ANNUAL MEETING REGISTRATION PACKET
see inside
www.aarweb.org/annualmeet

Oh Canada! Annual Meeting of the American Academy of Religion ..........................3-5
November 23-26, 2002 Toronto, Ontario

Religious Studies Class Taken Hostage
An Interview with Elizabeth Dreyer .........................12

What’s New at the Wabash Center .........................8
Lucinda A. Huffaker to Succeed Rayond Williams as Director

AAR Recognizes Journalist for Best Opinion Writing .................................................9
Bill Tammeus, Kansas City Star

Presidential Views ..........................................................10
Vasudha Narayanan Reflects on Her Early Life

Jefferson Day .................................................................16
National Humanities Alliance and AAR Support the NEH
2002 Member Calendar

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

May
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

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


May 30. Additional Meeting requests due for priority consideration.

For more Annual Meeting information, see www.aarweb.org/annualmeet/2002/default.asp

June

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

June 17. EIS Center registration opens

July

July 1. New fiscal year begins.


August
Research Grant Applications due. For more information, see www.aarweb.org/funding/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.


September

September 10. Annual Meeting Program Books mailed to members.

Annual Fund appeal begins.

October
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/department/acadrel.asp


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

December

December 5. New program unit proposals due.

December 13-14. Program Committee meeting, Atlanta.


And keep in mind throughout the year...

Regional organizations have various deadlines throughout the fall for their Calls for Papers. See www.aarweb.org/regional/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 info@field@aarweb.org

Openings: Employment Opportunities for Scholars of Religion

Openings 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.

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 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/ro.asp

Religious Studies News—AAR Edition

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.

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 values 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 hatred 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 hatred was striking, given the absence of any reference to the large-scale violence of the attacks.

I am all too aware of religious hatred. 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

Spotlight on Teaching Spring 2002 issue

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 values 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 hatred 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 hatred was striking, given the absence of any reference to the large-scale violence of the attacks.

I am all too aware of religious hatred. 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

LETTER

Letter to the Editor

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.
Annual Meeting Registration - Opens May 15, 2002

Registration opens on June 17, 2002. If you haven't renewed your membership and paid dues prior to registering so that you can take advantage of the lower member registration rates, please see 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 Convention Centre. Shuttles will run regularly throughout the day and evening. The PATH underground pedes-

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 air-

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 con-

KiddieCorp Rides Again
KiddieCorp will be providing child care at the Annual Meeting for all registered 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 $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.
What’s On... in Toronto for the Annual Meeting!

Look for another installment in the Fall issue.

Toronto 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) $5 ($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 wines 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 Elwood Complex, which also houses The Elwood Banquet and Meeting Centre and The Spa at the Elwood. $$

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

Scaramouche
One Bentvlanco 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 sum to soothe and lift your spirits. $-

Wayne Gretzky's
99 Bay Street
Wholesome dishes, including Wayne's favorites. Lunch, dinner, and after-theatre meals daily. A vast array of Wayne's personal artifacts on display. Reservations recommended. $$$

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

Mat's Falafel & Pizza
3430 Bathurst Street Downtown
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 skyscrapers, 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.

Espanade Bier Market
50 The Esplanade
Over 100 brands of beer from 24 countries, with styles ranging from Pilsner Lager to Cream Ale, from Stout to Lambic. Poured to design 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. $-

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
The OM is home to a vast diversity of cultures and civilizations, and science. Highlights include Dinosaurs, the Bar 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 amphibous 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 at the border of goods purchased before entering Canada.

For specific questions, contact:

Tourism Toronto
Director, Client/Member Services
Attn: Travel Desk
TEL: 416-203-3982
E-MAIL: redican@torvent.com

Canada Customs and Revenue Agency
Ms Freda Palmer
Interpretation Officer, GST/HST
Toll Free: 1-800-967-5957
TEL: 416-592-1992
FAX: 416-952-5031
E-MAIL: redican@torvent.com

Ms Carolyn Paul-Jackson
Senior Tax Interpretations Analyst
GST/HST
Toll Free: 1-800-967-5957
TEL: 416-592-1992
FAX: 416-952-5031
E-MAIL: redican@torvent.com

ANNUAL MEETING NEWS

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 submission proposal process 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 125, 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.
THE 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.”

Renew online: www.aarweb.org/renewal
E-MAIL: membership@aarweb.org
www.aarweb.org/membership.

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

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.

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.)

