

# religious studies

# AAR EDITION NEWS

May 2002

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# 2002

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Subscriptions to individuals and institutions are available. See [www.aarweb.org/publications/rsn](http://www.aarweb.org/publications/rsn) for more information.

Deadlines for submissions:

January:	October 15
March:	December 15
April:	February 15
October:	July 15

**Advertising**

For information on advertising, please see [www.aarweb.org/publications/rsn](http://www.aarweb.org/publications/rsn)

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# 2002 Member Calendar

Dates are subject to change. Check [www.aarweb.org](http://www.aarweb.org) for the latest information.

## May

*Religious Studies News—AAR Edition* May 2002 issue

*Spotlight on Teaching* Spring 2002 issue

Registration materials mailed with *RSN*.

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

**May 3-5.** Pacific Northwest Regional Meeting, Eugene, Oregon.

**May 15.** Annual Meeting registration and housing opens for 2002 Annual Meeting.

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

For more Annual Meeting information, see [www.aarweb.org/annualmeet/2002/default.asp](http://www.aarweb.org/annualmeet/2002/default.asp)

## June

*Journal of the American Academy of Religion*, June 2002 issue.

**June 15.** Membership renewal deadline for 2002 Annual Meeting participants.

**June 17.** EIS Center registration opens

## July

Membership deadline for Annual Meeting program participants. Check [www.aarweb.org/annualmeet/2002/default.asp](http://www.aarweb.org/annualmeet/2002/default.asp) for more detailed information.

**July 1.** New fiscal year begins.

**July 15.** Submissions for the October 2002 issue of *Religious Studies News—AAR Edition* due. For more information, see [www.aarweb.org/publications/rsn/default.asp](http://www.aarweb.org/publications/rsn/default.asp)

## August

**August 1.** Research Grant Applications due. For more information, see [www.aarweb.org/grants/default.asp](http://www.aarweb.org/grants/default.asp)

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

**August 1.** Change of address due for priority receipt of the 2002 Annual Meeting program.

**August 15.** Membership renewal period for 2003 begins.

## September

*Journal of the American Academy of Religion*, September 2002 issue. For more information on AAR publications, see [www.aarweb.org/publications/default.asp](http://www.aarweb.org/publications/default.asp) or go directly to the JAAR home page hosted by Oxford University Press, [www3.oup.co.uk/jaar/](http://www3.oup.co.uk/jaar/)

Annual Meeting Program Books mailed to members.

Annual Fund appeal begins.

## October

*Religious Studies News—AAR Edition*, October 2002 issue

*Spotlight on Teaching*, Fall 2002 issue

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

## November

**November 1.** Research grant awards announced.

**November 22.** Fall meeting of the Board of Directors, Toronto.

**November 22.** Chairs Workshop at the Annual Meeting, Toronto. Free for departments enrolled in the Academic Relations Program. For more information, see [www.aarweb.org/departmentlacadrel.asp](http://www.aarweb.org/departmentlacadrel.asp)

**November 23-26.** Annual Meeting, Toronto. Held concurrently with the Society of Biblical Literature each November, comprising some 8,000 registrants, 200 publishers, and 100 hiring departments.

**November 24.** Annual Business Meeting and breakfast. See the Annual Meeting program for exact time and place.

## December

*Journal of the American Academy of Religion*, December 2002 issue.

**December 5.** New program unit proposals due.

**December 13-14.** Program Committee meeting, Atlanta.

**December 15.** Submissions for the March 2003 issue of *Religious Studies News* due. For more information, see [www.aarweb.org/publications/rsn/default.asp](http://www.aarweb.org/publications/rsn/default.asp)

**December 31.** Membership renewal for 2003 due. Renew online at [www.aarweb.org/renewal/page01.asp](http://www.aarweb.org/renewal/page01.asp)

## And keep in mind throughout the year...

Regional organizations have various deadlines throughout the fall for their Calls for Papers. See [www.aarweb.org/regions/default.asp](http://www.aarweb.org/regions/default.asp)

**In the Field.** News of events and opportunities for scholars of religion. *In the Field* is a members-only online publication produced ten times a year on the first of the month. *In the Field* accepts calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion of no more than 100 words. Submit text electronically by the 20th of the month for the following issue to [intheheld@aarweb.org](mailto:intheheld@aarweb.org).

**Openings: Employment Opportunities for Scholars of Religion**

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

## Letter to the Editor

The following was submitted in response to AAR's public statement regarding the events of September 11, 2001. *RSN* welcomes letters to the editor in response to any and all aspects of the AAR's work. The editor reserves the right to publish somewhat abbreviated versions of longer correspondences.

## Religion from the Point of View of the Damned

Rebecca Raphael

Rebecca Raphael is Assistant Professor of Religion in the Department of Philosophy at Southwest Texas State University in Austin, Texas.



To the Editor:

I used to tell my world religions classes that it would be easy to make the course a history of carnage. I preferred to focus on the positive value that practitioners find in their faiths. The events of September 11 rendered this choice woefully inadequate. . . .

On September 17, the American Academy of Religion issued a statement that listed "suffering and evil, human rights and religious liberties, international order and justice, democracy and the common good . . . [and] the dangers of religious and ethnic harassment and discrimination" as "issues that have been foregrounded by this tragedy" (AAR Board Statement on Recent Events, September 17, 2001. <http://www.aarweb.org>). The phrase about religious harassment was striking, given the absence of any reference to the large-scale violence of the attacks.

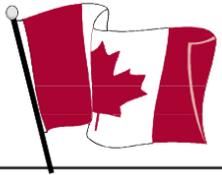
I am all too aware of religious harassment. I have encountered a casual anti-Semitism in my biblical studies courses, and frequent expression in class or in papers of the view that Catholics are not Christian. I know a Jewish student who is afraid to tell others that she is Jewish because her friends have experienced hostility in the state's public high schools. Members of the pagan student group inform me that their property has been

See **LETTER**, p.19

religiousstudies  
AAR NEWS  
EDITION

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

For writing and advertising guidelines, please see [www.aarweb.org/publications/rsn.asp](http://www.aarweb.org/publications/rsn.asp)



# OH, Canada!



## Annual Meeting of the American Academy of Religion November 23-26, 2002 Toronto, Ontario

**W**E'RE HEADING NORTH of the border for this year's Annual Meeting in Toronto, Ontario! Our trek to Canada is the first time the AAR will hold its Annual Meeting outside of the US. You will be able to see the north shore waterfront of

Lake Ontario from our headquarter hotels, The Sheraton Centre Toronto, Westin Harbour Castle, and the Fairmont Royal York Hotel, as well as from the Metro Toronto Convention Centre. Sessions will take place in the headquarter hotels and the Convention Centre.

Since this will be a truly international adventure, please remember that you must bring a valid passport or birth certificate with photo ID (i.e., a driver's license) to go through customs at the Canadian border. Please see p. 5 for more information.

Toronto is a city made for the walking visitor, featuring the PATH, an entire underground pedestrian system made of interconnected walkways. This "underground city" is packed with more than 1,200 retail stores and services.

**Housing and registration by fax, mail, or online begins Wednesday, May 15, 2002!**

### Annual Meeting Registration - Opens May 15, 2002

FAX: 1-330-963-0319

WEB: [www.aarweb.org/annualmeet](http://www.aarweb.org/annualmeet)

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

#### Questions:

TEL: 800-575-7185 (US & Canada)  
1-330-425-9330 (outside US & Canada)

EMAIL: [aarsblreg@conferon.com](mailto:aarsblreg@conferon.com)

### Membership

Don't forget to renew your membership dues prior to registering so that you can take advantage of the lower member registration rates. If you are not certain about your current 2002 membership status, please see [www.aarweb.org/membership](http://www.aarweb.org/membership) or call 404-727-3049.

### Getting Around

Free shuttle service will be provided to all Annual Meeting hotels and the Metro Toronto Conference Centre. Shuttles will run regularly throughout the day and evening. The PATH underground pedestrian system connects to the Metro Toronto Convention Centre and many of the official hotels. Toronto public transit also includes subway trains, buses, and even a streetcar system!

### Getting to Toronto

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

**Delta Airlines International Reservations Desk**  
Reference file number: 186162A  
TEL: 800-241-4141

**United Airlines International Reservations Desk**  
Reference file number: 501ZV  
TEL: 800-538-2929

### Additional Meetings

Conferon, our meeting planning partner, is now accepting requests for Additional Meeting space. All requests are handled on a space and time-slot available basis. The Additional Meetings program held in conjunction with the AAR Annual Meeting is an important service to AAR members. All Additional Meeting participants are expected to register for the Annual Meeting. Be sure to read the instructions carefully before completing and submitting your space request. For more information about the Additional Meetings or to obtain a request form, please see [www.aarweb.org/annualmeet](http://www.aarweb.org/annualmeet). Questions should be directed to:

Erin Vonderbrugge, Conferon Inc.  
TEL: 1-314-997-1500;  
E-MAIL: [aarsbl@conferon.com](mailto:aarsbl@conferon.com)

### Employment Information Services

The 2002 Employment Information Services Center will be located in the Sheraton Centre Toronto. Candidates and employers who wish to participate should visit the AAR web site, [www.aarweb.org/eis](http://www.aarweb.org/eis). Registration opens on June 17, 2002.

### AAR Annual Meeting Online Services

[www.aarweb.org/annualmeet](http://www.aarweb.org/annualmeet)

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

### Annual Meeting 2002 Important Dates

#### May 15

Registration and Housing open for the 2002 Annual Meeting. You must be registered to secure housing!

#### June 17

EIS Center registration opens.

#### August 1

Membership dues for 2002 must be paid and address changes must be noted with AAR Member Services in order to receive an advance copy of the Annual Meeting Program Book.

#### Early September

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

#### September 16

Second tier pre-meeting registration rates go into effect.

#### Mid-September

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

#### October 11

EIS Candidate resumes due for inclusion in binders. After October 11, CRFs may be filed on site by candidate's last name.

#### October 16

Third and final tier registration rates go into effect.

#### October 21

EIS Center pre-registration deadline.

#### October 25

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

#### November 5

Pre-meeting registration refund request deadline. Contact Conferon for refunds. (See Pre-meeting Registration Form for details.)

#### November 8

Pre-meeting registration ends at 5 p.m. EST. All further registration must take place on site in Toronto at the Metro Toronto Convention Centre.

#### November 23-26

Annual Meetings of AAR and SBL, Toronto, Ontario.

## KiddieCorp Rides Again

**K**IDDIECORP will be providing child care at the Annual Meeting at exclusive rates for AAR members again this year. Toys, movies, snacks, and daily activities will be on offer, including a special theme party to entertain the children. Activities include arts and crafts, group games, board games, and story time. Parents of children from the ages of 6 months to 12 years who need child care during the Annual Meeting are encouraged to take advantage of this service. KiddieCorp provides screened and bonded employees who make this an experience your child will want to attend.

Child care will be available 11:30 AM - 7:00 PM on Saturday and then from 8:30 AM - 7:00 PM on Sunday and Monday. The cost for AAR members only is low at \$8 per hour and \$65 for the entire day. Each additional child is \$4 per hour. A four hour minimum is required.

Pre-registration starts May 15 and runs until October 25. Any space after October 25 will be available at the Annual Meetings in Toronto on a first come, first serve basis. More information about child care services can be viewed on the AAR Web site at [www.aarweb.org/annualmeet](http://www.aarweb.org/annualmeet).

## 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. Articles or essays about teaching should be directed to Richard Freund, Editor of *Spotlight on Teaching*, University of Hartford.

E-mail: [Freund@mail.hartford.edu](mailto:Freund@mail.hartford.edu)

# REEL RELIGION

With the help of the Religion, Film, and Visual Culture Group, Religion in Latin America and the Caribbean Group, and Native Traditions in the Americas Group, there are a number of movies planned for the Toronto meeting. Please note, this is a tentative list.

Please see the Annual Meeting Highlights Web page at [www.aarweb.org/annualmeet](http://www.aarweb.org/annualmeet) for the most current listings and film descriptions.

*Lord of the Rings*

*Harry Potter and the Sorcerer's Stone*

*Memento*

*Crouching Tiger, Hidden Dragon*

*Black Robe*

*In the Light of Reverence*



## What's On... in Toronto for the Annual Meeting!

Look for another installment in the Fall issue.

**T**ORONTO OFFERS something for everyone, from world-famous attractions and world-renowned theatre, to world-class shopping. Toronto is home to a vast diversity of cultures and ethnicities: a true "melting pot." Toronto also has the status of third largest theatre center in the English-speaking world, after London and New York. You will find there is plenty to see and do outside of the Annual Meeting.

