May
Spotlight on Teaching Spring issue.
May 1. Nominations (including self-nominations) for committee appointments requested.
May 1. Annual Meeting Additional Meeting requests due for priority consideration.
May 2–4. Pacific Northwest regional meeting, Newberg, OR.
May 2–3. Eastern International regional meeting, Montreal, Quebec.
May 15. Change of address due for priority receipt of the Annual Meeting Program Planner. Program Planners will be mailed to members in late May.
For more Annual Meeting information, see www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting.

June
June 15. Membership renewal deadline for 2008 Annual Meeting participants.
June 15. Submission deadline for the October issue of Religious Studies News. For more information, see www.aarweb.org/Publications/RSN.

July
Annual Meeting program goes online.
July 1. New fiscal year begins.
July 31. Deadline for participants to request audiovisual equipment at the Annual Meeting.

August
August 1. Research Grant applications due. For more information, see www.aarweb.org/Programs/Grants.
August 1. Regional development grant applications due to regionally elected directors.
August 15. Membership renewal period for 2009 begins.

September
September 5. Program Committee meeting, New Haven, CT.
September 6. Executive Committee meeting, New Haven, CT.
September 22–26. AAR officer elections. Candidate profiles will be published in the October issue.

October
Religious Studies News October issue.
Spotlight on Teaching Fall issue.
October 13. Annual Meeting Job Center pre-registration closes.
October 15. Submissions for the January 2009 issue of Religious Studies News due. For more information, see www.aarweb.org/Publications/RSN.

November
November 1. Research Grant Awards announced.
November 1–3. Annual Meeting, Chicago, IL. The AAR Annual Meeting, the world’s largest gathering of scholars of religion, anticipates some 5,000 registrants, 200 publishers, and 125 hiring departments.

Dear Readers,
As many of you look forward to the end of the semester, we in the executive office are excited to present another issue of the Academy’s newspaper of record. Of particular note in the Focus section of Religious Studies News is the unveiling of our most recent survey of the undergraduate study of religion. The results of this important survey are being published here for the first time. The complete survey, together with analysis, will be posted on our website this summer. Also in this section is a report on a relatively new trend — undergraduate research in religious studies.

In the March RSN we published the results of our survey of the membership regarding our Annual Meeting. At the April meeting of the Board, the results of the survey were discussed and in this topic you will also see the Board’s action regarding the topic of the future of our Annual Meeting.

Congratulations are certainly in order to two of our members (Jane Dammern McAuliffe, Serene Jones, and Alice Hunz) who have recently been selected as presidents of two important institutions. Details of their appointments can be seen in the Briefs section.

Twice a year we publish Spotlight on Teaching in RSN. This issue has as its guest editor Vincent L. Wimbush, who has conducted an interesting online conversation among five very creative and successful teacher-scholars on the topic of Signifying (es) Scriptures: Text(s) and Orientations.

We look forward to our Annual Meeting in Chicago this fall. In preparation, we have been working over the last nine months to put together an impressive list of plenary speakers, panels, sessions, leadership workshops, and book exhibitors, with the view toward making this an enriching experience for all our members. We hope you have a productive and happy summer and look forward to seeing you in the Windy City!

Carey J. Gifford
Executive Editor
2008 Plenary Speakers

Exploring the Soul of Human Community
Saturday 11:45 AM–12:45 PM
Nikky Finney, University of Kentucky
Poet Nikky Finney, a native of South Carolina, is an associate professor of creative writing at the University of Kentucky. She is also a founding member of the Affrilachian Poets, a community-based writing collective that, as the name suggests, acknowledges and celebrates the role African Americans have played in the development of the culture of Appalachia. Finney is the author of a collection of short stories and two books of poetry, *Wings Made of Gauntlet and Rice*. She and her work are also featured in a video about the Affrilachian Poets, *Coal Black Voices*. Finney has received an Al Smith Fellowship from the Kentucky Arts Council for her work.

2008 Presidential Address
Saturday 8:00 PM–9:00 PM
Emilie M. Towner, Yale Divinity School
Emilie M. Towner, Andrew W. Mellon Professor of American Religion and Theology at Yale University, has been instrumental in constructing womanist theology. Her books, *Womanist Justice, Womanist Hope: In a Blaze of Glory; Womanist Spirituality as Social Witness; Breaking the Fine Rain of Death: African American Health Care; and A Womanist Ethic of Care* are considered ground-breaking texts in the field. An ordained African Baptist clergywoman, Townes served as an interim minister at the First Redeemer Metropolitan Community Church in Evanston, Illinois, and held teaching positions at theological schools and seminaries, including Union Theological Seminary. She holds three degrees from the University of Chicago: a Bachelor of Arts, a Master of Arts from the Divinity School, and a Doctor of Ministry. She earned a PhD from the Joint Garrett–Evangelical Theological Seminary/ Northwestern University Program in Religious and Theological Studies.

How I’ve Changed My Mind (or Not)
Sunday 7:15–8:15 PM
Charles H. Long, Chapel Hill, NC
Charles H. Long, after attending Dunbar Junior College and volunteering for the U.S. Army Air Force during World War II, received a DB and PhD from the University of Chicago. He joined Mircea Eliade and Joseph Kitagawa in establishing the international journal *History of Religions*. Along with a group of his colleagues, he established the first curriculum for the study of religion at the University of Chicago. Long has been involved in the training of three generations of scholars in religion and African-American studies. He has a unique perspective from which to speak about the general meaning of religion in history and culture, and specifically about African religions in Africa and in the Atlantic world. Long has served on the faculties at the University of Chicago, University of North Carolina–Chapel Hill, and Syracuse University, and is professor emeritus at the University of California, Santa Barbara. He is the author of several books, including *Significations*.

The Journey of Black Sacred Music
Monday 11:45 AM–12:45 PM
Nolan Williams Jr., Washington, D.C.
Even a cursory look at the career of Nolan Williams Jr. reveals the story of an exceptional young man gifted with extraordinary talent. A musical prodigy since age four, Williams has emerged as a significant presence in the music world with his chief editorial leadership of the landmark *The African-American Hymnal*, his premiere orchestrations performed by some of the country’s leading orchestras; and his musical direction for events of national and international prominence, such as inaugural events for Presidents Clinton and Bush and a U.S. celebration of South African President Nelson Mandela. Williams has also received Grammy nominations for his songwriting projects and has worked collaboratively with major gospel and mainstream artists such as Diana Ross, Yolanda Adams, Erykah Badu, Donnie McClurkin, and Sean Combs. Williams lives in Washington, D.C., where he is Minister of Music at the Metropolitan Baptist Church.

Special Invited Guests

Michael Heller, 2008 Templeton Prize Winner
Michael Heller, Professor of Philosophy at the Pontifical Academy of Theology in Cracow, Poland, is a cosmologist and Catholic priest who has developed sharply focused and strikingly original concepts on the origin and cause of the universe. He earned masters in theology and philosophy and a PhD in philosophy from the Catholic University of Lublin. His studies were largely in physics, but authorities prevented the university from granting degrees in that discipline. He has served as researcher at the Institute of Astrophysics at Oxford University and the Vatican Observatory. Heller is a compelling figure in physics, cosmology, theology, and philosophy with provocative concepts on issues that all of these disciplines pursue, albeit from vastly different perspectives. His academic and religious background enables him to comfortably and credibly move within each of these domains, and his external writings have evoked new and important consideration of humankind’s most profound concepts.

Father Patrick Desbois
French Catholic priest and interfaith activist, Father Patrick Desbois will speak on his research in the Ukraine. Desbois has devoted his career in recent years to uncovering mass graves from the Holocaust in the Ukraine and interviewing eyewitnesses of the atrocities. He and his team have now found some 700 of an estimated 2,000 mass graves of Jewish victims, and he has collected over 700 oral testimonies from those who witnessed the violence (many of them as children). Simultaneously his research team has used the archival holdings of the United States Holocaust Memorial Museum to substantiate these oral histories, and in so doing he has changed our understanding of how the Holocaust occurred in that part of Europe. His work is a fascinating and profound example of the post-genocidal task of establishing the truth and creating a ground for reconciliation.

Krista Tippett
Host of *Speaking of Faith*, a weekly National Public Radio program, Krista Tippett probes the myriad ways in which religious impulses inform every aspect of life and culture, nationally and globally. Speaking of Faith fills an important and neglected need in American media by addressing the intellectual and spiritual content of religion head-on, illuminating the ideas and practices that form the headlines from the inside. A journalist and former diplomat, Tippett has hosted and produced the program since the *Speaking of Faith* project began as an occasional feature in 2000, before taking on its current form as a national weekly program in 2003. She is a graduate of Yale Divinity School and a former Fulbright Scholar. She has reported and written for *The New York Times, Newsweek*, the BBC, and other international news organizations. Tippett also served as special assistant to the United States ambassador to West Germany.

Martin E. Marty
Martin E. Marty is one of the most prominent interpreters of religion and culture today. Author of more than 50 books, Marty is a speaker, columnist, pastor, and teacher. He is professor emeritus at the University of Chicago Divinity School and a former Fulbright Scholar. He has reported and written for *The New York Times, Newsweek*, the BBC, and other international news organizations. Tippett also served as special assistant to the United States ambassador to West Germany.