Name

Department

Institution

Serving as Chair since

Number of faculty in department

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)

Register by Fax: 1-404-727-7959
Register by surface mail:

Chairs Workshop
American Academy of Religion
4600 Bostonian Mill Road NE
Suite 300
Atlanta, GA 30329-4246

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

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

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

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

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 database 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); 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 your 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
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; 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.

Employment Trends

Employment Opportunities Specialization Breakdowns 1996-2001

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

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

Ratio of Advertised Positions to Candidates’ Self-selected Classification Choices

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Arts, Literature &amp; Religion</td>
<td>9:12</td>
<td>10:7</td>
<td>7:9</td>
<td>7:8</td>
<td>5:25</td>
<td>2:41</td>
</tr>
<tr>
<td>Religions of Africa &amp; Asia</td>
<td>4:4</td>
<td>5:3</td>
<td>5:3</td>
<td>6:4</td>
<td>6:4</td>
<td>1:6</td>
</tr>
<tr>
<td>Islamic Studies</td>
<td>12:8</td>
<td>15:17</td>
<td>4:12</td>
<td>11:16</td>
<td>10:14</td>
<td>9:19</td>
</tr>
<tr>
<td>Religions of South America and the Caribbean</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>3:1</td>
<td>0:3</td>
</tr>
<tr>
<td>Practical Theology</td>
<td>8:10</td>
<td>2:10</td>
<td>1:4</td>
<td>12:10</td>
<td>5:24</td>
<td>5:29</td>
</tr>
<tr>
<td>Racial/Ethnic Studies in Religion</td>
<td>6:3</td>
<td>8:4</td>
<td>0:3</td>
<td>8:5</td>
<td>11:35</td>
<td>4:28</td>
</tr>
<tr>
<td>Women’s Studies in Religion</td>
<td>9:7</td>
<td>9:6</td>
<td>1:4</td>
<td>7:5</td>
<td>2:52</td>
<td>1:53</td>
</tr>
<tr>
<td>Other</td>
<td>22:6</td>
<td>15:5</td>
<td>5:12</td>
<td>19:18</td>
<td>11:59</td>
<td>8:62</td>
</tr>
</tbody>
</table>

*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

Available as a downloadable document from 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.

2002 May AAR RSVN • 7
What’s New at the Wabash Center

Left to Right: Loring Screening, Princeton Theological Seminary; J.P. Koenig, Union Theological Seminary; Christine Yadav, Columbia Theological Seminary

**ANDREW 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 states that 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 religious studies programs, and to support projects and grants funds to faculty across the country. 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 at 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. Emilee 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.

The Wabash Center assists emerging scholars, by 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. They strongly encourage authors to consult *The Thesis and the Book*, edited by Eleanor Harman and Ian Montagnes (University of Toronto Press, 1970), 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 (Dis)seration 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 editors, it is acceptable for publication. The accepted manuscript 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 Connors Interdisciplinary Studies College of Professional Studies University of San Francisco 2130 Fulton Street San Francisco, CA 94117-1047 E-MAIL: kconnors@usfca.edu

**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/department/census.pdf

See WABASH, p. 17

**NEW DIRECTOR OF ACADEMIC RELATIONS AT AAR**

**CAREY 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 Haddon 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 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 Economic Review*, and *Church History*, as well as an article on Religious Rationalism for the *Encyclopedia of Religion in the South*.
When Religion Yields To Psychophobable

© 2000 Kansas City Star, reprinted with permission.

Bill Tammeus, Kansas City Star
August 6, 2000

**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 cohort, in fact, rejected the Christianity idea with vigor — and made some good points doing it.

But in adopting their stance, they seemed to me to reflect — if unwittingly — the hoggish 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 “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 do — no matter how much good we do — to become one with the therapeutic culture that abandons any chance of helping all of us do — no matter how much good we do — to become one with the therapeutic culture that abandons any chance of helping all of us do — no matter how much good we do — to become one with the therapeutic culture that abandons any chance of helping all of us do — no matter how much good we do — to become one with the therapeutic culture that abandons any chance of helping all of us do — no matter how much good we do — to become one with the therapeutic culture that abandons any chance of helping all of us do — no matter how much good we do — to become one with the therapeutic culture that abandons any chance of helping all of us do — no matter how much good we do — to become one with the therapeutic culture that abandons any chance of helping all of us do — no matter how much good we do — to become one with the therapeutic culture that abandons any chance of helping all of us —

— John H. D’Arms

**John 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.

D’Arms was a co-recipient of the 1987 Henry L. and Lucy Moses Prize in Musical America, and the 1995 D. B. Bostwick Award in the Study of Religion in Public Life and editor of Religion in the News.