### Price Guide in Canadian Dollars

\$ (under \$10) \$\$ (\$10-20) \$\$\$ (21-35)

## EATING



### Alice Fazooli's! Italian Crabshack

294 Adelaide Street  
This unique restaurant offers a variety of Italian pizzas, pastas, crawdads, crab, and other southern US specialties, all served in a restored turn-of-the century printing plant. Over 120 wines and 60 scotches complement the menu. Alice's Gallery, for special occasions and groups, features original art. \$\$\$

### Bangkok Garden

18 Elm Street  
Located downtown in one of Toronto's landmark buildings and serving award-winning Thai food in an atmosphere that transports you to Southeast Asia. Private and semi-private rooms available for groups up to 100 persons. Conveniently located in the Elmwood Complex, which also houses The Elmwood Banquet and Meeting Centre and The Spa at the Elmwood. \$\$

### Harbour Sixty Steakhouse

60 Harbour Street  
Located in Toronto's historic Harbour Commission Building. Serving USDA prime steaks, fine vintage wines, and outstanding desserts. Steps from the Air Canada Centre. Ten minute walk from MTCC. \$\$\$

### Little Anthony's

121 Richmond Street West  
The style of Milan and the elegance of New York meet their match at Little Anthony's. When you're ready for an elegant retreat in the heart of Toronto's exciting downtown, Little Anthony's attentive staff and Italian cuisine are ready for you. Specialties include home-made pastas, AAA Angus steak, and fine wine. \$\$\$

### Patriot Restaurant

131 Bloor Street W. 2nd Floor  
Overlooks Toronto's fashionable Bay Street. Critics rave over Patriot's distinctly Canadian interpretation of bistro classics. \$-\$\$

### Scaramouche

One Benvenuto Place  
Upscale casual, one of the best views of Toronto's skyline, and some of the most innovative cuisine available in the city. Critically acclaimed as "perhaps the best French restaurant in Toronto." \$\$\$

### Spirits Bar & Grill

642 Church Street  
Offers varied and reasonably priced North American cuisine, nightly half price specials, and 12 great draughts on tap. Friendly, fun, casual atmosphere with three patios, pool table, darts and TV. \$

### Tulip Restaurant

1610 Queen Street East  
A world class steak house with a family atmosphere, in comfortable surroundings. Features all day breakfast at reasonable prices. \$-\$\$

### The Vegetarian Restaurant

2849 Dundas Street West  
Delicious meals inspired by international vegetarian cuisine in a casually elegant atmosphere sure to soothe and lift your spirit. \$\$

### Wayne Gretzky's

99 Blue Jays Way  
Wholesome dishes, including Wayne's favorites. Lunch, dinner, and after-theatre meals daily. Vast array of Wayne's personal artifacts on display. Reservations recommended. \$\$\$

### Kosher

#### King Solomon's Table & Catering

3705 Chesswood  
Toronto's only five star kosher dining. Continental and Chinese cuisine menus. All you can eat buffet. \$\$

#### Kosher City

3515 Bathurst Street North York  
TEL: 416-882-2214

#### Mati's Falafel & Pizza

3430 Bathurst Street Downsview  
TEL: 416-783-9505

#### Milk'n Honey Restaurant

3457 Bathurst Street Toronto  
TEL: 416-789-7651

#### The Chicken Nest

3038 Bathurst Street Toronto  
TEL: 416-787-6378

## DRINKING



### Centro Grill & Wine Bar

2472 Yonge Street  
One of Toronto's most popular dining spots. Bright with skylights, high ceilings, mirrors, and powerful colours. Boasts a fusion of classic and innovative, artfully presented cuisine. A comprehensive selection of international wines available.

### Down One

49 Front Street  
The Down One Lounge invites you to come down, get warm, have a drink, play some pool, eat great food, and enjoy yourself in a cozy atmosphere with great music and a big screen TV.

### Esplanade Bier Market

58 The Esplanade  
Over 100 brands of beer from 24 countries, with styles ranging from Pilsner Lager to Cream Ale, from Stout to Lambic. Food designed to complement each beverage. It's a Nirvana for beer lovers. \$\$

### Feather's

962 Kingston Road  
High on quality and service, Feather's is a rare, true British pub experience. Be tempted in the door by their own line of draught beers brewed on the premises, and the 200 brands of single-malt whisky (many cask strength).

### Fionn MacCool's Irish Pub 70

The Esplanade  
Toronto's own authentic Irish Pub, featuring traditional Irish fare. Offers live entertainment with East Coast and Celtic performers. \$\$

## ENTERTAINMENT



### Market Gallery

95 Front Street  
Located in the historic South St. Lawrence Market on the second floor in the 19th century city council chamber, the Market Gallery features changing exhibitions of Toronto's art and history. Hours: Wed - Fri.: 10a.m. - 4 p.m.; Sat. 9 a.m. - 4 p.m.; Sun.: 12 - 4 p.m.; Closed Mon. and Tues. Free Admission.

### Museum of Contemporary Canadian Art

5040 Yonge Street  
The gallery features the works of a wide range of contemporary Canadian artists in a variety of mediums, from two-dimensional mixed media pieces by Betty Goodwin, to sculpture by Roland Poulin, to paintings by Ivan Eyre. The collection includes about 200 pieces, most produced after 1985. The gallery hosts six exhibitions a year, showcasing artists from across Canada.

### Royal Ontario Museum

100 Queen's Park  
Canada's largest museum houses a rare combination of decorative arts, archaeology, and science. Highlights include Dinosaurs, the Bat Cave, Armour, Gems & Gold, and the Chinese Tomb.

### Toronto Eaton Shopping Centre

220 Yonge Street  
Architectural model for shopping malls around the country and major tourist magnet, the Toronto Eaton Centre is the third largest mall in Canada and is one of the city's most popular attractions. When you're taking a breather from shopping, stop by Centre Court's famous fountain, or look up for renowned Canadian artist Michael Snow's sculpture of Canada geese, "Flight Stop."

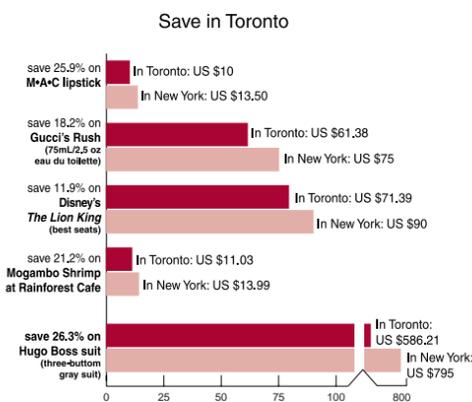
### Toronto Hippo Tours

31A Parliament Street  
Come ride the Hippos. Toronto's most unique tourist attraction: the bus that floats. The Hippo offers a 90-minute tour of both the sites and waterways of Toronto, on an amphibious bus. Call for reservations and more information: 416-703-4476 or 877-635-5510.

## Canada On Sale

TORONTO HOSTS hundreds of conventions every year, many of them comprising predominantly United States citizens, and they do it seamlessly. The American Academy of Religion's meeting in Canada will operate as it would in any US city, and the added value of visiting Toronto should far outweigh the usually negligible issues of crossing a border.

One of the most attractive features of visiting Canada at this point in history is the US and Canadian dollar exchange rate. Goods are priced similarly, but the US dollar, when converted, goes much farther. Although US money is accepted in Canada, one is wise to exchange it for Canadian dollars at any Canadian financial institution to receive the benefit of the prevailing exchange rate. Most US credit cards are honored in Canada. Any charge to a credit card will reflect the applicable exchange rate and thus also provide the benefit of the US dollar's relative strength.



## Goods and Services Tax (GST) Rebates

Canada has a 7% Goods and Service Tax (GST). Foreign visitors may claim a rebate on the GST they have paid on eligible goods and accommodation. Original receipts must be submitted with the claim.

Each original receipt for eligible goods and accommodation must show a minimum purchase amount of \$50 CDN before taxes, and the claim amount must be for a total of at least \$200 CDN before taxes.

There is no rebate for tax paid on meals or alcohol; tobacco products; services such as dry cleaning or hairdressing; air, train, or bus tickets; car rentals and automotive fuels; rentals of travel trailers and all other recreational vehicles; and cruise ship cabins or train berths. Any goods consumed or left in Canada do not qualify for a rebate.

Visitors may mail a claim (GST176) directly to Canada Customs and Revenue Agency (CCRA), or they may claim a cash refund at participating duty-free shops located along most Canada-United States highway border crossings. There is a \$500 limit on claims made at duty-free shops. The informational pamphlet *Tax Refund for Visitors to Canada* is available at all duty free shops in Canada, or can be downloaded from the CCRA web site: [www.ccra-adrc.gc.ca/EI/pbg/gf/gst176eq/README.html](http://www.ccra-adrc.gc.ca/EI/pbg/gf/gst176eq/README.html).

### For specific questions, contact:

Tourism Toronto  
Director, Client/Member Services  
Annette Redican  
TEL: 1-416-203-3820  
E-MAIL: [redican@torcvb.com](mailto:redican@torcvb.com)

Canada Customs and Revenue Agency:  
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## It's Easy to Cross the Border

### US Citizens and Permanent Residents

Canada has an open border with the United States. This means that citizens or legal permanent residents of the United States do not require passports or visas and can usually cross the USA/Canada border without difficulty or delay. Citizens and legal residents of the US do not require passports, although they are preferred. Native-born US citizens require a birth certificate plus photo ID; naturalized citizens require certificate of naturalization plus photo ID; permanent residents (who are not citizens) require a Resident Alien Card.

### Non-US Citizens living in the US

Those who are temporary residents of the US who carry a Temporary Resident Card or Employment Authorization Card are not considered permanent residents of the US and will require a passport for travel to Canada. They may also need a visitor's visa. Visas are not available at the border: they must be obtained at a Canadian embassy, consulate, or mission outside Canada.

If you are a foreign student, temporary worker in the US, or visitor in the US who wants to return to the US after visiting Canada, you may encounter difficulties without your passport or Canadian visitor's visa. Because your status in the US does not confer any status in Canada nor necessarily give you the right to "re-enter" the US, you should check with an office of the US Immigration and Naturalization Service before leaving the US to make sure you have all the necessary papers to return to the US.

### Citizens from Countries other than USA and Canada

Citizens from some countries require a visitor visa to enter Canada. There are many countries to which this restriction does not apply, however. Visa information is available online.

The Canadian government's official web site is <http://www.canadainternational.gc.ca>, and the page for visa requirements is <http://www.canadainternational.gc.ca/view-e.asp?Grp=000100B1&act=1&rbID=1>.

Please check with the Canadian government embassy or consulate in your area regarding specific questions.

### Traveling with Children

Canada has laws and regulations to protect children and to reduce abduction by parents or others. If you are travelling with a child, you should carry:

- identification, similar to that mentioned previously, for children of all ages;
- a letter of permission from the child's parent or legal guardian when travelling with a child who is not legally your own; and
- copies of legal documents regarding custody rights if you share custody.

### Customs

Personal baggage such as clothing, cameras, tape recorders, and personal computers are exempt from duties and taxes, provided they accompany the delegate and are declared to Canada Customs upon entering Canada. Recently purchased cameras, tape recorders, or personal computers should be registered with US Customs before leaving the US in order to prove they were purchased before entering Canada.

Persons of legal age may bring into Canada duty-free either:

- a) 1.5 litres of liquor or wine, or
- b) 24 - 12 ounce cans or bottles of beer or ale

Persons 16 years or older may bring in 50 cigars, or 200 cigarettes duty-free.

Re-entry into the United States can be simplified if travellers list all purchases before they reach the border, keep sales receipts handy, and pack purchases separately for convenience of inspection.

US residents returning from Canada after more than 48 hours may take back, duty-free, \$400 US worth of articles for personal or household use, based on fair retail value in Canada. These articles must accompany the individual. If all or part of this personal exemption has been claimed in the preceding 30 days, visitors are limited to a \$25 US individual exemption.

Neither guest speakers nor exhibitors require work permits to attend the meeting. If for some reason you need to verify conference attendance, the pre-registration material should suffice. If you would like additional registration verification from the AAR, please contact our office in Atlanta at TEL: 404-727-3049.

## Call for Papers Recap

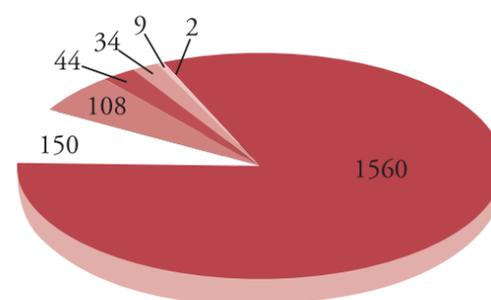
THE 2002 CALL FOR PAPERS introduced the new Online Paper/Panel Proposal (OP3) system as a way to submit proposals online. The AAR has been automating many member services over the years, such as membership renewals and Annual Meeting registration and housing. Making the *Call for Papers* proposal submissions Internet accessible was the next step in the process.

Not all units used the OP3 system: some opted for the tried and true methods of surface mail, fax, e-mail or e-mail with attachment. However, 56 out of 80 program units had OP3 listed as one of the means of proposal submission; 27 of those 56 used OP3 as the only method.

The online system streamlines the process of proposal submission by integrating the

participant form and proposal forms and then automatically submitting the complete proposal to the selected program unit. Several units reported an increase in the total number of submissions and attributed it to OP3. The Study of Islam Section received the most OP3 submissions at 123, narrowly beating out the Philosophy of Religion Section, which had 122 OP3 submissions.

As with any new enterprise, OP3 had some bugs and room for improvement. Next year's version will likely include e-mail confirmation of proposal submissions as well as more user guidance to the system. Even considering the bugs, a look at the number of submissions show that the OP3 system can be counted a success.



- Individual Papers: 1560
- Pre-arranged Papers: 150
- Pre-arranged Panels: 108
- Individual Panelists: 44
- Individual Presiders: 34
- Individual Respondents: 9
- Business Meeting Presiders: 2

Total Submissions Made in OP3=1907

## Future AAR Annual Meeting Dates and Sights



2003

November 22-25  
Atlanta, GA

2004

November 20-23  
San Antonio, TX

2005

November 19-22  
Philadelphia, PA

2006

November 18-21  
Washington, D.C.

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](http://www.aarweb.org/renewal).

Or contact us at TEL: 1-404-727-3049  
E-MAIL: [membership@aarweb.org](mailto:membership@aarweb.org).

Please see the Membership page, [www.aarweb.org/membership](http://www.aarweb.org/membership).

## Task Force on Disabilities

**A**AR EXECUTIVE DIRECTOR Barbara DeConcini has announced the formation of a Task Force on Disabilities. The Task Force is to advise the AAR on appropriate ways in which the Academy can accommodate the needs of its members with disabilities. Currently, the AAR works with Annual Meeting hotels and convention facilities to ensure access to meeting venues and to make available in the Annual Meeting hotel block sleeping rooms for the physically challenged. The Task Force will explore further ways in which the Academy can facilitate participation of all its members in its programs and activities. Kerry Wynn of Southeast Missouri State University chairs the Task Force on Disabilities. Other members include Elaine Beretz (Bryn Mawr College); Kent Eaton (Bethel College and Seminary); Mary Jo Iozzo (Barry University); and F. Rachel Magdalene (Towson University). Members can communicate their concerns and suggestions by contacting the chair at [kwynn@semovm.semo.edu](mailto:kwynn@semovm.semo.edu).

## The Society of Biblical Literature and Brill Academic Publishers Announce Co-publication Agreement

**T**HE SOCIETY of Biblical Literature and Brill Academic Publishers recently announced that they have signed a co-publication agreement. SBL will shift its book publication program exclusively to paperback editions, and Brill will simultaneously publish hardback editions of SBL titles.

Brill and SBL have agreed that their catalogs, space ads, and other promotional materials will clearly indicate the availability of both editions, leaving customers entirely free to purchase either the paperback

edition from SBL or the hardback edition from Brill.