Future AAR Annual Meeting Dates and Sites

2008 — Chicago, IL
November 1–3

2009 — Montréal, QC, Canada
November 7–10

2010 — Atlanta, GA
October 30–November 2

2011 — San Francisco, CA
November 19–22

2012 — Atlanta, GA
November 3–6
K RISTA TIPPETT, the host of Minnesota Public Radio’s popular Speaking of Faith program, will open the Academic Relations Committee’s annual Leadership Workshop during the Annual Meeting of the American Academy of Religion in Chicago on Friday, October 31.

The daylong workshop, “Taking Religion(s) Seriously: What Students Need to Know,” will explore the common goal of religion courses: that all students learn to think seriously about the ways religion impacts public life and their role as citizens.

“The goal of the workshop is that all students learn to think seriously about the ways religion(s) impacts public life and their role as citizens. This may be a common goal of religion courses offered at all sorts of institutions; however, this objective is not always articulated and may be submerged in more specialized concerns. In this workshop we will investigate what this goal entails and then invite participants to consider how the curriculum they oversee addresses (or could address) it: how the mission and culture of their institution shapes this objective; and how it might contribute to assessment of their program’s effectiveness.

“Exchange of experience and ideas will be central to the day’s work,” Glennon said.

The interactive workshop will feature several speakers, panelists, and breakout sessions. Following the opening introduction by Chester Gillis, Georgetown University, Tippett will open with a discussion of “Educating Students for Public Life.”

“We are fortunate to have Krista Tippett address this topic,” said Kyle Cole, AAR director of professional programs. “She brings a front-line perspective to the topic of religion and public life.”

After questions and answers, a panel discussion will follow, addressing “How does the goal that all students learn to think seriously about the ways religion impacts public life and their role as citizens interact with the mission and culture of your institution?” The concluding plenary will concentrate on a principal question: “How should this goal be assessed and how do you assess it?”

The workshop will expand a specific area addressed by the Eagle Foundation-funded “The Religion Major and Liberal Education,” which guided the theme of last year’s annual meeting. “Assessment issues and student learning have been highly cited as potential workshop topics by past workshop participants,” Glennon said. “I’m very happy for the Academy that we can explore these areas and offer such a rich workshop topic.”

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

Registration is limited to the first 75 participants, and last year’s workshop filled up long before the Annual Meeting. The cost for the workshop is $100, which includes the entire day of sessions, lunch, and a book on the topic.

The topics for past workshops have been:

2007 Annual Meeting
Chairs Workshop – Best Practices: Diversifying Your Faculty – Honest Conversations
Leadership Workshop – The Religion Major and Liberal Education

2006 Annual Meeting
Chairs Workshop – Personnel Issues: The Good, the Bad, and the Ugly

2005 Annual Meeting
Chairs Workshop – Enlarging the Pie: Strategies for Managing and Growing Departmental Resources

2004 Annual Meeting
Chairs Workshop – Being a Chair in Today’s Consumer Culture: Navigating in the Knowledge Factory

Legal issues, conflicts, and life cycles will be addressed for individual, department, and administration concerns.

The goal of the workshop is that all students learn to think seriously about the ways religion(s) impacts public life and their role as citizens. This may be a common goal of religion courses offered at all sorts of institutions; however, this objective is not always articulated and may be submerged in more specialized concerns. In this workshop we will investigate what this goal entails and then invite chairs to consider how the curriculum they oversee addresses (or could address) it, how the mission and culture of their institution shape this objective, and how it might contribute to assessment of their program’s effectiveness. Exchange of experience and ideas will be central to the day’s work.

TO REGISTER
Complete the information below, arrange payment, and send via fax or surface mail. You can also register online as part of the Annual Meeting registration process: www.aarweb.org/meeting/annual_meeting/current_meeting

Name ____________________________
Department ____________________________
Institution ____________________________
Serving as Chair since ________________
Number of faculty in department ______

Registration is limited to the first 75 participants. Send your registration form and payment of $100.00.

PAYMENT INFORMATION

☐ Check: (payable to “AAR Annual Meeting,” memo “Leadership Workshop”)
☐ Visa ☐ Mastercard ☐ American Express ☐ Discover

Credit Card Number ____________________________
Expiration Date __________/________

CID ____________________________
Cardholder Signature ____________________________
Name on Card (Please Print) ____________________________

For more information, contact Kyle Cole, Director of Professional Programs, at kcole@aarweb.org, or by phone at 404-727-1489.

The Leadership Workshop is arranged by the Academic Relations Committee of the American Academy of Religion, chaired by Fred Glennon.

The Leadership Workshop is arranged by the Academic Relations Committee of the American Academy of Religion, chaired by Fred Glennon.
South Asian Contributions to the Study of Religion

THE ACADEMY is committed to increasing its international membership and participation, as well as to deepening awareness of global contributions to the study of religion. In keeping with this charge, the International Connections Committee (ICC) has sponsored a focus on one region or theme at each AAR Annual Meeting since 2002. Previous years have highlighted Canadian, Japanese, Latin American, Eastern and Central European, African, and Chinese contributions to the field. At this year’s Annual Meeting in Chicago, the focus shifts to South Asia. Looking ahead, the Annual Meeting will concentrate on Globalization and Religious Studies in North America in 2009.

Beyond a series of Special Topics Forums and panels centered on a particular region, the ICC has encouraged incorporation of the area’s scholars of religion into panels across the full spectrum of AAR program units. Adding multiple dimensions to the International Focus, the committee has helped arrange films, plenary lectures, and other presentations associated with the year’s regional theme. In order to promote participation of international members at the Annual Meeting, the ICC has worked closely with the AAR executive office to raise scholarship funds for those who require financial assistance and to devise mechanisms for distributing travel assistance fairly.

This year, members of the ICC along with members of the numerous South Asia-related program units, have selected 13 scholars for full travel assistance packages in advance of the deadline for the submission of panel proposals for the Annual Meeting, which hopefully will further facilitate the integration of these scholars into the general program.

The ICC also sponsors two independent Special Topics Forums and offers four potential co-sponsorships of panels. Those program unit members seeking potential co-sponsorship for focus-related panels and events, therefore, should contact ICC Chair Richard Jaffe at rjaff@ku.edu. The two planned Special Topics Forums for the Annual Meeting, which will center on various invited South Asian scholars, are “Art, Aesthetics, and Performance” and “Religion, Law, and Human Rights.”

Planning for the South Asia Focus at the upcoming Annual Meeting is being coordinated by a working group of AAR members from the various South Asia-related units and AAR committee members. We thank all those who have contributed their expertise and recommendations to the ICC thus far. Their goal has been not only to call attention to research by South Asian scholars, but also to provide an avenue for exploring central themes and issues for scholars in South Asian religions, to strengthen existing ties, and to enhance possibilities for future collaboration between South Asian scholars and members of the AAR.

We look forward to hosting and interacting with our South Asian colleagues at the Annual Meeting in Chicago.

Don’t Let Time Get Away from You!

Register for the AAR Annual Meeting Job Center by October 13. The Job Center is an efficient way for candidates and employers to communicate and participate in job interviews. Those who register by the deadline will receive the full benefits of the Center.

EMPLOYERS:

Unlimited use of the interview hall

Placement of job advertisement in the Annual Meeting edition of Job Postings

Seven months of online access to candidate CVs organized by specialization

Ability to use the message center to communicate with registered candidates

CANDIDATES:

Opportunity to place CV online for employer review

Personal copy of registered job advertisements and employers’ interview plans

Ability to use the message center to communicate with employers

For more information about the Job Center, and to register, see www.aarweb.org/jump/jobcenter.
Toxics to Treasures: Environmental Justice Tour of Lake Calumet
Saturday, November 1, 9:00 AM
The Lake Calumet region on the far south side of Chicago provides a stunning example of the extremes of nature and culture in our industrialized world. Once the heart of a vast wet prairie system spanning 22,000 acres in Illinois alone, the area became the preferred dumping ground for Chicago’s industrial and municipal waste in the nineteenth century. Today just 500 acres of wetland remain, sandwiched between legal and illegal waste dumps, including a Superfund area of nearby Chicago landmarks will include Millennium Park (Chicago’s award-winning center for art, music, architecture, and landscape design, which features the work of world-renowned architects, planners, artist designers and including Frank Gehry’s Jay Pritzker Pavilion and Anish Kapoor’s Cloud Gate sculpture on the AT&T Plaza), the Chicago Tribune Tower, Marina City, and Chicago’s newest skyscraper, the Trump International Tower. The tour is free, but registration is limited.

Sacred and Religious Sites of Chicago Bus Tour
Monday, November 3, 1:00 PM
Tour Guides: Daniel Sack, University of Chicago; Jeanne Halgren Kilde, University of Minnesota; and Peter Williams, Miami University. Located at the crossroads, Chicago is a city of great religious diversity. Even if you’ve been on a sacred sites tour in Chicago before, this year you’ll visit the south side, seeing three religious landmarks you may have missed. KAM Isaiah Israel is the oldest synagogue in Chicago, and very possibly the oldest in the Midwest, founded in 1847 as Kehilath Anshe Maarav (KAM), the Congregation of Chicago. Tour fee: $15.

Registration for tours is available in the online Annual Meeting registration process or by faxing or mailing the form in the registration brochure. Space is limited on all tours, so please register early.
Dear Fellow Members of the American Academy of Religion:

I write today to alert you to an action taken by your Board of Directors at its meeting this past weekend.

