2004 Call for Papers

Annual Meeting Call for Papers

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**2004 Member Calendar**

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

**January**


January 1. Annual term of membership begins for the AAR’s 9,500 members, the largest and most inclusive association of religion scholars in the world.

January 31. Nominations Committee meeting, Atlanta, GA.

February

February 5. Martin E. Marty: Public Understanding of Religion Award nominations due. For more information, see www.aarweb.org/awards/marty/.

February 6–7. Committee on the Public Understanding of Religion meeting, Washington, D.C.

February 7–8. Committee on Teaching and Learning meeting, Atlanta, GA.

February 14–15. Committee on Status of Women in the Profession meeting, Philadelphia, PA.


February 20–22. International Connections Committee meeting, Atlanta, GA.

February 21. Executive Committee meeting, Washington D.C.

February 27–28. Religion in the Schools Task Force meeting, Atlanta, GA.

(More information on the committee meetings of the AAR can be found at www.aarweb.org/meetings/meetings.asp)

March

Religious Studies News—AAR Edition March issue

Journal of the American Academy of Religion, March 2004 issue. For more information on AAR publications, see www.aarweb.org/publications or go directly to the JAAE home page hosted by Oxford University Press, www3.oup.co.uk/jaarel/.

March 1. 2004 Annual Meeting proposals due to Program Unit Chairs.

March 1. Book award nominations due from publishers. For more information see www.aarweb.org/awards/bookrules.asp.

March 5–7. Southeast regional meeting, Atlanta, GA.

March 6–7. Southwest regional meeting, Irving, TX.

March 12–14. Status of Racial and Ethnic Minorities in the Profession Committee meeting, Atlanta, GA.

March 13. Religion and Disabilities Task Force meeting, Atlanta, GA.

March 15–16. National Humanities Day. National Humanities Day is an advocacy event organized by the National Humanities Alliance and co-sponsored by the AAR and more than 20 organizations to promote support for the National Endowment for the Humanities. For more information, see www.nhhalliance.org/had/2004.

March 17–18. Mid-Atlantic regional meeting, Baltimore, MD.

March 20. Committee on Publications meeting, New York, NY.

March 21–22. Western regional meeting, Whittier, CA.

March 26–27. Rocky Mountain–Great Plains regional meeting, Provo, UT.

March 27–28. Academic Relations Task Force meeting, Atlanta, GA.

For more information on regional meetings, see www.aarweb.org/regional/meetings.asp.

April

April 1. Notification of acceptance of Annual Meeting paper proposals by Program Unit Chair.

April 2–3. Midwest regional meeting, Chicago, IL.

April 15. Regions Committee meeting, San Antonio, TX.

April 16. Executive Committee meeting, San Antonio, TX.

April 16. Regional Secretaries meeting, San Antonio, TX.

April 16–17. Upper Midwest regional meeting, St. Paul, MN.

April 17–18. Spring Board of Directors meeting, San Antonio, TX.

April 30–May 1. Eastern International regional meeting, Ithaca, NY.

(More information on regional meetings, see www.aarweb.org/regional/meetings.asp)

May


Spotlight on Teaching Spring 2004 issue. Registration materials mailed with RSVP.

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

May 7–9. Pacific Northwest regional meeting, Vancouver, BC.


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

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

(Jean of more information on AAR publications, see www.aarweb.org/annualmeet/2004/default.asp)

June


June 15. Membership renewal deadline for 2004 Annual Meeting participants.

July

July 1. New fiscal year begins.


July 31. Deadline for participants to request audiovisual equipment at the Annual Meeting.

August

Annual Meeting Program goes online.

August 1. Change of address due for priority receipt of the 2004 Annual Meeting Program Book.

August 2. Research Grant Applications due. For more information, see www.aarweb.org/grants/default.asp.


August 31. Regional development grant applications due to regional secretaries.

September

Journal of the American Academy of Religion September 2004 issue. For more information on AAR publications, see www.aarweb.org/publications/wrldfinals.asp or go directly to the JAAE home page hosted by Oxford University Press, www3.oup.co.uk/jaarel/.

Annual Meeting Program Books mailed to members.

September 17. Executive Committee meeting, Washington, D.C.

October


Spotlight on Teaching Fall 2004 issue.

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


October 15. Excellence in Teaching award nominations due. For more information, see www.aarweb.org/awards/teaching.asp.

October 21. EIS preregistration closes.

November

November 1. Research grant awards announced.

November 18. Executive Committee meeting, San Antonio, TX.

November 19. Board of Directors meeting, San Antonio, TX.

November 19. Chain Workshop at the Annual Meeting, San Antonio, TX. Free for departments enrolled in the Academic Relations Program. For more information, see www.aarweb.org/departments/default.asp.

November 20–23. Annual Meeting, San Antonio, TX. Held concurrently with the Society of Biblical Literature, comprising more than 20,000 registrants, 200 publishers, and 100 hiring departments.

November 22. Annual Business Meeting. See the Annual Meeting Program Book for exact time and place.

December


December 2. New program unit proposals due.

December 10–11. Program Committee meeting, Atlanta, GA.


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 that accepts brief announcements, including calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion. Submit text online at www.aarweb.org/publications/infelfield.submit.asp.

Openings: Employment Opportunities for Scholars of Religion. Openings is a members-only online publication listing job announcements in areas of interest to members; issues are viewable online from the first through the last day of each month. Submit announcements online, and review policies and pricing, at www.aarweb.org/openings.submit.asp.
Call For Papers

General Information

Meeting Location
The 2004 AAR Annual Meeting and Book Exhibit will be held at the Marriott Riverwalk Hotel, Marriott Rivercenter Hotel, and the Americas Convention Center in San Antonio, TX, November 20–23.


Registration and Housing
You must be registered for the meeting in order to secure a room in the Annual Meeting hotel at our specially negotiated hotel rates (which are often half the published room rate for the property). When you receive your preregistration information in the Mail, and/or in the Spring, Spring News – AAR Edition (or online), carefully review and follow the instructions in order to secure your housing. Although registration may be completed without submitting your housing request, you are encouraged to submit both together.

Questions about the Call
The work of the program unit is coordinated by the chair(s) and a steering committee who design the sessions and make the decisions about which proposals will eventually be on the program. Each proposal is carefully refereed, usually in a “blind” procedure (i.e., without the name of the proposer being provided to the referrees). All proposals, abstracts, and completed participant information (as well as any questions you may have) should be sent to the individual(s) named in this Call.

Please inquire with the appropriate unit chair about the amount of time granted for your presentation, and by what date the respondent (if any) must receive your completed paper.

Questions about the Annual Meeting
Concerns of a general nature may be sent to the AAR executive director at the attention of the Annual Meeting Program Director, 825 Houston Mill Road NE, Suite 300, Atlanta, GA 30329; W: 404-227-3500, F: 404-227-7959; annualmeeting@aarweb.org.

Additional Meetings
Organizations, persons, or program units wishing to plan receptions and other meetings before, during, or after the Annual Meeting should go online to www.aarweb.org after March 15, 2004. This Web site will have information regarding guidelines, necessary forms, and costs to request Additional Meeting space at the Annual Meeting and/or how to announce your event in the Annual Meeting Program Book.

Questions should be directed to Conferon, Inc. at 314-997-1500 after April 1, 2004. Written requests can be sent to Conferon, Inc. – 4 Cityplace Dr., Ste. 480, St. Louis, MO 63141-7062, or aarbl@conferon.com.

The deadline for priority scheduling of Additional Meetings requests is May 30, 2004. Requests after that date will be accommodated as space allows. No additional meeting of a programmatic nature (i.e., with names of presenters or title) will be scheduled during the nine regular program unit time slots of the Annual Meeting.

2004 Calendar of Deadlines

March 1, 2004
Deadline for proposals, participant forms, and abstracts to be received by Program Unit Chairs.

April 1
Notification of acceptance (or not) of proposals by Program Unit Chairs. All program participants must renew/establish 2004 AAR memberships in order to participate on the program.

April 7, 2004
Program Unit Chairs submit session request information (Program Book copy, abstract, participant form) to AAR executive office online.

May 15, 2004

May 30, 2004
Deadline for submission of Additional Meeting request forms. Forms are available online at www.aarweb.org/annualmeet starting March 15.

June 15, 2004
Deadline for participants to renew their AAR membership and be preregistered for the meeting. Names of participants not registered will be removed from the Program Book.

September 2004
Annual Meeting Program Books mailed to members.

November 20–23, 2004
AAR Annual Meeting, San Antonio, TX.

Guidelines for Submitting Proposals

Step 1: Note acceptable method(s) of submission, and the persons to whom it should be sent.

Step 2: Submit all materials by one method only (if you submit your proposal via e-mail, you must not fax your participant form—the participant form must be sent via e-mail as well).

Step 3: Follow all instructions for submission requirements as outlined below, both general guidelines and those specific to your method of submission...

Step 4: Note the difference between paper and panel proposals.

Step 5: Be prepared to fulfill your AAR membership requirement if accepted onto the program. This must be done no later than June 15, 2004, or you may jeopardize your participation on the program in November.

General Guidelines

Participation at the Annual Meeting
All participants on the AAR program must be current (2004) members of AAR. Membership in SBL does not fulfill this requirement. All participants must also be preregistered for the Annual Meeting by June 15, 2004. Any participant who is not a current 2004 AAR member or preregistered for the Annual Meeting by June 15, 2004, will have his/her name removed from the printed Program Book and will jeopardize his/her participation on the program in November.

N.B. All 2003 and 2004 members receive this Call. To inquire about your membership status, please see www.aarweb.org/membership.

Participation Limits
Each member may appear on the Annual Meeting program (AAR and/or SBL side) a total of two times in any capacity (e.g., present a paper, be a panelist, be a respondent present during a session). The only exception is for business meeting presiders.

Further, it is not appropriate to present the same material in two separate sessions, no matter the convention for describing them. If you are proposing the same idea to two different program units, you must be prepared to choose in which you will present if you are accepted onto both.

Multiple Submissions
To foster broad participation and to facilitate the work of unit chairs, the Program Committee allows but does not encourage multiple submissions of proposals. The total limit on such submissions is two. These may consist of the same proposal submitted to two different program units, or two different proposals to two different units.

A Program Participant Form must accompany each proposal, and the other program units to which you submitted proposals must be indicated. While failure to disclose multiple submissions may well result in the rejection of all submissions, disclosure of multiple submissions will not jeopardize full consideration of each. The deadline for receipt of all submissions is March 1, 2004.

Proposal Requirements
You are required to submit both a proposal (not more than 1,000 words) and an abstract (not more than 150 words) of your presentation. This holds regardless of your method of submission or the type of proposal you are making. Only proposals will be evaluated in the selection process, but if your proposal is accepted for the Annual Meeting, the abstract will be included in the Book of Abstracts.

Proposals
The proposal should state, as fully as you can, the proposal’s purpose and how the argument will proceed. Provide enough context to show that you are aware of the basic literature in the field and summarize the purpose of your presentation. Be specific about what sort of contribution your proposal will make. Bear in mind that the nature of the program unit to which you are applying, particularly as reflected in the Call for Papers, Failure to submit a proposal, an abstract, and/or participant form(s) may disqualify a submission from consideration. Further, submitting a proposal in a method other than those noted after each program unit’s call will result in disqualification.

Paper vs. Panel
The Annual Meeting program has three types of sessions: paper sessions, panel sessions, and poster sessions.

A session with separately announced paper titles is considered a “paper” session. Paper proposals are more often submitted individually and arranged into session by the chair(s) and steering committee of a program unit.

Arts, Literature, and Religion Section
Charles Mathewes, University of Virginia, Presiding
Theme: Evil and Negativity
Barbara E. Galli, McGill University
Andrew S. Moore, Middle Tennessee State University
Justin Poche, University of Notre Dame

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Prearranged Session Proposals
Members may wish to submit a prearranged session in its entirety, complete with a presider, respondent, and participants. You will note in the Call that some program units use this procedure more than others (Religions and South Asia Section and Japanese Religious Groups, for instance). Special considerations go into the submission of such a session. The coordinator of a prearranged session must submit a proposal that lists all the participants (presider, participants, and respondent if desired). Pre-arranged sessions can either be for paper or panel sessions.

Submissions for a paper panel session should include a single proposal detailing the focus of the session or theme abstract and a single participant form for all involved (A separate participant form is not required when using OP3). Submissions for a paper session must...
AAR Call for Papers 2004

Academic Teaching and the Study of Religion Section

Chris Johnson, Gustavus Adolphus College, cjjohns5@gustavus.edu

We seek presentations that discuss philosophy, strategy, and practice of teaching and learning, and that model pedagogical creativity, analysis, and “best practices.” We strongly urge presenters to feature active and engaging methods of teaching (such as audience response, conversation, and interaction) in their sessions. This year the section specifically seeks proposals on the following themes: 1) Teaching and learning near and across “borders” (e.g., intercultural and indigenous perspectives on teaching, Latino/Latina contributions to teaching about religion in the American Southwest and beyond, pedagogies that foster movement across various kinds of boundaries or that otherwise address “insider-outsider” dynamics); 2) Pedagogical, scholarly, professional, and vocational issues associated with teaching religion in avowedly con- fessional and/or strictly secular contexts; 3) Sound pedagogy and robust learning in dealing with controversial or combustive questions (e.g., on the teaching of religion in emotionally charged contexts, ethical and epistemological issues associated with the “independence” of the teaching of religion); 4) Fostering critical thinking and other key capacities in students who are underpre- pared for college, or in light of “multiple intelligences” (e.g., active, kinetic, visu- al, musical, etc.); 5) Teaching difficult reli- gious or theological texts “accessibly,” and/or teaching the popular culture (e.g., contemporary novels with religious themes) “critically”; 6) Specific skills, analytical frameworks, and strategies for sound teach- ing and learning (e.g., philosophies and strategies of assessment, institutional barri- ers to and best practices for community- based pedagogies); 7) We also invite pro- posals for a possible co-sponsored session with the Feminist Theology and Religious Reflection Group on “academic privilege, practice, and pedagogy”; and for a possible co-sponsored session with the Latino/Latina Religion and Communication Consultation on teaching religion and media (e.g., teaching religion with or through the media, the media as a “relig- ious text,” and/or the media as a mediat- ing structure of knowledge about religion).

SUBMISSIONS ACCEPTED VIA:

Art, Literature, and Religion Section
Jennifer L. Geddes, University of Virginia, jlg2@virginia.edu  S. Brent Plate, Texas Christian University, splate@tcu.edu

The Arts, Literature, and Religion Section invites proposals for papers and for panels on the following topics: poetry, monuments and museums, Latin American arts and literature; literature and religion; art and literature at the borders; the politics of wit and realism; women’s art and literature; and modernist (possible joint session with the Religion and Continental Philologies; and Latin American arts and literature). Submission proposals for papers or panels on other topics related to religion, liter- ature, and the arts are also invited. Please send proposals to both program units when responding to a joint call for papers.

SUBMISSIONS ACCEPTED VIA:
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Buddhism Section

Anne M. Blackburn, Department of Asian Studies, Cornell University, Rockefeller Hall, Ithaca, NY 14853-2902, USA; W: 607-254-6501; anne242@cornell.edu. Peter N. Gregory, 127 Wright Hall, Smith College, Northampton, MA 01063, USA; W: 413-585-3304; pgregory@smith.edu.

Papers are invited on the following topics (interested proposers are urged to contact one of the coordinators, at least initially, with the persons named in parentheses): modern Buddhism in theory and practice (Stephen Bikawetz, stephenbikawetz@wmu.edu); syncretism vs. gradualism in Buddhist tantric discourse (Tom Yarnall, 977@vicolumbia.edu); study of nuns in Buddhism and cognitive science (Zhizhou Zhao, zyan@buaa.bk.cn); ethics of grammatical and reading practices in Buddhist literary cultures (Rayna Wang, rayna@smith.edu).

alternative arrangements have been made with one of the co-chairs well in advance of the deadline. The following themes have been proposed for next year, with organizers identified in parentheses: comparative ethics (Paolo Atzori, paolo.aztorri@yale.edu); wayside shrines (Selva J. Raj, craff@cst.edu); animals in ritual practice (Mary MacDonald, mmacdonald@wisc.edu); holy and unholy possession (Wendy Love Anderson, anderwor@fsu.edu); Selva J. Raj, craff@cst.edu); metaphor theory (Shubha Parkh, parkh@mssm.edu); sacred sound (Neelam Shukla-Bhart, shuklamb@emory.edu); monthothems in Hinduism and other traditions (Frank Clooney, clooney@uchicago.edu); and mythology (Leslie Northup, nor#edu@fsu.edu). In addition to these themes, we encourage papers and panels on Latin American religions.

SUBMISSIONS ACCEPTED VIA:

Ethics Section

Darryl Trimew, Colgate Rognes Center Division, P.O. Box 6100, Fort Collins, CO 80523, USA; W: 970-491-6047; dtrimew@colorado.edu.

Gloria Albrecht, University of Detroit Mercy, ablanch@udmercy.edu.