"The Society of Biblical Literature is enthusiastic about this partnership with one of the oldest, largest, and most prestigious publishers of academic books in the world," said Rex D. Matthews, SBL Editorial Director. "Brill's publication and promotion of SBL titles in hardback editions will ensure that our books achieve both higher visibility in the European academic community, and greater availability in the European

institutional and trade markets than they now enjoy."

Speaking for Brill, Hans van der Meij, Senior Acquisitions Editor for Religion, said "Brill Academic Publishers is pleased to begin this new and promising cooperation with the Society of Biblical Literature, one of the leading organizations of biblical scholars in the world. The SBL publication program exemplifies the high quality of academic research and writing that has been the hallmark of Brill's activity as a scholarly publisher for over three centuries." ✪



### Advancing the Religious Studies Department An Annual Meeting Chairs Workshop

**Friday, November 22, 2002, Toronto, Ontario**

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

After the Successful Workshop in Denver, the Academic Relations Task Force is preparing another one-day workshop in Toronto for Chairs of academic departments. The attendees at the Denver workshop have said the

following regarding their experiences. "The discussion among chairs was extremely helpful. It was extremely useful to have the chance to discuss general issues of administration and teaching." "The overall content was

very useful." "Good interaction and involvement of audience." "I picked up lots of good points and ideas for future thinking." All heads of departments should be sure to reserve this date at the Annual Meeting.

#### PRELIMINARY PROGRAM

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

#### TO REGISTER

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

Name \_\_\_\_\_  
 Department \_\_\_\_\_  
 Institution \_\_\_\_\_ Serving as Chair since \_\_\_\_\_ Number of faculty in department \_\_\_\_\_

#### DEPARTMENT ENROLLMENT

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

Fax \_\_\_\_\_ E-mail \_\_\_\_\_  
 Surface Mailing Address \_\_\_\_\_

Registration is limited to the first 75 participants.  
Send your registration form and payment of \$50.00 \*\*\* before October 15, 2002. (\$75.00 on site).

#### 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) \_\_\_\_\_

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

\*\*\* Chairs from departments enrolled in the Academic Relations Program receive a complimentary registration. For information on enrolling your department, see [www.aarweb.org/department](http://www.aarweb.org/department), or page 11.

Subscribe to [chairs@aarweb.org](mailto: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](http://www.aarweb.org/department/workshops).

## AAR Virtual Teaching & Learning Center

THE AAR, with support from the Lilly Endowment, has announced a project to gather and assess the concrete products of the Teaching Workshops and other AAR teaching initiatives from the past decade.

This new project will consolidate the many curricular and pedagogic resources developed over the years, and make them more widely available and usable in digitized form. The resulting Virtual Teaching & Learning Center online data bank will gather these important teaching tools in one searchable online location. When completely compiled, this rich resource will include products from teaching workshop participants (including over 150 alumni); hundreds of course syllabi (available at [www.aarweb.org/syllabus/default.asp](http://www.aarweb.org/syllabus/default.asp)); the entire *Spotlight on Teaching* series; information about evaluating teaching in religion and assessing departmental teaching and learning; and links to other important sources.

If you have materials to contribute, please send an electronic or print version of course syllabi, bibliographies, revised assignments, classroom exercises, assessment techniques, or other materials. The AAR Virtual Teaching and Learning Center will make scholarly contributions to teaching available to the entire field, and be a resource on which to build for many, many years.

Please contact Carey Gifford for more information.  
E-MAIL: [cgifford@aarweb.org](mailto:cgifford@aarweb.org)  
TEL: 1-404-727-2270

In a further attempt to offer AAR members more resources for teaching and learning, Michel Desjardins of Wilfrid Laurier University has accepted the

responsibility for taking the initial steps needed to launch the AAR Virtual Teaching and Learning Center. Since Desjardins' term as editor of the Syllabus Project (just now expanded to editor of the VTLC) will expire in November 2003, the Committee on Teaching and Learning is now also actively searching for his replacement. Nominations for the Editor of the VTLC should be sent to: Tom Peterson, Chair, Committee on Teaching and Learning, Division of Human Studies, Alfred University, Alfred, New York 14802; [fpett@alfred.edu](mailto:fpett@alfred.edu); 607.871.2998.

The Editor will be responsible for: 1) the Syllabus Project, 2) encouraging and selecting resources for teaching and learning in the AAR Virtual Teaching and Learning Center on the AAR web site, and 3) working with the AAR webmaster to place additional resources on-line. ✪

### 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

[www.aarweb.org](http://www.aarweb.org)

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

## Employment Trends

### Employment Opportunities Specialization Breakdowns 1996-2001

	1996	1997	1998	1999	2000	2001
<b>Job Listings</b>						
Arts, Literature & Religion	9	10	7	7	5	2
Religions of Africa Oceania	4	5	5	6	2	1
East Asian Religions	21	20	10	18	19	14
Early Christian Literature/New Testament	27	25	24	22	20	25
Ethics	16	11	5	20	11	11
Hebrew Bible/Old Testament	27	20	14	15	18	21
History of Christianity/Church History	20	17	9	20	13	13
Islamic Studies	12	15	4	11	10	9
Judaic Studies	16	15	4	11	10	7
Religions of North America (Religions of North and South America 1996-1999)	13	10	4	18	5	8
Religions of South America and the Caribbean	N/A	N/A	N/A	N/A	3	0
Practical Theology	8	2	1	12	5	5
Racial/Ethnic Studies in Religion	6	8	0	8	11	4
South Asian Religions	21	14	4	15	3	8
Social Scientific Study of Religion	6	3	0	8	17	4
Theology & Philosophy of Religion	27	27	5	26	19	28
Women's Studies in Religion	9	9	1	7	2	2
Other	22	15	5	19	11	8
<b>TOTAL</b>	<b>264</b>	<b>226</b>	<b>102*</b>	<b>243</b>	<b>184</b>	<b>170</b>

\*Single positions may be listed under multiple position classifications, with the exception of 1998.

### Ratio of Advertised Positions to Candidates' Self-selected Classification Choices

	1996	1997	1998	1999	2000	2001
Arts, Literature & Religion	9:12	10:7	7:9	7:8	5:25	2:41
Religions of Africa & Asia	4:4	5:3	5:3	6:4	2:5	1:6
East Asian Religions	21:28	20:20	10:15	18:20	19:24	14:25
Early Christian Literature/New Testament	27:95	25:96	24:75	22:68	20:90	25:99
Ethics	16:65	11:63	5:40	20:39	11:76	11:75
Hebrew Bible/Old Testament	27:88	20:58	14:76	15:67	18:71	21:70
History of Christianity/Church History	20:61	17:72	9:50	20:61	13:89	13:87
Islamic Studies	12:8	15:17	4:12	11:16	10:14	9:19
Judaic Studies	16:19	15:19	4:15	11:16	10:27	7:29
Religions of North America (Religions of North and South America 1996-1999)	13:20	10:22	4:16	18:31	5:24	8:34
Religions of South America and the Caribbean	N/A	N/A	N/A	N/A	3:1	0:3
Practical Theology	8:10	2:10	1:4	12:10	5:24	5:29
Racial/Ethnic Studies in Religion	6:3	8:4	0:3	8:5	11:35	4:28
South Asian Religions	21:39	14:48	4:44	15:50	3:32	8:35
Social Scientific Study of Religion	6:14	3:16	0:13	8:15	17:39	4:38
Theology & Philosophy of Religion	27:123	27:119	5:97	26:86	19:137	28:144
Women's Studies in Religion	9:7	9:6	1:4	7:5	2:52	2:53
Other	22:6	15:5	5:12	19:18	11:59	8:62

#### Candidates

	1996	1997	1998	1999	2000	2001
Arts, Literature & Religion	12	7	9	8	25	41
Religions of Africa & Oceania	4	3	3	4	5	6
East Asian Religions	28	20	15	20	24	25
Early Christian Literature/New Testament	95	96	75	68	90	99
Ethics	65	63	40	39	76	75
Hebrew Bible/Old Testament	88	58	76	67	71	70
History of Christianity/Church History	61	72	50	61	89	87
Islamic Studies	8	17	12	16	14	19
Judaic Studies	19	19	15	16	27	29
Religions of North America (Religions of North and South America 1996-1999)	20	22	16	31	24	34
Religions of South America and the Caribbean	N/A	N/A	N/A	N/A	1	3
Practical Theology	10	10	4	10	24	29
Racial/Ethnic Studies in Religion	3	4	3	5	35	28
South Asian Religions	39	48	44	50	32	35
Social Scientific Study of Religion	14	16	13	15	39	38
Theology & Philosophy of Religion	123	119	97	86	137	144
Women's Studies in Religion	7	6	4	5	52	53
Other	6	5	12	18	59	62
<b>TOTAL</b>	<b>602</b>	<b>585</b>	<b>488</b>	<b>519*</b>	<b>824*</b>	<b>877*</b>

\*In 1999-2001 candidates could choose up to 3 job classifications

### Analysis

As can be noted in the above charts, the five job listings with the most positions available (in descending order) are:

Early Christian Literature/New Testament  
Theology & Philosophy of Religion  
Hebrew Bible/Old Testament  
East Asian Religions  
History of Christianity/Church History

Given the caveat that between 1999 and 2001, candidates could self-select up to three different classifications within which to categorize themselves, the classifications chosen the most (again in descending order) are:

Theology & Philosophy of Religion  
Early Christian Literature/New Testament  
Hebrew Bible/Old Testament  
History of Christianity/Church History  
Ethics

## What's New at the Wabash Center



Left to Right:  
Leong Seow, Princeton  
Theological Seminary;  
J.P. Kang, Union  
Theological Seminary;  
and Christine Yoder,  
Columbia Theological Seminary

### Wabash Center

[www.wabashcenter.wabash.edu](http://www.wabashcenter.wabash.edu)

**A**NDREW T. FORD, President of Wabash College, has announced that Lucinda A. Huffaker will become Director of the Wabash Center for Teaching and Learning in Theology and Religion on July 1. She has served as Associate Director of the Center for the past five years. Ford noted, "Lucinda Huffaker has played a significant role in establishing the Center as a major, international influence for teaching and learning in theology and religion." Huffaker will succeed Raymond B. Williams, who founded the Center and will retire at the end of this academic year.

The Wabash Center seeks to enhance teaching and learning in theology and religion in religion departments and theological schools. The Center hosts programs at Wabash College, plans and supports projects, and grants funds to faculty members and institutions that promise to improve teaching and learning. The Wabash Center is supported by grants from Lilly Endowment Inc. as part of its theological teaching initiative.

The Center is supporting a new consultants program for religion departments and theological schools. An experienced consultant will visit a school for one to three days to work with faculty on teaching and learning. The Wabash Center provides stipend and travel for the consultant, and the school provides local

hospitality and expenses. Current Wabash Center consultants are: Charles R. Foster, Carnegie Foundation for the Advancement of Teaching, Patricia O'Connell Killen, Pacific Lutheran University, Victor Klimoski, St. John's University at Collegeville, Robert W. Pazmiño, Andover Newton Theological School, and Jack L. Seymour, Garrett-Evangelical Theological Seminary. [<http://www.wabashcenter.wabash.edu/programs/consultants.html>]

The Wabash Center plans to continue with its best-known activities, including workshops on teaching and learning for pre-tenure faculty that count more than 200 scholars among its participants. The Wabash Center will host four new workshops beginning in the summer of 2002. [<http://www.wabashcenter.wabash.edu/programs/index.html>]

Elizabeth Bounds, Candler School of Theology of Emory University, will direct a workshop for theological school faculty, and Stephen Haynes, Rhodes College, will direct another for pre-tenure faculty teaching at church-related colleges and universities. Emilie Townes, Union Theological Seminary, New York, will direct a special workshop for pre-tenure African-American faculty, and her colleague David Carr will direct a workshop for mid-career faculty.

See **WABASH**, p.17

## New Director of Academic Relations at AAR

**C**AREY J. GIFFORD has joined the executive offices of the AAR as the new Director of Academic Relations and Editor of *Religious Studies News, AAR Edition*. Gifford succeeds Edward R. Gray, who recently resigned from the AAR to pursue research and writing projects.

As the AAR's first Director of Academic Relations, Edward Gray was instrumental in starting the many projects that comprise the Academic Relations Program.

"We appreciate Edward's important service to the Academy in getting the ball rolling on so many crucial ventures," commented AAR Executive Director, Barbara DeConcini. "We wish Edward every success in his new endeavors, and we know that Carey will appreciate all the good pathways Edward has put in place as we continue to grow the programs," she added.

Gifford brings to the Academy 12 years of association management and 8 years of religion publishing experience. He began his professional career as Senior Editor of Reference & Academic Books at Abingdon Press where he developed such books as *The Dictionary of Pastoral Care and Counseling*, *The Dictionary of Bible and Religion*, and the *Handbook of Denominations*. He was also the publisher's representative for *The*

*Works of John Wesley*. As Manager of the Press at the Institute of Industrial Engineers, he served as the staff liaison on the board of two learned journals – *Engineering Economics* and *IIE Transactions* – and co-published *The Handbook of Industrial Engineering* with John Wiley and *Industrial Engineering Terminology* with Elsevier. As Manager of Membership & Product Development at the Financial Planning Association, Gifford co-published six books with Irwin Professional Publishing. Most recently, he was Manager of Administration at the Institute for Professionals in Taxation.

Gifford is a graduate of Harding College, holds a Master of Divinity from Yale Divinity School, and Masters and Ph.D. degrees from Claremont Graduate University, where he concentrated in the history of Christian thought, specializing in pre-Civil War American religious thought. He is currently also a part-time graduate student in the Master of Science in Professional Counseling program at Georgia State University. Gifford has been an adjunct professor at three colleges for eight years, and has written book reviews appearing in the *Journal of Southern History*, *American Historical Review*, and *Church History*, as well as an article on Religious Rationalism for the *Encyclopedia of Religion in the South*. ☛

RELIGION & THEOLOGY PROGRAMS

# CENSUS

"THE STUDY OF RELIGION COUNTS"

## What have we learned from the Census of Religion and Theology Programs?

For the results of the undergraduate Census, see the Special Pullout Section of the Fall 2001 Religious Studies News-AAR Edition

To view the Census instrument go to:  
[www.aarweb.org/departments/census.pdf](http://www.aarweb.org/departments/census.pdf)

## AMERICAN ACADEMY OF RELIGION — ACADEMY SERIES

### Published by Oxford University Press

#### Information for New Authors

The *Academy Series* assists emerging scholars who are making the transition from graduate student to academic professional in transforming their dissertations into books. The *Academy Series* serves the academic study of religion by publishing high quality work that demonstrates the vitality of graduate work in religious studies.