In light of the scheduling and logistical problems connected with the proposed Independent Annual Meetings, and given the views of our members expressed in the member survey, the Board, in its April 12, 2008 meeting, approved a recommendation that the AAR begin scheduling concurrent, yet independent, Annual Meetings with the Society of Biblical Literature as soon as it is feasible. Assuming that the SBL is agreeable to meeting concurrently, it is our intention that such meetings would feature:

1. A return to the traditional meeting time, on the weekend before the U.S. Thanksgiving holiday;
2. An AAR Program (and Program Book) that is entirely separate from the SBL;
3. If desirable, a single, jointly sponsored Book Exhibit and a single, jointly sponsored employment interview center;
4. The invitation to and inclusion of other scholarly groups that may wish to meet concurrently with the AAR;
5. An arrangement whereby AAR members could participate freely in sessions and programs of the SBL (and other scholarly organizations with which the AAR has entered into concurrent meeting arrangements), and vice versa, with no additional registration fees; and
6. Consultation with the Finance Committee, prior to entering into jointly sponsored ventures with the SBL, to ensure that the AAR’s financial interests are protected.

The Board concluded that such a plan:

• Supports the views of the majority of our members;
• Represents a genuine compromise among the views of our members on this contentious subject;
• Fosters many of the goals sought in Independent Annual Meetings;
• Allows departments, schools, universities, and other societies to use concurrent meetings for breakfasts, receptions, and other special events aimed at both AAR and SBL members; and
• Promotes the continuing health of our organization.

I will share additional developments about concurrent meetings with you as they are available. Until then, thank you for your participation in the work of our Academy. Sincerely yours,

Jack Fitzmier
Executive Director
Greetings Members,

We are excited to debut a new area in Religious Studies News called the “Membership Corner.” This will be the place where you can get information about navigating your membership. Each issue’s “Membership Corner” will feature a helpful hint about some aspect of membership. In this issue we will focus on how to get receipts for your membership dues, donations, and Annual Meeting registration. Please don’t hesitate to contact me if you have any comments, questions, or ideas about future helpful hints.

Myesha D. Jenkins
Director of Membership Development
mjenkins@aarweb.org

MEMBERSHIP FORM

AMERICAN ACADEMY OF RELIGION

Complete/update your contact information.

Name:
Address:
City: State/Province:
Postal Code:
Phone: Home Phone:
Office Phone:
E-Mail:
Other:

Institution/Organization:
Department/School:

PAYMENT DUE

The appropriate dues category. See below for information on applicable discounts.

MEMBERSHIP DUES

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I am a new member.
ID Number (for renewals):

PAYMENT DUE

Check or Money Order (payable to American Academy of Religion)

DISCOUNTS AVAILABLE

● Student: I am including a copy of my current student ID and I have not already been a student member for 10 or more years.
● Retired: I am retired from full-time employment.
● SBL: I am also a current member of the SBL (SBL dues must be paid separately to SBL.)
● Int’l: My annual income is below $15,000 and I am a non-U.S. citizen living outside the U.S.

AMERICAN ACADEMY OF RELIGION

2825 Houston Mill Road NE Suite 300
Atlanta, GA 30329-4205

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Fax: 1-404-727-3049

MEMBERSHIP INQUIRIES CALL 1-404-727-3049 or E-MAIL membership@aarweb.org or visit us on our website at www.aarweb.org.
Former AAR President Jane Dammen McAuliffe Named Bryn Mawr's President-Elect

The Board of Trustees of Bryn Mawr College has appointed Jane Dammen McAuliffe, Dean of the School of Arts and Sciences at Georgetown University and an internationally known scholar of Islamic studies, as its eighth president. She will succeed Nancy J. Vickers, Bryn Mawr's current president, on July 1, 2008. McAuliffe is an internationally respected specialist in Islamic studies whose expertise is in the Qur’an and its interpretations, early Islamic history, and the interrelationships between Islam and Christianity. In addition to publishing numerous books and journal articles, she recently completed the six-volume Encyclopedia of the Qur’an, the first reference work of its kind in a Western language. Her scholarly work has been supported by several prestigious awards including one from the Guggenheim Foundation, and she was recently elected to the American Philosophical Society. She has served on the Vatican’s Commission for Religious Relations with Non-Christian Religions and chairs the American Academy of Religion of which she was president in 2004, the Association of Theological Schools, and Trinity University. She has been Dean of Georgetown College since 1999 and, before that, held faculty and administrative positions at Emory University and the University of Toronto.

Union Theological Seminary Appoints First Woman President

Serene Jones has been selected to become the 16th president and first woman president of the historic Union Theological Seminary in the City of New York. Jones will assume the presidency of the independent, non-denominational seminary on July 1, 2008. She will succeed Joseph C. Hough Jr., who is retiring after serving as Union’s president since 1999.

Jones, the Titus Street Professor of Theology at Yale Divinity School, will come to Union after 17 years at Yale. A professor of religious and public culture, he is a prolific and popular scholar in the fields of religion and gender studies. In addition to publishing 37 articles and book chapters since 1991, she has delivered a long list of professional papers and public lectures across the United States and around the world. She is the author of Feminist Theory and Theology: Cartographies of Grace (2000) and Calvin and the Hysteria of Piety (1995). She co-edited Feminist and Womanist Essays in Reformed Dogmatics (2006); Constructive Theology: A Contemporary Engagement with Classical Themes (2005); Liberating Eschatology: Essays in Honor of Letty Russell (1999); and Setting the Table: Women in Theological Conversation (1995).

Chicago Theological Seminary Names Alice Hunt Its 12th President

Alice Hunt, previously Associate Dean of VanderWerf’s Divinity School, and a noted Hebrew Bible scholar, will be installed as CTS president in fall 2008. Her appointment culminates a yearlong search by a committee of trustees, faculty, students, and friends of CTS, one of seven United Church of Christ seminaries.

“In our president, we sought a partner in our quest to question, teach, and transform church and society,” said Donald Clark Jr., chair of the board of trustees and member of the search committee. “We sought an individual who shares our dedication to academic excellence, passion for social justice, and courage in response to great challenge. We found all this and more in Dr. Alice Hunt.”

“CTS is a vibrant institution with a remarkable history,” Hunt responded. “In its mission, vision, and commitments, CTS is both well-grounded in tradition and fully aware of contexts in which we live and work. As the nature of religious life is changing, CTS is a model in preparing transformative religious leaders to live out their roles in their many contexts, with a view toward a flourishing of life for all.”

Hunt was ordained at the historic Fifteenth Avenue Baptist Church, National Baptist Convention, in Nashville, Tennessee. She holds a PhD in biblical studies, with an emphasis on the Hebrew Bible, from Vanderbilt University. Her published work includes Missing Prays: The Zadokites in Tradition and History (2006) and essays such as Approaching Habakkuk: New Approaches to the Study of the Persian Period (2007), Israel’s Prophet and Israel’s Past (2006), and Methods of Biblical Interpretation (2004). A vital leader in religious affairs and theological education, Hunt chairs the American Academy of Religion Committee on the Status of Women in the Profession as well as the Historical Books section for the Society of Biblical Literature’s international meeting. She also serves on the board of directors and executive committee for the American Academy of Religion.

Dow Jones Indexes and Dharma Investments to Launch New Faith-based Indexes

Dow Jones Indexes, a leading global index provider, and Dharma Investments, a leading private investment firm pioneering the development of faith-based investment, have announced the launch of the Dow Jones Dharma Indexes. The new indexes measure the performance of companies selected according to the value systems and principles of Dharma religions, especially Hinduism and Buddhism.

The indexes are designed to underlie financial products such as exchange-traded funds and other investable products that enable investors to participate in the performance of companies that are compliant with Dharma religious traditions. To be included in the Dow Jones Dharma Indexes, smudo must pass a set of industry, environmental, corporate governance, and qualitative screens for Dharma compliance.

Emory’s John Witte Receives 2008 National First Freedom Award

John Witte Jr., Jonas Robitscher Professor of Law and Director of the Center for the Study of Law and Religion at Emory University, has recently received the 2008 National First Freedom Award for his contributions to advancing First Amendment and religious freedom in diverse communities worldwide. The award will be presented on January 16, 2008, by the Council for America’s First Freedom. The mission of the council is to increase understanding and respect for religious freedom in diverse communities worldwide through education about this core human value: the freedom of thought, conscience, and belief.

A specialist in legal history, marriage, and religious liberty, Witte holds a law degree from Harvard University and has published 150 articles, 10 journal symposia, and 21 books. Recent book titles include: Law and Protestantism: The Legal Teachings of the Lutheran Reformation; Religion and the American Constitutional Experiment; The Teachings of Modern Christianity on Law, Politics, and Human Nature; and The Reformation of Rights: Law, Religion, and Human Rights in Early Modern Calvinism.

New Religion and Politics Blog

A new blog on religion and the 2008 election campaign has been launched by the Leon E. Greenberg Center for the Study of Religion in Public Life at Trinity College in Hartford. The blog, Spiritual Politics, at www.Spiritual-Politics.org, features outside contributors as well as members of the Greenberg Center staff. Among those joining Mark Silk on the blog are well-known commentators on religion in American public life such as John Green, JanICE, Karen Lynn Williams and Khaleda Mohammed.

Bongmba of Rice University continues as Managing Editor. The CSSR Bulletin is now edited by Craig Martin of Syracuse University, replacing Scott Elliott of Drew University.

