# religiousstudies AAR EDITION NEWS

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## Annual Meeting News



## FEATURES



**IT'S TIME TO RENEW YOUR MEMBERSHIP**


See page 17 for a membership form




**Spotlight on Teaching**

*The Front Lines: Teaching Religious Studies and Theology in Community Colleges*

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Subscriptions to individuals and institutions are available. See *www.aarweb.org/publications/rsn* for more information.

Deadlines for submissions:

| | |
|---|---|
| *January:* | October 15 |
| *March:* | December 15 |
| *May:* | February 15 |
| *October:* | July 15 |

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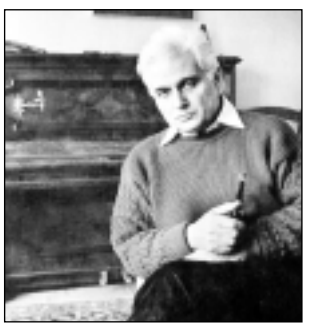
*Program Highlights*

# Annual Meeting Plenary Speakers

*The AAR is proud to present a strong program of speakers and performances during this year's Annual Meeting.*

## Francis Barboza

FRANCIS BARBOZA, a talented exponent of the classical dance form of Bharata Natyam, is world renowned for his innovative efforts to expand the scope of this art form beyond the boundaries of religions. Barboza has the distinction of being the only dancer worldwide who gives full recitals on both Hindu and Christian themes. Trained under some of the most eminent gurus of his time, Barboza has earned bachelor, master, and doctoral degrees in dance and performing arts, as well as degrees in philosophy and theology. Barboza has numerous research articles and papers to his credit, as well as the book *Christianity in Indian Dance Forms*. He has won many prestigious awards for Indian classical dance and has been invited to perform around the world. Barboza's dance performance will be Saturday, November 23, at 11:30 AM-12:30 PM. A response to his performance will be offered by Arti Dhand, University of Toronto and dancer Meera Vignarajah, Toronto, ON.



## Jacques Derrida

RENOWNED FRENCH philosopher Jacques Derrida will be a plenary speaker at the Annual Meeting in Toronto, November 23-26, 2002. Derrida originated the school of deconstruction, a strategy of analysis that has been applied to literature, linguistics, philosophy, law, architecture, and religion.

The plenary address, *Other Testaments: An Interview with Jacques Derrida "On Religion"* will be conducted with Yvonne Sherwood, University of Glasgow, Kevin Hart, Monash University, and John D. Caputo, Villanova University on Sunday, November 24, 7:15 PM–8:15 PM. A special focus on Derrida's work titled *Other Testaments: Derrida and Religion* has been developed between program units of the AAR and the SBL. The AAR sessions include the Theology and Continental Philosophy Group's *Towards the Outside: Perspectives on Derrida's Religious Thought* (A191), and a session cosponsored by the Feminist Theory and Religious Reflection Group and the Theology and Continental Philosophy Group titled *La Toucher/Touching Her: Touch in the Gospels* (A240).

## Arun Gandhi

ARUN GANDHI is the fifth grandson of India's late spiritual leader, Mohandas Karamchand "Mahatma" Gandhi. Arun Gandhi lived with his grandfather through the final years of India's struggle to free itself from British rule. His grandfather showed Gandhi firsthand the effects of a national campaign for liberation carried out through both violent and nonviolent means. In 1991 Gandhi, with his wife Sunanda, founded the M. K. Gandhi Institute for Nonviolence, located at Christian Brothers University in Memphis, Tennessee where Gandhi is also scholar-in-residence. The institute's mission is to examine, promote, and apply the principles of nonviolent thought and action through research, workshops, seminars, and community service. Gandhi is an accomplished author and journalist who has written eight books and hundreds of articles. In addition to lecturing worldwide at colleges and institutes and addressing community and professional organizations, Gandhi is active in community, educational, corporate, and prison programs, workshops, and conferences. Gandhi will be delivering a plenary address, on the topic "*Have We Distorted the Essence of Religion?*" on Monday, November 25, at 7:15 PM-8:15 PM.

## Hans Küng to deliver special lecture at Annual Meeting

IN THE AFTERMATH of September 11, 2001, a new paradigm for international relations is required. Hans Küng, president of the Global Ethic Foundation, was a member of the "Group of Eminent Persons" convened by Kofi Annan, president of the United Nations. The UN manifesto, *Crossing the Divide: Dialogue among Civilizations* is against all unilateralism and calls for an attitude of reciprocal co-operation, compromise, and integration instead of the former attitude of confrontation, aggression, and revenge, which provoked so many wars in the era of European nationalism and imperialism. Küng postulates that where the old paradigm always presupposed an enemy, the new paradigm knows partners, rivals and opponents: economic competition instead of military confrontation. This new paradigm should be based on some fundamental common ethical standards — a Global Ethic.

Küng will deliver the special lecture, *The New Paradigm in International Relations? Reflections after September 11, 2001* on Monday, November 25, at 4:00 PM. A question and answer period will follow the lecture.