Proposals providing ethical analysis and response to the following themes are invited from all religions: 1) interdisciplinatory approaches to ecological ethics highlighting the contributions of Dr. Larry Rasmussen (co-sponsored with the Religion, and Ecology Group and the Religion and Social Sciences Section); 2) the 2004 U.S. election as a reflection on contending concepts of equality via analysis of such issues as taxation policy, campaign finance, health care, trade policies, and the definition of marriage; 3) teaching social ethics: methods for developing skills for activism in the public sphere; 4) women in the Americas: lives of domination, subordination, and resistance. Other papers of particular excellence related to additional current topics, such as the ethics of empire, war in an age of terrorism, and the ethics of drug interdiction, free speech, and human rights, will also be considered. Proposals are due by July 15, 2004.

History of Christianity Section

Anne Clark, Department of Religion, University of Vermont, 481 Main St, Burlington, VT 05405, USA; W: 802-655-2391; aclark@tvu.mvm.edu. Amy DeRegniers, Religious Studies Department, 116 Morrill Hall, Michigan State University, East Lansing, MI 48824-1036, USA; W: 517-432-7158; derogniers@msu.edu.

The History of Christianity Section seeks to support innovative and engaging research on the history, culture, and development of Christianity from its origins to the present, while at the same time promoting interdisciplinary dialogue among the fields of history, archival studies, art history, anthropology, and historical theology. We seek proposals for individual papers or entire panels on the following topics: 1) “But Is It True?”: representations of Christian history in movies and novels; 2) Christianity on the frontiers and borderlands; 3) historians look at Pope John Paul II (e.g., comparisons with other long or significant pontificates); 4) biblical translations: where culture meets the word; 5) conversion and gender roles; 6) evaluation and church establishment in the Americas. We will consider proposals on other topics as well. All proposals must be submitted online via OP3. Questions should be addressed to Anne Clark or to Amy DeRegniers.

SUBMISSIONS ACCEPTED VIA:

North American Religions Section


The North American Religions Section encourages the use of diverse sources and multiple approaches to the study of religions in North America. In most sessions, we seek to stimulate comparative discussion around particular themes across a range of traditions. Most years we also devote a session to new work on a particular religious tradition and another session to a recently published book of outstanding merit in the field. The section welcomes submissions for individual papers, panels, and sessions on any topic relevant to the study of religions in North America. The committee also will consider constituting a panel of best papers on religion in North America, regardless of the topic. In addition, we propose the following areas for consideration: 1) the study of religion and secularization; 2) the ethics of new religious movements; 3) the ethics of empire, war in an age of terrorism, and the ethics of drug interdiction, free speech, and human rights; 4) women in the Americas: lives of domination, subordination, and resistance.

SUBMISSIONS ACCEPTED VIA:

Philosophy of Religion Section

Thomas A. Carlson, University of California, Santa Barbara, 2222 Cleveland Dr., Santa Barbara, CA 93106-1913, USA; tcartlon@religion.ucsb.edu.

The Philosophy of Religion section invites proposals for papers and/or panels related to the following topics: philosophy and/or of/into religion; philosophy of religion and secularization; philosophy of religion and atheism; philosophy of religion and Kant (on the 200th anniversary of his death); philosophy of religion and Latin America; philosophy of religion and Kant (on the 200th anniversary of his death); philosophy of religion and Latin America; philosophy of religion and Kant (on the 200th anniversary of his death); philosophy of religion and Latin America. We also welcome the submission of proposals for papers and/or panels on topics not explicitly listed here.

SUBMISSIONS ACCEPTED VIA:

Religion and the Social Sciences Section

Elizabeth Bounds, Emory University, ebounds@emory.edu; Glen Stassen, Fuller Theological Seminary, gstanton@fuller.edu.

Proposals working at the intersection of religion or theological studies and the social sciences, and which are attentive to the methodological challenges of interdisciplinary work, will be accepted in relation to the following themes: 1) race and racism in the United States: reform, resistance, or reincarnation—assessing the 50th anniversary of Brown v. Board of Education; 2) interdisciplinary approaches to ecological ethics highlighting the contributions of Larry Rasmussen (co-sponsored with the Ethics Section and the Religion and Ecology Group); 3) free trade areas and indigenous rights (with special attention to Latin America); 4) American superheroes, authoritarian personalities, and crusading mentalities; 5) healing, transnationalism, and indigenous rights (with special attention to Latin American contexts (co-sponsored with Person, Culture, and Religion Group); and 6) narrative methods in psychology of religion (co-sponsored with Person, Culture, and Religion Group). We also invite proposals for papers and panels on additional topics such as: faith-based initiatives, immigration, analyses of human needs, impact of the Patriot Act. When submitting proposals for co-sponsored sessions, please use the co-sponsorship option in the OP3 system.

SUBMISSIONS ACCEPTED VIA:

Religion in South Asia Section

Philip Lensingord, Asian Language & Literature, 667 Phillips Hall, University of Iowa, Iowa City, IA 52242-1190, USA; W: 319-335-2157; F: 319-353-2207; philp.lensingor@uiowa.edu. Leslie Orr, Religion, Concordia University, 1455 BVD de Maisonneuve, west, Montreal, Quebec, H3G 1M8, CANADA; W: 514-848-2424, ext. 2065; F: 514-848-4541; orrl@sacs.concordia.ca.

We invite proposals for fully developed paper sessions or panels on any aspect of religions in South Asia, including field research, textual studies, and pedagogy. Proposals with a multimedia or interreligious dimension, either within or across Islam, and those concerned with parts of South Asia other than India are especially welcome. We will especially focus on the study of religion in Latin America at the San Antonio meeting in 2004, we would particularly like to encourage our colleagues in Latin America to submit proposals and others to include our Latin American colleagues as participants in their panel and paper session proposals. Proposals must be made through the online system.

Individual paper proposals are not accepted. Topics suggested for the 2004 Annual Meeting include, but are not limited to: (1) critical, transdisciplinary, or exhaustive or definitive); teaching South Asian religions (Deepak Sarma,
**Study of Islam Section**

Nelly Van Dooren-Harder, Department of Theology, Valparaiso University, Valparaiso, IN 46383-7493, USA; peter-nella.harder-veenvalvo@ovalt.com. Omid Safi, Department of Philosophy & Religion, Colgate University, 13 Oak Dr, Hamilton, NY 13346, USA; osaf@mail.colgate.edu.

The Study of Islam Section encourages paper proposals in all areas of Islamic studies, but successful proposals will reflect theoretical and methodological sophistication and self-awareness, as well as innovative examination of Islamic societies and texts. As in all years, we welcome submissions dealing with the Qur’an, Islamic law, Sufism, gender and sexuality constructions, engagement with modernity, and other areas of gender and social interest. When submitting your proposals online to the OP3 system, prearranged paper sessions will be generally preferable to prearranged panels. All prearranged sessions should take gender and seniority diversity into account when organizing presenters; respondents are essential. Innovative, interactive formats and multi-media presentations are welcome. Although we look forward to prearranged paper sessions in the areas outlined below, individual scholars are also encouraged to submit their proposals. This year we are especially interested in papers or panels on the following: moving beyond the “Clash of Civilizations” theory; comparisons between Judaism and Islam, especially law; the pedagogy of teaching the Qur’an (this can include topics from the classical tradition, educational approaches, teaching of the Qur’an in a specific geographic area, or trends of learning); African-American Islam; the prophet Muhammad (historical approaches, textual sources, prophet expression, modern developments); the creation of Muslim identity through learning processes; religions in South Asia.

**Study of Judaism Section**

Randi Rashkovsky, York College of Pennsylvania, W 410-415-5839, rrashkov@ycp.edu. Martin Kavka, Florida State University, msk@emerald.florida.edu.

We invite proposals on the following topics: Jewish political theology; the representation of Judaism in the Christian patristic tradition (especially, but not limited to, Augustine); myth in the study of Judaism; new approaches to the study of Judaism (especially, but not limited to, material culture and the new Jewish cultural studies); philosophy and/or mysticism, and relationships between biblical criticism and the study of Judaism. Additionally, we are looking to co-sponsor a panel with the Study of Islam Section of the nature of law, in theory and/or practice, in Islam and Judaism. Also, we are hoping to co-sponsor a panel with the Bioethics and Religion Group on Jews and bioethics in theory and/or practice. While we are interested in the above topics, we are also open to proposals dealing with other issues. As always, we seek proposals that show promise of appeal and relevance to diverse sections of the AAR membership, and we encourage graduate students to propose papers and/or panels. We will accept only OP3 submissions; all submissions must include participant form information.

**African Religious Group**

Kipali Samuel Elobua, Emmanuel School of Theology, Johnson City, TN 37601, USA; W: 423-926-1186, eclobua@ecob.org. Cynthia Hoehler-Fatton, Department of Religion, Colgate University, 13 Oak Dr, Hamilton, NY 13346, USA; cahf@colgate.edu.

Papers are invited on the following themes: 1) African religions and ecology. Topics might include the exploration of the AIDS crisis for African communities, the AIDS pandemic and indigenous approaches to disease and health, the response of religious groups to HIV/AIDS, or the impact of the crisis on ritual and spiritual practice. 2) African religious traditions and cultures; examination of their similarities and differences, and their historical and geographical context. 3) Religious innovation and tradition; new religious movements, the use of various historical forms for the presentation of religious ideas. 4) African-American religious ideas and practices and/or panels. We will accept only OP3 submissions; all submissions must include participant form information.

**Afro-American Religious History Group**

Debra Mushabhrj Majed, Department of Philosophy & Religious Studies, Beloit College, 700 College St, Beloit, WI 53511, USA; W: 608-363-2318, f: 608-363-2194, shuklana@lemoyne.edu. Moses N. Moore, Arizona State University, 722 W. Stradford, Chandler, AZ 85224, USA; W: 602-965-8671; F: 602-965-5139, mmoore@asu.edu.

We invite proposals on three themes: 1) new dimensions in the study of “African American Islam” since C. Eric Lincoln’s “The Muslims in America.” We are particularly interested in papers that illuminate new methodological and methodological contributions that focus on notable African-American personalities/groups; identity formation; cultural/political strategies; adolescents; and family life. 2) methodology and explorations of interreligious dialogue in an age of globalization. Additionally, the Theology and Religious Reflection Section welcomes paper and panel proposals which address the intersections of religious and theological reflection with philosophical and political issues, and with questions of literary, cultural, and critical theory.

**Theology and Religious Reflection Section**

Paul Lakeland, Department of Religious Studies, Fairfield University, North Benson Rd, Fairfield, CT 06824, USA; W: 203-459-0591, ext. 2492; jpolkela@fairfield.edu.

The Theology and Religious Reflection Section is particularly interested this year in papers or panel proposals which address the following topics: 1) theological and religious reflections on the idea of the border, borders, or crossing the border; 2) in light of the decision to begin holding conventions separately from the SBL, are there any implications for the place of theology at the AAR or the way(s) in which theological questions might be addressed in the future; 3) theology and aesthetics, especially questions of theology and space, and theological and geographical theory and theology and architecture; 4) religion and material practices; 5) alternative forms of theological writing, or the use of various literary forms for the presentation of religious ideas (this topic may be subject of a prearranged panel, but paper proposals are nevertheless encouraged); 6) how do we need to reconfigure the idea of “interreligious dialogue” in an age of globalization? Additionally, the Theology and Religious Reflection Section welcomes paper and panel proposals which address the intersections of religious and theological reflection with philosophical and political issues, and with questions of literary, cultural, and critical theory.

**Women and Religion Section**

Jung Ha King, Georgia State University, socjhk@panther.gsu.edu. Jacqueline Z. Pastis, La Salle University, pastiz@lasalle.edu.

Individual and group (panel/paper) proposals are welcome on any aspect of the study of women and religion. Proposals should reflect critical awareness of the importance of gender, race, ethnicity, class, sexuality, and/or nation to analysis on women and religion. The section especially invites proposals that facilitate dialogue across religious traditions and/or among various groups or specialists in the study of women and religion, broadband approaches. This year the section particularly encourages that addressing emerging areas of scholarship, underrepresented areas of scholarship, multidisciplinary or innovative, and that the intersecion of scholarship and activism. Proposals should specify to which area of the call, if any, they respond and should state the importance of the proposed subject or approaches to the study of women and religion. This year the section especially seeks proposals on the following themes (in random order): analysis of “sex” and “gender” in religion, identity politics, and the new “essentialisms”; intergenerational discussion of issues in women and religion; 3) goddess scholarship and the Academy; 4) women Magdalene: scholarly and popular treat- ments; 5) afro-atlantic religions; 6) women televangelism; 7) Native American religions and the great mission in postcolonial context; and 8) contemporary women spirituality.

**Annual Meeting AV Requests**

Every attempt will be made to meet all requests for AV equipment. However, due to the high cost of technical electronic AV equipment, (computers, LCD projectors, Internet, software, etc.) only presentations which necessitate the use of such equipment will be given access to it. **ALL AV REQUESTS MUST BE RECEIVED AT THE TIME OF YOUR PROPOSAL.** AV requests received after the deadline cannot be accommodated.
Anthropology of Religion Group

Rebecca Norris, Department of Religious Studies, Merrimack College, 31 Turnpike ST N, Andover, MA 01845, USA; W: 978-837-5000, ext. 4521; rebecca.norris.1999@mails.bu.edu

We encourage submissions from scholars of diverse traditions, regions, and eras who use anthropological theory or method. This year, we particularly invite papers on the intersection of cognition, culture, and cosmology as well as proposals that draw on psychological anthropology. We also plan to co-sponsor two sessions focusing on Latin America: 1) with the Native American Traditions in the Americas Group and the Religion, Medicines, and Healing Consultation, we invite proposals that include ethnographic approaches to healing practices, medicines, and Native religious traditions in Latin America (especially papers on peyote and other plants used for ceremonies and healing); 2) with the Mytiscism Group, we invite proposals on mysticism, trance, and possession in the Americas.

SUBMISSIONS ACCEPTED VIA:

Asian North American Religion, Culture, and Society Group

Duncan Williams, University of California, Irvine, CA 92697-2305; W: 949-824-1603, dawson@uci.edu; Su Yin Pak, Union Theological Seminary, New York, NY 10027; W: 212-280-1396, spak@uts.columbia.edu

We invite papers and panels addressing the intersection of race, religion, and politics in Asian North American life (e.g., interfaith dynamics, Asian-African-American connections, racial and religious profiling, community ethics, Asian-American conser- vatism), 2) Asian Americans, religion, and sexuality; 3) sessions around recent publica- tions in the field of Asian-American reli- gious studies and theology; 4) religious identity and boundary formation both within and beyond Asian and Pacific Islander communities; 5) syncretism; and 6) organizational ethics, religious affiliation, and Native religious traditions in Latin America (especially papers on peyote and other plants used for ceremonies and healing).

SUBMISSIONS ACCEPTED VIA:

Black Theology Group

Anthony B. Pinn, Macalester College, 1600 Grand Ave, Saint Paul, MN 55105, USA; W: 651-696-6515; F: 651-696-6008; pinn@macalester.edu, Stacey Floyd-Thompson, Boston University DR, TCU Box 298130, Fort Worth, TX 76129, USA; W: 817-257-7140; sfloydthomas@tcu.edu

We invite proposals related to two areas: 1) The Executed God: Crime and Criminality. We seek papers that directly explore Mark Taylor’s book, Executed God, or that indi- rectly appeal to principles related to the text, as well as papers that analyze black male incarceration in broader terms; 2) Naming Black Women’s Diaparactic Experience: Womanist? Black? Or...? While black women’s theological discourse across the “Black Atlantic” speaks to diversity, questions remain concerning the naming of this enterprise, as well as naming the space where black men participate as collabor- ators. We seek papers that explore issues related to the various ways black women define and name their theological discourse, and the ways black men participate therein. We strongly encourage proposals from scholars outside the United States.

SUBMISSIONS ACCEPTED VIA:

Bioethics and Religion Group

Aline Kbalbian, Department of Religion, Florida State University, Tallahassee, FL 32306; W: 850-644-4934; akbalbian@mailer.fsu.edu, Paul R. Johnson, D’Youville College, 280 Getzville RD, Snyder, NY 14226-3542, USA; W: 716-881-8176, johnpaul@dyo.edu

We invite papers that address the struc- tures of health care industry (e.g., managed care and insurance, networks of health care providers, etc.); 2) health care institutions (e.g., institutional structures and policies, organizational ethics, religious affiliation, etc.); 3) the nature of the professional-patient relationship (e.g., communication, confidentiality, disclosure, paternalism, etc.). We welcome papers that engage any of these levels, or the interaction between them. Proposals that focus on the perspective of religion(s) are encouraged, especially those that look at non-Western perspectives. For a co-sponsored session with the Study of Judaism Section, we invite papers that address Jewish bioethics in theory and practice. Comparative per- spectives between Judaism and other reli- gious traditions are encouraged.