Theologos Book Awards

The Association of Theological Bookstores recently announced the 2007 winners of the Theologos Awards. The awards represent the unique, professional evaluations of people who sell academic religious books. The Association of Theological Bookstores is a collaborative organization of diverse theological bookstores and publishers working together to enhance the quality and ensure the future of theological bookelling. Only the bookeller members of the association are eligible to vote.

Best General Interest Book
Take This Bread: A Radical Conversion
Sara Miles
Random House

Best Academic Book
The Gospel of Matthew
R. T. France
Wm. B. Eerdmans Publishing Co.

Best Children’s Book
Four Feet, Two Sandals
Karen Lynn Williams and Khaleda Mohammed
Illustrated by Doug Chayka
Wm. B. Eerdmans Publishing Co.

Book of the Year
Jesus of Nazareth
Pope Benedict XVI
Doubleday

Publisher of the Year
Wm. B. Eerdmans Publishing Co.
Religious Studies News

JAAR Call for Papers

China and India in the Euro-American Imagination

The JAAR invites papers that explore the specific ways in which knowledge of China and India has shaped understandings of religious thought and practice in the Euro-American West. While much scholarship in the past three decades has focused on the construction of “Hinduism,” “Buddhism,” and “Chinese Religions” in the context of Euro-American colonial ambitions, relatively less has been said about the role that burgeoning knowledge of the religions of China and India played in the construction of the analytic categories of “religion” and “ethnicity.”

Ideas might include, but are certainly not limited to the role of Confucianism in the shaping of European notions of altruism; Jesuit interpretations of Confucius; the influence of the Upanishads on German Romanticism; Theosophical and New Age appropriations of the religions of the East; the place of Chinese thought in the development of Comparative Ethics; and Hindu Renaissance thinkers and the birth of the idea of interreligious dialogue.

Deadline for submission is March 1, 2009. Please direct queries to jaar@virginia.edu.

Religion Newswriters Identify Year’s Top Ten Religion Stories

Editor’s Note:
Information for this article was provided by RNA Extra Online, the newsletter of the Religion Newswriters Association www.rna.org.

In December, the Religion Newswriters Association conducted an online poll of its active members, who identified the following as the top ten religion news stories of 2007. Eighty people, or 27 percent of its membership, responded:

1. Evangelical voters ponder whether they will be able to support the eventual Republican candidate, as they did in 2004, because of questions about the leaders’ faith and/or platform. Many say they would be reluctant to vote for Mormon Mitt Romney.

2. Leading Democratic presidential candidates make conscious efforts to woo faith-based voters after admitting failure to do so in 2004.

3. The role of gay and lesbians in clergy continues as a deeply dividing issue. An Episcopal Church promise to exercise restraint on gay issues fails to stem the number of congregations seeking to leave the mainline denomination, while in a close vote, Canadian Anglican bishops vote to nullify lay and clerical approval of same-sex blessings. Meanwhile, Conservative Jews become more open to gay leadership.

4. Global warming rises in importance among religious groups, with manymainline leaders giving it high priority and evangelical leaders split over its importance compared to other social and moral issues.

5. The question of what to do about illegal immigration is debated by religious leaders and groups on both sides of the issue. Some take an active role in supporting undocumented immigrants.

6. Thousands of Buddhist monks lead a pro-democracy protest in Myanmar, which is brutally crushed after a week.

7. Some Conservative U.S. Episcopalian realign with Anglican bishops in Africa and elsewhere in the global South, initiating legal disputes about church property ownership.

8. The Supreme Court by a 5-4 vote rules on the conservative side in three major cases with religious implications: upholding a ban on partial-birth abortions; allowing schools to establish some limits on students’ free speech; and denying a challenge to the Office of Faith-based and Community Initiatives.

9. Deaths take evangelical leaders known, among other things, for their television work: Jerry Falwell, Rex Humbard, D. James Kennedy; plus Billy Graham’s wife, Ruth, and Jim Bakker’s ex-wife, Tammy Faye Messner. Other deaths include Gilbert Patterson, presiding bishop of the Church of God in Christ, and Bible scholar Bruce Metzger.

10. The cost of priestly sex abuse to the Roman Catholic Church in the United States surpasses $2 billion, with a record $660 million settlement involving the Archdiocese of Los Angeles, and earlier settlements this year totaling $100 million in Portland, Oregon, and Spokane, Washington.

JAAR

2007–2008

RESEARCH GRANT WINNERS

COLLABORATIVE

Adile Reinhart, University of Ottawa

Heart (Transplant) and Soul: How Movies Mediate Meaning

Collaborative: Sam Shemie, University of Ottawa

INDIVIDUAL

Jihae Byun, University of Ballard

Making a Homeland: Race, Religion, and the Meaning of Africa in the Nineteenth-Century African Methodist Episcopal Church

Jennifer Eichman, Sonoma Hall University

Buddhist-Inspired Contemporary Art: Zhu Ming and His Network

William P. Harman, University of Tennessee, Chattanooga

Suicide Bombers Become Goddesses: Women, Apotheosis, and Sacred Violence in South Asia

Seven Hee, Florida International University

Sacrificing High City, Sacred Low City: A Tale of Religious Sites in Two Tokyo Neighborhoods

Jennifer G. Jones, Truman State University

There’s a Methodism in His Madness: William Blake as a Religious Moderate

Greg Johnson, University of Colorado at Boulder

Religion in the Moment: Contemporary Lives of Indigenous Traditions

Frank J. Kooym, Boston University

From Guru to Sheikhp: Bawa Muhayyuddin and the Making of Transnational Soft “Family”

Leila Paktar, Duke University

Annotating Pastimes: Oral Narrative and Religion in Colonial India

Miranda Ikeke Shau, University of Richmond

Buddhist Goddesses of Tibet and Nepal: Final Phase of Fieldwork

Kerry Martin Skora, Harvard College

Recollcting Minding Thubten Rinpoche’s Vision: The History and Contemporary Lived Experience of a Seventeenth-Century Mindrolling Monastery and Its Holy Landscape in Central Bhutan

Manuel A. Vasquez, University of Florida

Performing Identities and Spaces among Brazilian and Congolese Immigrants in London and Atlanta: The Case of Two Transnational Religious Networks

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

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

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

The Association for Jewish Studies is pleased to announce the recipients of the 2007 Cahnman Publication Subvention Grants

In Support of First Books

Serguei B. Dolgopoloski, University of Kansas

What is Talmud? /The Art of Disagreement

Fordham University Press

Adam Shear, University of Pittsburgh

The Book of the Kuzari and the Shaping of Jewish Identity, 1167–1900 (Cambridge University Press)

Karen B. Stern, University of Southern California

Writing Devotion and Death: Deciphering Jewish Culture of Roman North Africa, 2nd-6th centuries, C.E. (Brill)

The AJS is now accepting applications for the 2008 Cahnman Publication Subvention Grants.

DEADLINE: JUNE 18, 2008

Further information can be found at: www.ajsnet.org/cahnman.html.

JAJS • 15 West 16th Street • New York, NY 10011 • Tel: 917.606.8249, Fax: 917.606.8222 • Email: ajs@ajs.cjh.org • www.ajsnet.org
IN 2005, THE AAR conducted its own undergraduate survey of the 2004–2005 academic year. Two and one-half years later, the results show that courses, enrollments, majors/degrees, and faculty have grown steadily. The last such survey was conducted for the 1999–2000 academic year, and it also collected limited data from the 1996–1997 academic year. With this final survey, the Academy now has trend data showing changes — mostly growth — in a field influenced after the events of September 11, 2001.

The survey of the 1999–2000 academic year was conducted by NORC, utilizing approximately $250,000 of a Lilly Endowment-funded “Strengthening College and University Programs in Religion and Theology” (SCURT) initiative. Additionally, several other entities joined with the AAR in sponsoring the 2000 survey: the Association of Theological Schools, the Auburn Center for the Study of Theological Education, the Canadian Corporation for Studies in Religion, the Canadian Society for the Study of Religion, the Council of Societies for the Study of Religion, the Fund for Theological Education, the Council on Graduate Studies in Religion, and the Society of Biblical Literature.

The new survey was conducted online by AAR alone with residual funds from the original Lilly–SCURT initiative. By going online, the AAR was able to collect data without having to rekey it into another system before analysis. David Brewington, an Emory sociology PhD candidate who has worked on the past surveys, conducted the data analysis. Please see the accompanying articles in this Focus section for methodology details.

**Institutional Findings**

For this undergraduate survey, institutional data was collected regarding Carnegie classification, institution and program type, academic calendar, and whether the program offered a major or minor, among other data. The Carnegie classification respondents were as follows:

- Baccalaureate colleges – liberal arts (35.5%)
- Doctoral/research – extensive (17%)
- Master's colleges/universities I (13.4%)
- Master's colleges/universities II (12.7%)
- Baccalaureate colleges – general (10.8%)
- Doctoral/research – intensive (5.7%)
- Theological/specialized faith institutions (2.3%)
- Baccalaureate/associate’s colleges (1.5%)
- Associate’s colleges (0.8%)
- Other (0.2%)

Only 3.5 percent and 0.2 percent respectively reported they were accredited by either the Association for Biblical Higher Education (ABHE) or the Transnational Association of Christian Schools (TACS).

The institution type respondents were as follows:

- Protestant (29.8%)
- Public (28%)
- Private, nonsectarian (24.3%)
- Catholic (15.2%)
- Other Religion (2.5%)
- Jewish (0.2%)

Eighty-five percent of the respondents reported they were on the semester academic calendar; 4.9 percent reported a 4-1-4 calendar; 3.7 percent reported a quarter calendar; 3.7 percent other; and 1.9 percent reported a trimester calendar.