First-time book authors who are interested in submitting their dissertations to the *Series* should initiate the revision process before submitting a manuscript to the Series. We strongly encourage authors to consult *The Thesis and the Book*, edited by Eleanor Harman and Ian Montagnes (University of Toronto Press, 1976), or other resources as they undertake the revision process. Authors should also expect that peer readers who

evaluate their manuscripts for publication consideration might offer suggestions for revisions. Authors will be expected to respond to these before a manuscript is accepted for publication.

The process for a new manuscript submitted to the *Academy (Dissertation Series)* of the American Academy of Religion is initiated with a letter of nomination from the dissertation advisor or a member of the dissertation committee.

The nominating letter should be about 500 words and explain in detail to what measure the dissertation is technically competent, why it is a genuine contribution to scholarship within its field, and why it is of sufficiently wide interest to be suitable for publication in book form.

The letter should also contain at least three suggestions for readers (names and addresses) who are competent to review the work. It is the responsibility of the editor, not the author, to contact these potential readers. Dissertation committee members are not eligible as readers.

Reviews of manuscripts accepted for publication may be shared with the author without attribution. Ordinarily, reviews of manuscripts rejected for publication are not provided.

The author should submit to the editor a current *curriculum vita* and an abstract of the dissertation of about 200-300 words). The author should also provide three copies of the manuscript (for two readers and the editor). These cannot be returned.

When these items are on file, readers are selected and the manuscript is reviewed. When the manuscript has been reviewed and accepted by the AAR and the *Series* editor, recommendation for publication is sent to Oxford University Press. As these details indicate, the review process may be lengthy, and the final decision can take up to one year.

Direct all correspondence, manuscripts, and inquiries to:  
Kimberly Rae Connor  
Interdisciplinary Studies  
College of Professional Studies  
University of San Francisco  
2130 Fulton Street  
San Francisco, CA 94117-1047  
E-MAIL: [connork@usfca.edu](mailto:connork@usfca.edu)

## Award for Best In-Depth Reporting on Religion

The AAR selected three journalists to receive its Awards for Best In-Depth Reporting on Religion in 2000. In the Fall 2001 and March 2002 issues, RSN reprinted stories by the winners of the categories for news stories. Below, RSN reprints a column by Bill Tammeus of the *Kansas City Star*, who won in the category for opinion writing.

Tammeus also submitted columns about how people's concept of soul affects contemporary issues, about the constancy of sound faith, about the tension between religion and culture, and about the Movement for the Restoration of the Ten Commandments. The award jurors noted that Tammeus's writing "provides a context that gives meaning to many of the concerns that are beyond the reach of most breaking news stories."

The award is overseen by the AAR's Public Understanding of Religion Committee, Dena S. Davis, chair, which appoints the judges. The AAR thanks jurors Edmund B. Lambeth, professor emeritus of journalism at the University of Missouri at Columbia; Anthony Pinn, assistant professor of religious studies at Macalester College, and Mark Silk, director of the Center for the Study of Religion in Public Life and editor of *Religion in the News*.

## When Religion Yields To Psychobabble

© 2000 *Kansas City Star*, reprinted with permission.

Bill Tammeus, *Kansas City Star*  
August 6, 2000

**T**HE MOST SPIRITED — almost vexatious — argument in our recent seminar here on science and religion was not really about science at all.

Rather, it was about whether humans are sinners in need of salvation or merely modern minds and selves in need of therapy.

Those who participated in this lively discussion may not recognize my characterization of it, but the more I thought about what was at issue, the more I saw evidence of what sociologists and others have come to call our therapeutic culture. I will get back to that notion in a moment, but if our group's experience is to mean anything to you — as I think it can — it may help you to know some context.

We were at Ghost Ranch, a national Presbyterian conference center in northern New Mexico. A recently retired Los Alamos physicist and I were leading a seminar we called a conversation about science and religion. Our group (16 of us) was taking note of the astonishing places physics has taken all of us (deep into the atom, far into the cosmos). We were trying to grasp details of the Human Genome Project and its many moral, legal and social implications. We were reviewing the evolutionist-creationist debate.

In short, we were trying to get a handle on modern science and to see what scientists and theologians might learn from one another about our common journey.

I no longer recall how I was led to mention what Christianity calls the doctrine of the "Total Depravity of Humankind," but it grew out of talk about whether people would make moral use of scientific advances. That is, would the scientific achievements of our time inevitably lead both to progress and evil, as has happened throughout history?

The depravity doctrine has an unfortunate name. It sounds as if humans are incapable of good or that the image of God in them has not simply been stained but, rather, destroyed altogether. That, however, isn't what the doctrine proposes. It suggests, instead, that our motives are always suspect and that we are entangled in individual and corporate evil from which we cannot extract ourselves without divine forgiveness and help.

### Editor's Note:

Keith G. Meador and Shaun C. Henson, mentioned below, are AAR members

The notion that we all are helpless sinners — no matter how much good we do —

does not sit well with people in our therapeutic culture. Several members of our seminar, in fact, rejected the depravity idea with vigor — and made some good points doing it.

But in adopting their stance, they seemed to me to reflect — if unwittingly — the bogus wisdom of our day, which would have us believe that our highest ethic is to feel good about ourselves. Indeed, we have entered an astonishingly narcissistic era in which we are encouraged to imagine that the right therapy, self-help books, counseling and meditation techniques will allow us to reach some kind of personal nirvana, which is, in this view of things, the real point of life.

Much advertising plays to this belief, and, sad to say, many religious communities have bought into this world view so completely they may as well call themselves not First Presbyterian Church but First Therapeutic Support Group.

This is not a new phenomenon, as authors Keith G. Meador and Shaun C. Henson make clear in "Growing Old in a Therapeutic Culture" in the current issue of the quarterly *Theology Today*. They point out that as far back as 1966, Philip Rieff analyzed all this and declared, in the title of a book, *The Triumph of the Therapeutic*. My own experience, however, suggests the assumptions behind our therapeutic culture are so widespread by now that many of us no longer question them.

You surely will notice some of this in the presidential race if you have ears to hear. All candidates will promise programs and priorities that are designed to lead to individual fulfillment much more than to community good. This will be especially so in the economic arena, where the understood goal will be to provide financial opportunity for the "good life" of Palm Pilots, SUVs and early retirement.

Clearly religion needs new language to reflect new realities. But when it allows itself to become one with the therapeutic culture it abandons any chance of helping all of us understand that such a culture inevitably produces self-centered people who imagine that the earth and all that is in it exist solely for their personal growth potential. ♣

## John H. D'Arms



**J**OHAN H. D'ARMS, President of the American Council of Learned Societies, died on January 22, 2002. D'Arms became President of the ACLS in 1997.

He was also Adjunct Professor of History and Classics at Columbia University.

Prior to his appointment at the ACLS, D'Arms was Professor of Classical Studies and Professor of History at the University of Michigan (1972-1997); Chairman of the Department of Classical Studies (1972-1977; 1980-1985); Dean of the Horace H. Rackham School of Graduate Studies (1985-1995); and Vice Provost for Academic Affairs (1990-1995). From 1977 to 1980, he was Director of the American Academy in Rome (a residential advanced study center chartered by the US Congress in 1911), and the A. W. Mellon Professor in its School of Classical Studies.

His scholarly work focused on the history and archaeology of ancient Rome and the Bay of Naples, especially social, economic, and cultural history. His publications include *Romans on the Bay of Naples* (Harvard U. Press, 1970), and *Commerce and Social Standing in Ancient Rome* (Harvard U. Press, 1981).

D'Arms was a cogent spokesman for the humanities at the national level. He was a long-term member of the Board of Directors of the ACLS, trustee of the National Humanities Center (Research Triangle Park, N.C.), trustee emeritus of the American Academy in Rome, and member of the national committee for Mellon Fellowships in the Humanities. President Clinton appointed D'Arms to the National Council for the Humanities

in 1994, a position from which he resigned upon assuming the ACLS presidency. He was a member of the Board of Directors of the National Humanities Alliance since 1997, and served as the NHA witness to Congress in support of NEH in 1990, 1998, and 1999. He was elected a Fellow of the American Academy of Arts and Sciences in 1992, and of the American Philosophical Society in 1998. He held a Guggenheim Fellowship in 1975-1976, when he was a member of the School of Historical Studies at the Institute for Advanced Study.

D'Arms received his undergraduate degree from Princeton University in 1956 and spent the next three years at New College, Oxford, as a Keasbey Scholar. He received a B.A. degree in 1959. D'Arms earned his Ph.D. in classical philology from Harvard in 1965.

John D'Arms was a good friend to the humanities community and to the Academy. He attended our Annual Meeting and met with the AAR Board of Directors in Nashville (2000). In addition to readings from the Scriptures, the following excerpt from Horace, *Satires* II.6.67-76 and I.5.44 was read at his funeral:

As each guest wants, so he drinks a lot or a little, free from silly constraints; someone with a good head glass after glass, but another mellow at leisure. And so conversation begins, not about real estate — someone else's — or the latest celebrity, but we talk about what has to do with us, in a real way, what we have to know; whether it's the salary, or our worth, that makes us happy; and about friends, and what they really mean; and what's the nature of the good life — what's the whole point. There's nothing I'd compare - so long as I'm sane — to a good friend. ♣



ACLS

## President American Council of Learned Societies

The ACLS invites nominations for the position of President (Chief Executive Officer), duties to begin in 2003. A well-established scholar-teacher in higher education, with pertinent leadership and administrative experience, a broad awareness of the conditions shaping scholarship and education, and a willingness to undertake fund-raising activities, is sought.

A non-profit organization founded in 1919 whose headquarters are in New York City, ACLS is a federation of 64 national learned organizations in the humanities and social sciences and is the preeminent private humanities organization in the U.S. The purpose of the Council, as set forth in its constitution, is "the advancement of humanistic studies in all fields of learning in the humanities and social sciences and the maintenance and strengthening of relations among national societies devoted to such studies."

The review of nominations and applications will begin on May 15 and will continue until the position is filled. Letters of nomination or application should be mailed to Professors Neil Rudenstine and Sandra Barnes, Search Committee Co-Chairs, American Council of Learned Societies, 228 East 45th Street, New York, New York 10017; [www.acls.org](http://www.acls.org).

ACLS is an equal opportunity employer. Women and minorities are encouraged to apply.

# Presidential Views

## Editor's Note:

This is the first of a series of conversations with AAR President Vasudha Narayanan. The interview focuses on her earlier life, with special attention to what drew her to the study of religion. In the next issue, the interview continues with a conversation about Narayanan's doctoral work and the early stages of her scholarly career.



Vasudha Narayanan is the Research Foundation Professor in the Department of Religion and Interim Director of the Center for Women's Studies and Gender Research at the University of Florida. She did her graduate work at the University of Bombay and the Center for the Study of World Religions/Harvard Divinity School, and taught at DePaul University before coming to the University of Florida in 1982.

Narayanan is the author of over sixty-five articles and reference book entries and has written and edited several books. Her recent research spans a number of areas, including women in the Hindu tradition; religion and ecology and shared ritual spaces where Hindus and Muslims worship together in India. Earlier books include *The Way and the Goal*, *The Tamil Veda (with John Carman)*; *Monasticism in the Hindu and Christian Traditions (co-edited with Austin Creel)*; *The Vernacular Veda: Revelation, Recitation and Ritual. Her chapters on the Hindu and Jain traditions in World Religions: Eastern Traditions (edited by Willard Oxtoby, Oxford University Press, 1996) have been widely adopted in universities in the United States and Canada.*

Narayanan is the past president of the Society for Hindu-Christian Studies and has served on the editorial boards of the *Religious Studies Review* and the *JAAR*. She was previous co-chair and on the steering committee of the *Religion in South Asia Section of the AAR* for two terms.

**RSN:** Before we ask about when you decided to become a scholar of religion, tell us more about your background. Where were you born? In what kind of religious life, if any, did you participate?

**Narayanan:** I was born in Madras — known as Chennai today — and was raised in a fairly orthodox Brahmin family. I grew up quite a bit with my grandparents and an extended family.

**RSN:** How did your parents influence your career?

**Narayanan:** My mother loved English poetry and math theorems. On long car rides, as a child, I remember her reciting "Barbara Freitchie" or Tennyson's "Home they brought the warrior dead." My father loved books; he introduced me to the manager of the largest bookstore in Madras and let me buy whatever books I wanted.

**RSN:** And your grandparents?

**Narayanan:** One of my grandfathers was in the Indian civil service and had studied at Queens College in Cambridge University. He was also a Sanskrit scholar and taught me Sanskrit prayers when I was a child. My grandmothers would tell me stories from the epics almost every evening and recite from Tamil and Sanskrit texts as they did their daily chores. One of them would sing beautiful Tamil lullabies and make up the

verses as she went along. Much later, I learned that extempore singing of lullabies and funeral laments was a tradition among Tamil women. I learned many of these prayers and songs just by being exposed to them as a child.

**RSN:** What about arts other than poetry?

**Narayanan:** My earliest exposure to Indian culture was through the performing arts. My aunts sang classical south Indian music and I saw many dances that portrayed stories from Hindu epics.

allegiance and the Indian National Anthem.

**RSN:** What did you study in college?

**Narayanan:** Having encountered Freud about that time, I decided to major in psychology in college. Indian Universities were modeled after London University and did not offer "Religion" as a major. After independence from the British in 1947, there was a push for a secular education in India. Since they still relied on colonial models, however, all students majoring in liberal arts and sciences

phers, and I studied just about every one from Descartes to Kant and Hegel.

**RSN:** Do you remember the first time or instance you were exposed to the study of religion?

**Narayanan:** When I was fourteen or so, I picked up a copy of the *Bhagavad Gita*, translated word for word into English. Although this is a popular book in northern India, it was not particularly well known in my family. My family probably thought I was weird. I had not heard it recited or sung, though some of the concepts in it were familiar to me. Although I had read abridged versions of the Hindu epics before, this was my first encounter with a Hindu text. Still, it was not until later during my MA that I actually moved from philosophy into religion.