SUBMISSIONS ACCEPTED VIA:

Bonhoeffer: Theology and Social Analysis Group

Lisa Dahlh, Carnegie Foundation, 51 Vista LN, Stanford, CA 94305, USA; W: 650-850-0703; lori.brandt@stanford.edu

The Bonhoeffer Group seeks proposals for papers in two broad areas: 1) “I am praying for the defeat of my country” (Bonhoeffer, 1941; cited in Eberhard Bethge, Dietrich Bonhoeffer: A Biography, 1999 rev. ed., p. 744); the place of patri- otism in Bonhoeffer’s legacy, especially in regard to themes of guilt/shame, violence and nonviolence, prayer, or martyrdom; 2) Bonhoeffer: resistance and the arts (two- or three-dimensional visual arts, music, or literature). We particularly encourage prop- osals for papers that will not merely describe but actually perform or present works of art, insofar as these illuminate understanding of Bonhoeffer’s and/or of resistance to evil.

SUBMISSIONS ACCEPTED VIA:

Chinese Religions Group

Daniel B. Stevenson, Department of Religion Studies, Smith Hall, 1300 Oak Ave, University of Kansas, Lawrence, KS 66045-7615, USA; W: 785-864-7258, F: 785-864-5205; dbstevenson@ku.edu

We invite proposals related to all aspects of Chinese religious practice and thought, both historical and contemporary. Though individual proposals are acceptable, panel proposals or closely related paper propos- als have a greater chance of acceptance. For 2004 we welcome proposals relating to the following topics: comparative study of the meta-vocabulary and practice of lin- gage construction; literary representations and discursive chartings of Chinese reli- gious life and traditions by missionaries, diplomats, and other foreign residents in China from late Ming through turn of the 20th century; pilgrimage and sacred space; Buddhist-Daoist complementarities and tensions; Chinese religions in early Japan; history and current developments of reli- gious studies in Singapore, Taiwan, and Chinese diaspora communities.

SUBMISSIONS ACCEPTED VIA:

Christian Spirituality Group

Arthur G. Holdrege, Graduate Theological Union, 2400 Ridge RD, Berkeley, CA 94709, USA, abhold@berkeley.edu, Wendy Wright, Creighton University, 319 N. 36th AVE, Omaha, NE 68131, USA; wright@creighton.edu

We invite proposals on the following themes: 1) art and practice in Latino/a devotion; 2) the contemporary cultural phenomenon of art and practice. We welcome proposals that explore the relationship between the academic study of Christian spirituality and its practice as well as proposals that employ multidiscipli- nary perspectives. Proposals should reflect familiarity with the field of Christian spiritu- ality and in methodologies. Papers accepted for presentation at the 2004 Annual Meeting must be sent to session chairs no later than September 30, 2004, to allow adequate preparation time for designated respondents.

SUBMISSIONS ACCEPTED VIA:

Christian Systematic Theology Group

David S. Cunningham, Hope College, PO. Box 9000, 41 Graven PL, Holland, MI 49422-9000, USA; W: 616-395-7320; F: 616-395-7490, cameradonna@hope.edu, Catherine Kraft, Austin Presbyterian Theological Seminary, 100 E. 27th ST, Austin, TX 78705-5797, USA; W: 512-472-6736, ext. 242; F: 512-479-0738; crkraft@aptsaustin.edu

General Theme: ecclesiology. 1) “Church, Spirit, and Authority”: how is authority shaped by the Holy Spirit, institutional ecclesial structures, and the whole people of God? How do these sources of authority cohere? 2) “The City of God and Earthly Cities”: how does the vision of the Church as the Body of Christ shape the way we live together in an increasingly urban culture? How might that vision address the atom- ization and privatization associated with contemporary city life? 3) “Ekklesia and/as Koinonia”: a panel, co-sponsored with the Roman Catholic Studies Group, on the ecclesiological influence of Latin American Theology. In all cases, we seek constructive proposals that are both informed by the historical Christian traditions and directed to the contemporary contexts in which theo- logy is pursued.

SUBMISSIONS ACCEPTED VIA:

Comparative Studies in Hinduisms and Judaisms Group

Kathryn Mc Clemmond, Georgia State University, PO. Box 4089, Atlanta, GA 30302-4089, USA; W: 404-651-0727; pmcmclen@gsu.edu

This group seeks to bring together specialists in South Asia and Judaic to discuss topics within Hinduism and Judaism, the potential of developing alternative paradigms to the Protestant-based paradigms that have tended to dominate the academic study of religion. For the 2004 sessions we invite papers on the following themes in Hindu and Jewish tradi- tions: 1) domestic practices and disciplines (e.g., domestic rituals, sexual regulations, food practices); 2) medical discourses and traditions of healing; 3) representations and practices pertaining to death and dying; 4) conceptions of ethnic-cultural identity and perceptions of the “other”; 5) methodological implications of comparative studies in Hinduism and Judaic for the study of religion and the human sciences. Presenters need not have expertise in both Hindu and Jewish traditions.

SUBMISSIONS ACCEPTED VIA:

Confucian Traditions Group

Edward Slingerland, Departments of Religion and East Asian Languages & Cultures, University of Southern California, MC 0357, Los Angeles, CA 90089-3355, USA; W: 213-740-8506; slinger@usc.edu, Mark Czikszentmihalyi, East Asian Languages and Literature and Religious Studies, University of Wisconsin-Madison, 1220 Linden DR, Madison, WI 53706, USA; W: 608-262-8731; F: 608-262-5731; mkczikszentmihalyi@wisc.edu (continued on p. 8)

January 2004 AAR ASN • 7
Coherent, complete panel proposals on any aspect of the Christian tradition are welcomed. Paper proposals are also encouraged on the following topics of interest: 1) monotheism(s) and polytheism(s); 2) rhetoric and violence; 3) subterfuge and criticism; 4) the power of literature; 5) theologies of asceticism; 6) theologies of identity, growth, and/or social engagement; 7) theologies of culture; 8) religious context; Confucianism and rule of law. Submission via the online OP3 system is strongly preferred. Please direct proposals this year to Mark.

SUBMISSIONS ACCEPTED VIA:

Critical Theory and Discourses on Religion Group

Steven Engler, Mount Royal College, 4825 Richard RD SW, Calgary, Alberta, T3E 6K6, CANADA; sengler@criticaltheory.org. Koski von Stuckrad, University of Amsterdam, History of Hermetic Philosophy and Related Currents, Oude Turfmarkt 147, NL – 1012 CC, Amsterdam, NETHERLANDS; stuckrad@criticaltheory.org.

Submissions are invited on the following topics: 1) monotheism(s) and polytheism(s), their rhetoric and legacies; 2) Bruno Latour and religion (actor-network theory, etc.); 3) Daniel Dubuisson’s The Western Construction of Religion and related critiques: feminist/mujerista/womanist voices on the conceptual and institutional work of “religion” as a comparative category (co-sponsored with the Feminist Theory and Religious Reflection Group, submit to other group). Consistent with the international focus of the 2004 meeting, proposals addressing Latin American issues and approaches are especially welcome.

SUBMISSIONS ACCEPTED VIA:

Eastern Orthodox Studies Group

James Skeder, Holy Cross Greek Orthodox School of Theology, Brookline, MA, USA; jskeder@hchc.edu. Robin Darling Young, Department of Theology, University of Notre Dame, Notre Dame, IN, USA; Robin.D.Young.88@nd.edu.

The Eastern Orthodox Studies Group invites proposals for papers on the following two topics: 1) “Rethinking Gregory of Nyssa”: proposals are sought on all aspects of the thought and life of Gregory of Nyssa, especially those dealing with his trinitarian theology, asceticism, anthropology, and biographies; 2) “Contemporary Orthodox Eschatology”: proposals dealing with 19th- and 20th-century Orthodox views of eschatology as well as proposals for contemporary Orthodox eschatology in light of current Roman Catholic, Protestant, and Evangelical theologies are encouraged.

SUBMISSIONS ACCEPTED VIA:

Europe and the Mediterranean in Late Antiquity Group

David T. Frankfurter, University of New Hampshire, W 603-862-3015, davidT@unh.edu.

We invite submissions for two sessions that address any of the Mediterranean or Near Eastern religious traditions of late antiquity. The first addresses illness and healing— as cultural-religious constructions in late antiquity, as contexts for expressing religious self-definition, and as contexts for trespassing across religious boundaries (e.g., shared pilgrimage shrines). The second is “Outside the Canon: Oral, Visual, and Other Extra-Texual Cultures.” We seek papers discussing legends and traditions either plucked from scripture to circulate in iconographic, oral, or apocryphal forms, or circulated alongside scripture as “canonical penumbras.” Legends of martyrs, apostles, patriarchs, and prophets, geographical and revelatory traditions. How do these draw on, critique, apply, and revitalize existing scripture? How do they evoke an extratextual culture?

SUBMISSIONS ACCEPTED VIA:

Evangelical Theology Group

David W. Kling, Department of Religious Studies, University of Miami, P.O. Box 248204, Coral Gables, FL 33124-4672, USA; W: 305-284-4733; F: 305-284-2272; dtkling@umiami.edu. Anthea Butler, Loyola Marymount University, One LMU DR, Suite 3700, Los Angeles, CA 90045, USA; W: 310-258-8622; F: 310-338-1947; dlb9999@yahoo.com.

The theme for 2004 is public expressions of evangelicalism. We invite proposals relating to 1) theology and popular expressions of evangelicalism, as conveyed in literature (all genres), film, TV, radio, and other media. Proposals should reflect how theology, morality/ethics, and gender ideologies are formed and learned through popular media; 2) evangelicals and the public arena: the use (or abuse) of convictions in public policies and political engagement. Topics include evangelical engagement in the political arena and policy-making on the basis of evangelical theology; 3) evangelicalism in Latin America and Latin American communities, emphasizing identity, growth, and/or social engagement (joint session with Latin/o Religion, Culture, and Society Group). For all sessions we invite historical, analytical, and constructive proposals.

SUBMISSIONS ACCEPTED VIA:

Feminist Theory and Religious Reflection Group

Lizra Gubitse, California State University, Bakersfield, W: 661-664-2314, lgubitse@csusb.edu. Gail Hammert, Syracuse University, W: 315-443-5716, gthammer@syr.edu.

PARTICIPANT FORM 2004

(PREARRANGED SESSION)

The session organizer or chair must fill out this form in its entirety. Names and institutions will appear in the Program Book as indicated below (please include city name if more than one school or campus bears the name). If you are not affiliated with an institution, list city, state, or province, or write “Independent Scholar.”

(PLEASE PRINT IN BLUE OR BLACK INK.)

Session Organizer Contact Information

Name

Institution

Mailing Address

City State/Province Postal Code Country

Office Phone Home Phone

Summer Phone E-Mail

1. PROPOSED THEME OF SESSION:

2. PROGRAM UNIT to which you are submitting this proposal:

3b. OTHER PROGRAM UNITS in which above participants may participate or to which they are also sending submissions, if any (list participant name and program unit):

4. AUDIO-VISUAL REQUIREMENTS for the entire session (note number needed):

____ Projector w/screen & carousel

____ extra Carousel(s)

____ Overhead Projector w/screen

____ extra Screen

____ VCR/monitor

____ Cassette or CD Player [circle]

____ Computer: 1 Windows 1 Macintosh 1 Internet

____ LCD Projector

____ Other:

Audio/Visual requests must be submitted at the same time as your proposal. Late requests cannot be accommodated. The executive office makes every attempt to honor the AV requests of our members. Unusual requests should be cleared, through the appropriate Program Unit Chair, with the Executive Office to confirm the availability of the equipment or setup of space.

5. SCHEDULING NEEDS due to religious observance, if any:

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Also available at www.aarweb.org/annualmeet for download
PARTICIPANT FORM 2004

(INDIVIDUAL PROPOSALS)

Each presenter, panelist, respondent, and presider must fill out a form in its entirety.

It is very important that the participant fill out this form. Name and institution will appear in the Program Book as indicated below (please include city name if more than one school or campus bears the name). If you are not affiliated with an institution, list city, state, or province, or write "Independent Scholar." (PLEASE PRINT IN BLUE OR BLACK INK.)

Name

Institution

Mailing Address

City State/Province Postal Code Country

Office Phone Home Phone

Summer Phone E-mail

1. TITLE OF YOUR PROPOSAL (if presenting a paper):__________________________

4. AUDIO-VISUAL REQUIREMENTS (note number needed):

   ■ Slide Projector with/screen & carousel
   ■ extra Carousel(s)
   ■ Overhead Projector with/screen
   ■ extra Screen
   ■ VCR/Monitor
   ■ Cassette or CD Player (circle)
   ■ Computer: □ Windows □ Macintosh □ Internet
   ■ LCD Projector
   ■ Other: ____________________________

2. PROGRAM UNIT to which you are submitting this proposal:

2b. OTHER PROGRAM UNIT to which you are submitting this proposal, if any:

2c. OTHER PROGRAM UNIT to which you are submitting another proposal or in which you are participating, if any:

(Completed participant form(s) must accompany each submission.)

3. YOUR ROLE in this session:

   Presiding □ Presenting (taped paper) □ Responding □ Panelist (untitled presentation) □ Presiding at a Business Meeting

4. SCHEDULING NEEDS due to religious observance, if any:

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Men's Studies in Religion Group
Mark Justad, Vanderbilt University, 309 Armstrong Hall, Nashville, TN 37240, USA; W: 615-322-0882, F: 615-322-8919; mark.justad@vanderbilt.edu. David James Schultenover, Department of Religious Studies, 501 East 53rd St, Erie, PA 16546, USA; W: 814-824-2502, F: 814-824-2438; dlivinger@mercer.edu.

Proposals sought for: 1) Masculinities and Justice: Contexts for Revisioning Men’s Ways of Being and Behavior. Responses to Thomas M. Hovanec, Changing Men, Masculinities in Latin America (Gutmann), or other recent publications engaging Latin American masculinities and religion are strongly encouraged. Submissions addressing post-patriarchal masculinities-in-context (race, class, sexual orientation, social roles) and religion are also desired. Possible themes: embodiment; fathering and fatherhood; cross-cultural perspectives on religion, men, and war. 2) Making Boys: Religion and the Gender Construction of Boys’ (joint session with the Childhood Studies and Religion Consultation). This session will examine the impact of religion and religious practices on boyhood and boy’s ways of being and being in the world. Possible themes: theologies of boyhood; father-son relationships; same-sex parenting; development and religious education; sexism.

SUBMISSIONS ACCEPTED VIA:

- E-mail

- Surface mail

- Fax

- OP3

- E-mail with attachment

New Religious Movements Group
Sarah M. Pike, Department of Religious Studies, California State University, Chico, CA 95929-0740, USA; W: 530-898-6341; spike@csuchico.edu.

Proposals are invited on the following topics: 1) NRMs in Latin America and especially the southwestern United States borderlands; 2) ritual expressions in NRMs and/or ritual theater in protest movements (this will be a joint session with the Ritual Studies Group, so please send proposals to both groups); 3) conspiracy theories and NRMs; 4) legal reflections on NRMs and/or recent court cases concerning NRMs; and 5) 50 years of Scientology and the Unification Church. Also, we welcome proposals on all aspects of the study of NRMs.

SUBMISSIONS ACCEPTED VIA:

- E-mail

- Surface mail

- Fax

- OP3

- E-mail with attachment

Nineteenth-Century Theology Group
Garrett Green, Connecticut College, Campus Box 5525, 270 Mohegan Ave, New London, CT 06320-2196, USA; W: 860-439-2800; ggreen@conn.edu.

Proposals are invited for three sessions: 1) the reception of pragmatism in France. Convener: David Schultenover (david.schultenover@marquette.edu); 2) theology and the uses of the new sciences of religion: the genesis, appropriation, and critique of the sciences of religion. Convener: David W. Hardy (dwhardy@hesston.edu) and Theodore M. Vial (tvlad@bgsu.edu); 3) joint session with the Kierkegaard, Religion, and Culture Group: responses and critiques to Jon Stewart’s book Kierkegaard’s Relations to Hegel Reconsidered (Cambridge, 2003). Convener: Camille Cottrell (aburgey@usm.edu). Further information is available on the group’s Web site: http://sak.academweb.edu/aent/

SUBMISSIONS ACCEPTED VIA:

- E-mail

- Surface mail

- Fax

- OP3

- E-mail with attachment

E-mail Notifications
Remember to include an e-mail address on your proposal. If you do not use e-mail, include a self-addressed stamped envelope with appropriate postage for the country from which the Program Unit Chair will send the notification about your acceptance/rejection on the program.
of the linguistic turn on conceptions of experi-
ence; (2) how contemporary epistemologies of
science relate to the understandings held by
Peirce, James, and/or Dewey? Other proposals
to relevant to pragmatism and empiricism in
American religious thought, as well as panel
proposals, are also welcome. Please complete
proposals online, or e-mail to both co-chairs.

REFORMED THEOLOGY AND HISTORY GROUP
Robert J. Sherman, Bangor Theological
Seminary, 300 Union St, Bangor, ME 04401
-4612, USA; W: 207-942-6781; F: 207-942
-2447; F: 207-990-1267; rbsherman@eis.ca.
Katharine Sondershetg, Virginia Theological
Seminary, 3737 RD Alexandria, VA 22304,
USA; W: 703-370-6600; H: 703-461
-3276; kandershetg@vts.edu.