The program types were as follows:

- Free-standing department (53.4%)
- Combined department (32.3%)
- Program that borrows faculty (7.5%)
- Humanities or social science department (6.6%)
- Research center (0.2%)

**Courses**

Course offerings in the field showed overall growth of 23 percent. The survey asked whether courses were offered, how many were offered in 2004–2005, whether the course was offered as a major, and whether the courses fulfilled a general education/distribution requirement for the institution. The table on the next page illustrates these findings in percentages reporting “yes,” excluding the number offered during the 2004–2005 year as it can only be reported in raw numbers.

**Enrollment and Majors**

Enrollment increased by 22 percent in 2004–2005 when compared with 1999–2000; the respondents reported 68,864 more students enrolled in the 2004–2005 academic year. Public schools reported the largest growth increase at 40 percent.

Of the responding institutions, 83 percent offered a religion major and 81.5 percent offered a religion minor. Most of the growth came within public institutions, which reported a 53 percent increase in majors and 44 percent increase in bachelor’s degrees conferred (cross-tabulation tables for institution type, region, and department type will be posted online at www.aarweb.org in the summer).

Bachelor’s degrees increased overall by 22 percent; the number of BAs awarded to women increased by 26 percent and the number of BAs awarded to men increased by 18 percent.

The survey also asked what program activities are offered at the institution:

- Internships available (46.3%)
- Grants/scholarships/prizes (45.9%)
- Public lecture series (45.5%)
- Honors program (45.3%)
- Website (38.8%)
- Associations/clubs for majors (35.5%)
- Visiting scholar program (15.5%)
- Alumni newsletter (15.5%)
- Partnerships with primary/secondary schools (4.7%)

(continued on page 12)
Ten was the most commonly reported number of religion courses required for a major, followed by 12; 11 courses was the third most-cited courses number required.

Beyond coursework, programs required a variety of projects:
- Seminar or capstone course (52.7%)
- Thesis (21.6%)
- Portfolio (9.2%)
- Comprehensive exam (9.6%)
- Seminar or capstone course (52.7%)
- Thesis (21.6%)
- Portfolio (9.2%)
- Comprehensive exam (9.6%)

Faculty

The faculty data indicated growth in all areas from the 1999–2000 survey; however, as national data has shown, the total tenure and tenure-track lines grew at a slower rate than the nontenured and part-time positions.

The nontenured positions grew by 18 percent, with men in nontenured positions increasing by 15 percent and women in tenured positions increasing by 32 percent. While the increase for women was dramatic, there is still a huge discrepancy between men and women in actual number of tenured positions occupied: 3,067 reported for men compared with 678 for women.

The data showed a similar pattern for tenure-track positions. Growth was a robust 30 percent, with men showing a 28 percent increase and women a 34 percent increase. Again, the actual number belies the continued imbalance: 961 are men and 276 are women.

Full-time nontenure-track positions grew by 43 percent, topping both the tenure and tenure-track growth. The number of men in nontenure-track positions increased by 59 percent and the number of women in nontenure-track positions grew by 55 percent. Men again held the vast majority of these positions, with almost triple the number that women held: 877 to 276.

Part-time positions grew the most (44 percent). Additionally, of the four categories (tenured, tenure-track, full-time non-tenure-track, and part-time), only the tenured positions outnumbered the part-time numbers: 3,745 to 3,486. The number of women in part-time positions grew by 48 percent compared with the last survey, and the number of men in these positions increased by 43 percent.

The faculty trends of moving toward more nontenure-track and part-time faculty supports the trend reported in a 2006 study by the American Association of University Professors that shows percentage growth in these areas far outpacing tenure and tenure-track lines.

This data also indicates that while a gender gap continues to exist, women are securing positions at much greater rates than in the past.

There continues to be a great discrepancy, however, between faculty of color and white faculty. Among full-time faculty, just 10 percent are people of color; with part-time faculty, the figure is 14 percent.

Tenure and tenure-track lines grew at a robust 30 percent, with men showing a 28 percent increase and women a 34 percent increase. The data set will be posted nationally for other social science researchers to use for further studies. An announcement will be sent to all members when the complete data is posted.

### 1999–2004 Numbers for Comparison to Humanities

#### Change from 1999–2000 to 2004–2005 academic years


<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of undergraduate courses offered</td>
<td>16,067</td>
<td>13,076.5</td>
<td>2,990.5</td>
<td>23%</td>
</tr>
<tr>
<td>Total enrollment in undergraduate courses</td>
<td>379,565</td>
<td>310,701</td>
<td>68,864</td>
<td>22%</td>
</tr>
<tr>
<td>Number of undergraduates majored in religion</td>
<td>14,918</td>
<td>12,230</td>
<td>2,688</td>
<td>22%</td>
</tr>
<tr>
<td>Number of bachelor's degrees received</td>
<td>All</td>
<td>4,179</td>
<td>3,428</td>
<td>751</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>2,141</td>
<td>1,816</td>
<td>325</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>2,038</td>
<td>1,612</td>
<td>426</td>
</tr>
<tr>
<td>Number of positions (i.e., salary lines) supported</td>
<td>FT Tenured</td>
<td>4,405</td>
<td>3,745</td>
<td>660</td>
</tr>
<tr>
<td></td>
<td>FT Tenured – Male</td>
<td>3,513</td>
<td>3,067</td>
<td>446</td>
</tr>
<tr>
<td></td>
<td>FT Tenured – Female</td>
<td>892</td>
<td>678</td>
<td>214</td>
</tr>
<tr>
<td></td>
<td>FT Tenure track</td>
<td>1,813</td>
<td>1,398</td>
<td>415</td>
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<tr>
<td></td>
<td>FT Tenure track – Male</td>
<td>1,227</td>
<td>961</td>
<td>266</td>
</tr>
<tr>
<td></td>
<td>FT Tenure track – Female</td>
<td>586</td>
<td>437</td>
<td>149</td>
</tr>
<tr>
<td></td>
<td>FT Nontenure track</td>
<td>1,649</td>
<td>1,153</td>
<td>496</td>
</tr>
<tr>
<td></td>
<td>FT Nontenure track – Male</td>
<td>1,222</td>
<td>877</td>
<td>345</td>
</tr>
<tr>
<td></td>
<td>FT Nontenure track – Female</td>
<td>427</td>
<td>276</td>
<td>151</td>
</tr>
<tr>
<td></td>
<td>Part-time</td>
<td>5,019</td>
<td>3,486</td>
<td>1,533</td>
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<tr>
<td></td>
<td>Part-time – Male</td>
<td>3,513</td>
<td>2,465</td>
<td>1,048</td>
</tr>
<tr>
<td></td>
<td>Part-time – Female</td>
<td>1,506</td>
<td>1,021</td>
<td>485</td>
</tr>
</tbody>
</table>

### Next Steps

This summer, the AAR will be posting the data from the survey online. There, cross-tabulations of all data along multiple types — program, institution, regional, and others — along with the entire frequency tables and survey instrument will be available for members to see. Additionally, the data set will be posted nationally for other social science researchers to use for further studies. An announcement will be sent to all members when the complete data is posted.
The American Academy of Religion fielded a second wave of its Undergraduate Survey on September 29, 2005, for the academic year of fall 2004 through spring 2005. The survey was live for over a year, with final data collection ending on September 30, 2006.

While the first wave of the survey (1999–2000 academic year) was fielded as a mailed paper instrument, for the second wave the AAR utilized online surveying techniques to host the survey and communicate with respondents electronically. The survey was hosted on AAR’s web server and e-mail communications were used to notify respondents of the survey.

Out of 1,202 departments and programs across Canada and the United States invited to take the survey, 490 responded to the survey, making for a 40.8% response rate. This rate, although lower than the 1999–2000 surveying period of 78.8% (807 responses out of 1,148), is well within normal response rates for surveying. The difference in response rates is largely attributable to the fact that the first survey was fielded by the National Opinion Research Center (NORC) at the University of Chicago, and NORC used its considerable resources to contact programs and departments who had not completed the inaugural survey repeatedly by phone, mail, and e-mail. For the second wave, the AAR decided to conduct the survey in-house with residual funds left over from the original Lilly-SCURT grant, using Internet technology to facilitate the process. The AAR staff did contact nonrespondents multiple times, using multiple avenues of communication including e-mail, E-bulletin reminders, telephoning by AAR Regionally Elected Directors, telephoning by AAR internal e-mail reminders from AAR officers, and a final mailed letter from AAR Executive Director Jack Fitzmier near the end of the survey period. In all, a total of eight points of communication were used throughout the survey period to bolster response rates. These points of communication are summarized in the following:

- September 29, 2005 – First e-mail letter sent to departments, signed by then AAR Executive Director Barbara DeConcini
- September 29, 2005 – Survey goes live
- October 31, 2005 – E-mail reminder letter from Kyle Cole, AAR Director of Professional Programs
- March 2006 – E-bulletin reminder
- April 2006 – E-bulletin reminder
- April 27, 2006 – E-mail reminder letter from AAR officers Diana Eck, Jeffrey Stout, and Emilie Townes
- May 2006 – E-bulletin reminder
- May and June 2006 – Upper Midwest, Midwest, Southwest, and Western Regionally Elected Directors complete their lists by the end of June. Summer interns at AAR offices called departments in the other six regions during the summer of 2006
- August 2006 – E-bulletin reminder
- August 30, 2006 – Letter from Jack Fitzmier went out for final push to end data collection
- September 30, 2006 – Data collection ends

The survey instrument for 2004–2005 replicates the survey instrument from 1999–2000, with several important additions. The most important additions to the survey instrument are questions concerning the race and ethnicity of both full-time and part-time faculty. Other additions include questions regarding accreditation with ABHE and TACs, Carnegie Classification (this data existed in the AAR databases from the previous survey wave), minor concentrations in specific religious traditions, course data on practical training associated with applied programs, and whether and what other departments provide faculty to teach in a program.