**RSN:** So first it was philosophy?

**Narayanan:** Yes. After the equivalent of my sophomore year, I spent a summer with my cousins. My father was in America, periodically sending me postcards from Muscle Shoals, Alabama, or Chicago. It was at that time that I read some books my cousin had borrowed from a library. I read Heinrich Zimmer's *Philosophies of India*, A.L. Basham's *The Wonder that was India*, and Raja Rao's novel *The Serpent and the Rope*. Basham's book was an eye-opener. Before this, I had no idea that what I was interested in was a real field of study! I was enthralled. I was now a convert and could not wait to pursue graduate work in philosophy.

**RSN:** Where did you do your graduate work?

**Narayanan:** I did my MA in Bombay in philosophy, and was excited to have the opportunity to study Indian thinkers.

**RSN:** How did your parents feel about your studies?

**Narayanan:** My mother was quite concerned that I was in a "dead end" subject with few career opportunities. Knowing my other interests, she encouraged me to do a diploma course in Mass Communication Media. We had to specialize in journalism, advertising, or public relations. During that time I interned with Ogilvy and Mather, an American advertising agency with a branch in Bombay. The executive with whom I worked handled accounts for the Oberoi Sheraton Hotels all over India, Clearasil, and Jockey underwear. So during the day, I helped write advertising copy about these products and during the evenings I took courses on Sankara, Ramanuja, philosophy of religion, ethics, and so on.

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

**Narayanan:** While doing my Masters, I went with my family to Lucknow. My father was working, and my mother used that time for pilgrimages to Ayodhya, the place where Lord Rama was born, and to other holy sites nearby. I went to the local library and checked out Geoffrey Parrinder's, *Avatar and Incarnation*. It was while reading it on a pilgrimage that I identified the general area for my Ph.D. research. It was also then that I encountered my first books by Ninian Smart. ♡

## Narayanan's Statement on AAR

We come to the AAR from different traditions and many regions of the world. We are brought together by our common interest in the study of religion, to discuss our insights, to learn from each other, and to disseminate the knowledge we have gained. Fostering this knowledge and sharing our individual and collective findings with each other and with the rest of the world remain the most important functions of our academy. Our regional and national meetings should facilitate these functions, urging high standards of clarity, rigor, and responsibility.

Perhaps the most conspicuous change in the last one hundred years in the study of religion has been the way in which the field of religion has grown. From a focus on early textual studies, we have grown to an academy whose umbrella covers diverse fields studied through both conventional and innovative methods, and across disciplinary lines. Over the years, the study of religious traditions beyond Christianity and Judaism and increased concern with issues of culture and gender have revolutionized the field of religion. One of our most exciting and challenging tasks is to articulate explicitly this new understanding of what the study of religion means both to us and to the wider world.

While theoretical and critical approaches to the study of religion have long been central in the academy, activism at various levels has become increasingly important. As teachers of religion, we are frequently asked to take on extra responsibilities for general education. As part of our service to the general public, we should learn to be even more proactive in putting the news media and policy-making organizations in touch with members who can provide a spectrum of informed analysis and advice.

With colleges and universities scrutinizing the financial viability of fundamental research, many of our younger scholars are entering a "high risk" job market, and taking positions without the possibility of tenure. Many of us also work under the constant threat of departments and programs being shut down. The AAR has faced these challenges with courage, and must continue to do so in order to protect our members' years of training and scholarship. It is only by securing the study of religion in our institutions that we can contribute fully to the education of a new generation of students. Ironically, universities in many other parts of the world are now establishing new departments of religion. The AAR has the opportunity to share its collective experience in pedagogical strategies — both through electronic and human resources — with these new departments and, in the process, learn from these new academic and cultural contexts for teaching religion.

**RSN:** What was your formal education like?

**Narayanan:** In the 1950's, most English language instruction schools were run by Catholic orders. Many of my friends and I went to a Catholic school: Holy Angels Convent. I don't ever recall learning the Lord's Prayer or "Hail Mary," although I know we said them all the way through high school. We also sang Christian hymns every day. The Irish nuns would read the Bible to us quite frequently. Later, in high school, we used to conclude morning prayers with the pledge of

in the University of Madras had to go through several years of British poetry, Shakespeare, Dickens, and so on. There was no exposure to Indian writers or culture. And religion was simply not a field of study.

**RSN:** What about now?

**Narayanan:** Indian universities now offer graduate courses in Vaishnavism, Shaivism, and so on, but in the early '70s it was only western philosophy. Our college concentrated on European philoso-

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## Religion Class Taken Hostage

On February 12, 2002, Professor Dreyer's class at Fairfield University was taken hostage.



Elizabeth A. Dreyer, PhD, is Professor of Religious Studies at Fairfield University in Fairfield, CT. She lectures widely on topics related to her research in historical theology, the history of religious experience, and contemporary lay spirituality. Her writings have examined the theology of grace, medieval women mystics, spirituality in the workplace, images of the Holy Spirit in the Middle Ages and numerous other themes from the Christian tradition. She is currently working on a book on the theological contributions in the works of medieval women mystics. She holds a doctorate from Marquette University and has served on the faculties of several institutions including the Catholic University of America and The Washington Theological Union in Washington, D.C. Published books include *Passionate Women: Two Medieval Mystics* (Paulist, 1989); *Manifestations of Grace* (Liturgical Press, 1990); *Earth Crammed With Heaven: A Spirituality of Everyday Life* (Paulist, 1994); *A Retreat With Catherine of Siena* (St. Anthony Messenger Press, 1998); *The Cross in Christian Tradition: Paul to Bonaventure*, ed. (Paulist, Fall, 2000). She lives in Hamden, CT with her husband, John B. Bennett, Provost Emeritus at Quinnipiac University.

**RSN:** What course were you teaching at the time?

**Dreyer:** I was teaching a course entitled *Voices of Medieval Women: Silent No More*. The class meets once a week from 2:00 p.m. - 4:30 p.m. The centerpiece of this course is a critical reading and analysis of primary sources in translation written by medieval women mystics. It is a large class of 33 students. The previous week we had had a spirited and engaging discussion of Mark Salzman's novel *Lying Awake*, about a group of contemplative Carmelite nuns living outside Los Angeles. The protagonist, Sr. John of the Cross, is faced with some very difficult challenges in the course of the novel. Little did we know that the very next week, we would be faced with some of our own.

**RSN:** Did you know the student who took your class hostage?

**Dreyer:** A young man, Patrick Arbelo, entered our classroom around 4:00 p.m. He told us he had a bomb and that we were being held hostage. No one in the class had ever met him. Only later did we learn that he was a 2001 graduate of Fairfield University. His choice of our classroom was random. He did not know any of us. He did not know that this was a Religious Studies class. He did not know that this class could be applied to requirements in Women's Studies or Italian Studies programs. A short while into the ordeal, I had an intuition that this young man was not dangerous and did not intend to harm anyone. But we had to play it "by the book." Incidents of violence in schools and the workplace before and after September 11th have taught us not to treat any threat lightly. The stakes are simply too high.

**RSN:** Did he present demands or make threats? How did you respond to them?

**Dreyer:** Mr. Arbelo's basic demand was to have a brief statement and a list of five books read over the radio. The content included elements of religious and racial bias, but the statement itself was disorganized and unclear.

**RSN:** You were held hostage for several hours. How did the group pass the time?

**Dreyer:** Hostages were released periodically throughout the ordeal. Within a few minutes of his entering the classroom, Mr. Arbelo told three students to leave, then two more. I later requested that several other students who had health issues or who were very upset be released. We were able to negotiate their release quite promptly.

**RSN:** Did you bring any special skills or capacities for diffusing the situation that are related to your pedagogy or to your scholarly field?

**Dreyer:** The Christian mystical tradition is a rich strain in western culture that, for me, is filled with wisdom about how to live. Writing about and teaching these texts has been an important part of my identity as a person, as a woman and as a professional. I find in them a certain clarity — like good poetry. The mystics invite me to keep focused on what is truly important and remind me not to "sweat the small stuff." This perspective came in handy during a hostage crisis in which some of the students actually prepared to die.

Medieval women mystics witness to fidelity and perseverance in the face of difficulties. They write about God and love and the human struggle in vital and creative ways.

These women are grounded in a way that allows them to trust and live in peace no matter what they are up against. These visionaries make a claim on my life in ways that proved relevant to the crisis in which we found ourselves. They teach that in the end, God can be trusted to hold us up in love and care, and that we can do the same for each other.

**RSN:** Was there a "teachable moment" in the incident, either as it unfolded or later?

**Dreyer:** There have been many teachable moments related to this incident. Afterward, we all had a hearty laugh remembering that right before Mr. Arbelo entered the room, I had been explaining the way the Greeks understood time — as *chronos*, or ordinary time (I remember giving as an example Tuesday, Feb. 12 at 3:45 p.m.) and *kairos*, or special time, time that is pregnant with meaning and possibility. I wrote these two Greek words on the board in large letters and we stared at them for almost seven hours! I asked the students if they would ever forget the meaning of the Greek term, *kairos*. I received a loud "NO!" from everyone.

**RSN:** How has the incident affected the class, the students, and the class dynamic, going forward?

**Dreyer:** Returning to "normal" is now our present challenge. We moved the class to another building, but it is impossible not to feel a little on edge every time we come together. Since six students were ill that day, we first had to hear from students who were not there and allow those who were in class that day to respond.

I will meet with each student individually to see how things develop during the rest

See **DREYER**, p.20

## From the Student Desk

### Super Heroes and Heroines: Professors as Role Models in Academia

Julie J. Kilmer, Chicago Theological Seminary

Julie J. Kilmer is a doctoral student in feminist theologies and ritual theories at Chicago Theological Seminary. She can be reached at [jj\\_kilmer@msn.com](mailto:jj_kilmer@msn.com)

I'M NOT SURE, but I am fairly certain that most professors do not list "faster than a speeding bullet," "able to leap high buildings in a single bound," "the strength of a warrior princess," or "familiarity with the magic of Harry Potter" on their curriculum vitae. Professors probably don't often list "strong role model for students" in cover letters to prospective employers either. Publications and teaching experience are emphasized, while the art of being a good role model is often omitted from the list of appropriate items that may assist one in obtaining an interview or the long sought after status of tenure. I believe the relationships between students and professors are of vital importance, however. To varying degrees, the success of students is often dependent upon their professors being good role models in academia.

Strong role models exemplify intellectual courage, the love of teaching and learning, and visions of new horizons. They also

provide students with personal stories of the quest for professional success. Yet, if survival is the name of the game where publications, tenure, and salary are what are really at stake, what type of role model should students follow for guidance? There are role models who seem to emphasize the development of independence and individualism, while others focus on the development of relationships within community. Some demonstrate strategies and tactics that promote networking with others in similar fields and professional development.

Another option for students is to attempt to function entirely alone without clearly identifying and emulating a particular role model. Is it better for students to become more competitive and develop skills that enable them to "go it alone" without the baggage of advice from others? I believe a student benefits from intentionally choosing role models who demonstrate and legitimate professional roles that he or she hopes to emulate after graduation. This decision is as important as choosing the school where one plans to study. While it is true that students may not always perceive the complexity of the professor's

role, students can develop important skills related to balancing multiple roles, self-identification as a professional, and community participation.

For example, as cultural and professional standards and expectations become more complex, so too does the life of a professor. Teaching, engaging in research, publishing articles and books, working on college committees, meeting with students, and still attempting to have personal time: all of these appear to compete ferociously with one another for the limited time in each day. As professors attempt to negotiate numerous bids for their time, students can observe the methods and techniques used by professors to integrate and balance their multiple roles.

Good roles models can also be identified by the ways in which they bridge the borders between functioning as an individual with specific research and teaching pursuits, and relating to others within a community with common interests. As professors publish articles related to their specialties, they might also participate in conversations in the wider context of related material at conferences and symposia like

those sponsored by the AAR. Professors who publish and develop professional relationships may be demonstrating skills that are important to students. Strong role models also help students envision themselves in the role of professor. If a professor uses language that suggests the student will complete the Ph.D. process and acquire a full time teaching position, this demonstrates that the professor believes the student will be successful. In turn the student comes to believe the same.

It seems to me that within academia there are professors who just might be super heroes and heroines. Each has developed a philosophy for dealing with the many countless forces that exist within the academy and institutional life, has negotiated the boundaries between working both independently and within community, and has enabled students to envision themselves in the role of professor. Since students are deeply influenced by professors in the classroom, it is important for students to be intentional about choosing role models who clearly demonstrate the skills necessary to be successful in the academy, both in and out of the classroom. ✪

## Oral History Project

### From the Desk of the Executive Director

Barbara DeConcini



*This is the original logo for the newly named American Academy of Religion (1964), by Raymond A. Ballinger, presented here courtesy of Harry M. Buck, AAR Executive Director 1964-1972. We are eager to receive your proposals for the interpretation of the R symbolism. We will publish a selection of those received, along with the winning interpretation, in the next issue of Religious Studies News. Send your response to: rsneditor@aarweb.org or mail to: 825 Houston Mill Road, NE Ste. 300, Atlanta, GA 30329-4246*

It is said that history belongs to those who tell the stories. Following is a story about the founding of the AAR out of its predecessor organization. Written in 1963 by the members of a self-study committee formed to make recommendations about the association's future, it makes interesting reading about our origins and about the

dramatic developments in the field of religion that prompted our transformation—in name and so much more—in the mid-1960s.

Claiming our origins in the 1909 Association of Biblical Instructors in American Colleges, we will celebrate our centennial in 2009. The time seems ripe for us to tell one another the stories of our field and our Academy and to collect these stories as important documents for future researchers. To this end, the AAR Board of Directors enthusiastically agreed at its November 2001 meeting to launch the AAR Oral History Project. You will be hearing more about this project as it develops, but I want to whet your appetite here with a few previews. Most importantly, historian and AAR president-elect Robert Orsi has agreed to provide leadership for the project. AAR is also indebted to Board member Hans Hillerbrand, and AAR member Laurie Maffly-Kipp, for their valuable early advice. Starting this November, we will be programming a special session about our histories at each Annual Meeting to get people remembering together. We'll be interviewing leaders in the Academy from over the past several decades and into the present. *RSN* will publish highlights of recorded interviews with our founding fathers and mothers, as well as selections from our archives. For now, please consider joining this AAR Oral

History Project by checking your attic, storage files, and memory banks for:

- Annual Meeting Program Books, especially from the nineteen forties, fifties, and sixties
- Any newsletters published by various program units
- Names and contact information for retired members with stories to tell
- Your own recollections and reminiscences

Please contact me with your proposals, treasure troves, and suggestions.