The Reformed Theology and History Group
welcomes papers on the role of discipline in the
Reformed tradition. This aspect of Reformed
church life has been cultivated, marginalized,
and forgotten in various ways since the 16th cen-
tury. The central question (how has discipline
functioned as a "mark of the church")? spawns
many others. For example, what is the relation-
ship between discipline and the sacrament? Is
discipline related to "doctrinal correctness,"
"moral uprightness," or both? Does discipline
help or hinder "the godly life?" Is it primarily
for the clergy, or also for the laity? Finally, does
discipline have a role to play in Reformed theo-
dogy and practice today? We seek both histori-
ical investigations and theological analyses,
and welcome submissions considering various eras,
local contexts, and perspectives.

RELIGION AND DISABILITY STUDIES GROUP
J. Eric Pridemore, 160 South First ST, Rolling
Fork, MS 38919, USA; W: 662-873-4226;
F: 662-873-2806; jpridemore@wcu.edu.
Kerry Wynn, 1609 Price DR, Cape Girardeau,
MO 63931-3045, USA; W: 573-651-2273; H:
573-651-6651; F: 573-651-2272; kwynn@semo.edu.

We invite paper proposals addressing disabili-
ity and diversity in religious studies. "Disability"
is a socially constructed category that links
diverse religious groups such as physical,
perceptual, psychological, develop-
mental, and learning disabilities. Proposals
are invited for papers which address the religious
experience of specific disability groups or
which compare and contrast the religious
experience of diverse disability groups. Paper
proposals are also invited that address multi-
cultural and diverse religious traditions as they
relate to the experience of people with disabili-
ity and the role of disability in the experience
of religion. Proposals related to the Latin American
and U.S. Latino/a context are especially
encouraged.

RELIGION AND ECOLOGY GROUP
Christopher Key Chapple, Loyola Marymount
University, 310-338-2816; F: 310-338
-2706, cchapple@lmu.edu; Beth Bloomer,
Oberlin College, 440-775-8055; F: 440
-775-8754; beth.bloomer@oberlin.edu.

The Religion and Ecology Group invites paper
proposals exploring relationships between
religions, cultures (especially of the U.S.
Southwest and Latin America), and environ-
ment. Priority will be given to thematically
coherent sessions proposals and/or panels. Visit
http://www.religionandnature.com/aar/aar
for complete contact information for scholars
interested in organizing sessions listed below:
Networks and Systems Theory; work of Larry
Rasmussen; Catherine Keller's book, Theology
From Latin American Environmental
Thinkers; Religion, Environmental Justice, and
Borderlands; Future of San Antonio River;
Ecology and Politics, 2004; work of Paul
Shepherd; Encyclopedia of Religion and
Nature: Third World Issues and Perspectives;
Peter Moyle and Coxan Spirituality; Religion
and Water; Ecological Theories in Science and
Religion; Fact/Value Distinction; David
Skum Wilson's book, Darwinism
Reconsidered: Alternative Religions and Ecology;
and Ecological and Religious Studies.

RELIGION IN LATIN AMERICA AND
THE CARIBBEAN GROUP
Nelson Maldonado-Torres, University of
California, Los Angeles, 2500 California Ave,
Los Angeles, CA 90024, USA; W: 310-825
-0920; W: 510-643-5824; sme@colby.edu; Jeannine
Solano, California State University,
Fullerton, 3, Sycamore LA, Buena Park,
CA 90621, USA; W: 714-278-7554;
jsolano@fullerton.edu.

1) Reinvigorating America at the Borders: we
invite paper on the critical revision of hyste-
ric spatial imaginations in the Americas
from African diasporic, indigenous, Latin
American, and Latin/o perspectives. We are
interested in interdisciplinary explorations
that consider contemporary practices and
alternative imaginaries of religious communi-
ties. Applicants are encouraged to dialogue
with border theory and to consider the impli-
cations of border crossing, 2) religion/eco-
logy/co-evolutionism: we seek papers on
how the experience of religion and the
environment, especially as articulated by
contemporary ecofeminists from Latin
America. Papers which explore the evolution
and practical application of co-evolutionism, as
well as voices from Brazil are especially
encouraged. 3) Religion and Film: we seek criti-
cal appraisals of the intersection of Latin
American cinema, culture, and religion from
various methodological approaches.

RELIGION, FILM, AND VISUAL CULTURE GROUP
Rubina Ramji, Religious Studies Department,
70 Laurier East, Room 102, University of
Ottawa, Ontario, ON K1N 6N5, CANADA;
W: 613-569-7728; F: 613-562-5991;
ruby.ramji@sympatico.ca; Tony S. L.
Michael, 701 Coast Rd, Suite 100;
Toronto, ON M4L 3G4, CANA-
DA; W: 416-971-3137; F: 416-978-3305;
smichael@chac.anemoc.ca.

The group seeks to explore emerging relation-
ships between religion and visual culture,
especially the visual media of television and
(continued on p. 12)
Religion, Holocaust, and Genocide Group

The group is committed to examining the religious dimensions of the Holocaust and/or other episodes of genocide in all their manifestations. This year, we invite proposals on the following topics: 1) Holocaust, genocide, and the future: theologies, historical, and cultural studies of Roman Catholicism. The steering committee reserves the right to edit session proposals. Topics of interest include: the ecclesial and theological influence of Latin American (for a joint session with W.G. Brown, University of California, Los Angeles); lay religious movements (with special interest in Latin America—Pentecostals, Guatemalan, etc.); contemporary lay movements in the Yes; the last). Other interests include: Catholic art and architecture in Texas and the Southwest, especially regarding ethnic, racial or social communities; Catholic and Pentecostals; Catholics and “bourgeois crossings”; American Catholic electoral politics: the optional celibacy movement; Catholic identity, the media, and popular culture; recent studies of anti-Catholicism; and analyses of papal elections, past and future.

SUBMISSIONS ACCEPTED VIA:

Roman Catholic Studies Group
Jeffrey Marlet, Department of Religious Studies, The College of St. Rose, 432 Western AVE, Albany, NY 12203, USA; mmarkett@mail.strose.edu. Vincent J. Miller, Georgetown University, Theology Department, Box 571135, Washington, D.C. 20057-1135, USA; miller@georgetown.edu

The group encourages proposals for individual papers or full sessions concerning theological, historical, and cultural studies of Roman Catholicism. The steering committee reserves the right to edit session proposals. Possible topics include: the history of Roman Catholicism; the role and influence of Catholicism in the development of modern world history; and the relationship between Catholicism and political and social movements.

SUBMISSIONS ACCEPTED VIA:

Religious Freedom, Public Life, and the State Group
Barbara A. McGraw, Saint Mary’s College of California, 1170 Bellinger Canyon, Moraga, CA 94556-2736, USA; W: 925-376-5625; bmcgraw@stmarys-ca.edu

The Religious Freedom, Public Life, and the State Group (formerly the Church-State Studies Group) invites proposals on all aspects of the relationship between religion and the state, both domestic and international, historical, contemporary, and employing a diversity of methods. Possible topics include religion and legislation; religion and politics; religion and the courts (including court decisions). This year we especially seek proposals addressing the 50th anniversary of the Brown v. Board of Education decision (1954) and the implications of that decision); government in religious broadcasting; or the role of religion in “restricted settings” such as prison or the military.

SUBMISSIONS ACCEPTED VIA:

Ritual Studies Group
Niki B. Dado-Fradic, Iowa State University, nikki@iastate.edu. Donna Seaman, McMaster University, awaurner@golden.net

We invite proposals on the following topics: ritual expression in the American Southwest, including festivals, parades, and religiosity; and the relationship between ritual, and the visual arts; methods to teaching ritual and religion; and the visual arts; proposals should attend to issues of theory and method in the study of ritual. Additionally, in conjunction with the New Religious Movements group, we invite proposals for ritual forms and ritual sexuality in NRMs and ritual theater in protest movements. Please submit NRMs joint proposals to both Ritual Studies and NRMs groups.

SUBMISSIONS ACCEPTED VIA:

Roman Catholic Studies Group
Jeffrey Marlet, Department of Religious Studies, The College of St. Rose, 432 Western AVE, Albany, NY 12203, USA; mmarkett@mail.strose.edu. Vincent J. Miller, Georgetown University, Theology Department, Box 571135, Washington, D.C. 20057-1135, USA; miller@georgetown.edu

The group encourages proposals for individual papers or full sessions concerning theological, historical, and cultural studies of Roman Catholicism. The steering committee reserves the right to edit session proposals. Possible topics include: the history of Roman Catholicism; the role and influence of Catholicism in the development of modern world history; and the relationship between Catholicism and political and social movements.

SUBMISSIONS ACCEPTED VIA:

Schleiermacher Group
Julia A. Larmen, Associate Professor of Theology, Georgetown University, Washington, D.C. 20057-1135, USA; larmen@georgetown.edu

The Schleiermacher Group is planning to devote the next three years to a close study of Schleiermacher’s great theological work, The Christian Faith (Glaubenslehre): 2004 on Part I, 2005 on Part II, and 2006 on the Introduction. Proposals are invited on Part I of the Glaubenslehre: the material doctrines presented therein; issues of the structure and placement of Part I; the systematic nature of the work; revision; etc. The Schleiermacher Group and the Platonism/Neo-Platonist Group are co-sponsoring a panel session to commemorate the 200th anniversary of Schleiermacher’s Plantae Wrake. Most of the panel will be invited speakers, but some space will be left open for submitted proposals. Proposals are invited on Schleiermacher’s interpretation of Plato and his relation to various Platonistic and neo-Platonic traditions.

SUBMISSIONS ACCEPTED VIA:

Scriptural Reasoning Group
Peter Ochs, Department of Religious Studies, PO Box 400126, University of Virginia, Charlottesville, VA 22904-4126, USA; W: 434-924-6716; poc@virginia.edu. Rachel Moore, Department of Theology, Charity Building, University of Exeter, EX4 4QJ, UNITED KINGDOM; +44-1392-264240; r.h.moore@exeter.ac.uk

“Scriptural reasoning” is a method of inter-religious dialogue based on biblical study (as illustrated in the Web Journal of Scriptural Reasoning: www.exet.ub.virginia.edu/scripturereasoning). This year, each session includes three papers, one on each of the Abrahamic traditions (Jewish, Christian, and Muslim). Each paper should present in detail a single, brief scriptural passage (drawing on both oral and written religious traditions and the scriptural reception history) and suggest how it addresses the contemporary reader’s interest in the theme. Individual paper proposals are invited on other themes: “Scripture and Debate/release” or “Learning and Teaching” socialization, transmission, etc. Authors will be asked to submit paper drafts in July and to discuss them with one another by e-mail.

SUBMISSIONS ACCEPTED VIA:

Tibetan and Himalayan Religions Group
J. I. Cabezon, University of California, Santa Barbara, jicabezon@religion.ucsb.edu. Curtis R. Schaeffer, University of Alabama, kschaeff@bama.ua.edu

The mission of the Tibetan and Himalayan Religions Group is to create an environment that facilitates conversations between different approaches to the study of Tibetan and Himalayan religions. Four panel proposals for the 2004 meeting were suggested at the business meeting of the 2003 meeting: 1) illness and religious experience in Tibet and the Himalayas; 2) the institutional context of Buddhist philosophy in the Tibetan cultural world; 3) authorship and divinity agency in Tibetan literature; 4) disciplinarity and the five sciences in Tibetan literature. Papers submissions to the above panels are welcome, as are complete panel proposals or individual paper proposals on other topics relating to Tibet or Himalayan religions. Please address queries to Josef I. Cabezon and Curtis R. Schaeffer.

SUBMISSIONS ACCEPTED VIA:

Tillich: Issues in Theology, Religion, and Culture Group
Robinson B. James, 7914 Alvardo Rd, Richmond, VA 23229, USA; W: 804-288-2142; F: 804-287-6504; rjames@richmond.edu. Mary Ann Striegel, 2724 Holmes SQ, Decatur, GA 30031, USA; W: 404-768-4557; rjames@richmond.edu

The group invites papers or panels exploring the following topics: a dialogue between womanist, mujerista, Asian, and Native American women on the impact of HIV/AIDS nationally and internationally; the religiosity of women of the African Diaspora in Latin America; U.S. immigration policy; religious rhetoric; nationalism, and U.S. foreign policy; women of color and the theology of prosperity as a national and international religious phenomenon. The group also invites proposals to participate in a session on “Tillich: Issues in Theology, Religion, and Culture,” “With All Deliberate Speed: Brown v. Board of Education—50 Years Later,” addressing topics such as the public theologist’s response to education reform initiatives and affirmative action.

SUBMISSIONS ACCEPTED VIA:

Womanist Approaches to Religion and Society Group
Malika Y. W. Prince, 1072 Clara Seminary Drive, P.O. Box 129, Decatur, GA 30031, USA; W: 404-687-4557; rjames@richmond.edu. Evelyn L. Parker, Perkins School of Theology, Southern Methodist University, 214-768-2069, eparker@mail.smu.edu

The group invites papers or panels exploring the following topic: a dialogue between womanist, mujerista, Asian, and Native American women on the impact of HIV/AIDS nationally and internationally; the religiosity of women of the African Diaspora in Latin America; U.S. immigration policy; religious rhetoric; nationalism, and U.S. foreign policy; women of color and the theology of prosperity as a national and international religious phenomenon. The group also invites proposals to participate in a session on “Tillich: Issues in Theology, Religion, and Culture,” “With All Deliberate Speed: Brown v. Board of Education—50 Years Later,” addressing topics such as the public theologist’s response to education reform initiatives and affirmative action.

SUBMISSIONS ACCEPTED VIA:

AAR Call for Papers 2004
SEMINS

Constructions of Ancient Space Seminar
Jon L. Bergquist, Westminster John Knox Press, jbergquist@aol.com. James W. Flanagan, Case Western Reserve University, jaf2@case.edu.

The theme is “Critical Spatiality and/or Representations of the Past, Present, and Future.” Seminar members are invited to submit proposals relating to the above theme. Issues such as time and space, modes of communication, and applications of critical spatiality to specific topics and issues fall within the seminar’s interest. Members submitting should contact co-chairs jberquist@aol.com or jaf2@case.edu.

All accepted materials will be posted on the Web at http://www.guidedzone.org in advance of the meetings. Online discussion among members will commence not later than August 1, 2004. Papers will not be read at the Annual Meeting.

SUBMISSIONS ACCEPTED VIA:

Zen Buddhism Seminar
Geron Kopf, Luther College. F: (81) 52-833-6177, jkoppfer@luther.edu. Jen Y. Park, American University. Department of Philosophy and Religion, 4400 Massachusetts Avenue NW, Washington, D.C. 20016, USA; W: 202-885-2919; F: 202-885-1094; jypark@american.edu.

Topic: Zen Practice, Zen Ethics: How does one practice Zen Buddhism? What is the role/function and nature of Zen monasteries? What is the role of women inside and outside of Zen institutions? Is nonmonastic Zen practice possible? How does American lay Zen Buddhism work? Does Zen lend itself to an ethical system, or is it anti-ethical? Consider the function and nature of Zen monasteries in the East and West, nonmonastic Zen Buddhism in America, and Zen ethics are invited to this section. Due to the format of the unit, preference in the selection of papers will be given to the members of the seminar.

SUBMISSIONS ACCEPTED VIA:

Animals and Religion Consultation
Laura Hobgood-Oster, Southwestern University. W: 512-863-1669, lhobost@southwestern.edu. Paul Waldau, Tufts University, paulwaldau@tufts.edu.

Proposals are invited on the following themes (though “animals” refers to “other-than-human animals”: animals and notions; religions, animals, and current ethical issues; genetic modification, factory farming, endangered species, zoos; borderlands and animals; postcolonialism and animals; religious narratives about animals; the compatibility of protection and parasitism with religious images of a peaceful kingdom; gender issues and animals; human-animal bonds; philosophical approaches to animals and religion (Shepard, Plotinus, Desiderius, biophilia, etc.); the real lives of animals (domestic vs. wild, encounters between animal behaviorists and religious studies, environmentalism and animal rights); theologies of liberation and animals, focusing particularly (not exclusively) on Latin American liberation theology; Species of Mind; considering the religious implications of Marc Bekoff’s scientific study of animal cognition (sponsored jointly with the Religion and Science Group).

SUBMISSIONS ACCEPTED VIA:

Augustine and Augustinianisms Consultation
Robert P. Kennedy, Department of Religious Studies, St. Francis Xavier University, Antigonish, Nova Scotia, B2G 2W5, CANADA; r kennedy@stfx.ca. Kim Paffendorf, Department of Religious Studies, Stony College, 715 North Ave, New Rochelle, NY 10801, USA; kpaffendorf@sunyscc.edu.