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 May 2003.

&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&emsp;&ensp...
Vedanta 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 one book 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 Corel); The Vernacular Veda: Revelation, Recitation and Ritual. Her chapters on the Hindu and Jain traditions in World Religions: Eastern Traditions (edited with Wilfred Cantel, 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 JAA.

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 Tennison'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 would memorize the Sanskrit prayers when I was a child. My grandmother 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 stories and songs just by being exposed to them as a child.

RSN: What about other art or 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. My mother loved theatre. She was given tickets to several plays and brought me to the theatre before I was ten. She went to the local library and took out books on theatre. She loved Kottayam Vettukatil Ayilyam, a play based on ancient Indian literature. My mother’s love of theatre was catching and she wanted me to experience theatre in the same way. However, I would later discover that I was more interested in cultural studies rather than performance. Even today, I enjoy going to theatre through the theatre group I’m a part of at the University of Florida.

RSN: When was the first time or incident that exposed you to the study of religion?

Narayanan: I don’t remember the first time I heard the word religion. I was introduced to it at a young age. However, my parents didn’t discuss religion with me until I was older. One of my grandparents was a Sanskrit scholar and taught me Sanskrit. My father got a job in London, and the family went there for a year. After the family returned to India, my father became interested in religion and wanted to become a scholar of religion. However, he didn’t pursue his interest in religion.

Narayanan: I went to the local library and checked out books on religion. I read many books on religion and philosophy. I was interested in religion from a very young age, and I was always curious about the nature of religious beliefs and practices.

RSN: What did you study in college?

Narayanan: I studied philosophy in college. I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

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

RSN: What was your formal education like?

Narayanan: In the 1950s, 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 recall receiving a formal religious education there, and I think it was one of the reasons why I wasn’t interested in religion. However, I was always interested in religious traditions and their influence on society.

Narayanan: I encountered my first books by Srinivasan, Raja Rao, and A.L. Basham. I was particularly interested in the study of religion. I was exposed to a wide range of religious beliefs and practices, and I was always curious about the nature of religious beliefs and practices.

RSN: Why did you choose to study religion?

Narayanan: I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What was your graduate work in philosophy?

Narayanan: I did my graduate work in philosophy at the University of Bombay. I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What did you do after completing your graduate work?

Narayanan: I was offered a job at the University of Florida, and I accepted it. I was interested in the study of religion, and I wanted to explore the nature of religious beliefs and practices.

RSN: Did you study religion in India before coming to the United States?

Narayanan: I studied religion in India before coming to the United States. I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What was your experience of living in the United States like?

Narayanan: I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What was your research focus during your earlier career?

Narayanan: My research focus was on the study of religion in the United States and Canada. I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What was your experience of living in the United States like?

Narayanan: I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What did you do after completing your graduate work?

Narayanan: I was offered a job at the University of Florida, and I accepted it. I was interested in the study of religion, and I wanted to explore the nature of religious beliefs and practices.

RSN: What was your experience of living in the United States like?

Narayanan: I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What was your research focus during your earlier career?

Narayanan: My research focus was on the study of religion in the United States and Canada. I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What did you do after completing your graduate work?

Narayanan: I was offered a job at the University of Florida, and I accepted it. I was interested in the study of religion, and I wanted to explore the nature of religious beliefs and practices.

RSN: What was your experience of living in the United States like?

Narayanan: I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What was your research focus during your earlier career?

Narayanan: My research focus was on the study of religion in the United States and Canada. I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What did you do after completing your graduate work?

Narayanan: I was offered a job at the University of Florida, and I accepted it. I was interested in the study of religion, and I wanted to explore the nature of religious beliefs and practices.

RSN: What was your experience of living in the United States like?

Narayanan: I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What did you do after completing your graduate work?

Narayanan: I was offered a job at the University of Florida, and I accepted it. I was interested in the study of religion, and I wanted to explore the nature of religious beliefs and practices.

RSN: What was your experience of living in the United States like?

Narayanan: I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.

RSN: What did you do after completing your graduate work?

Narayanan: I was offered a job at the University of Florida, and I accepted it. I was interested in the study of religion, and I wanted to explore the nature of religious beliefs and practices.

RSN: What was your experience of living in the United States like?