E-MAIL: [bdeconcini@aarweb.org](mailto:bdeconcini@aarweb.org)

### 1963 Report of the NABI Self-Study Committee

*Dwight Beck, Harry M. Buck, Robert Eccles, Clyde Holbrook, Leo H. Phillips, R. V. Smith (Chairman)*

The Four Founders of NABI in 1909 were primarily concerned to form an association of scholars whose interest centered in all the disciplines essential to the study and teaching of the Bible. *The Annual Meetings*

and *The Journal of Bible and Religion*, which began publication in 1933, had four goals:

1. To encourage members to share the results of their scholarly work;
2. To establish professional standards in study and teaching;
3. To increase the spirit of fellowship among themselves and a practical development of the religious life of their students;
4. To promote publication of important papers and reviews of literature, relevant to their fields of study.

For the first quarter century of its existence the NABI's membership and its interests were rather fully defined by these goals. Over the last thirty years, however, our membership has expanded to almost 1,300, and our scholarly interest in religion and education have steadily widened. We are now an association which numbers among its members scholars who study all aspects of religion in its global multiforms. We have not only a national meeting each year but also several sectional meetings of the semester. The result of this change is that we must consider with great seriousness three general areas: (1) Name, (2) Function, (3) Form.

See **ORAL HISTORY** p.20

## Department Meeting

### A Conversation with Paula Richman, Chair of the Department of Religion at Oberlin College

*Oberlin is a small, highly selective, liberal arts college and music conservatory set amid the cornfields of northeastern Ohio. Known for its deep and longstanding commitment to the liberal arts and social activism, it has a religion department of 10 full-time faculty members and 35-40 majors in each graduating class. Courses and faculty research span the major religions of the world and range from the ancient world to contemporary topics.*

*Paula Richman, Irvin E. Houck Professor in the Humanities at Oberlin College, specializes in Tamil (South Indian) religious literature. Her anthology of translations and critical essays, Extraordinary Child: Poems from a South Indian Devotional Genre (University of Hawai'i Press) came out in 1997. Recent articles include "E.V. Ramasami's Reading of the Ramayana in Many Ramayanas: The Diversity of a Narrative Tradition in South Asia (University of California Press), a volume she edited; "Veneration of the Prophet Muhammad in an Islamic Pillaitamil," Journal of the American Oriental Society; "Epic and State: Interpretations of the Ramayana," Public Culture and "The Ramlila Migrates to Southall" in Questioning Ramayanas, A South Asia Tradition (University of California Press), a volume she edited. At present, she is completing a monograph on Tamil tellings of the Ramayana in Madras, 1929-1973.*

**RSN:** I read on your website ([www.oberlin.edu/religion](http://www.oberlin.edu/religion)) that the Department of Religion at Oberlin has put together a series of symposia this year to celebrate the 50th anniversary of the Department's founding. I thought our readers might enjoy reading about the Department then and now. Can you tell us about the factors that led to the founding of the Department?

**Richman:** Sure. In the process of deciding on appropriate ways to mark our 50th, we did a fair amount of work to learn about the department's origins. Every Department of Religion in a small liberal arts college has its own unusual history; this statement is especially true at Oberlin. First, 1951 is best described as the year that the department was "re-founded" because, as one alum who graduated from the college in the 1930s reminded me after receiving the invitation to the 50th anniversary celebration, Religion had been taught for many years at Oberlin before 1951. In fact, she wrote about a fabulous professor who taught here in the thirties: Dr. Florence Fitch (President of the National Association of Bible Instructors, AAR's predecessor) who had spent time in India visiting Mohandas Gandhi. Second, the best phrase to describe the early years of this re-founded department is "radical and often beleaguered."

**RSN:** How was it beleaguered?

**Richman:** Well, like many small colleges that began in the early 19th century, Oberlin (founded in 1833) had a religious mission to train ministers. In fact, its second president and first Professor of Theology, Charles Grandison Finney, the

most famous preacher of his time, traveled throughout the Northern United States, where people flocked to hear him speak. In the course of its history, the college has had some outstanding teachers of Biblical literature and, later, Biblical archeology. In the early 1950s, however, when Clyde Holbrook arrived at Oberlin, a different kind of endeavor began. The Oberlin Theological Seminary, which trained ministers, had a specific vocational thrust. In contrast, Holbrook had a vision for a different kind of study of religion, one that was, in a sense, perceived as neither fish nor fowl by already existing programs.

**RSN:** Why?

**Richman:** Recently I was reading through a set of interviews that had been conducted with Holbrook after his retirement. In the beginning, it was Holbrook against the seminary and the philosophy department. The Oberlin School of Theology thought him too "secular" in that he was too willing to take seriously the criticisms made of religion by Marx, Freud, and others. In contrast, the philosophy department of that day thought that he was teaching about "faiths" and felt that such study could not be rigorous or carried out according to the highest standards of logic and reason.

Holbrook wanted to create a department that would have a crucial — perhaps I should even say "central" — role in the teaching of the Humanities at Oberlin. He wanted to teach religions the way other departments taught history, philosophy, or literature: as a history of human creativity — of the ways in which various communities created systems of meaning and moral reasoning. It called for approaching religious texts and traditions not as repositories of "theological" knowledge or correctness, but as attempts to come to terms with the religious dimension of human existence. In the classroom and in scholarly scrutiny, religious texts and traditions were subjected to empathetic yet critical analysis so that undergraduates could understand the experience of religion from a variety of perspectives. I suppose that viewpoint doesn't seem at all radical now, but it was very radical back in the 1950s.

**RSN:** So what happened?

See **RICHMAN**, p.18

## In the Public Interest

### Religion and the Human Stem Cell Debate

Ronald M. Green, Dartmouth College

Ronald M. Green is Director of the Ethics Institute at Dartmouth College and Chair of the Religion Department. He is the immediate past Secretary of the AAR. His most recent book is *The Human Embryo Research Debates: Bioethics in the Vortex of Controversy* (Oxford University Press, 2001).

**F**OR A SCHOLAR OF RELIGION and bioethicist whose current work focuses on the issue of human stem cell research, the past year has been a roller-coaster ride. That ride is not yet over.

Although human embryonic stem cells (hESC's) have been in the news since the development of the first such cell lines by James Thomson and John Gearhart late in 1998, the issue only seized public attention at the start of the administration of George W. Bush. During the presidential campaign, candidate Bush expressed strong opposition to federal funding for research using human embryonic stem cells. Because such pluripotent stem cells (cells capable of becoming any bodily tissues) are derived either from human embryos remaining from infertility procedures or from the tissues of aborted fetuses, this position strengthened his standing with anti-abortion voters. As president, however, Bush now faces a gathering community of scientists and patient-advocacy groups who reached out to the press and public, emphasizing the life-saving potential of hESC research. Suddenly, what seemed to be a politically profitable stance became a major test of the President's "compassionate conservatism." The issue was sharpened when several influential Republican lawmakers, including Arlen Specter, Orin Hatch, and Strom Thurmond, pronounced themselves in favor of hESC research.

During the winter and spring of 2000, as journalists sought help understanding the growing controversy, the phones of bioethicists who work on the issue began to ring incessantly. There was particular interest in religious dimensions of the

issue. The year before, the National Bioethics Advisory Commission had issued a report on the ethics of stem cell research. One of NBAC's conclusions was that the views of this issue within religious communities varied as much as views between religious communities. I spent many hours explaining this complexity to journalists.

The stem cell issue, I pointed out, pits our estimate of the value of nascent human life against the promise of new medical therapies and cures. Unlike the abortion question, it does not involve matters of sexual conduct or the role of women in our society. As a consequence, it lacks some of the emotional energy that drives the abortion debate, and it appeals to many faith communities' strong support of healing.

Religious responses to the issue, I noted, are further complicated by the early developmental stage of the embryos. Although appeal to the view that "life begins at conception" settles this matter for many religious conservatives, the stem cell debate has forced others to reconsider this position. The Mormon members of Congress are particularly interesting in this regard. They have largely supported federal funding for hESC research. This apparently reflects a prevalent Mormon view that human life (in a morally relevant sense) begins not at conception but only when the embryo implants in a womb.

From a religious perspective, another morally complicating factor is that most hESC research relies on frozen embryos that are likely never to be transferred to a womb. Hence the issue is not simply whether one "life" may be taken to save another. Rather, it is whether it is better to bring some benefit out of an unfortunate situation or to stand on principle and oppose any use of embryonic material. All these complexities blur customary religious and moral lines.

The debate reached a crescendo in late spring and early summer. After months of silence, the White House indicated that the President was preparing to announce his

position on federal funding for hESC research. As interest groups rallied and members of Congress postured, the President himself raised the stakes by choosing to meet and discuss the issue at the Vatican with Pope John Paul II. This meeting was seen as contributing to the President's post-election strategy of mending fences with conservative Roman Catholic voters. It also highlighted the extent of religious involvement in the issue.

In political terms, the President's August 9 2001 announcement was a masterful compromise. By limiting federally funded research to the approximately sixty human stem cell lines then thought to be in existence, Bush assured conservative supporters that no human embryos would be destroyed using federal funds under his administration. Although critics in the scientific and bioethical community (including this writer) questioned whether the sixty lines would suffice for the kinds of research that needs to be done, the President's stance provided some assurance that the work could get underway to demonstrate its promised value.

The terrible events around September 11 quieted the phone calls from journalists for a while. Public interest turned from longer-range bioethical fears, to the immediate threat of biological warfare. Nevertheless, science rarely stands still. As chair of the Ethics Advisory Board of Advanced Cell Technology (ACT), a small biotech company in Worcester, Mass., I knew that pending research reports would soon rekindle the debate. This occurred late in November, when ACT researchers reported that they had produced the first cloned human embryos. ACT's research on "therapeutic cloning" is aimed at producing immunologically compatible stem cell lines for tissue and organ replacement. By uniting the stem cell and cloning issues, it raises the stem cell debate to a new level.

As I write in February 2002, the debate is about to begin anew, and will probably return to the front page in the weeks and months ahead. Last August, the House of

Representatives passed a bill that would ban not only reproductive cloning (the creation of a child via cloning), but therapeutic cloning research as well. Senator Brownback (R-Kansas) has since introduced a similar bill in the Senate. A competing bill that would ban only reproductive cloning has been introduced by Senators Harkin (D-Iowa) and Specter (R-Pennsylvania).

In this volatile political context, the President's new Council on Bioethics recently held its first meeting. The Council has a relatively high number of members who identify as religious ethicists, including Gilbert Meilaender of Valparaiso University and William F. May of Southern Methodist University (a past President of AAR). It is headed by Leon Kass. Kass is trained in biology, not ethics, and has already written several widely quoted essays opposing hESC and therapeutic cloning research. He is joined in this opinion by perhaps the majority of other ethicists and legal theorists on the Council. We will have to see whether the scientist members will be able to defend the importance of this research area.

Although the Council's formal recommendations on these issues will probably come too late to have a direct impact on Senate debate, it is possible that several members of the Council, including Kass himself, will play a role in Senate debates.

For someone who believes that hESC and therapeutic cloning may provide dramatic new approaches to such serious conditions as diabetes or end-stage renal disease, it is disquieting that Kass chose to focus the Council's first meeting on a short story written by Nathaniel Hawthorne in 1843. "The Birthmark" depicts a scientist who ends up killing his young wife in the effort to remove a minor blemish from her face. Kass may believe that genetic and regenerative medicine portend such dangerous quests for perfection, but this portrait of biomedical research will surely

See **GREEN**, p.20

## 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](http://www.aarweb.org).

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

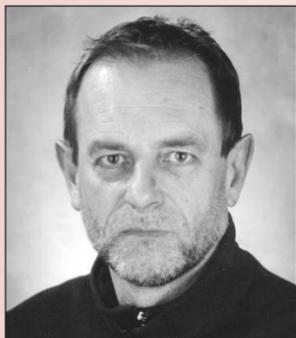
Contributors must submit text electronically by the 20th of the month for the following issue to: [inthefield@aarweb.org](mailto:inthefield@aarweb.org).

# Beyond the Annual Meeting

## An Interview with the Authors

Willi Braun, University of Alberta

Russell T. McCutcheon, University of Alabama



Willi Braun and Russell T. McCutcheon (eds.), *Guide to the Study of Religion*. London and New York: Continuum, 2000. xii + 560 pp. ISBN 0-304-70175-0 (cloth); 0-304-70176-9 (pbk). \$107.95 (cloth); \$35.00 (pbk).

**RSN:** Why is there a need for such a book?

**Braun and McCutcheon:** The *Guide* represents, in part, an opportunistic wading into what we perceive to be a combination of cliché-ridden ennui and ideational unrest as to what distinguishes the study of religion as an academic field. How does the scholar of religion define the *raison d'être* of her or his labors? What, in the final instance, constitutes the expertise of the scholar of religion? We thought we had something to say about these things, and we knew that other scholars did too.

**RSN:** What else?

**M and B:** A second need is of a perennial kind and goes to the heart of disciplined public intellection. Disciplinary ways of knowing do not fall from the sky as revelations, nor do they naturally display themselves indigenously in the objects of our interests. Rather, specifying what the study of something — anything — entails is at the core of that study, and thus is itself the result and ongoing task of scholarship.

The *Guide* is our attempt, with the help of a host of others, to contribute to the guild's thought about itself and its practices by means of visiting what we think ought to be key conceptual categories in the study of religion.

**RSN:** What's unique about your volume?

**M and B:** We hoped that the *Guide* would present a relatively coherent group of essays commissioned to comment on, criticize, revise or rectify, and possibly recommend discarding some of the field's primary theoretical, analytic vocabulary. Evidently we were not alone in our sense of the need for a different option: this volume consists of meditations by approximately thirty scholars from around the world. The essays explore basic terms for the study of religion that find their coherence in a general social theory of religion. This social perspective regards those practices we classify as "religious," as a subset (taxonomically speaking) within the vast range of wonderful and weird practices of everyday life — what Michel de Certeau calls *arts de faire*.