Papers are invited especially on two themes: 1) love and Augustine: literary, ethical, theological, and psychological examinations of Augustine’s thoughts on love are welcome, as well as historical or biographical analyses of the influences on him, and analyses of his influence on personal, monastic, or ecclesiastical practices and theories of love. 2) Augustine, just war, and terrorism: application or irrelevance? (co-sponsored with the Consultation, Social Conflict, and Peace Consultation); given the transnational/asymmetrical character of many current world conflicts, we pose the question: how would Augustine, the father of just war theory, and his interpreters respond? We invite proposals grappling with the effectiveness (or not) of Augustine just war theories in the light of current conflicts.

SUBMISSIONS ACCEPTED VIA:

Childhood Studies and Religion Consultation
Marcia Bunge, Christ College, Valparaiso University, Valparaiso, IN 46383, USA; maricia.bunge@valpo.edu. Bonnie Miller-McLemore, The Divinity School, Vanderbilt University, Office 209, Nashville, TN 37240, USA; bonnie.miller-mclemore@vanderbilt.edu.

We invite papers for two sessions that focus on childhood and/or children’s experience from a variety of faith perspectives and methodological approaches: 1) “Children as Agents of Good and Evil.” Investigates children’s moral and spiritual capacities and responsibilities in relationship to parents, family, religious communities and society. Possible themes: nature of childhood; age of accountability; children’s role in religious communities and public life; faith formation and rites of initiation. 2) “Making Boys: Religion and the Gender Construction of Boys.” Joint session with the Men’s Studies in Religion Group. Send proposals to both sponsors. Explores the impact of religion and religious practices on notions of boyhood and boys’ ways of being and behaving. Possible themes: theories of boyhood; father-son relationships; same-sex parenting; development and educational practice.

SUBMISSIONS ACCEPTED VIA:

Cultural History of the Study of Religion Consultation
Leigh Eric Schmidt, Princeton University, leeschmidt@princeton.edu. Robert Ortiz, Harvard University, robert_ortiz@harvard.edu.

The consultation on the cultural history of the study of religion seeks proposals for panels or individual papers on the following topics: the making of religions in scholarship on the ancient Mediterranean and the impact of this on the study of religion more broadly; the role of missionaries in the creation of knowledge about “world religions”; the making of the “Black church” as a construct in the study of African-American religions; the role of anthropologists and scholars of religion in the 19th and 20th centuries in constructing knowledge about Native-American religions and the political implications of this knowledge. The consultation also welcomes proposals for book sessions.

SUBMISSIONS ACCEPTED VIA:

Law, Religion, and Culture Consultation
Natalie B. Dohrmann, Center for Advanced Judicial Studies, University of Pennsylvania, 420 Walnut St, Philadelphia, PA 19106, USA; W: 215-238-1290, ndohrmann@asu.rutgers.edu. Jason Bivins, 217 East Knox Cir, North Carolina State University, Durham, NC 27701, USA; W: 919-515-6140; jibivins@unity.ncsu.edu.

The Law, Religion, and Culture Consultation seeks proposals in the following areas: 1) law and literature — with an emphasis on the rhetorical function of legal texts that deal explicitly or implicitly with the question of religion; 2) religion and human rights — with an emphasis on the challenges to human rights regimes caused by religious, national, and normative pluralism and particularities; 3) a critical appraisal of Robert Cover and his legacy; 4) religion, law and/or human rights, and globalization — with an emphasis on the meanings of all three terms. We will also consider paper proposals on other topics within the rubric of law, religion, and culture.

SUBMISSIONS ACCEPTED VIA:

Open and Relational Theologies Consultation
Thomas Jay Oord, School of Theology and Philosophy, Northwest Nazarene University, 1630 Hellyer ST, Nampa, ID 83686, USA; jtoord@nunited.org.

We invite papers dealing with how the God-creation relationship might affect formulations of the Trinity and how formulations of the Trinity might affect conceptions of the God-creation relationship. Proposals may address creation ex nihilo,

SUBMISSIONS ACCEPTED VIA:

January 2004 AAR RSIV • 13

Consultations are exploratory opportunities to test the degree and breadth of interest among members of the Academy in areas and topics of academic interest not currently included in the concerns of existing sections, groups, or seminars.

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January 2004 AAR RSIV • 13

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Religion in Central and Eastern Europe Consultation

Andrzej Krawchuk, St. Paul University – Faculty of Theology, 223 Main ST, Ottawa, ON K1S 1C4, CANADA; W: 613-236-1393, ext. 2415; akrawchuk@seneca.wlu.ca. J. Shawn Landres, UCSB & University of Judaism, 15600 Mulholland DR, Los Angeles, CA 90077-1519, USA; W: 310-472-1127; H: 310-472-1127; shawn@landres.com.

As east-central European countries integrate into European political and military structures, the question of “religion” in the region continues to involve issues of post-totalitarian reconciliation and the recovery (and re-creation) of collective memory (both “historical” and “mythical”). We seek contributions from all disciplines on 1) the implications for religion and religious groups of membership in the European Union, including debates over the draft European Constitution; 2) the war on terrorism, “Old Europe” vs. “New Europe,” and the widening U.S.-Europe divide; 3) the changing status of ethnic and religious minorities (Roma and Arab/Muslim immigrant communities); and 4) truth, reconciliation, and memory. For a joint session, we also would welcome proposals on teaching religion and the media for a possible co-sponsored session with the Academic Teaching of Religion Section.

Religion, Media, and Culture Consultation

Michele Rosenfeld, Department of Communication, University of Haifa, Mt. Carmel, Haifa, ISRAEL 31905; mrosenfeld@research.haifa.ac.il.

The consultation invites submissions of individual papers and panels that further our theoretical, empirical, and historical understandings of religion, media, and culture. Although relevant papers and panels on any topic will be considered, this year we are particularly interested in the following areas: 1) media and religion in the borderlands and contact zones; 2) religion in mediated environments (e.g., mega-churches, online communities, or mediated religious sites of San Antonio such as the Alamo, Sea World, etc.); 3) media and the religious “other”: reflections on racial, ethnic, sexual, and gender formations in the secular and religious media. In addition, we solicit papers or panels on teaching religion and the media for a possible co-sponsored session with the Academic Teaching of Religion Section.

Religions, Medicines, and Healing Consultation

Linda Barnes, Boston University School of Medicine, 91 E. Concord ST, Boston, MA 02118, USA; W: 617-414-4534; H: 617-547-7593; lbarnes@bu.edu.

We invite papers on healing and the Christian traditions. Examples may be historical or contemporary, as viewed from different methodological perspectives, and may relate to any cultural setting, denomination, or trajectory. Interactions between Christianity and other traditions will be considered. We will also co-sponsor with the Native Traditions in the Americas Group, and the Anthology of Religion Consultation, focusing on Latin American scholarship, scholars, and issues and practices involving Latin America. Proposals should include ethnographic approaches to healing practices, medicines, and Native religious traditions. We hope to devote a session to tracing the significance of peyote and other plants used for ceremonies and healing. Preference given to papers demonstrating strong attention to crosscultural, theoretical, and methodological dimensions. Women and minority scholars are encouraged to apply.

AAR Call for Papers 2004
Religions, Social Conflict, and Peace Consultation


1) Religion and culture wars, Latin American style. The struggle for justice and peaceful conflict resolution in Central and South America works within a variety of religious cultures and postcolonial political dynamics. We invite proposals addressing these tensions and the sometimes difficult struggle to achieve a proper relationship between justice and peace. We encourage papers treating indigenous, syncretic, emerging, or politically attuned religious cultures, as well as other established religious traditions. 2) Augustine, just war, terrorism: application or irrelevance? How would Augustine, the father of just war theory, and his interpreters respond to the transnational/asymmetrical character of many current world conflicts? Send proposals grappling with the effectiveness (or not) of Augustinian just war in light of current conflicts. Co-sponsored with the Augustine and Augustinianisms Consultation.

SUBMISSIONS ACCEPTED VIA:

✷ New Program Unit
✷ Sacred Space in Contemporary Asia Consultation

Steven Heine, Florida International University, heines@fiu.edu. Pamela D. Winfield, Meredith College, winfield@meredith.edu.

This new consultation solicits many methodological approaches to the study of sacred sites in the pan-Asian sphere today. For the first year’s meeting, we seek papers that address contemporary threats to sites such as Angor Wat or Bamiyan; the environmental hazards of pollution or theft and vandalism; the political bartering and militant targeting of sites; the use of sacred sites in constructions or reconstructions of national or ethnic identity (e.g. Yasukuni shrine). Current conservation/renovation projects are also of interest, as are the “movement” of sacred sites (as a result of conquest, immigrant’s replication, commercial reproduction, or preservation attempts); legal issues (jurisdiction, the underground antiquities trade, repatriation) and economic factors (how government subsidy, corporate sponsorship, affluent new religious groups or nonprofit groups impact local communities).

SUBMISSIONS ACCEPTED VIA:

● New Program Unit ●
Tantric Studies Consultation

Glen A. Hayes, Department of Religion, Bloomfield College, 467 Franklin ST, Bloomfield, NJ 07003, USA, W: 973-748-9000, ext. 236, glen_hayes@bloomfield.edu.

The Tantric Studies Consultation invites papers dealing with recent research in Tantric studies, including but not limited to the following topics: 1) new methods and theories for the study of Tantra; 2) visualization practices and mantra; 3) understandings of the body; and 4) transnational aspects of Tantra. Please direct any inquiries to Glen Hayes.

SUBMISSIONS ACCEPTED VIA:

❋ OP3

IN EXCESS: JEAN-LUC MARION AND THE HORIZON OF MODERN THEOLOGY

A conference held at the University of Notre Dame (May 9-11, 2004)

Speakers include Jean-Luc Marion, Thomas Carlson, Emmanuel Falque, Robyn Horner, Gerald McKenny, John Milbank, Cyril O’Regan, Claude Romano and David Tracy.

Registration: $125.00 standard; $50.00 graduate student. Registration includes a dinner, two lunches and the reception.

To register or for further particulars, please contact cce@nd.edu, ph: 574-631 6691, fax: (574) 631-8083.

The AAR Public Understanding of Religion Committee invites nominations and self-nominations for the Martin E. Marty Award for Contributions to the Public Understanding of Religion. The award is intended to bring greater recognition to scholars whose relevance and eloquence speaks not just to scholars, but more broadly to the public as well. Nominees for this award do not have to be AAR members. Send cover letter and any supporting information by February 5, 2004, to Marty Nominations, AAR, 825 Houston Mill Road, Suite 300, Atlanta, GA 30329, or to sherrick@aarweb.org.

The AAR solicits nominations for the Ray L. Hart Service Award. This award is given to persons whose dedication and service have made significant contributions to the AAR’s mission of fostering excellence in the field of religion. Please send nominations to bdeconcini@aarweb.org.
In Memoriam

John Clayton, 1943–2003

States in 1997 to become Chairman of the Department of Religion at Boston University and Director of the Graduate Division of Religious and Theological Studies he brought with him the skills of cross-cultural translation which a position on the boundary both requires and enables.

On “The Future of the Study of Religion” in Boston this was a tribute to their Vice President. As his interests expanded to include the status of Eastern religious thought, which he explored with particular attention to the place of theistic arguments and debate in the constitution of traditions, and in the delineation of their differences, Clayton’s academic itinerary included research visits to the Institute of Indology at the University of Vienna. At Boston University Clayton drew together the many strands of his research and teaching, aiming to contribute to the needs of graduate students working in Religious and Theological Studies. The Graduate Symposium in the Philosophy of Religion, established by Clayton and continued by Boston University graduate students, brought him lasting satisfaction.

In his publications John Clayton preferred the essay, always carefully constrained and beautifully executed, combining analytical clarity with elegance of style and an acute sense of proportion. His ambition was to write essays “where nothing is missing.” For many of his readers craftsmanship turned into art which he most admired in the sculpture of Auguste Rodin. Typically, the organising centre of his work is a didactic article on theistic proofs, “Gottesbeweise” in the Theologische Rundschau. Here he shifts the focus of attention from abstract ontological claims and supposedly universal forms of rational demonstration to the correlation between religious arguments and the practice of the religious life in different religious settings, an approach reformulated in theistic proofs as part of particular forms of life. This became the key to explore the pattern of these interconnections in such diverse fields as Anschel’s Providence, Islamic and Indian philosophies — and with regard to the rise of atheism in 18th-century France. The view of rationality wedded to specific traditions of interpreting and shaping reality and embedded in contexts of religious or secular practice could be transferred to the philosophies of public life, as Clayton did, particularly during his Boston years, suggesting that attention to the particularities of reasoning in specific religious traditions can do much to demythologize the myth of the common ground, allegedly fundamental for the modern society, pointing instead to a way of public reasoning in religious matters where both the “defensible differences” between traditions are respected and the public contestability of religious claims is made possible. While John Clayton clearly distanced himself from the idea of the Enlightenment project as the normative framework for interpreting religion, this criticism is nevertheless expressed with such clarity and distinction that the thinkers of the Age of Reason would have been proud of their Texan critic and heir.

“John Clayton’s stock in trade was his wry humour and subtle irony which could be employed to score valuable points in academic debate, to defuse acerbic conflict, and to celebrate the goodness of life.”

Glen Yocum, Whittier College, writes . . .

KNOW JOHN CLAYTON for only the past ten years — and then at transcontinental or transnational distances. But I grew to value him as an intellectual colleague and a long-distance friend. John was a member of the JAAR Editorial Board from 1995 until the time of his death. He was a thoughtful, fair, and prompt reviewer of manuscripts — every editor’s dream. And he contributed to Editorial Board meetings reflectively, incisively, and succinctly. Though he spent much of his academic life in Germany and England, he retained a sense of humor that to me seemed Texan. I can remember running into him at an AAR meeting a few years ago — I think it was in Denver at the Convention Center or the Adams Mark, or perhaps on a sun-swept street in between. He looked quite spiffy in a black turtleneck and sport coat. And he seemed more trim than I’d recalled him being, his face having acquired a somewhat rugged angularity. I commented that he was looking fit. John said, “Well, having a rare form of leukemia helps a lot.” That’s how I found out about his cancer. He continued, as I remember, to look trim and vital, and he continued to show that same sense of humor — all despite his serious illness. To me John always seemed savvy, experienced, perhaps even wise. He lived a full life. I miss him. •

Christoph Schwöbel, Dakan, Theologische Fakultät & Direktor, Ohmischen Instituts Ruprecht-Karls-Universität Heidelberg, writes . . .

JOHN CLAYTON shared with Paul Tillich, the subject of his doctoral research and of his last dictionary article in the prestigious Theologische Rundschau, the position of a boundary between theology, philosophy, and religious studies, a particularly apt place for reflecting on the correlations between the defining differences of religious cultures, language games, and forms of life. A Texan by birth and conviction, Clayton spent most of his professional life in England, interrupted by extended periods of research in Germany, Austria, and France. When he returned to the United States in 1997 to become Chairman of the Department of Religion at Boston University and Director of the Graduate Division of Religious and Theological Studies he brought with him the skills of cross-cultural translation which a position on the boundary both requires and enables.

John Clayton was, most recently, Professor of Religion at Boston University. He was formerly Professor and Head of the Department of Religious Studies at the University of Lancaster, England, where he was also Principal of Gerrard College. He also held visiting professorships in Religious Studies at Rice University, in Philosophy at the University of Houston, and in Theology at the University of Bayreuth in Germany. At Cambridge University, he was Visiting Fellow at Wolfson College and Quatercentenary Research Fellow at Emmanuel College. John was best known for his work on modern religious and atheistic thought and in comparative philosophy of religion.

After receiving his academic training at Hardin-Simmons University (B.S.), Baylor University (M.A.), and Southern Seminary (B.D.), Clayton went for his doctoral research on Tillich to Cambridge where he studied under the supervision of Dorothy Emmett. Her selective and critical employment of the methods of analytical philosophy, which while still remaining faithful to the perennial questions of the Western tradition, and the introduction to the world of Wundtianism’s Philosophische Phänomenologie was an enduring influence on Clayton’s style of doing philosophy. Ninian Smart hired the young Texan philosopher of religion to become the first ‘Lecturer in Religious and Aristeic Thought’ in the newly founded Department of Religious Studies at Lancaster University. Ninian Smart’s unorthodox phenomenological approach to the reality of religions combined well with Wundtianism’s maxim “Don’t think, look!” in Clayton’s approach to the philosophy of religion. Carl Heinz Ratschow, the doyen of German philosophy of religion and Lutheran theologian, invited Clayton to Marburg for two extended stays as a Humboldt Research Fellow. Ratschow’s insistence that “religion” only exists in the particular religious contexts and the wide-ranging scholarship of the Marburg theologian, exemplifying much of the Old European intellectual traditions, had a lasting influence on Clayton while Clayton’s adaptation of the tools of analytical philosophy persuaded Ratschow to appoint Clayton co-editor of the Neue Zeitschrift für Systematische Theologie und Religionsphilosophie. Through his editorial initiative Clayton could persuade many significant philosophers from the analytical school to contribute to the journal and so open up avenues for fruitful conversation across the boundaries of philosophical schools, theological positions, and intercultural traditions.