Survey results have been analyzed for information about the second wave survey period of 2004–2005, as well as for changes between the first wave period of 1999–2000 and the second wave period of 2004–2005. Additionally, the second wave instrument asked questions about the previous period of 1999–2000. This is a fruitful continuation of the practice of asking for data from a previous period — the first wave of the Undergraduate Survey asked for data from the 1996–1997 academic year.

Together, the results from the two survey waves provide three periods of data. Several caveats need to be specified in understanding these data. Because of the difference in response rates between the surveys, comparing raw numbers across the two survey waves will appear to denote significant reductions in almost all areas, such as number of majors, enrollments, number of tenured female faculty, and so on. This interpretation is inaccurate — it does not take the relative population sizes of the number of respondents for each wave of the survey into account. For example, when examining the total number of courses offered in the 2004–2005 period (16,067 courses) versus the 1999–2000 period (30,924 courses), it appears that there is a large reduction in courses offered. This runs counter to intuition and anecdotal evidence. The issue is that this is not an “apples to apples” comparison — more departments submitting information in the first wave of the survey. The pool of potential departments submitting data on total courses for the 2004–2005 survey wave is almost half that of those departments submitting data for the 1999–2000 survey wave.

Fortunately, we do have the ability to make an “apples to apples” comparison for some questions across survey waves. Both survey waves asked departments for historical data; in the case of the 2004–2005 survey wave, this data was prepopulated in the online survey fields using data supplied by respondents in the 1999–2000 wave. Such data exist for number of courses, total enrollments, majors, male and female BAs, and male and female faculty. These data allow us to limit comparisons to only those institutions that answered the 2004–2005 survey. This allows us to utilize the raw numbers in the survey for these questions for comparative purposes. For instance, where there appeared to be a large decrease in the number of courses offered by religion departments between 1999–2000 and 2004–2005, we see that there is actually an increase when using the technique outlined above. The

2004–2005 total number of courses offered is 16,067 courses. In 1999–2000, the institutions that responded to the second wave of the survey reported a total of 13,076 courses, an “apples to apples” increase of over 3,000 courses (see Figure 1 below).

There is a legitimate technique for comparing all the survey data from all periods asked for in the two survey waves (i.e., the 1996–1997, 1999–2000, and 2004–2005 periods). We utilize the data analysis technique of cross-tabulation, or examining two or more sets of data by “crossing” them. For example, we can cross the type of institution by how many courses are offered across the three periods covered by the two survey waves. When we examine the resulting output (Figure 2 below), we immediately see the issue outlined above. The raw numbers across the three survey periods indicate the same drastic decrease from 1999–2000 to 2004–2005.

However, we can compare the ratio of the raw number where a time period and institute type cross with the total for that time period with corresponding ratios for the same category across time periods. This technique controls for the large changes in raw numbers. For example, if we examine Figure 2 again, we see that for public institutions, there were 4,186 courses in 2004–2005, 6,969 courses in 1999–2000, and 6,781 courses in 1996–1997. If we just examine these numbers, we see a modest upward shift from the first period to the second, and a distinctive drop in number of courses in the last period. But this is an “apples to apples” comparison. If we examine the ratio of the number of courses offered in public institutions to the total number of courses in each survey period, however, we can compare in an “apples to apples” fashion because we are mathematically accounting for the large difference in total response rate between the survey waves. Using this approach, we see that courses at public institutions dip slightly between the first and second survey period and then rebound by 3.5 percentage points from the second to the third survey period.

Throughout the analysis of data we present both types of comparisons across time periods where we have the information. We provide cross-tabulation tables for institution type, program type, appropriations, and AAR region. These data will be posted on the AAR website this summer.

---

**Figure 1**

<table>
<thead>
<tr>
<th>Institution Type</th>
<th># Courses 2004–2005</th>
<th># Courses 1999–2000</th>
<th>Change</th>
<th>Raw Change</th>
<th>Percent Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Public</td>
<td>4,186</td>
<td>3,321.5</td>
<td>525.4</td>
<td>864.5</td>
<td>0.65</td>
</tr>
<tr>
<td>Private, non sectarian</td>
<td>2,644</td>
<td>2,369.0</td>
<td>18.12</td>
<td>275.0</td>
<td>-1.68</td>
</tr>
<tr>
<td>Catholic</td>
<td>3,574</td>
<td>2,831.0</td>
<td>33.20</td>
<td>743.0</td>
<td>0.59</td>
</tr>
<tr>
<td>Jewish</td>
<td>8</td>
<td>0.00</td>
<td>0.00</td>
<td>8.0</td>
<td>0.05</td>
</tr>
<tr>
<td>Protestant</td>
<td>5,124</td>
<td>4,342.0</td>
<td>232.0</td>
<td>782.0</td>
<td>-3.13</td>
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<tr>
<td>Other religion</td>
<td>531</td>
<td>213.0</td>
<td>1.63</td>
<td>318.0</td>
<td>1.68</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16,067</strong></td>
<td><strong>13,076.5</strong></td>
<td><strong>2,990.5</strong></td>
<td>2,900.0</td>
<td>0.00</td>
</tr>
</tbody>
</table>

**Figure 2**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Public</td>
<td>4,186</td>
<td>3,321.5</td>
<td>6,781</td>
</tr>
<tr>
<td>Private, non sectarian</td>
<td>2,644</td>
<td>2,369.0</td>
<td>4,725</td>
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<td>3,574</td>
<td>2,831.0</td>
<td>5,687</td>
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<td>5,124</td>
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<tr>
<td>Other religion</td>
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<td>746</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>16,067</strong></td>
<td><strong>13,076.5</strong></td>
<td><strong>28,302</strong></td>
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</table>
WITH THE SECOND WAVE of the Undergraduate Department Survey the AAR now has a set of data over time, allowing us to begin to understand how the field of religious studies has changed in the last decade. In some cases we have three periods to compare because the original 1999–2000 survey asked for data from the 1996–1997 academic year. An issue that affects analysis of the data across survey waves is the difference in response rates between surveys. The first wave garnered a response rate of 78 percent while the second wave response rate was 40 percent. This difference affects comparative analysis over time because we do not know if one or other of the survey results are statistically representative of the entire population of over 1,200 religious studies departments and programs in the United States and Canada.

To resolve this issue, we identified 267 programs and departments that responded to both waves of the survey, and answered a substantial number of items in the survey to allow for comparison. By restricting the following analyses to these 267 religious studies departments we have changed in the last ten years without making inferences about the entire population of departments for which we do not have accurate measures. It is important to stress, then, that the following analyses should be taken as a measure of what has changed to only these 267 departments.

Undergraduate Education and Students

For the most part, total courses offered, enrollments, numbers of majors, and bachelor’s degrees conferred increase between 1996 and 2005. For example, consider total courses offered in Table 1.

Table 1 shows the number of courses, enrollments, majors, and bachelor’s degrees conferred by time period. This table shows changes in categories from the 1996–1997 to 2004–2005 academic years, using 1996–1997 as a baseline. Raw change (% ▲) is the current survey period total minus prior survey period total, and percentage change (% ▲) is raw change divided by previous period total. Net change (Net ▲) is ending period total minus baseline total, and net percentage change (Net % ▲) is net change divided by baseline total.

Between the first (1996–1997) and second (1999–2000) periods there is an increase of 996 courses, or 10.7 percent. Between the second and third (2004–2005) periods, there is an increase of 1,256 courses, or 12.2 percent. The net effect is an increase of 2,252 courses, or 24.1 percent from 1996–2005. The story is about the same for enrollments and majors: each of these categories increases in the period between 1996 and 2000, between 2000 and 2005, and shows a net increase overall from 1996 levels.

Baccalaureate degrees conferred show a net increase overall from 1996 levels to 2005 levels as well: there were 601 net, or 27.4 percent more, degrees conferred in religious studies. However, males receiving degrees increased by much less than did female degrees: males increased by 17.9 percent over the entire period, while females receiving degrees increased by nearly 37 percent. The trend for BA degrees for males peaks in 2000 at 1,473, but then declined by 70 in 2005.

With the exception of number of courses offered, these categories showed stronger increases between the 1996–1997 and 1999–2000 period over the 1999–2000 to 2004–2005 period for these 267 departments.

Undergraduate Education and Faculty

Table 2 shows changes in faculty rank for the period 1996 to 2005. From the 1996–1997 to 1999–2000 periods, all ranks show increases. With the exception of tenured faculty, all ranks also show increases from 1999 to 2005. Faculty at the tenured rank showed a slight decrease of 0.5 percent in this period. All ranks showed net increases over the entire period from 1996 to 2005. Increases of tenure-track and joint appointed faculty were strongest in the second period from 1999 to 2005.