**RSN:** Who is the volume's audience?

**M and B:** Ah, a publisher's question! We think of the *Guide's* audience in quite non-exclusionary terms. That is, we can't think of anyone who is seriously interested in religious discourses and doings for whom the essays in our volume are not intended. Wherever people are thoughtfully working on questions of what religion is and how to understand religious arts de faire in broadly social terms, some or all of the essays in our volume would be read with profit. This includes our professional colleagues in the guild, graduate students in religion departments or in other disciplinary locations who are normally required to occupy themselves with issues of theory and method, but also undergraduate students at all levels. Undergraduates will need briefing and debriefing help in reading the essays in the *Guide*, some of which are admittedly difficult. Both of us have used the book in our own classes, including in basic introductory courses, and have had real success with it.

**RSN:** What impact has the work had on your own understanding of the field?

**M and B:** Well, if you are asking if our work on this project has changed our minds about how the field is constituted, the answer is negative. If anything, we are more than ever committed to pressing the question of what comprises the meta-intelligence by which the thousands of workers in the field imagine and rationalize their labors as somehow in common with the efforts of others in the same field. But what does "same" mean? If "religion" is the common term of our collective scholarship should one not expect that it is precisely this term that deserves pride of place as a subject of our common critical attention? Because reviews of the *Guide* have yet to appear in the field's main periodicals, we're interested to see if our diagnosis of the field's ills strikes a chord with others, beyond the books contributors. To revise the question slightly, the impact of the *Guide* on its readers that will likely tell us much about our understanding of the field.

**RSN:** What surprised you about this project?

**M and B:** The surprise was that the project materialized at all. We knew from the outset that this would have to be a collaborative effort of quite some scale. The readiness and enthusiasm with which

the vast majority of our A-list of possible contributors — from around the world and ranging from the ranks of the emeriti to those just beginning their academic careers — accepted our invitation to write for the *Guide* was immensely gratifying. This confirmed to us that we were on the right track. Equally remarkable was the gleam-in-the-eye enthusiasm of Janet Joyce, senior editor of Cassell (now part of the Continuum publishing conglomerate), to commit her publishing house to the project. She understood both the concept and the potential contribution of the volume. All of this made for a surprisingly pleasing, relatively uncomplicated production of a complex project.

**RSN:** So, do we have a field?

**M and B:** Of course we have a field. The phrasing of the question begs the question itself; after all, if there is a sense of a "we" asking the question or subscribing to and reading *Religious Studies News* at this very moment, then there must be a field to which that "we" of writers and readers belong. The vastness and heterogeneity of the field is displayed most theatrically every November when thousands of laborers — field workers, if you will — rally at the AAR and SBL conventions. Our concern has never been about whether there is a field. Rather, our interest was to address the practices of the laborers in the field, wondering about what sort of field these laborers have made, could make, or perhaps should make.

It appears to us that, for many AAR and SBL members, the practice of religion and the study of religion are virtually indistinguishable activities. The result is that the study of religion is practiced as a form of community-building, even nation-building, driven by a sugary, liberal desire for inter-religious dialogue believed to have therapeutic consequences. This is not so for *Guide* contributors. While many of our fellow members of the academy think our primary object of study, religion, either cannot be defined or is a matter of self-evidence, others — and this includes most authors in the *Guide* — can't understand how to study something that eludes all acts of demarcation for those who do not have a revealed or intuited knowledge of it. This is what prompted us to turn the tables on Otto's widely known interdict. Braun writes in his introductory essay:

"the *Guide* advises that whoever has an 'intimate personal knowledge' of the ontos ... of religion 'is requested to read no further'. In other words, the contributors to the *Guide* make no claim to privileged, intuitive knowledge about what 'religion' really is or is not. Instead, they set out to develop taxonomies and theories to assist them in answering questions about the nature, origin and functions of that part of the social world which they call 'religion.'"

So, yes, we do indeed have a field. The question is, what are its boundaries and what is sown and harvested in it? ♣

# Humanities Advocacy

## A Report on Jefferson Day

Barbara DeConcini

More than a hundred humanities scholars and teachers converged on Capitol Hill on Friday, March 22, for the annual advocacy event known as Jefferson Day. Organized by the National Humanities Alliance (NHA) and co-sponsored by more than twenty organizations, including AAR, Jefferson Day offers the opportunity to meet with U. S. representatives, senators, and their staffs to communicate the importance of federal support for the humanities. AAR is a long-term member of NHA, and AAR Executive Director Barbara DeConcini currently serves on its Board of Trustees. It is worth noting that the 1965 founding legislation for NEH included 'religion' in the list of what constitutes the humanities.

This year, AAR had three participants in the event: Diane Apostolos-Cappadona (Georgetown University), Austin Creel (University of Florida, emeritus), and Barbara DeConcini (AAR Executive Director).

We met on Thursday afternoon for a legislative briefing that included brief presentations on funding for the National Endowment for the Humanities (NEH), the state humanities councils, Senate and House perspectives about current appropriations, and the basics of advocacy in the Congress. For many if not most of us, this last item was especially important, since we were not familiar with the inner workings at the Capitol. We were organized into teams (of about six people) on the basis of key congressional representation on appropriations committees. NHA staff had already arranged a series of congressional visits for each team. After the legislative briefing, NHA hosted a reception at the Folger Shakespeare Library honoring the new NEH Chair, Renaissance art historian Bruce Cole.

By 8:30 am Friday morning, we were negotiating our way through enhanced security checkpoints to enter senate and house office buildings. Each visit lasted about a half hour and consisted of three basic elements, presented with plenty of specifics and illustrations:

- This is what the humanities are, why they are important, and the sort of work NEH funds;
- We recognize the increased claims on the federal budget as a result of September 11 and its aftermath, and we think the humanities have an important role to play in the life of our communities, perhaps even especially now.

In our comments, we tried to work off NEH's own mission statement: "Because democracy demands wisdom, NEH serves and strengthens our republic by promoting excellence in the humanities and conveying the lessons of history to all Americans."

We were, of course, graciously received at every office we visited, but the common response we heard was, "This is a very tight budget year, with the war 'at home and abroad' and the economic recession driving appropriations." Nevertheless, when we asked congressional supporters of the humanities for their advice, they consistently told us that grassroots advocacy like we were doing is critical on an ongoing basis, and that the scholarly humanities community has not made itself seen or heard sufficiently, especially in comparison with other interest groups.

After an exhausting but fascinating day within the halls of the Capitol, most Jefferson Day participants rewarded ourselves by attending Henry Louis Gates, Jr.'s Jefferson Lecture on Friday evening. The Jefferson Lecture in the Humanities is the highest honor the federal government bestows for distinguished intellectual and public achievement in the humanities. Each year's lecturer is selected by the National Council on the Humanities, NEH's 26-member advisory board.

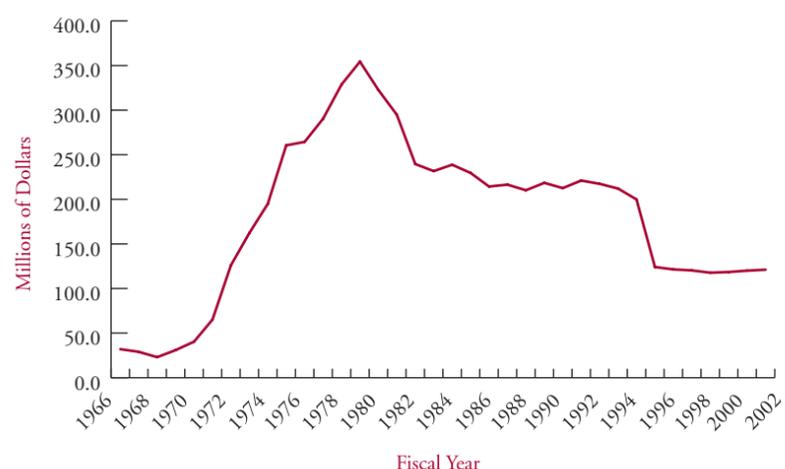
You can read Gates' lecture, as well as an interview with him, on the NEH's Web site, <http://www.neh.gov/index.html>.

AAR is seeking members who are interested in humanities advocacy to participate in events such as this. Please send expressions of interest to [bdeconcini@aarweb.org](mailto:bdeconcini@aarweb.org).

- We are here to ask for increased support for the NEH in the 2003 federal budget;

### National Endowment for the Humanities

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## 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 Toronto.

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 Carey J. Gifford, Director of Academic Relations. See page 2 for contact information.

## In the Current JAAR

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#### WABASH, from p.8

Each summer the Wabash Center begins at least one topical consultation. These have included consultations on teaching theology, world religions, Bible, practices of ministry, biblical Hebrew, biblical Greek, and the history of Christianity. The first vocation consultation resulted in a book, *The Scope of Our Art*, edited by Stephanie Paulsell and Gregory Jones (Eerdmans, 2001).

In 2002 a second consultation on the vocation of the theological teacher, convened by Katarina Schuth, St. Paul Seminary School of Divinity, and W. Clark Gilpin, University of Chicago, will focus on individual and institutional aspects of sustaining a vocation throughout a career. Participants include: Phyllis Airhart, Emmanuel College of Victoria University; Ron Anderson, Christian Theological Seminary; Kathy Black, Claremont School of Theology; Don Browning, University of Chicago; J. Michael Byron, St. Paul Seminary School of Divinity; Katherine Hayes, Seminary of the Immaculate Conception; Gina Hens-Piazza, Jesuit School of Theology at Berkeley; Philip Krey, Lutheran Theological Seminary; Kevin Madigan, Harvard Divinity School; Tom Massaro, Weston Jesuit School of Theology; Sara Myers, Union Theological Seminary, NY; Kevin O'Neil, Washington Theological Union; Robert Priest, Trinity Evangelical Divinity School; Hal Sanks, Jesuit School of Theology at Berkeley; and Barbara Brown Zikmund, Hartford Seminary.

The journal produced by the Wabash Center, *Teaching Theology and Religion*, now publishes four issues a year, and the first issue of 2002 is a special topics issue on "Teaching with Technology." Charles R. Foster, Carnegie Foundation for the Advancement of Teaching, joins Lucinda Huffaker as co-editor of the journal. [<http://www.wabashcenter.wabash.edu/journal/index.html>] ↗



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**RICHMAN** from p.13

**Richman:** Well, from what I can gather, he was a smart, determined and spunky man, as well as an extremely effective teacher. His courses — everything from Jonathan Edwards to Karl Barth to Martin Buber to Kierkegaard — became legendary on campus. You simply “had” to take his most reknown class, “Modern Religious Thought” (known affectionately on campus only as MRT) before you graduated if you really wanted to get the best out of Oberlin. He really pushed you to consider the philosophical implications of each viewpoint we studied. It was a very demanding course. In fact, there was a famous piece of graffiti on campus: “God took MRT, but only got a B.” Holbrook filled up the biggest lecture hall on campus every year. I know because I took the course as a student.

**RSN:** So you are an alum as well as the current chair?

**Richman:** Yes, I had the good fortune to be a major in the department in the early 70s, one of its heydays. It is also exciting to be Chair of the Department now, when student interest in the Religion Major is the strongest it has ever been in its history.

**RSN:** What was it like in the early 70s?

**Richman:** When I look back on the Department in the 1970s from the current perspective of someone who did her graduate work on Religious Traditions of India, what I find most amazing is that we had two full-time tenure track people teaching Asian Religions. Daniel Overmeyer, who recently retired from the University of British Columbia, taught Chinese and Japanese Religion while Larry Shinn, now President of Berea College, taught Indian Religion and Islam.

It wasn't just that we had these areas of specialization, however. Equally important, the Department offerings were so lively because of the ways in which our professors cared about more than just their own area of expertise. I recall that Grover Zinn, now Associate Dean of the Faculty at Oberlin, wrote a fascinating article about comparable uses of symbolism in Tibetan mandalas and meditational aids of Western Christian mystics such as Hugh of St. Victor; Tom Frank took a bunch of Oberlin students on an archaeological dig at Tell El-Hesi in Israel on a regular basis so learning extended way beyond the college classroom, and Ed Long, now retired from Drew University, had written a book on ethics that was used in classrooms all over the country so we felt that Religion Majors were participating in the most current issues in academic debates.

**RSN:** What about your department now?

**Richman:** In the Department's early years, I gather that most of the struggles revolved around making sure that the major “World Religions” were central to our curriculum. In addition to teaching Judaism, Christianity, and Asian Religions, we worked hard to get a position in Islam, which we added a little more than a decade ago. Meanwhile, the academic study of religion as a field was becoming more and more sophisticated about understanding the varieties of lived experience *within* a single religious tradition, so it was exciting when we were able to add a position in African-American Religious Experience in the United States. Then this year, we were happy to receive a tenure-track position in the field of Women and Religion, after more than a decade of requesting this addition to our Department.

**RSN:** So where do you see your department headed now?

**Richman:** Like all fields, the academic discipline of Religion continues to expand — in breadth, scope and methodology. As a Department, we continue to grapple with defining the best ways to teach religion. With every job search we conduct, for example, we find ourselves intrigued by the new directions our field is taking and find that each new person we appoint shapes our curriculum in ways that reshape our own views on issues in each of our fields of specialization.

**RSN:** What are some of your current concerns?

**Richman:** We want to pay particular attention to religions as transnational systems (e.g., Buddhism in Asia and North America; Islam in the Middle East and Indonesia) and teach about how religious traditions exert reciprocal influences on each other. Members of the Department explore both constructive and historical religious materials and also dimensions of religious experience such as art, ritual, patterns of daily life, architecture, and clothing. Only by continually rethinking approaches and expanding in scope can a discipline remain “alive;” In terms of growing areas of study, many of us feel strongly that a small liberal arts college setting is an ideal place to keep rethinking together as a Department of Religion. ✪

For more information on the faculty and courses currently taught at in the Department of Religion at Oberlin, see the website at [www.oberlin.edu/religion](http://www.oberlin.edu/religion).

LETTER, from p.2

vandalized and that Christian roommates pray for their conversion, aloud and in front of them. I am not aware of any anti-Muslim incidents on this campus yet, but would not be surprised if they occurred. I have offered my assistance to the Muslim Students Association if they want to hold forums to educate the community about Islam. Apparently nothing is planned yet. I have no religious affiliation myself, but I regularly receive anonymous and religiously harassing email for my failure to advocate a certain brand of Christianity. The majority religion here does an excellent job of intimidating others. In short, I do not need the American Academy of Religion to warn me about religious harassment. It was a part of my professional life long before September 11.