Clayton stayed at Lancaster for 25 years, from 1991 as Professor of Religious Studies and later as Head of Department. Yet, he always remained faithful to Cambridge and Cambridge’s position “on the boundary” between theology, philosophy, and religious studies, a particularly apt place for reflecting on the correlations between the defining differences of religious cultures, language games, and forms of life. A Texan by birth and conviction, Clayton spent most of his professional life in England, interrupted by extended periods of research in Germany, Austria, and France. When he returned to the United States in 1997 to become Chairman of the Department of Religion at Boston University and Director of the Graduate Division of Religious and Theological Studies he brought with him the skills of cross-cultural translation which a position on the boundary both requires and enables.

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In Memoriam

Stephen Happel, 1944–2003

Monsignor Stephen Happel was Dean of the School of Theology and Religious Studies at The Catholic University of America. Ordained a priest of the Archdiocese of Indianapolis in 1970, Monsignor Happel served on the GUA faculty from 1975 in 1978 and, after teaching at several other institutions, returned to Catholic University for good in 1983. He was appointed to a permanent position as Dean in September 2000.

Frank Burch Brown, Christian Theological Seminary, writes . . .

When I learned via e-mail of the sudden death of Stephen Happel — from a heart attack, at age 59 — I listened to music all afternoon. There was nothing I could say. And then the words that came to me didn’t all fit with the words most of us have been taught to use when someone we care for dies. Much of the customary language of mourning encourages us to try to say what we ourselves have lost in the passing of a friend and colleague. We commonly speak of what we enjoyed when the person was still in our midst, and of what we will miss.

Certainly that is part of what I want to express here. In the early 1980s I had worked for several years with Stephen as Co-Chair of the Religion and Arts Section of the AAR. Although the results were sometimes ambiguous and even controversial, I have never had a colleague with whom taking on the business of ordinary administrative work seemed more enjoyable and worthwhile. His gift for addressing necessary tasks with dispatch, and yet with all due regard, must have contributed later to making Stephen the remarkable administrator he reportedly became as Dean of the School of Theology and Religious Studies of the Catholic University of America. More important, Monsignor Happel had unusual abilities in bringing disparate or antagonistic parties together for a cause shared in common but previously unrecognized.

My sense of loss, professionally, is less related to Stephen’s administrative gifts, however, than to his extensive scholarship in the broad area of religious imagination, including his book Coleridge’s Religious Imagination (1983). Stephen will be greatly missed in the AAR, not least because there are few scholars so highly trained, widely learned, and astute (not to mention witty) in the study of religion, arts, and culture. Stephen clearly had much more that he was wanting to publish in this field. He had long planned, for instance, a book-length study of the figure of Judas as represented in visual arts, drama, and literature. Ever versatile, he had already stretched our imaginations beyond the arts with his book of 2002 entitled Metaphors for God’s Time in Science and Religion.

There is another kind of loss, for me, which is more personal. Stephen and I did not spend lengthy periods of time together. Even so, I found that, gradually and almost imperceptibly, I had come to regard Stephen as one of my older brother (something that might have surprised him). Stephen was an unconventional but persistent Catholic, I an unconventional but persistent Protestant (categories little used in the AAR), and for both of us the arts were an essential part of what one might call our “spiritual life” — a world often indifferent and mysterious part. At his funeral service, I found myself imagining what sort of music Stephen would really have wanted, if it were just between friends: some Arvo Pärt, perhaps? Osvaldo Golijov?

That brings me to a different sense of loss — one seldom mentioned. At the service at the Cathedral of St. Peter and Paul in Indianapolis, those in attendance heard fitting words about eternal life. And we heard how much Stephen will be missed. That was as it should have been. But I found I was also mourning (to put it simply) whatever is lost for Stephen himself in his dying. He and I had acknowledged that side of modern — and ancient — responses to death in discussing a recent book on modern mourning, as we stood outside the Holocaust Museum in Washington, D.C. It was not an academic conversation, even though we mentioned things that few but academics discuss — Demina on tears and death, for instance. It is good now to celebrate Stephen Happel’s life and to mourn our loss. Yet I cannot say good-bye without wondering and mourning how much is lost in his death, not only for us, but indeed, for him: someone who had been exceptionally aware of both the power and limitations of religious imagination.

That memorable laugh of Stephen’s resounded with his passion for life. A brilliant, deeply spiritual, and complex man with an insatiable curiosity, Stephen found the world marvellous. Eager to explore; expedient, and simple, Stephen took pleasure in sharing his life with family, friends, and colleagues. He was as ready to join in the fun, as he was to listen to problems and offer solace and advice without making judgments. He was as passionate about philosophy, religion, art, music, and literature as he was about beaches, deserts, and flowers as well as great food and wine. I visited countless museums with Stephen, listened to great music and opera, saw many memorable plays and films, and shared favorite authors and poets. Stephen delighted in the arts and the breadth of his knowledge never failed to amaze me. He was in his element discussing the arts and religion, challenging received interpretations, and creating frameworks for new and more inclusive approaches to texts.

Few things bored Stephen. At home in the world, Stephen loved to travel to places familiar and exotic. His recent trips to Saudi Arabia and Armenia offered insights into cultures and worldviews he found challenging. Recognizing cultural differences, Stephen’s focus was our common humanity. He was interested in bringing disparate or antagonistic parties together for a cause shared in common but previously unrecognized.

The desire to know and understand people was, on a deeper level, the desire to know and understand the meaning of life itself. Life was the ultimate puzzle that Stephen tried to solve, not to then, at least to make peace with its mystery. The pursuit of meaning and the creative imagination that gives it shape were his life long fascinations. Whether he was interpreting texts or people, Stephen took the long view and saw life from myriad perspectives. He never failed to see the best in people, sometimes before they could see it in themselves. Generous, compassionate, and expansive to a fault, Stephen strove to make the world a better, more beautiful, and more humane place. When he visited, he always brought flowers. Committed to making the world a better place for all, he was outspoken in his support for the rights of those who stood on the margins. Generous, compassionate, and expansive to a fault, Stephen strove to make the world a better, more beautiful, and more humane place.

Irena S. M. Makarushka, Association of American Colleges and Universities writes . . .

Oh! Blessed rage for order, pale Ramon,
The maker’s rage to order words of the sea,
Words of the fragrant portals, dimly-starred,
And of ourselves and of our origins.

In ghostlier demarcations, keener sounds.

-William Stevens, “The Idea of Order at Key West”

Stephen Happel’s spirit lived on in the world he loved and he left to us, to live by, to cherish, and if not to solve, then at least to make peace with its mystery.

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In Memoriam


Martha Cunningham, Doctoral Candidate, Trinity College, Toronto School of Theology, writes . . .

John Meagher: An Uncommon and Truly Christian Man

JOHN C. MEAGHER, Professor Emeritus of English and Religion at the University of Toronto and the Toronto School of Theology, died in Toronto on August 25, 2003. He was 68 years old. He leaves five children, and hundreds of devoted colleagues, former students, and dear friends.

The breadth of Professor Meagher’s achievements and the extent of his genius are noteworthy and acknowledged by his peers. The “most brilliant student to come out of Notre Dame” (Ken Woodward, Newsweek), Meagher’s early graduate work took him to the University of London (on a Marshall scholarship) where he earned the first of his three doctorates, producing what would be the first edition (expanded from earlier Malone facsimiles) of the work of Robert, Earl of Huntingdon, from previously unseen materials. Meagher’s second Ph.D. was completed under G. E. Bentley, at Princeton University (on a Scribner Fellowship, a Woodrow Wilson Scholarship, and a Danforth Foundation Fellowship); a dissertation subsequently published as Method and Meaning in Jonsonian Masques. In 1966, at the age of 29, he moved to the University of Toronto, to an immediate tenure-position and appointment to the School of Graduate Studies and the Graduate Centre for the Study of Drama. His many areas of research in the field include Renaissance drama, late medieval literature, Buddhism, and philosophy of religion. Working from original materials, he trained his sights formally on the field of religion, earning his third Ph.D. from McMaster University in Christianity, Biblical, and Intellectual History of Religion in 1975. Here his areas of research included religions in antiquity, New Testament and Christian origins, and religion and literature. Working from original historical sources he wrote theological project amounted to a rethink- ing of the Christian experience.

The send-up (a name Meagher had coined, “Truing”), a game of rebus beginning with Shakespearean tropes, with role-doubling and proverbs of the playwright’s own participation in the plays, to new material and insights (according to many, including David Bevington, remarking on Meagher’s first book, Shakespeare’s Shakespeare) on stage properties, spectators’ conditions, and previously unexamined details of Queen Elizabeth’s wardrobe records.

His warmth and graciousness, his generosity and hos- pitality with his time were mentioned in accolades while he was alive as well as after his passing.

Justus George Lawler, Continuum International Publishing Group, writes . . .

John C. Meagher: The Author

The growing isomorphism of the American academic world with that of France is highlighted by a chapter in Pierre Bourdieu’s Homo Academicus titled, “The Hit Parade of French Intellectuals,” Though the reference is obsolete, the meaning is clear. This isomorphism of the academia and fademond was equally evi- dent in Richard Poonen’s Public Intellectuals in which assorted “people of importance are ranked in terms of books sold, of media citations, of internet hits, and so on. Both authors deploy the graphs, charts, and tables, dear to those committed to and, as Aumen said, “committing a social science.”

Though no more aversive to champion any other scholar, John Meagher abhorred this invasion of the academy by celebrity culture, and consistently and subtly mocked it. In a mildly spoofing article in the highly serious Expository Times about the “gospel incident of Jesus’ disciples paying the temple tax,” Meagher drew on his knowledge of both the numismatic and the numinous. The title of the piece was “On Fishing for Staters,” and its overall ironic tone was further emphasized by the article appearing over a name Meagher himself had coined, “H. A. Honeau” — the latin pun to be pronounced in italien fashion. Again, progressing from stater to strata, in an essay on archaeological excavations, he discussed the technical details of a dig that finally resulted in the triumph of “the scholarly pursuit of some ancient living quarters, or ‘digs.’” The send-up that revealed all this as a surreptitious and deftly dig at himself and other possibly overweening exegetical explorers was that the piece was authored by “Derek Crane.”

In 1995, I published Windforest: Spirit Broadcasting on Broadcasting Spirit, a profound meditation on the importance of sustain- ing the atmosphere — the title was an
The American Academy of Religion is pleased to announce the results of the elections for 2004. A total of 1,356 votes were cast.

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oblique allusion to "rainforest." For reasons I never divined, Meagher wrote this book under the name "Ellen Fremedon," and completed another similar work, Weedgarden, under the same authorship. The selection of this name — which stands out from the dense Old English of the third line of Beowulf — seems to have been dictated by pure whimsy, and illustrates again an intentional self-effacement which his critics would have thought his least salient trait. Publishing pseudonymously represented merely another aspect of his disdain for the claptrap of celebrity, since these books are not minor or trivial statements, but an expression of his support for such environmental activists as Friends of the Earth and Greenpeace. His first use of "Ellen Fremedon" was in 1977, so it antedates by decades its current ubiquity in the universe of "fan fic" — which does not mean Ursula LeGuin or Stanislas Lem, but Star Trek and Harry Potter. There are now hundreds of sites on the web devoted to Ellen Fremedon; how many are indebted directly to Meagher cannot be determined. An equally serious undertaking, again masked by its casual tone is his essay, "Towards a Moral Theory of Idioms," which appeared in Swallowing. It began with an elaborately detailed treatment of the deplorable state of the mass of the people in some unnamed Latin American country. Even after a lengthy introduction (and before anyone had dreamt up "reception criticism"), the reader could not be certain whether the essay was a Marxist commentary on the condition of the proletariat, or a Catholic commentary on the state of liturgical worship. It was in fact a pious but pedantically assured exemplification of the importance of contextualizing an utterance. In 2003, the last published book of Steven Jay Gould and the most recent novel of Martin Amis were savaged by several reviewers for allegedly wandering off into Nabokovian byways of private verbal panchants and oddities. But as with Meagher, what have been criticized by literary fundamentalists as eroticized linguistic forays are in fact ironic tropes which condition the reader to acceptance of ambiguities not only about the very significant issues being treated, but also and even more so, about the entire framework of the literary, religious, and scientific cultures in which such books and authors function. What have been denigrat ed as pedantic embellishments are merely the artful signs of the parsonal region where all honest scholarship dwells and where the high seriousness of absolute certitudes is mockingly derided.

What some of his critics found equally vexing in Meagher's use of language was what they mistook as pretentious orotundity. Rather, I think it could be better understood as the unmarked expression of what Cardinal Newman called linguistic copia; in Meagher's case a storehouse of language from which he spontaneously selected the precisely nuanced term — and invariably the mot juste was also the mot d'esprit. These qualities were more noteworthy in his spoken word, since in this era of jingly buzzwords and declamatory stutters (uhh, like, yeah)!, anyone who spoke in flowing periods was certain to appear as indulging in preciousness. His speech evoked Yeats on Oscar Wilde: "I never before heard a man talking with perfect sentences, as if he had written them all overnight with labour, and yet all spontaneous." In the competitive atmosphere of the university, particularly among the intellectual-ly threatened or challenged, such traits were often viewed as indicative of narcis-sism or arrogance. And there is little doubt that as a younger academician, linguistic verve and exuberance did lead Meagher to be dogged in his pursuit of argumentative victories. But in his mature years, I think a case can be made that the remnants of this verbal aggressiveness disguised a "docility" in the etymological sense: an openness to alternative or even antagonistic views, and an eagerness for knowledge of any kind, no matter how remote from his academic specialities and no matter from what source. This intellectual humility of his later years can be attributed to what might loosely be termed a Zen "conversion" which followed on his being introduced to the meditative practices of the Benedictine monk, John Main, in Canada; and of another Benedictine, Bede Griffiths, whom Meagher had visited at the ashram, Saacidandanda, near Tirupalli India. I am far from suggesting any of this transformed him into some kind of bodhisattva (save perhaps in appearance), but it did alter his views of academic fame, success, and other infirmities of the noble mind. Though producing two massive synthesiz-ing works in his most favored disciplines, Catholic culture (The Truing of Christianity), and Shakespeare (Pursuing Shakespeare Damnatage), he was as rela-tively detached about their public accept ance as he was about his own public appearance or personal well-being. He had come to a transcendent "letting-at-be-nex" concerning the Catholic book; and he died just after seeing the first copies of his Shakespeare study — though I am con vinced he had a similar sense of what spiritual writers call "holy abandonment " regarding its fate.

This was not emulative of Aquinas's alleged deathbed saying about his volumi nous achievements, "to me it seems like straw," since of course Meagher valued the contributions of these two carefully con structed books; nor was it this the stoic res ignation of one who saw his name as writ on water. Rather it was a conviction that if the books were meritorious, beyond the transient praise or dispraise of reviewers and critics, they would survive the current flood of the faddish and the idiosyncratic. The Shakespeare book, I am convinced will be recognized as a remarkable mile stone in the resolution of centuries-old interpretive crucces in the plays. The Catholic book is remarkable as a work of long study and great love for a tradition seen from within, a tradition which for all its many faults Meagher envisioned as enriching and self-reforming.

To the author of both of these books, I would apply the words in the dedication of the Shakespeare volume: "Defy erud ite, richly witty; and longtime fondly esteemed friend."
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To the Members of the American Academy of Religion,
The American Academy of Religion has entered upon one of the most exciting and promising moments in its nearly century-long history and I am privileged to serve as President at the very beginning of this great time.

The year 2009 marks the Academy's centennial. It was in 1909 that some members of the Society of Biblical Literature joined together to found a new organization, eventually called the National Association of Biblical Instructors, dedicated to scholarship and to the professional development of its members. NABI is a play on the Hebrew word for "prophet" — as I do not need to tell many of you — and over the years the organization proved to be clear-sighted in its formative contributions to scholarship in religion. NABI met alongside the SBL until 1963 when its leaders decided to change its name to the American Academy of Religion with the mission of studying and teaching "all aspects of religion." The time was auspicious and the AAR grew "like mad" in the words of one of its founders, Harry Buck.

The occasion of the centennial seemed a rich occasion to take stock of the organization, to review its history, and to think creatively about future directions.

Participating in these conversations over several years were the Executive Director, the Executive Committee, and the Board of Directors (made up of the officers of the Academy and a graduate student elected by the entire membership, the regional directors elected by members in each region, the AAR editor, the ACLS delegate, and the chairs of the standing committees). The AAR is distinguished among other larger religious organizations by the level of its members' involvement and responsibilities. I have been deeply impressed by the Academy's lively democratic spirit!

The result of this long deliberation was the Centennial Strategic Plan, available for members to read on the AAR Web site.

One aspect of this broader plan was the decision to hold stand-alone meetings beginning in 2008. The Academy has enjoyed a productive relationship with the Society of Biblical Literature, but for reasons outlined in the Strategic Plan the Board decided that the time had come to make this change.