Narayanan: I was interested in the philosophical aspects of religion and wanted to explore the nature of religious beliefs and practices.
Departments and programs enrolled in the Academic Relations Program receive resources for strengthening the study of religion. These include:

**Program Advisory Services**
- Annotated roster of qualified reviewers
- Guide for Reviewing Programs in Religion and Theology
- Promotional brochures

**Leadership Education**
- Chairs Annual Meeting Workshop
- Chairs Summer Seminar

**Annual Meeting**
- Priority Access to the headquarters hotel

**Information & Data Resources**
- Census respondent reports
- Basic data research service with access to additional data research
- Directory of Programs
- Annual Chairs resource packet

**EIS Center Services**
- Discounted fees
- Special Annual Meeting registration for non-religion faculty interviewers

### ENROLLMENT

Enrollment fees are based on the size of faculty, measured as full-time equivalents. Initial enrollment ends June 30, 2003.

<table>
<thead>
<tr>
<th>FTE Faculty</th>
<th>Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-5</td>
<td>$250</td>
</tr>
<tr>
<td>6-12</td>
<td>$350</td>
</tr>
<tr>
<td>13 or more</td>
<td>$500</td>
</tr>
</tbody>
</table>

**TO ENROLL**

Name and Title of Program Head: _______________________________________

Department Name: ______________________________________________________

Institution: ____________________________________________________________

Serving as Chair Since: ________ Number of Faculty (FTE) in Department: ______

My program participated in the Census of Religion and Theology Programs (circle one): Yes ☐ No ☐

Please provide the following information if the program head is not a current AAR member. (You may check your membership information on the AAR Members-Only Menu.)

Fax: ___________________________

Surface Mailing Address: ________________________________________________

E-Mail: _________________________

Check one:

☑ Check (payable to “AAR Academic Relations Program”)

☐ Purchase Order # : ___________________________

☐ Credit Card (Check one):
  ☐ Visa ☐ MasterCard ☐ American Express

Credit Card Number: __________ Expiration Date: __________

Cardholder Signature: __________________________________________________

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

Enroll by Fax: 1-404-727-7959

Enroll by Surface Mail:
Academic Relations Program
American Academy of Religion
825 Houston Mill Road NE, Suite 300
Atlanta, GA 30329-4246

Enroll online: www.aarweb.org/department

Because Every Student Deserves an Education that Includes the Study of Religion
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 baggage of advice from others? I believe that right before Mr. Arbelo entered the room, we all had a hearty laugh remembering that the very next week, we would be facing with some of our own.

RSN: What course were you teaching at the time?

Dreyer: I was teaching a course enti- tled "Voices of Medieval Women: Silent No More." The class meets once a week from 2:00 p.m. - 4:00 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 35 students. The previous week we 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 pro- tagonist, 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 under hostage. No one in the class ever had 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 require- ments 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 vio- lence 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 disorga- nized and unclear.

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

Dreyer: Hostages were released periodi- cally 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 "swear 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 creative and vital 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 lead 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 night 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, that is pregnant with meaning and possibility. I wrote 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 for- get 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...
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 Susan Wente, Hurst Institute Director, and AAR Director 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: deconcini@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 of Biblical Instructors in American Colleges, (President of the National Association of Bible Instructors, AAR’s predecessor) who had some outstanding teachers of Biblical literature and, later, Biblical archeology. The Academy had set a precedent for the study and teaching of the Humanities at Oberlin. 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 religion 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 empa- thetic yet critical analysis so that undergraduates could understand the experience of religion from a variety of perspectives. I suppose that viewpoint doesn’t seem all radical now, but it was very radical back in the 1950s.

RSN: What happened?

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 Thelogical 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.

The time seems ripe for us to tell one another the stories of our field and our Association’s future, it makes interesting reading about our origins and about the disciplines essential to the study and teaching of the Bible. The Annual Meetings of Biblical Instructors in American Colleges, 1909 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 Four Foundations 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.
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 Debate: 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 (hESCs) 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 religious leaders, including Senator John McCain, junior senator from Arizona, Senator Joseph Lieberman, junior senator from Connecticut, and former senator and presidential candidate Bob Dole, pronounced themselves in favor of federal funding for hESC research.