Yet I wonder if the Academy needs to be told about another problem. I read the statement three times trying to find a passage that could be construed as an acknowledgement that religious beliefs can encourage the large-scale violence of the attacks. If it is there, I do not see it. On the one hand, I understand the political demands of our current situation, and the need to avoid tarring a particular religion with a vicious stereotype. On the other hand, religions — not just one, but most — have and continue to have a role in inciting followers to violence. The AAR statement reminded me of J. Z. Smith's article "The Devil in Mr. Jones" about the Academy's silence after the Jonestown incident in 1978. In fact, the criticism seemed so timely that I read it to that first world religions class after the attacks:

Religion is not nice; it has been responsible for more death and suffering than any

other human activity. Jonestown (and many of the other so-called cults) signaled the shallowness of the amalgamation between religion and liberalism which was, among other things, a major argument for the presence of religious studies in the state and secular universities. (J. Z. Smith, *Imagining Religion*, Chicago 1982, p. 110)

The events of September 11 demand religious categories if they are to be understood: the concepts of purity and pollution, the self-sacrifice of the hijackers, the belief that pluralism is a threat to truth. The documents found at several sites explicitly frame the action in religious terms. In general, under what conditions have people been able to commit atrocities in the conviction that their deeds are good and their victims evil? All too often, religion is part of the answer to this question. Horrible as it was, this was a religious act.

The omission of religious violence as an appropriate topic for public discussion disturbs me. I can think of no historical or anthropological reason for it. If religious studies is one of the human sciences, then acts like these cannot be excluded from our analysis of religion. If, on the other hand, the AAR wants to define religion proscriptionally, to say what it should be rather than what it is, then a claim that true religion is not violent becomes possible — and religious studies becomes theology. This theology does not locate itself within any single traditional faith; rather, it cuts across them all, selecting certain manifestations as truly religious. The theological nature of the claim lies in its stance outside of history and its rejection of certain forms of religion, wherever they occur, as not really religious.

Several weeks after the attacks, my Jesus course was reading John's Gospel. In one passage (John 8), Jesus tells a group of Jews that the devil is their true father. I asked the class, "Is this passage anti-Semitic?" They evaded the question, talking about how they have to answer test questions in sexuality and biology courses in a manner inconsistent with their own beliefs. What was fact to the professor wasn't necessarily fact to them. The only student who directly answered my question argued that the Jews in the passage stood for unbelievers, all of whom were children of the devil. Thus it was not anti-Semitic because Jews were not singled out from the class of unbelievers. Given the choice between saying that Jews (or unbelievers) are children of the devil, or saying that a passage of sacred scripture is wrong and hateful, they chose the first. The second option does not have a chance against a God who sends people to hell for not believing in the Bible. And yes, I have been told by students in public forums here that this will be my posthumous fate. I see no structural difference between the beliefs of religious harassers and those of the terrorists. They differ only in the degree to which they act on the warrant that the idea of others' damnation has given them.

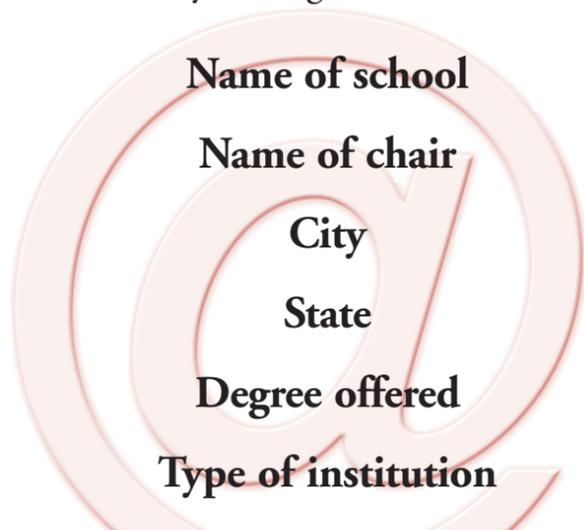
In the events of September 11, I hear a dire call to do exactly what the AAR statement omitted: it is imperative that we talk about the role of religion in violence and war. I am astonished that the AAR does not consider this "an issue that has been foregrounded" by September 11. If anything is the central issue, this is. I am not singling out Islam, or even its extremist forms. We must face the history of carnage everywhere and ask some hard questions about why religion so often

leads to violence. Why did I avoid these topics when I began teaching? The answer seems eerie now: I was afraid of the hostility I knew I would face if I discussed Christian violence toward non-Christians. It came my way anyway, in the form of harassment and intimidation. Now that I review the definitions of religion in our standard introductory texts, I notice this same systemic omission. In stressing the positive framework provided to the believer, the negative implications for non-believers are ignored. But there is no honest and logical way to separate these opposites: if I am pure, someone else must be polluted, and if you are saved, I am damned. How a religion treats its unbelievers, both in theory and in practice, is an integral part of that religion. We owe it to the damned of all faiths to study religion from their point of view. I see Christianity from the point of view of a damned person every time I walk into a classroom. On September 11, thousands of people died because an extremist form of Islam damned them. The implications of September 11 for religious studies goes far beyond the timid proposals of the AAR statement. We must include the exclusions of religious dichotomies, and include them at the definitional stage. Only then can we see the complete system and begin to weigh the human costs of transcendent claims. No religion, no period, no nation should be spared from this scrutiny. Failure to do so will be the worst sort of ivory tower disengagement. ♣

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## SYLLABUS PROJECT

After many years at Winfried Lauier University the Syllabi Project has moved to the AAR website. Please update the address to [www.aarweb.org/syllabus/](http://www.aarweb.org/syllabus/).

The new Project Webmaster is Joe DeRose ([jderose@aarweb.org](mailto: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 ably served as its Webmaster from Spring 1997 through Winter 2001.

DREYER, from p.12

I also plan to discuss some alterations in the syllabus and writing requirements since many, myself included, found it difficult to concentrate in the days that followed. Students fell behind in all their classes and even though teachers were alerted, some students still feel anxious about the potential for slipping grade point averages. Many are preparing for jobs or graduate school next year.

I plan to have an evening showing of Carl Dreyer's *The Passion of Joan of Arc* (with popcorn and soft drinks), and will schedule another class in our chapel during which students can experience various forms of meditation popular in the medieval period. Together we will plan a grand party after our last class. I would like them to leave this class with good as well as traumatic memories.

**RSN:** What did you learn from the incident? What advice would you offer to your colleagues, if something like this happens to them? Is there anything professors can do to prevent terror events on campus?

**Dreyer:** Beyond being alert and using common sense about strangers or troubled students on campus, we can't "prevent" such an event from happening. By their nature, universities are meant to be places of openness and dialogue — places that offer welcome and hospitality to both the stranger and the fresh idea.

In retrospect, the thing that proved most important was calm. Students told me that it helped that they did not see fear or panic in my face. They needed someone to be in charge. One student said, "You never became one of us." I did not realize until afterward how much the students were relying on me to get through this ordeal. I think that each professor caught in such a situation must rely on her or his own particular gifts, resources, and personality. It is a given, of course, to put the students' welfare first, to be alert, and to respond to their needs. I am a tactile person, so I held hands, touched shoulders, rubbed backs, and encouraged students to hold on to each other — especially to those who were most afraid. Someone else would act differently. The situation itself will also vary.

GREEN, from p.14

trouble families whose members suffer from diabetes, cystic fibrosis or other disorders that might be treated or cured by therapies resulting from these new research directions.

The stakes in this debate are higher than the public currently appreciates. There is broad consensus in the bioethics community that a publicly enforced moratorium on reproductive cloning efforts makes sense. Such a moratorium is unlikely to be effective, since irresponsible researchers can always find an offshore venue to pursue their work. It also raises important questions about legislative restrictions on science. Nevertheless, the risks at this time to children born of such efforts make it reasonable to try to forestall attempts at reproductive cloning. Therapeutic cloning is another matter entirely. This research direction not only promises extraordinary medical benefit, it is the pathway to the direct reprogramming of differentiated body cells for tissue replacement and repair. If we can learn how the cloning procedure resets and rejuvenates the nuclear DNA, we can eventually skip the controversial cloning step altogether. Therapeutic cloning may prove to be only a transitional technology that points the

One situation might allow for some freedom of movement and speech that would be impossible in another.

What did I learn? A lot — too much to detail here.

On the negative side, I learned how hurtful it is for students to make jokes about the situation in front of students who were hostages. The Monday morning quarterbacking by people who weren't there also angers some of us. Student hostages are frustrated that others feel they have the right to name their experience instead of asking them what it was like. They are also struggling with the fact that two weeks later, much of the campus has moved on, and some of the hostages can't.

On the positive side, I learned again that we live life *together*. We depended on campus security, local police, FBI, administrators and staff, counselors, and parents to get us through. Their care, expertise, and professionalism were amazing and welcome. Afterward, I learned how helpful it was that the many communities to which I belong chose to show their support through phone calls, e-mails, a question about how we were, a hug in the hallway, flowers, and notes. I guess I am not a Catholic for nothing: my psyche is oriented to the visible, tangible, sacramental symbols of care and concern and it helped me move through this with a modicum of grace. Above all, my husband, John Bennett, held me up in gentle, caring ways too numerous to mention.

I learned that university students in my class are strong, savvy, resilient people. Each one did something important to move the situation forward and no one did anything that jeopardized the safety of others in any way. They are an impressive lot and I feel more confident about the future as a result of this experience. I have also "met" these students in new and welcome ways. I now know some of their parents, and we rely less on the usual roles operative in the more formal university classroom setting. This is a gift indeed, and I feel proud to know and be associated with these young people. We have a kind of bond that would never have existed without the shared trauma of being held hostages together — one of the many ironies of life. ♣

way to a new era of medical science. If Congress were to ban this line of research, it would set back medical research in this country by years. Since Britain has already authorized therapeutic cloning research, one consequence would be to drive the best researchers and companies overseas.

For better or worse, bioethicists and scholars of religious ethics will play a role in these pending public debates. New reproductive and genetic technologies often directly challenge accepted religious views of the meaning of sexuality, parenting and family. This unavoidably implicates religious traditions in these debates. Like it or not, bioethics is becoming increasingly public and increasingly "religious." For the same reasons, these debates will have an impact on the AAR. The Academy's media referral service is an important resource for journalists seeking to understand the diversity of views among religious communities. The Ethics Section and special topics forums will be a natural forum for ethics professionals, including those serving on national and private ethics boards, to clarify our internal agreements and disagreements. All this should help energize ethics discussions at our regional and national meetings and perhaps even bring some light to an increasingly politicized debate. ♣

ORAL HISTORY, from p.13

These suggestions will not be the first that have been made for changes in NABI. The original title of the association was "The Association Biblical Instructors in American Colleges," which in 1922 was changed to "The National Association of Biblical Instructors." In 1929, 1943, and 1956 proposals were made to change this name. Your committee studied many considerations at length and wishes to offer the following observations.

- The name suggests that the Association is interested only in biblical studies. Even a cursory inspection of our membership list and program topics indicates that this is not adequately descriptive. True, many of our members are primarily interested in biblical studies, but most of them also have wider interest as well.
- Instructors suggests some sort of junior status which is not characteristic of the present membership and a primary emphasis on teaching as opposed to scholarship and research. In such an association as ours it would seem that the name should be more widely descriptive of the whole function of the teacher at the college and university level.
- National suggests a limited membership rather than a wide one which includes scholars and teachers in the field of religion from nations other than the U.S.A.

For purposes of guiding its thought, the committee sought advice from the members of the council, regional association officers, and others. Although no clear cut mandate appeared from this limited survey, the committee agreed unanimously that it recommend to the membership that the National Association of Biblical Instructors become the American Academy of Religion.

Our grounds for selecting this name must be made clear. American is suggested in order to include scholars and teachers from other American colleges and universities such as those in Canada and Mexico. Although our journal circulates in 37 nations, the feeling was that such a term as International is not yet sufficiently realistic. Academy was selected in part because one of its definitions is "a society of learned men united to advance art or science." Although no one would wish to overestimate the value of this definition, it does give the term considerable usefulness. Religion was chosen because the committee agreed that it had a wider set of possible applications to our varying concerns than any other term.

The suggested change of name is produced by the same concern which produced the committee. This concern was that we should expand our function so that we will effectively represent the field of religion in the wildest possible way. Even though American scholarship in this field has come of considerable age, as yet no scholarly and professional society has been explicitly charged with this broad obligation. There are still a number of organizations in the field, which are either con-

cerned with a delimited area, committed to a given approach, or are invitational in membership, but there is none, which sees its function as synoptic and inclusive. Specialization is valuable, but specialists in religion particularly require breadth both as persons and as responsible scholar teachers. Through its present membership, program and journal, the NABI is already oriented to the whole field, and therefore is uniquely suited to provide adequate institutional and professional structuring for scholarship in the entire area. The committee recommends, therefore, that our name be The American Academy of Religion. The committee further recommends that the name of our publication continue to be The Journal of Bible and Religion.

It is also necessary to recognize that in the area of religion members adhere to particular faiths and that their versions of them differ greatly. The Association is not committed to any special theological view. The continuity it emphasizes is that of learning and scholarship. It is only through a broad, strong organization that the work of individual scholar teachers from the varied dimensions of scholarship in religion, can secure maximum recognition so that interaction can be achieved which would involve scholars of all these areas. The Association will confront the world of education with the issue of the nature and purpose of educational life, and it will help to explore the bearing of 20th-century trends in religious thought upon the life of religious institutions and secular society. Through its contribution to more intelligent and humane religions-in-particular it would serve society in its professional capacity. In sum, we think such a forum as an American Academy of Religion could cope with the trilemma of commitments of faith, independence of scholarship, and public professional obligations.

In order to fulfill this function effectively the self-study committee recommends that the following possibilities be explored for the expansion of our services to the membership. First, that a permanent central office be opened to handle business of the Academy. Second, that our placement services be expanded. Third, that a news-letter be undertaken which would include listings of vacancies, teachers available, scholarship and fellowship announcements, personal items of wide interest, teaching helps and guides, and other such items. Fourth, that a publications committee be established to investigate possible projects, such as translations and abstract series, which the Academy could undertake. Funds will be sought for these projects.

A change in form is also advisable at this time. It is difficult for an informal association to have a clear legal status and to receive and disburse funds for projects. For these reasons we offer the material below, the necessary legal steps for the American Academy of Religion to become the successor corporation to the NABI, as a basis for discussion and action. Such an action will make it possible to provide program, publications, placement and other services to the greatly expanded membership which we confidently envisage. [There follows proposed Articles of Incorporation]. ♣