, Ethics, and Society (2 sessions)

Themes: Environmental ethics. Papers by invitation only. Chair: Barry G. Shields, Division of LLP, Theological Seminary, New Haven, CT. E-MAIL: bgs@wesleyan.edu.

(AAR) Women and Religion (3 or 4 sessions)

Themes: Issues: (1) The intersection of race, class and Gender; (2) Women's leadership roles in organized religions especially in non-western religions and/or new religious movements; (3) Lesbian feminist ethics; (4) Women's spirituality-based communities and social activism; (5) Films by female directors in the social sciences. (7) Open call, including interest in research on what is happening with women and feminism in institutions (e.g. universities and/or in churches). Chair: Lorene M. Gerz, E-MAIL: lmg2@essex.edu.

Student Awards

Student Awards

The annual Undergraduate Section of the American Academy of Religion (AAR) Awards for Outstanding Research in Religion and/or Religious Studies are offered to undergraduate students on an annual basis. Five awards of $250 each will be presented. The Awards are intended to recognize outstanding undergraduate research in Religion and/or Religious Studies. The Awards will be presented at the 2002 Annual Meeting.

To be eligible for the Award, an undergraduate student must be a member of the American Academy of Religion (AAR) and must submit a paper or project presentation to the Program Committee as described in the Call for Papers for the 2002 Annual Meeting.