I am confident that the intellectual exchanges between scholars of religion and Biblical scholars, which have been so fruitful in the history of the study of religion, will continue into the future. Our colleagues in these different areas will work together on a wide variety of projects in research, teaching, and publication, in many different venues that have developed over the years — the AAR has been responsible for endorsing and supporting many of these joint projects — and I see no reason to fear that such relationships and important intellectual collaborations will disappear. We at the AAR remain committed to working with scholars in other academic societies in the study of religion, including the SBL, to find practical solutions to problems that may arise as a result of this decision.

What I most want to emphasize at the start of the centennial season is that the American Academy of Religion remains true to its mission to welcome and include in its work all scholars of religion.

This is the heart of our mission and this was the touchstone of the conversations by the Board about the future. Theologians come into this conversation at the AAR with scholars of religious studies orientation, practitioners of various faiths meet with scholars of these traditions who may not practice them, people engaged in spiritual endeavors discuss their work with psychologists, anthropologists, and historians of religion.

The AAR is home to the most capacious conversation among scholars about religion in the world today and this remains the horizon of the Centennial Strategic Plan.

One of the delights of my tenure as President has been the opportunity to work with Barbara DeConcini, whom I have come to know as an extraordinarily gifted and visionary administrator with a large understanding of the world of religious scholarship to which she is so profoundly dedicated. Barbara is a true public intellectual, always faithful to the Academy's mission of enhancing the "broad public understanding of religion." I invite members to review the plan and to join the conversations about the future.

Robert A. Orsi
President

Robert A. Orsi

“Centennial Strategic Plan 2004–2009”

**Vision**

The American Academy of Religion (AAR) is the preeminent scholarly and professional society in the field of religion, recognized as the field's leader in critical scholarship; teaching and learning about religion; and resources for pedagogy, programs, the professoriate, and the public understanding of religion.

**Goals**

To accomplish this mission, the AAR sets forth the following goals:

1. To promote research and scholarship in the field of religion.
2. To foster excellence in teaching and learning in the field.
3. To facilitate our members' professional development.
4. To develop programming and participation in AAR regional groups.
5. To advance publication and scholarly communication in the field.
6. To contribute to the public understanding of religion.
7. To welcome into our conversation the various voices in the field of religion and to support and encourage diversity within the Academy.
8. To enhance awareness of the international context for the study of religion and to increase involvement in the AAR by scholars and teachers from around the globe.
9. To advance and secure the future of the academic study of religion.

**Strategic Objectives**

As we prepare for the Academy's centennial in 2009, 100 years from the founding of its predecessor organization, we identify the following strategic objectives. The attention given to these objectives simply highlights them for special focus within the AAR's continuing commitment to current and ongoing programs and services.

1. To attract new members to the AAR.

   The notable growth of the AAR membership over the past ten years still leaves many scholars and teachers in the field of religion unaffiliated with the AAR. Both the field and the Academy will be stronger and intellectually richer if these colleagues choose to join our ranks.

2. To enhance the role of the AAR in the profession.

   As a professional association, the AAR includes among its primary responsibilities collecting and analyzing data about the field; monitoring trends in the profession that affect individuals and departments (e.g., the increasing use of adjunct teachers, the erosion of tenure, the growing corporate culture in college and university administration); keeping members apprised of such developments; and taking action whenever appropriate on behalf of the field and its professors.

3. To enhance the identity of the AAR within the larger scholarly community.

   As the field of religion continues to develop and to change its contours, there is growing interest and need to relate the field to cognate fields. At the same time, we have not yet made a thoroughly convincing case for our field within the liberal arts setting, among college and university administrators and colleagues.

4. To clarify the identity and mission of the AAR vis-à-vis other scholarly societies in religion, holding stand-alone annual meetings beginning in 2008.

   Currently the number of scholarly societies dedicated to the study of religion,
A Message from the Executive Director

The 2002–2003 academic year has been fruitful in the life of the Academy.

Our Annual Meeting in Toronto was especially rich with speakers, sessions, and special events. Second only to 1999’s Boston meeting in attendance, the Toronto conference garnered high assessments from attendees, save for the inconveniences caused by its being spread among several sites.

Publications
We’ve published eight books this past year with Oxford University Press, as well as JAAR, Spotlight on Teaching, RSN-AAR, and our AAR Membership Directory. With support from the Ford Foundation, we have planned an international conference on religion, the fruits of which will be published in JAAR and evident in the increased number of international scholars on the Journal’s editorial board.

Academic Relations
We have completed our surveys of undergraduate and graduate programs in religion and theology and offered two workshops for chairs of departments and academic administrators. We are about to “go live” with an array of online resources, including finding lists of all graduate and undergraduate programs, a directory of graduate programs in the field, and a guide to the undergraduate study of religion geared toward high school and early college students. These programs complete the work of our Lilly Endowment-sponsored initiative to strengthen programs in religion and theology.

External Relations
Religionsource, our heavily used online referral service for media professionals, is clearly filling an important need, and a new grant from the Pew Charitable Trusts will allow us to develop this service in new directions. We are increasingly engaged as an organization in humanitie/s and social sciences advocacy work at the federal level. Although it is difficult to gauge effectiveness in this sphere, I am confident that our work is bringing the study of religion to the awareness of many more legislators and government agencies.

Planning for the Future
The Academy’s most significant work this year has been the development of a new strategic plan. The AAR Centennial Strategic Plan aims to chart the course for the Academy in the next near term, with emphasis placed on strategic efforts to enhance and solidify the field of religion’s place at the table — around the quadrangle, in our colleges and universities, in the sphere of government, public policy, and media, in the schools, and in the public square.

Members
Our members are our greatest resource, and serving the scholarly, pedagogical, and professional needs of our members is our core purpose. Even as more and more join our ranks, we in the AAR Executive Offices are constantly seeking to offer the extent and quality of services, programs, and resources that will help our members to thrive and religion to continue to grow into the robust field of study all of us need it to be.

Barbara DeConcini
Executive Director

Goverance and Structure

2003 Board of Directors

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Vasudha Narayanan, University of Florida
Steven M. Tipton, Emory University

6. To enhance the international dimension of the AAR.

By its nature, the academic study of religion is an international enterprise. What is more, enhancing the AAR’s international connections is increasingly important for the work of religion scholars and the flourishing of the field itself in today’s interconnected world.

7. To diversify the Academy’s leadership and nurture leaders for the future.

At the same time that colleges and universities are decreasing their historical support of scholarly societies, the AAR’s growth and ambitious program must engage more dedicated and competent volunteers to provide intellectual and strategic leadership. As the field’s contours continue to change and succeeding generations of scholars and teachers join the Academy, it is important to nurture and cultivate new cadres of leaders, both regionally and Academy-wide, and to foster greater racial, ethnic, and gender diversity in the field and the Academy. To remain vital, the AAR must regularly review organizational structures to assure access and openness to change, as well as continuity and tradition.

8. To prepare for the AAR’s centennial in 2009.

The forthcoming AAR centennial offers the opportunity to strengthen the institutional memory of the Academy and to take steps to maximize continuing leadership and service in the field far into the future.

9. To enhance the financial security of the AAR.

The AAR’s continued striving toward excellence as the leading scholarly and professional association in the field of religion is related to the financial resources available to imagine and undertake these and other emerging objectives.

CENTENNIAL PLAN: from p. 21

religion is growing, and on a global scale. Some have a general focus; others very specific areas of interest. In order to insure a fruitful interaction with these societies, it is important that the AAR have a clearly defined identity and mission of its own.

5. To foster scholarly interaction among all approaches to the study of religion, including the ethical and theological perspectives that arise within particular religious traditions. Our objective is to welcome reflection from within and among particular religious traditions into our conversation.

As the Academy continues to grow in size and scope, it is important that the AAR stand-alone meeting not be misunderstood as a gesture in favor of any single approach to the study of religion. The AAR must make ever clearer its mission to welcome critical reflection from all scholarly vantages and perspectives, from both within and outside of living faith traditions.

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AAR membership has grown substantially since 1993, with 2002 membership figures over 40% higher than at the beginning of this ten-year period. A small decline in membership in 2000 (probably related to the dissolution of Scholars Press and, with it, the joint AAR/SBL membership on a single form) was reversed in 2001. The 2002 membership was the highest in the AAR’s history. Regular membership typically accounts for about 64% of the total; student membership has been steady at or near 30%; and the remainder of the membership is in the retired category. AAR memberships run for the calendar year.

In 2002, the AAR Executive Director, Barbara DeConcini, formed a Task Force on Religion and Disabilities to advise the organization on issues of accessibility. In addition to its task force members, the AAR also benefits from executive staff members who are familiar with disability issues, including one who is disabled and another who has worked with disabled persons for many years.

To date, this task force has concentrated its attention on the AAR’s Annual Meeting facilities and services and modes of communication with members. Detailed information about specific aspects of the AAR’s work to increase accessibility can be found at http://www.aarweb.org/other/accessibility/default.asp.

Among the virtues of online communications, with members are their reduced environmental impact and overall costs. Equally important is that persons with visual impairments can access materials as easily as sighted members. While many materials continue to be produced in print, posting these materials on the Web site directly benefits AAR members who are visually impaired. We are pleased to report that all AAR print publications (JAAR, RSN-AAR, Spotlight on Teaching, the Annual Membership Directory, and the Annual Meeting Program Book) are available online at or before the time of publication.

While the AAR’s own facilities are fully accessible to persons with disabilities (including a fire safety system with both visual and audio alerts), we face significant challenges, depending on the site, in making our Annual Meeting easily accessible. The AAR has committed itself to scheduling Annual Meeting programming in venues that meet accessibility needs, and has been working closely with its task force on Religion and Disabilities to improve accessibility at the Annual Meeting. This includes forming checklists for future venues, improving accessibility at venues that have already been selected, and educating program unit chairs and presenters on accessibility issues. Beginning this year, we include a member of the task force in the pre-meeting planning onsite.

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#### Religion and Disabilities
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Mary Jo Iszio, Barry University
F. Rachel Magdalene, Iliff School of Theology
J. Eric Priddmore, Drew University

#### Awards for Excellence
John Clayton, Coordinator of Juries, Boston University
Catherine M. Bell, Santa Clara University
Anne M. Blackburn, Cornell University
Lindell E. Cady, Arizona State University
Julia A. Lamm, Georgetown University
Bruce B. Lawrence, Duke University
Laurie Maffly-Kipp, University of North Carolina, Chapel Hill
Martin Riesenbord, University of Chicago
Steve Wassertrom, Reed College
Dale S. Wright, Occidental College

#### Best First Book in the History of Profession
Alan F. Segal, Chair, Barnard College, Columbia University
John Carman, Harvard Divinity School
Wendy Doniger, University of Chicago
Thomas P. Kasulis, Ohio State University
Ursula King, University of Bristol
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#### Research Grant Jury
Ellen T. Armour, Rhodes College
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Kathleen M. Erndl, Florida State University
R. Marie Griffith, Princeton University
Patricia O’Connell Killen, Pacific Lutheran University

### Membership Trends

#### Access and Disability Issues

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Annual Meeting

The AAR Annual Meeting is the largest scholarly conference on religion and, for the four days of the conference, the largest religion “bookstore.” The meeting is large both in size and in complexity, from the number of registrants, sessions, and exhibitors to the number of special workshops and conferences of related scholarly organizations. Currently, the AAR program structure is comprised of 14 sections, 49 groups, three seminars, and 13 consultations, for a total of 79 program units. Plenary lectures, arts events, business meetings, professional development sessions, and a whole range of special events for various constituencies enhance the program. 18 scholarly organizations have formal ties with the Academy, and some 86 others hold their meetings at the AAR conference.

Regional Meetings 2004

**Eastern International**
April 30–May 1
Cornell University
Ithaca, NY

**Mid-Atlantic**
March 17–18
Radisson Hotel at Cross Keys
Baltimore, MD

**Midwest**
April 2–3
DePaul Center
Chicago, IL

**New England–Maritimes**
No scheduled meeting for 2004

**Pacific Northwest**
May 7–9
Simon Fraser University and the University of British Columbia
Vancouver, BC

**Rocky Mountains–Great Plains**
March 26–27
Brigham Young University
Provo, UT

**Southeast**
March 5–7
Atlanta Marriott Century Center
Atlanta, GA

**Southwest**
April 16–17
Luther Seminary
St. Paul, MN

**Upper Midwest**
April 26–27
Whittier College
Whittier, CA

Special Meetings

**Contesting Religion and Religions Contested: The Study of Religion in a Global Context**

Immediately before the 2003 Annual Meeting the AAR offered a three-day conference on “Contesting Religion and Religions Contested: The Study of Religion in a Global Context.” Participants included some 75 scholars, public figures, and religious spokespersons from around the world at the Atlanta event. Funded by the Ford Foundation and offered in collaboration with Emory University, the entire project included these international scholars’ participation in the 2003 Annual Meeting, a Web site and e-bulletin board to continue the conversation, and a dedicated issue of *JAAR* to publish the conference papers. The grant also funds *JAAR* subscriptions for libraries in regions of the world without access to the journal and increases international membership on the *JAAR* editorial board by 30% over the next three years.

The purpose the conference was to create a forum for scholars, public officials who deal with religion, and for representatives of religious traditions to engage in discussion and debate about their contested understandings of religion and the roles of religion in the wider political, economic, and social arenas of our postcolonial and post-Cold War world. Participants sought to explore how religious forces work in this changed and changing context, who speaks for and about religions, and how religions are intersecting with local and global developments.

Through the work of its volunteers and committees, the AAR has been focused for the past decade on furthering the international conversation about religion and enhancing its public understanding. Both objectives are served by this project, through which the Academy is fostering the inclusion of largely absent voices in global scholarly and public conversations about religion.

Future AAR Annual Meeting Dates and Sites

2004
San Antonio, TX, November 20–23

2005
Philadelphia, PA, November 19–22

2006
Washington, D.C., November 18–21

2007
San Diego, CA, November 17–20

2008
Chicago, IL, October 25–28

2009
Montreal, QC, November 7–10

* Joint AAR/SBL was discontinued in 2000 due to the closing of Scholars Press.
† Registrants who are members of AAR and of SBL.
In addition to the AAR monograph series, Oxford publishes AAR and handles backlist sales. The AAR editors invite and encourage members to contact them about research projects and publishing plans. Grant funds are available to subvent translation projects.

Series and Editors

Academy Series
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Interdisciplinary Studies
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E-MAIL: jkinnard@wm.edu

Monographs under Contract

Carol S. Anderson. Teaching About Women and Religion.


Terry Godbee. Teaching Derrida.


Tania Oldenhage. Parables for Our Time: Rereading New Testament Scholarship after the Holocaust.

Habibeh Rahim. The Razel of ‘Abdallah Anvari.

Sara L. Rappe, trans. Damascius’ Problems and Solutions Concerning First Principles.


Reflection and Theory in the Study of Religion Series
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Research Grant Awards

Since 1992, the Academy has awarded over $450,000 in research grants to members. Here is this year’s awards.

**Collaborative**

Jonathan R. Herman, Georgia State University
From Tan to Dialogue: Martin Luther’s Encounter with Laozi.

**Collaborator:**

Maurice Friedman, San Diego State University

David G. Hunter, Iowa State University
Audience, Commentary on the Pauline Epistles.

**Collaborators:**

Stephen A. Cooper, Franklin and Marshall College
Theodore de Bryun, Ottawa, Ontario

**Individual**

Shahzaad Bashir, Carleton College
Bodies of Saints: Religion and Society in the Late Medieval Islamic East.

Sid Brown, University of the South

Kathryn McElmound, Georgia State University
Ritual Gone Wrong.

Daniel J. Meckel, Case Western Reserve University
Gods in the Family: Possession and the Coming of Age in the Hindu Himalaya.

Jin Y. Park, American University
Pwo Chjal and Huwaad Meditation in Korean Buddhism.

Sally M. Pomroy, University of Maryland

Arlene M. Sanchez Walsh, DePaul University
Workers for the Harvest: Latinx Protestant Migrant Workers during the Dust Bowl.

Valerie Stoker, Wright State University
Harboring the Common Good: A Kirpan Case in Quebec.

Michael D. Swartz, Ohio State University
Judaism and the History of Vedic Sacrifice.

Janet H. Tallich, Carleton University
Hearing the Female Voice in Early Christian Art and Archaeology: The Links between Roman-Tier Speaking Cape and Inscribed Speech on Early Christian Banquet Scenes.

Kathryn McElmound, Georgia State University
Ritual Gone Wrong.

Nelly van Doorn Harder, Valparaíso University
History of the Coptic Orthodox Patriarchate in the Nineteenth and Twentieth Century.