Religious reactions 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 opposes the destruction of embryos, but 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 mend- ing 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 support- ers that no human embryos would be destroyed using federal funds under his administration. Although critics in the sci- entific 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 the longer-range bioethical fears, to the immedi- ate threat of biological warfare. Nevertheless, science rarely stands still. Aschair of the Ethics Advisory Board of Advanced Cell Technology (ACT), a small biotech company in Worchester, 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 produc- ing 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, includ- ing 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 thera- peutic cloning research. He is joined in this opinion by perhaps the majority of other ethicists and legal theologians 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 recommen- dations are unlikely to 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 regener- ative medicine portend such dangerous quests for perfection, but this portrait of biomedical research will surely

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

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

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

An Interview with the Authors

Willi Braun, University of Alberta
Russell T. McCutcheon, University of Alabama

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

M and B: A second need is of a perennial kind and goes to the heart of disciplined public intellect. 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 represents, in part, an opportunistic wading into what we perceive to be a combination of clash, hidden enmity and ideological 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 intellect. 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: 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 cludes 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 write in his introductory essay:

“the Guide advises that whoever has an ‘intimate personal knowledge’ of the onts ... 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?
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:

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

MEMBERSHIP FORM
2002 Calendar Year
or visit www.aarweb.org/membership

AMERICAN ACADEMY OF RELIGION

New Member □ Renewing Member □ Student □ Retired □

ID Number (for renewal): ___________________________

Name: ____________________________________________

If your surname is not the last word in your name, please circle it (e.g., Kim Jong-sung, Juana González Nuñez)

City: __________________________ State/Province: __________

Postal Code: __________________________ Country: __________

Address: ____________________________________________________________

Check here if you want your home phone number excluded from the Membership Directory: □ Yes □ No

With Discount for SBL Members

<table>
<thead>
<tr>
<th>Annual Income (in US Dollars)</th>
<th>AAR Standard</th>
<th>AAR Retired 1</th>
<th>AAR Standard 2</th>
<th>AAR Retired 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>$90,000 or More</td>
<td>$145</td>
<td>$116</td>
<td>$116</td>
<td>$93</td>
</tr>
<tr>
<td>$80,000 - $89,999</td>
<td>$135</td>
<td>$108</td>
<td>$108</td>
<td>$86</td>
</tr>
<tr>
<td>$70,000 - $79,999</td>
<td>$125</td>
<td>$100</td>
<td>$100</td>
<td>$80</td>
</tr>
<tr>
<td>$60,000 - $69,999</td>
<td>$110</td>
<td>$88</td>
<td>$88</td>
<td>$70</td>
</tr>
<tr>
<td>$50,000 - $59,999</td>
<td>$85</td>
<td>$76</td>
<td>$76</td>
<td>$61</td>
</tr>
<tr>
<td>$42,000 - $49,999</td>
<td>$60</td>
<td>$64</td>
<td>$64</td>
<td>$51</td>
</tr>
<tr>
<td>$38,000 - $41,999</td>
<td>$70</td>
<td>$56</td>
<td>$56</td>
<td>$45</td>
</tr>
<tr>
<td>$40,000 - $49,999</td>
<td>$80</td>
<td>$52</td>
<td>$52</td>
<td>$42</td>
</tr>
<tr>
<td>$50,000 - $59,999</td>
<td>$95</td>
<td>$48</td>
<td>$48</td>
<td>$38</td>
</tr>
<tr>
<td>$60,000 - $69,999</td>
<td>$110</td>
<td>$44</td>
<td>$44</td>
<td>$35</td>
</tr>
<tr>
<td>$70,000 - $79,999</td>
<td>$125</td>
<td>$40</td>
<td>$40</td>
<td>$32</td>
</tr>
<tr>
<td>$80,000 - $89,999</td>
<td>$135</td>
<td>$32</td>
<td>$32</td>
<td>$26</td>
</tr>
<tr>
<td>Under $22,000</td>
<td>$25</td>
<td>not available</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Discounts Available

① Student: □ I am including a copy of my current valid student ID.

② Retired: □ I am age 65 or older and I am retired from full-time employment.

③ SBL Member: □ I am also a current member of the Society of Biblical Literature. SBL dues are not included in this price, and must be paid separately to SBL (http://www.sbl-site.org).

Signature: __________________________

Admission of SBL Members

□ Yes □ No

Annual AAR Dues

<table>
<thead>
<tr>
<th>Payment Type</th>
<th>Check</th>
<th>Money Order</th>
<th>Mastercard</th>
<th>American Express</th>
<th>Discover</th>
</tr>
</thead>
<tbody>
<tr>
<td>Payment Type</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Tax-Deductible Contribution to the AAR

<table>
<thead>
<tr>
<th>Total Submitted (Sum of Above)</th>
<th>$</th>
</tr>
</thead>
</table>

Please fill in the demographic information below (optional). This is for AAR internal use only.