Table 2 shows increases in full-time faculty positions grew less in the 1999–2005 period versus the 1996–1999 period (13.4 percent versus 27.3 percent). Part-time faculty positions increased similarly with much lower growth in the latter period (5.1 percent) versus the 1996–1999 period (28.9 percent). Interestingly, females tended to do much better than males at tenured ranks: female tenured ranks increased over both periods and showed a net gain of 26.6 percent over the entire period while male tenured positions increased 7.1 percent over the 1996–1999 period and decreased by 5.7 percent over the 1999–2005 period. Female tenured faculty gained 26.6 percent over the entire survey period, while males showed only a 3.1 percent net growth. See Table 3 for more comparisons between females and males.

Undergraduate Education and Course Work

Most courses showed increases by percentage in counting toward the major. New Religious Movements, Indigenous Religions, and Women’s Studies were the three courses showing the largest increase for percentage of classes counting toward the major (with increases of 171.4 percent, 140 percent, and 84.6 percent respectively). By contrast, the Social Scientific Study of Religion, Introduction to Sacred Texts, and Ritual Performances showed the steepest declines in courses that count toward the major, with -28 percent, -20 percent, and -15.4 percent respectively.

Most course topics that count toward general education credit increased, with the exception of Introduction to Sacred Texts, which declined by 32.3 percent. The top three increases in course topics by percentage are New Religious Movements (126.7 percent), Indigenous Religions (140 percent), and Islam (70 percent). The smallest three increases in course topics by percentage are Introduction to Religion (1.7 percent), Christian Ethics (2.1 percent), and Introduction to Easter Religions (2.5 percent).

In terms of the number of courses offered, New Religious Movements (65 percent), American Religion (62.3 percent), and Islam (52.8 percent) showed the three highest increases by percentage. Ritual and Performance, Introduction to Sacred Texts, and Confucianism/Taoism suffered the steepest declines in numbers of courses offered with -37.1 percent, -27.3 percent, and -21.1 percent respectively.
C O L L E G E S AND universities are promoting undergraduate research and highlighting it for prospective students as an opportunity for educational growth and improved career prospects. Faculty at many institutions are encouraged or even required to mentor undergraduate research projects. In 2005, the Council on Undergraduate Research (CUR) and the National Conferences on Undergraduate Research (NCUR) endorsed a joint statement that read in part, “We believe that undergraduate research is the pedagogy for the twenty-first century” (www.cur.org/SummitPosition.html).

The initial impetus for undergraduate research, however, developed in the natural and social sciences, and most descriptions of the undergraduate research process use the language of scientific experimentation. CUR, for example, which focuses primarily on work in the natural and social sciences, defines undergraduate research as “an inquiry or investigation conducted by an undergraduate student that makes an original intellectual or creative contribution to the discipline” (www.cur.org/about.html). But is this the appropriate model for undergraduate research in religious studies? Rebecca Todd Peters of Elon University and Bernadette McNary-Zak of Rhodes College both mentored undergraduate research projects and were curious to learn more about how our discipline has addressed the topic. They were surprised to find that there is very little literature on undergraduate research in the humanities in general, and virtually nothing on it in religious studies. Thus they applied to the Wabash Center for Teaching and Learning in Religion and Theology for a grant to host a consultation on undergraduate research in religious studies.

At the first consultation meeting in April 2007, religious studies and theology faculty participated from colleges and universities in the United States and Canada discussed a range of questions about undergraduate research. We asked what an undergraduate research project should look like — is it simply an extended research paper, somewhat longer and more in-depth than one might do for a course? Or is it more involved? We also discussed the reservations that many humanities faculty have about undergraduate research in their disciplines. Many of us reported conversations with colleagues who argued, for example, that undergraduates have neither the breadth and depth of knowledge nor sufficient methodological sophistication for such research. Another frequent objection, especially among religious studies faculty, is that students are unlikely to have the necessary language skills. Given such reservations, many faculty members would argue that undergraduates are not ready to undertake a research project that will fit the CUR criterion of an ‘original intellectual or creative contribution’ to our discipline.

Nonetheless, many religious studies faculty are mentoring undergraduate research through independent study projects, honors theses, and other programs. The problem, it seems, is that while undergraduates are in fact conducting research in our discipline, the prevailing models of what undergraduate research should be, largely derived from the natural and social sciences, do not fit the type of research that students in religious studies are doing. There are virtually no resources for faculty who wish to learn more about mentoring undergraduate research in our field.

Realizing how much work remained to be done to create such resources, Peters and McNary-Zak successfully applied to the Wabash Center for a second grant to support a Working Group on Undergraduate Research in Religious Studies. That group, somewhat smaller than the initial consultation, met at Elon University in September 2007, and began crafting a statement on the recommended elements and learning goals of undergraduate research in religious studies. Our discussions included the contentious issue of undergraduate research as “original,” the distinctive features of undergraduate research in religious studies, types of undergraduate research projects, learning goals, best practices for the mentoring relationship, assessment and evaluation, and recommendations for institutional and disciplinary support. Some schools offer stipends or course reduction for mentoring undergraduate research; others have no formal means of crediting faculty mentors. Few schools appear to have systems in place for assessing the quality of faculty mentoring. Some schools offer students credit for undergraduate research, others have programs that provide stipends and other benefits. When it comes to venues for students to disseminate their research, some schools sponsor annual undergraduate research conferences on their own campuses, others support print and online publications, and many schools send students to present their work at the annual NCUR meeting. Clearly, however, there need to be more venues for dissemination of religious studies undergraduate research.

Several members of the working group presented synopsis of our work at a panel sponsored by the Academic Teaching and the Study of Religion Section at the 2007 AAR Annual Meeting in San Diego. We have discussed plans to design a website dedicated to undergraduate research in religious studies, and are at work on a volume to be edited by Peters and McNary-Zak tentatively titled Teaching Undergraduate Research in Religious Studies.
The Public Understanding of Poverty
Diane Connolly, Religion News/ReligionLink

Katrina put a spotlight on an underclass many Americans weren't aware of:
- Mortgage problems, housing prices, rising health care, and gas costs disproportionately affect people with lower incomes.
- At the same time, the interplay between religious groups and government is changing in ways that open new avenues for religious voices to influence public policy:
  - The Democratic presidential candidates — the political party most closely associated with concern for the poor and least associated with religion — are embracing religion as a motivating factor for policy change. Senators Barack Obama and Hillary Clinton are both explicitly tying some of their policy proposals to their faith.
  - Many evangelical religious groups most closely associated with the Republican Party — have broadened their political agenda and are embracing poverty as a top concern. Groups such as the Sojourners, led by Jim Wallis, have bolstered their activism and visibility.
  - Religious groups have become more aggressive about lobbying for changes in public policies that affect the poor. A Religious Working Group on the Farm Bill, led by Bread for the World, spearheaded lobbying for changes that would fight poverty, reduce hunger, and improve nutrition.
  - Religious congregations, denominations, and organizations — a major provider of food and shelter for the poor and needy — are spending more effort lobbying for political change instead of increasing the charity they offer.
  - Moderate and liberal people of faith are forming and expanding organizations that connect policy agendas to faith. Faith in Public Life, Faithful America, and the Catholic Alliance for the Common Good are among groups promoting faith-based responses to poverty, connecting like-minded groups, and offering resources.
  - President Bush’s faith-based initiative firmly established a precedent for increasing the availability of government funding for social services provided by faith groups.

Religious teaching rarely directly translates into public action. The vast majority of Americans support the death penalty even though most religious groups oppose it. The pope tells Catholic elected officials that they have a responsibility to back policies that reflect church teaching, but many support abortion rights. And sometimes the greatest strides on an issue connected to faith are made by someone for whom religion is not a motivation. When President Lyndon B. Johnson declared a “war on poverty” in 1964, when the poverty rate was a whopping 23 percent, religion wasn’t a contributing factor.

Might 2008 — and beyond — be different? Is it possible that national and state elected officials will decide to reduce poverty and actually find a way to do it — and that religious advocates will be partly responsible? The possibility exists because of an intersection of factors.

Americans think the government should help poor people. In surveys, a majority of Americans say the government should do more to help poor people, even if it means raising taxes. The public cost of poverty is becoming more clear. One recent study found that it costs the nation $90 billion a year to shoulder the effects of hunger, which increases health, job, and school problems. And in the last decade there has been greater acknowledgement that religion deserves a place in public policy discourse — even though there is deep disagreement over what it should be.

As the economy tests, more people experience the vulnerability of poverty or know people who are scrambling to put food on the table and pay the rent, whether they are downsized white-collar workers or the “working poor” — those who work full-time or more in lower-paying jobs and still can’t make ends meet. By government standards, you’re poor if you live in a household of four that earns less than $20,614.

Poverty is a complex issue that requires complex solutions. You can’t single out wages, education, job training, the rise in single-parent households, the lack of affordable housing, the effects of imprisonment, or the loss of factory jobs, although all of those are factors, along with many others.

Which gets us back to religion. The major religious groups do indeed teach care for the poor and needy, and people of faith are on the frontlines of the soup kitchens, homeless shelters, and other charities that extend a hand to the poor every day. But religious teaching is as complex as poverty itself.

Think back to 2003, when Alabama Governor Bob Riley proposed reforming the state’s tax structure so that it raised taxes for the wealthy and cut taxes for the poor. He said he had a moral obligation that was inspired by Christian teaching. Voters — most of whom were Christian — rejected the plan by a two-to-one margin, for a variety of reasons.