Media Awards

**News Outlets over 100,000 Circulation**

**First Place**

Susan Hogan/Albach, The Dallas Morning News
“‘The Gay Divide’

**Second Place**

Sharon Boase, Hamilton Spectator (Canada)
“Retiring McMaster Theologian’s Theory of God’s Love Ruffles Evangelical Feathers”

**Third Place**

G. Jeffrey MacDonald, Religion News Service
“Rethinking Religious Tolerance”

**News Outlets under 100,000 Circulation**

**First Place**

Deb Richardson-Moore, Greenville (SC) News
‘Local Kurds United against Saddam: Simpsonville Offers Young Families a Future on a Street that God Built’

**Second Place**

Maya Kremen, The Heald News (West Patterson, NJ)
“Spirit[s] of the Dead: Pale Mayombe, a Mixture of African and Carholic Beliefs, Stirts Controversy”

**Third Place**

Julie Marshall, Daily Camera (Boulder, CO)
“Death and Healing: First ‘Patients’ Teach Students about Medicine, Compassion in Cadaver Lab”

Opinion Writing

**First Place**

Deborah Caldwell, Beliefnet
“How Islam Bashing Got Cool: President Bush No Longer Seems Able to Restrain Anti-Islamic Rhetoric”

**Second Place**

“In the Beginning, There Were the Holy Books”

**Third Place**

Bill Tammeus, Kansas City Star

Excellence in Teaching Award

Janet Walton, Union Theological Seminary

Martin E. Marty Public Understanding of Religion Award

Robert Wuthnow, Princeton University

**Books**

**Awards for Excellence**

**Analytical-Descriptive**

Paul Christopher Johnson, Secrets, Guilt, and God’s The Transformation of Brazilian Candomblé

**Constructive-Reflective**

Susan Neiman, Evil in Modern Thought: An Alternative History of Philosophy

**Historical**

Norman J. Girardot, The Victorian Translation of China: James Legge’s Oriental Pilgrimage

**Best First Book in the History of Religions**

Ananda Abeysekara, Colors of the Robe: Religion, Identity, and Difference

Outreach

**Resources for Media**

The AAR operates Religionsource, which provides referrals to journalists seeking scholarly resources people on religion topics. At the Religionsource Web site, scholars can find tips on how to be a good source, and journalists can find sources among the some 5,000 scholars and 1,400 topics listed. Searchable by topic, scholar name, or location, the database includes titles of the scholars’ recent publications as well as faculty rank, department, institution, and contact information.

The AAR has promoted use of Religionsource at journalist conventions, including those of the American Association of Sunday and Feature Editors, Asian American Journalists Association, Canadian Association of Journalists, Education Writers Association, Investigative Reporters & Editors, Religion Newswriters Association, and Society of Professional Journalists. Various Web sites for journalists — including that of the American Journalism Review, Journalist Toolbox, Payson Institute, and National Press Club — list Religionsource as a resource.


More than 50 journalists including broadcast crew attended the 2002 Annual Meeting, among them journalists from the BBC, Beliefnet, the Christian Century, Christianity Today, the Chronicle of Higher Education, the Ottawa Citizen, PBS NewsHour, Religion News Service, the Toronto Globe & Mail, the Toronto Star, and US News & World Report.

The Academy offers an annual awards program for religion reporting. The number of entries in the AAR contests for Best In-Depth Reporting on Religion continues to grow each year.

The Pew Charitable Trusts have awarded the AAR a two-year $560,000 grant to continue the Religionsource service. The new grant includes training scholars in how to interact effectively with journalists.

**National Leadership in Humanities & Social Sciences**

The Academy continues its work in the national scholarly community and on the federal level aimed at nurturing greater knowledge of and support for the humanities and social sciences in general and the field of religion in particular.

The AAR holds a seat on the American Council of Learned Societies. The mission of the ACLS, as set forth in its Constitution, is “the advancement of humanistic studies in all fields of learning in the humanities and the social sciences and the maintenance and strengthening of relations among the national societies devoted to such studies.” Executive Director Barbara DeConcini is a member of the Conference of ACLS Administrative Officers and its past elected chair; in this capacity, she served on the AAR Board of Trustees. She represented the constituent societies in her essay in the recently published John D’Emma and the Humanities: His Achievements, His Future (ACLS Occasional Paper, No. 53, 2003). AAR’s representative on the ACLS Board of Delegates is Hans Hallerbrand, Duke University. He has been elected by his peers to serve on the Delegates’ Executive Committee.
The Department and the Profession

Surveys of Undergraduate and Graduate Study

Survey of Undergraduate Programs

Having published the core findings of the undergraduate census and survey in 2001, this year we commissioned a statistical analyst to do an in-depth analysis. In this round of analysis, we measured a set of differentials by institutional type, with special attention to faculty patterns and developed aggregate number patterns regarding majors, courses, departmental characteristics, and total enrollments. The 45 questions garnered from the survey instrument generated 100 pages of statistical information. The results of this highly elaborated analysis were assessed by 100 pages of statistical information. The results of this analysis are critical for understanding the religious dimensions of public and private social, academic, and professional contexts.

In the comprehensive look at the field of religion and theology, some of the data is quite striking. In the 1999 survey, we developed a survey instrument that garnered from the survey instrument generated a small group of experts in the fields of religion and higher education to present at a Special Topics Forum at the 2003 Annual Meeting. We developed a survey instrument that was comprehensive and yet flexible enough to relate to the broad range of program offerings in the field. Because of the under-reporting from the Canadian institutions despite repeated efforts, we decided to limit the universe for analysis to the U.S. institutions. The 210-item Graduate Survey garnered information regarding:

- Instructional program: number of applicants, and percent admitted.
- Students: recruitment and admission; courses of study: curricula, degree requirements, teaching preparation and opportunities, funding and support, completion and attrition patterns, and placement.
- Faculty: terms of employment, ranks, and salary.
- Institutional financial resources.

At the completion of both surveys, we gathered a small group of experts in the fields of religion and higher education to review the results, identify the core questions and issues, and specify further work needed. The regular periodic repetition of these surveys will, of course, allow for trend analysis. Such analysis is critical for developing effective strategies to secure and strengthen the study of religion and theology in our colleges and universities. But thanks to this initial work, the study of religion is already better equipped to understand itself and to make its case.

Leadership Workshops

The third in the series of daylong workshops for department leaders was offered in Toronto at the Annual Meeting. At this workshop on Running a Successful Faculty Search in the Religion and Theology Department, two nationally recognized scholars (Beverly Low, president of Oxy, and Wisconsin, Oshkosh) who have published and lectured widely on the faculty search process presented pre-conferences and fostered the discussion of particular issues and challenges of such searches. The program addressed the educational context for recruiting, ethical guidelines in recruiting, planning, identifying, the unique nature of the position, recognizing good teaching, evaluating scholarship, the search process itself, and ways of responding to the new hire. The 50 participants gave the workshop an overall rating of 4.7 on a 5-point scale.

We conducted a more comprehensive workshop for college and seminary academic leaders at George-town University in July 2003. Some 25 leaders participated in the two- and one-half-day event. Major speakers included William Scott Green (Dean of the College, University of Rochester), Jane Dammann McCauliffe (Dean of the College, Georgetown University), and Raymond Williams (Founding Director of the Wabash Center for Teaching and Learning in Religion and Theology). Among the topics discussed were the role of the academic dean in recruiting, sustaining, and developing a department, working effectively with the dean, and creating an enabling environment for excellent teaching and learning. Breakout sessions organized by interest and institutional type were devoted to faculty retention/promotion, tenure, curriculum development, securing external and internal funding, faculty evaluation, and mentoring junior faculty. The attendees gave the workshop an overall rating of 4.7 on a 5-point scale.

New Resources

Directory of Departments

To make the results of the graduate survey immediately usable by prospective graduate students, we have created an online, searchable Directory of Departments & Programs in Religion & Theology. This resource joins the already mounted directory of undergraduate programs (Find Religion Field). This new database of information for some 100 graduate department offerings academic doctoral degrees and the role of the doctorate in build- ing, sustaining, and developing a department, working effectively with the dean, and creating an enabling environment for excellent teaching and learning. Breakout sessions organized by interest and institutional type were devoted to faculty retention/promotion, tenure, curriculum development, securing external and internal funding, faculty evaluation, and mentoring junior faculty. The attendees gave the workshop an overall rating of 4.7 on a 5-point scale.

The Executive Director was elected this year to a second term on the Board of Directors of the National Humanities Alliance (NHA), serving on the Alliance’s Advocacy, Committees, and Membership Committees. Founded in 1981, NHA’s mission is to advance the cause of the humanities by promoting the common interests of its members with regard to public policies and programs, and legislation related to the humanities. During Humanities Advocacy Day this year, the President emailed via email to participating departments and universities that have a program in religious and/or theological studies.

Guide to Undergraduate Study

Conceptual and design work has been done on our Why Study Religion? Web site, whose purpose is to build awareness of and generate interest in the study of religion among secondary and college students. As we envision it, the multiple-page Guide to Undergraduate Study will offer opportunities for interested AAR members to review the evolution of religious studies in the U.S. and Canada offers academic doctoral degrees in religion and theology. Searchable by institutional name, institution type (public and/or theological studies. Students: recruitment and admission; courses of study: curricula, degree requirements, teaching preparation and opportunities, funding and support, completion and attrition patterns, and placement.

U.S. Government

At the AAR’s invitation, four representatives from the FBI attended the 2002 Annual Meeting where they engaged in four colloquies with religion scholars on religiously motivated violence in the U.S. and internationally. At the 2003 Annual Meeting, FBI representatives are scheduled to participate again in colloquies as well as on special topics forums entitled "How Religion Matters in Crisis Situations: Perspectives from Law Enforcement, News Media, and Religious Studies Scholars." For the second year in a row, 18 professors on a Fulbright program sponsored by the University of California, Santa Barbara, Religion Department visited the AAR executive offices in Atlanta for an orientation to the evolution of religious studies in North America and the role of the AAR in the field. The professors were the students regarding advanced study in the field.

Religious Studies News — AAR Edition

January 2004 AAR RN 27
**The Job Market in Religion**

AAR administers the Employment Information Services for the field, providing opportunities for communication between employing institutions and credentialed candidates through Openings Online and the EIS Center at the Annual Meeting.

Openings Online appears monthly, offering the most comprehensive listings available of faculty and administrative positions for religion scholars. The EIS Center serves hundreds of interested scholars and employers by centralizing information about position announcements and candidate qualifications onsite at the Annual Meeting. The Center also facilitates the interview process by providing semi-private space in the Interview Hall, arranging access to private interview rooms, administering a message center for communication between job candidates and employers, and mounting programs on career development.

Each year, statistics are kept on the use of the Employment Information Services. Candidates and jobs registered with the EIS Center do not represent all jobs in religion, nor even all jobs advertised in Openings. They do, however, provide some indication about the state of the job market. Because classifications changed in 1996, data by job classification are reported for the past seven years only.

### EIS Statistics, 1990-2002

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<th>Year</th>
<th>Candidates</th>
<th>Registrations</th>
<th>Employers</th>
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<td>1990</td>
<td>Total 647</td>
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<td>Total 78 87 72 84 92 78 95 97 97 111 107 96 88</td>
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<td>1991</td>
<td>Males 487 502 515 556 486 433 386 393 316 344 318 261 245</td>
<td>Positions Available 95 107 98 97 107 92 122 118 102 133 118 103 110</td>
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<td>12</td>
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</tbody>
</table>

### Resources

**Independent Accountant’s Report**

To the Finance Committee
American Academy of Religion
Atlanta, Georgia

We have audited the accompanying statements of financial position of the American Academy of Religion as of June 30, 2003 and 2002, and the related statements of activities and changes in net assets, and cash flows for the years then ended, in conformity with U.S. generally accepted accounting principles.

Our audits were conducted for the purpose of forming an opinion on the basic financial statements taken as a whole. The additional information is presented for the purpose of additional analysis and is not a required part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the audits of the basic financial statements and, in our opinion, is fairly stated in all material respects in relation to the basic financial statements taken as a whole.

August 28, 2003

Jones and Kolb, Certified Public Accountants

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**Virtual Learning Center**

The Center currently has 400 syllabi, the full run of Spotlight on Teaching (18 issues), articles on pedagogy published in JAAR, and projects for adding religion components in secondary school curricula. We continue to solicit useful materials from the series of AAR teaching workshops and to develop a section on religion in the schools. Developed by the Teaching and Learning Committee, the Center’s objective is to make resources in the scholarship of teaching religion readily available.
STATEMENT OF FINANCIAL POSITION

ASSETS 2003 2002
Cash and cash equivalents $ 1,065,629 $ 815,836
Marketable securities 4,824,918 4,499,862
Accounts receivable, net
  Shared annual meeting 6,352
  Other 15,601 17,485
  Shared Luce Center 17,797
Pew grant receivable 114,000 381,000
Prepaid expenses 40,570 67,564
Furniture and equipment, net 32,866 25,431
Share of Luce Center assets, net 2,240,150 2,260,347
Total assets $ 8,357,903 $ 8,067,525

LIABILITIES AND NET ASSETS
Accounts payable and accrued expenses $ 123,115 $ 135,618
Accrued vacation 55,832 55,832
Deferred revenue - memberships 291,979 247,402
Deferred revenue - annual meeting 381,408 378,001
Total liabilities 852,334 816,853

COMMITMENTS AND CONTINGENCIES
Net Assets:
  Unrestricted 5,167,927 4,781,287
  Temporarily restricted 789,538 927,387
  Permanently restricted 1,548,104 1,541,998
Total net assets 7,505,569 7,250,672
Total liabilities and net assets $ 8,357,903 $ 8,067,525

STATEMENT OF ACTIVITIES AND CHANGES IN NET ASSETS

CHANGES IN UNRESTRICTED NET ASSETS 2003 2002
Revenues and Gains
  Membership dues $ 576,142 $ 566,742
  ARP dues 2,321 5,200
  Annual meeting 915,369 746,801
  Employment information services 99,654 85,739
  Label sales 48,947 64,230
  Advertising and publications 7,870 11,016
  Royalties 2,071
  Book sales 29,698 28,905
  Contributions 28,828 16,846
  Luce Center rental income 124,588 121,588
  Investment return 119,066 (236,410)
Total revenues and gains 1,954,554 1,410,657

Net assets released from purpose restrictions 587,561 848,468

Expenses:
  Research and publications 170,646 138,972
  Member services 249,452 283,039
  Professional development services 232,304 230,480
  External relations 465,237 535,324
  Annual meeting 542,456 498,998
  Luce Center expenses 135,294 121,826
  General and administration 294,025 224,668
  Fundraising 66,061 46,454
Total expenses 2,155,475 2,079,761

Change in unrestricted net assets 386,640 179,364

Net assets released from restrictions
  Contributions and grants 363,035 520
  Investment return 86,127 87,871
  Royalties 550 1,184
Total revenues 449,712 89,575

Change in temporarily restricted assets
  Net assets released from restrictions (363,035) (520)
  Investment return (86,127) (87,871)
  Royalties (550) (1,184)
Total revenues (449,712) (89,575)

Change in temporarily restricted net assets
  Net Assets, beginning of year 7,250,672 8,087,990
  Change in temporary restricted assets (137,849) (758,893)
Total net assets 7,505,569 7,250,672

Change in permanently restricted net assets
  Investment return 6,106 (257,789)
Total net assets 254,897 (837,318)

Net Assets, end of year $ 7,505,569 $ 7,250,672

STATEMENT OF CASH FLOWS

Change in net assets $ 254,897 $ (837,318)

Adjustments to reconcile change in net assets to net cash provided by (used in) operating activities:
  Depreciation 69,930 70,966
  Unrealized (gain) loss on investments (57,761) 588,315
  Change in endowment fund (31,127) (14,622)
  (Increase) decrease in receivables 244,735 454,915
  (Increase) decrease in prepaid expenses 26,994 (60,202)
  (Increase) decrease in inventory 12,450
  Increase (decrease) in accounts payable (12,503) 34,412
  Increase (decrease) in accrued vacation (3,349)
  Increase (decrease) in deferred revenue 47,984 (58,316)
Total adjustments 288,252 1,024,569

Net cash provided by (used in) operating activities 543,149 187,251

Cash flows from investing activities
  Acquisition of equipment (26,061) (11,312)
  Purchase of marketable securities (1,973,653) (587,735)
  Proceeds from sales of marketable securities 1,706,358 428,000
Total cash provided by (used in) investing activities (293,356) (171,047)

Net increase in cash and cash equivalents 249,793 16,204
Cash and cash equivalents
  Beginning of year 815,836 799,632
  Cash and cash equivalents, end of year $ 1,065,629 $ 815,836

Source of Revenue

Distribution of Expenses
AAR's development activities are a crucial part of our programs and services. Members' generous contributions to the Academy Fund year after year support programs and important initiatives for our members and the field. In 2003 membership dues accounted for less than 25% of our annual budget. We are grateful for all contributions, whether they come in with membership renewals, Annual Meeting registrations, direct mail solicitations, or are spontaneous gestures of generosity. Most donors do not restrict their gifts, though the AAR also welcomes contributions directed to special programs.

This following list reflects donations received from July 1, 2002, through June 30, 2003. We strive for accuracy in our records. Please notify the AAR office of any incorrect listings. An asterisk denotes that the donor is a current member of the AAR Board of Directors.

Members and friends who would like to remember the American Academy of Religion in their wills or estates are asked to contact the AAR Executive Director, Barbara DeConcini, for information (404-727-3049).

The AAR deeply appreciates our contributors for their financial support during fiscal year 2003.