Sex: □ Male □ Female

Current Institutional Affiliation: __________________________

Citizenship: □ US □ Canada □ Other (specify): __________________________

Year of Birth: __________

Ethnic Background: □ Asian or Pacific Islander □ Black, Not Hispanic □ Native American or Native Alaskan □ Hispanic □ White, Not Hispanic □ Other: __________________________

E-MAIL AAR@AARWEB.ORG

825 HOUSTON MILL ROAD, SUITE 300 • ATLANTA, GA 30329-4246 • TELEPHONE 1-404-727-3049 • FAX 1-404-727-7959 • SOURCE 2002 MAY ISSN 1072-3618

In the Current JAAR

Table of Contents
June 2002
Volume 70
Number 2

ARTICLES

Thomas A. Tweed
On Moving Across Transcultural Religion and the Interpreter’s Position

Marilyn Gottschall
The Ethical Implications of the Deconstruction of Gender

Steven G. Smith
“The Gates of Greatest Break Open”: Religious Understandings of Worth in Action

Tod Linafelt
Biblical Love Poetry (… and God)

Laui Ramey
The Theology of the Lyric Tradition in African American Spirituals

ESSAYS

Is There a Future for Religious Studies as We Know It? Some Postmodern, Feminist, and Spiritual Challenges

Urula King
Teaching Comparative Religions in Kosovo: What I Learned

Denis R. Janz

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 Katrina Schmitz, St. Paul Seminary School of Divinity, and W. Clark Gilpin, University of Chicago, will focus on individual and institutional aspects of sustaining a vocation through-out 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; 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 Keay, Lutheran Theological Seminary; Kevin Madigan, Harvard Divinity School; Tom Massanami, 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, Harvard 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 Huffman as co-editor of the journal. (http://www.wabashcenter.wabash.edu/journal/index.html)
Like all fields, the academic department of Religion was a single entity. What were some of your current concerns?

Richman: What about your department now?

RICHMAN: What was it like in the early 70s? We want to pay particular attention to this addition 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: Where do you see your department headed now?

Richman: In the Department’s early years, I gather that most of the struggles revolved around making sure that the major “World Religions” course was 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: 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” course was 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: 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” course was 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: 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” course was 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: 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” course was 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: 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” course was 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: What about your department now?
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 resistance 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. On the one hand, I understand the political demands of our current situation, and the other hand, I need to avoid tarring a particular religion with a vicious stereotype. On the other 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, I need to avoid tarring a particular religion with a vicious stereotype. On the other 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, I need to avoid tarring a particular religion with a vicious stereotype.

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 those cannot be excluded from our analysis of religion. If, on the other hand, the AAR wants to define religion prescriptively, 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 resistance 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 of occurring. What was it as, this was a religious act.

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.

Failure to do so will be the worst sort of structural omission. It is imperative that we consider the exclusions of religious categories if they are to be understood. "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 irony-tower disemboguement."

TERS, from p.2

Now available at: www.aarweb.org/department
Beyond being alert and using National suggests a limited mem-
erally. The situation itself will also vary.

most afraid. Someone else would act dif-
each other — especially to those who were
and encouraged students to hold on to

needs. I am a tactile person, so I held
me to get through this ordeal. I think that

in my face. They needed someone to be in
it helped that they did not see fear or panic

important was calm. Students told me that

in any way. They are an impressive lot and
thing that jeopardized the safety of others

of grace. Above all, my husband, John
bols of care and concern and it helped me
Catholic for nothing: my psyche is oriented

flowers, and notes. I guess I am not a

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
dialogue — places that

deral with excellence to both the stranger
and the fresh idea.

In retrospect, the thing that proved most important
was calm. Some students told me that it
helped that they did not see fear or panic in
their face. They needed someone to be in

In the course of discussion, a number of students
bystanders on campus, I could cope with the trilemma of commit-
ged with the AAR, committed to the

pledged to improve the problems of the
and the NABI is

members of the NABI,

American College, which in 1922 was
changed to “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
Canada and Mexico. Although our journal circulates in
37
nations, the feeling was that such a term as
International is not yet sufficiently real-
istic. American was selected in part
because of its definitions and connotations:

the name should be more widely descriptive
of the whole function of the teacher in the
college, universities, sym-

National suggests a limited mem-

bership rather than a wide one
which includes scholars and teach-

in the field in general, hearing
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 any
things 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 on the usual rites operable 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, who have never have existed without the shared
trauma of being held hostages together —
one of the many ironies of life.