Just because Christians, Jews, and Muslims are taught to help the poor doesn’t mean they agree on how to do it. Theology matters. Is poverty primarily caused by social structures or by individual choices? How does the balance between personal responsibility and society’s responsibility play out in policy? Is there a “preferential option” for the poor, or not? If there are honest disagreements.

Religion is just one strand of the debate on how to reduce poverty in one of the richest and most religious countries in the world. It is a potentially powerful strand, however, if people feel a moral urgency to make a difference. Perhaps the role of religion in this issue is to increase the public understanding of poverty and explore the curious disconnect between religious belief and public priorities. The professors who teach, research, and write, the clergy who preach, the activists who organize and lobby, and the people who serve sandwiches may all disagree on what causes poverty and what can be done about it. But they can help others see the public and personal dimensions of poverty, the costs to the country in a global economy, and the cost in individual lives whose potential goes unfulfilled. And they can insist on the debate and then help deepen and sharpen it until it yields concrete policy that makes reducing poverty a priority.

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16 • May 2008 RSV
I my research on Peter of Verona, a thirteenth-century Dominican inquisitor in northern Italy. This find, I believe, will be of interest to orders in the medieval world. thanks in part to this generous grant I was able to spend nearly a month at the Archivio di Stato in Milan, Italy, going through a large portion of their collection of medieval records pertaining to the activities of the Dominican order. In particular, I was focused on a brief mention of a Scuola dei Fedeli or a “School of the Faithful” in a handlist of manuscripts. This was significant because it seemed to indicate that there was a third alternative to previously recognized groups aimed at aiding the inquisition. Besides societies of armed men who served as the inquisition’s retainers and pious sodalities who served as spiritual supporters (usually Marian in orientation), this discovery possibly meant that there was an active attempt on the part of the Dominicans to mold the laity intellectually to battle heresy with persuasion. Such an endeavor would have been a unique attempt in medieval Italy.

When I arrived I was very pleased to discover the existence of this society in four previously unknown documents, two of them from Masters General of the Dominican order, and two letters from Pope Innocent IV and Pope Alexander IV, respectively. I was able to distinguish it from previous societies founded by Peter of Verona, and in a letter of Master General Humbert of Romans, I was able definitively to prove that Peter founded the order. Before his death it was called the Society or School of the Faithful, dedicated to Saint John the Baptist. The documents were preserved in Archivio di Stato: Pio Albergo Tivulzio, Orfanotrofio Maschile, Inquisizione di Milan, Cart. 3. I believe that these documents have gone unnoticed because they were not in the standard inquisition collections, but were rather inserted in records of male orphanages. The first letter was from Innocent IV in 1252, a month after Peter’s murder, where he prays the school’s uprightness of life and pious conversation, and grants them the indult to participate in ecclesial services during an interdict. The next two letters were written in 1255 by Humbert of Romans, around the General Chapter held in Milan that same year. In the first, Humbert states that their purpose is the “expiation of heresy and the edification of the faithful” and grants them a share in the prayers and masses of the order. The second letter, written a month later, was specifically directed to the Society of St. Peter Martyr, formerly the Society of the Faithful, clearly distinguishing them from the school, and granting them a share in the prayers of the order as well. The final letter is the most interesting because it is a lengthy bull from Pope Alexander IV in 1260 confirming the statutes of the school. In order to enjoy the privileges of the newly confirmed school, Alexander commands that any postulants must be ready to fight against heretics, to defend the Catholic faith “either with weapons or without them,” and that they obey the pope or his deputies to attack receivers or abettors of heretics. He also commands that they are to influence the commune to insert antiheretical laws into the city statutes. For so doing he grants them a three-year indulgence. The existence of the school is also confirmed by a series of letters in 1310 by the provincial priors of most of the Dominican world, which included the school in their prayers. I was able to include some of this material in my new book on Peter of Verona, but I also am planning a comprehensive article about the above discoveries. In this I will be more than happy to include my gratitude for the kind support of the American Academy of Religion, which has aided me in looking into a new area of medieval lived religion.

I WAS FORTUNATE to receive an AAR grant that allowed me to pursue the study of new documents I found in relation to my research on Peter of Verona, a thirteenth-century Dominican inquisitor in northern Italy. This find, I believe, will be of interest to scholars of lay piety, heresy, and religious orders in the medieval world.

Thanks in part to this generous grant I was able to spend nearly a month at the Archivio di Stato in Milan, Italy, going through a large portion of their collection of medieval records pertaining to the activities of the Dominican order. In particular, I was focused on a brief mention of a Scuola dei Fedeli or a “School of the Faithful” in a handlist of manuscripts. This was significant because it seemed to indicate that there was a third alternative to previously recognized groups aimed at aiding the inquisition. Besides societies of armed men who served as the inquisition’s retainers and pious sodalities who served as spiritual supporters (usually Marian in orientation), this discovery possibly meant that there was an active attempt on the part of the Dominicans to mold the laity intellectually to battle heresy with persuasion. Such an endeavor would have been a unique attempt in medieval Italy.


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From the Student Desk

The Demons (and Delights?) of Dissertation Writing

Tovis Page, Harvard University

“Almost done with your paper?” a well-meaning relative asked me recently.

“One more year,” I answered, not bothering to clarify that said “paper” is actually — excuse me — a dissertation. In such situations I used to explain that, really, and rather unfortunately, the dissertation is more like a book than a paper. But I no longer do. The people who ask me this question don’t want information about what I’m doing, they just want to know whether or not I’m still doing it.

Many of my friends and family members have never asked what the dissertation is actually about, and those who do rarely remember for long. I’m always amazed when I hear my mother explaining to other people what I study. “Something about animals,” she often says, searching for words, “and women and oppression.” But while this bears some resemblance to the nexus of interests that I took with me to Harvard Divinity School as a master’s student nearly a decade ago, it hardly represents the focus of my research now.

Recently she asked me, registering surprise that I would be applying for jobs in the field of religion. “But how much do you really study religion?” “A lot, Mom,” I sighed, “I’m getting a PhD in religious studies.”

While such questions from family and friends are well meaning, they often exacerbate the sense of isolation and existential angst faced by dissertation writers. Does my research matter? Am I ever going to finish? What am I really doing in this project? Does it make any sense? Will I get a job, and if so, where? Will I earn enough to cover student loan repayments and living expenses?

Dissertation writing is a lonely process. You spend countless hours by yourself, in your head: reading, thinking, and — on good days — writing. Deadlines and feedback are few and far between. It requires a lot of self-discipline and offers ample opportunities to “face your inner demons,” such as self-doubt, anxiety, and a whole host of other lovelies. Some demons you meet for the first time during the dissertation process, such as, in my case, procrastination.

Before I started the dissertation process, I didn’t think of myself as a procrastinator. I had no reason to: I kept up with course readings and turned in assignments on time. As a teaching assistant, I prepared student work. But the dissertation is different. The deadlines are my own. My meeting them or not seems only to affect me. Evidently, I think it’s okay to blow off deadlines if I’m the only one to bear the consequences (in reality, of course, those close to me also suffer the consequences . . . my partner George, for one, will be as relieved as I will be when I finish!).

“Does my research matter? Am I ever going to finish? What am I really doing in this project? Does it make any sense? Will I get a job, and if so, where? Will I earn enough to cover student loan repayments and living expenses?”

It’s not that I don’t mind letting myself down by missing my own deadlines. I do, and I take myself to task for it. In fact, self-mortification is just one of the many forms of internal dialogue that characterize the dissertation process. The internal dialogue can be so consuming that at times I don’t even notice what’s around me. As I walk my dog, for instance, I might be rearranging chapters, working out an argument, making a mental list of books and articles to read. If I’m in the midst of a writing surge, I’m writing in my head as I go about my daily affairs, even as I sleep. During these intensely creative periods, I often wake up working over the same thought, even the same sentence, with which I fell asleep.

For better or for worse, these intense periods don’t last, and they are inevitably followed by a slump. During these slumps, I read — reading that pertains to the dissertation, and that needs to be done, but feels passive and somehow rather like shirking in comparison to writing. And I surf the Web, check e-mail incessantly, run errands, do lots of laundry, and daydream about fantastic adventures and alternate career paths.

Despite all these difficulties, at times I really do appreciate the dissertation phase. Especially this year, when fellowships cover my expenses, there are moments when I am keenly aware of what a great privilege it is to have as my main task reading, thinking, and writing. To have the luxury to procrastinate. To spend 24 hours a day with my dog. To be able to work in my pajamas. To fall asleep on my desk, drooling even, without anyone seeing. To wrestle with demons that are, when it comes right down to it, immaterial. That doesn’t mean they aren’t nasty beggars with real effects, but heck, it could be worse. A lot worse. In fact, when I really think about it, who am I to complain? I should be grateful. And sometimes, I really and truly am.

Seeking Applications for the From the Student Desk Editor Position

The AAR Student Director, Nichole R. Phillips, seeks an editor for the From the Student Desk feature column published three times a year in Religious Studies News. The From the Student Desk editor will solicit articles for the March, May, and October issues of RSN based on established submission guidelines. The editor will work closely with the Student Director and the AAR Staff Liaison to the Graduate Student Committee. The editor will also submit an annual status report to the Student Director.

The term of service is November 2008 to November 2010. The qualifications include: 1) Current student membership in the AAR for at least one calendar year prior to applying; 2) Previous editing experience; and 3) Current enrollment in a PhD program.

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