*religious studies* AAR EDITION NEWS

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

For writing and advertising guidelines, please see *www.aarweb.org/publications/rsn.asp*

# Sessions with a Canadian Focus

THE 2002 AAR Annual Meeting will mark the first time the event is held outside of the United States. In honor of the AAR's Canadian scholars, several program units have chosen to develop sessions with a Canadian focus. This year's Annual Meeting includes a number of opportunities to discover more about Canadian scholarship.

*Religious Ethics and Public Discourse: Canadian and American Considerations of Stem Cells and Reproductive Technologies* (A20)
Saturday, 1:00 PM–3:30 PM

*New Religious Movements in Canada and East Asia* (A32)
Saturday, 1:00 PM–3:30 PM

*Migration and Interreligious Faith Communities of African Descent in Canada: Historical and Contemporary Voices* (A91)
Sunday, 9:00 AM–11:30 AM

*The Multi-faceted Judaism of Toronto* (A111)
Sunday, 1:00 PM–3:30 PM

*Religion and the Legal Status of First Nations Peoples in Canada* (A116)
Sunday, 1:00 PM–3:30 PM

*The Challenges of Canadian Catholic Perspectives* (A126)
Sunday, 1:00 PM–3:30 PM

*Religious Diversity in Toronto* (A139)
Sunday, 4:00 PM–6:30 PM

*A Dialogue between Canadian and US Feminist Scholars of Religion on Strategies for Responding to Militarism* (A169)
Monday, 9:00 AM–11:30 AM

*Walking Tour of Toronto's Religious and Civic Sites* (A197)
Monday, 1:00 PM–3:30 PM

*Crossing Borders: The Scholarship of Teaching and Learning in Canada* (A200)
Monday, 1:00 PM–3:30 PM

*Issues in Religious Liberty (Canada, South Africa, United Kingdom)* (A210)
Monday, 1:00 PM–3:30 PM

*Drawing Outside the Lines: Extending the Boundaries of Asian North American Religions* (A235)
Monday, 4:00 PM–6:30 PM

*Canadian Scholarship on Women and Religion* (A261)
Tuesday, 9:00 AM–11:30 AM

# New Program Units

SEVERAL NEW UNITS join the Annual Meeting program this year. **Tillich: Issues in Theology, Religion, and Culture Group**, chaired by Robison B. James, University of Virginia, and Mary Ann Stenger, University of Louisville, is hosting three sessions this year. Topics include *Tillich in Dialogue*; *Paul Tillich, Postmodernism, and Process Thought*; and *Paul Tillich and Ernst Troeltsch,* co-sponsored with the Nineteenth-Century Theology Group.

Gereon Kopf, Luther College, and Jin Park, American University, are the chairs of a new **Zen Buddhism Seminar**. Seminars are collaborative efforts leading toward publication. Be sure to get in at the beginning of this effort.

A new consultation, **The Cultural History of the Study of Religion**, is sponsoring a session entitled *Toward a Cultural History of the Study of Religion*, as well as co-sponsoring the session, *The Study of Religion and the Study of Emotion* with the North American Religions Section. Robert A. Orsi, Harvard University, and Leigh E. Schmidt are the chairs of this new unit. Another consultation, **Religions, Social Conflict, and Peace**, chaired by Cynthia Stewart and Susan Windley-Daoust, is sponsoring the session, *Religious Responses to a Post-September 11 World.*

For more information on how to propose a new program unit, please visit the AAR web site at *www.aarweb.org/programunit/newunit.asp.*

**Tillich: Issues in Theology, Religion, and Culture Group**
*Tillich in Dialogue*
Monday, November 25
9:00 AM-11:30 AM

*Paul Tillich, Postmodernism, and Process Thought*
Monday, November 25 4:00 PM-6:30 PM

*Paul Tillich and Ernst Troeltsch*
(co-sponsored by the Nineteenth-Century Group)
Monday, November 25,
1:00 PM-3:30 PM

**Zen Buddhism Seminar**
Monday, November 25,
1:00 PM–3:30 PM

**Cultural History of the Study of Religion Consultation**
*Toward a Cultural History of the Study of Religion*
Saturday, November 23,
4:00 PM–6:30 PM

*The Study of Religion and the Study of Emotion*
(co-sponsored by the North American Religions Section)
Monday, November 25,
4:00 PM–6:30 PM

**Religions, Social Conflict, and Peace**
*Religious Responses to a Post-September 11 World*
Sunday, November 24, 4:00 PM–6:30 PM

# Employment Information Services Center Staff Readies for 2002 Activities

*Emily Noonan, American Academy of Religion*

HELD THIS YEAR at the Sheraton Toronto Centre, the Employment Information Services Center at the 2002 Annual Meetings of the American Academy of Religion and the Society of Biblical Literature provides employers and candidates registered for the Annual Meeting with interview facilities, a message service, job listings, and candidate credentials for review.

In his first year as AAR's Academic Relations Director, Carey J. Gifford is excited about joining the EIS Center staff. Gifford has coordinated this year's *If I Knew Then What I Know Now: Lessons from the First Year on the Job*, an EIS Special Topics Forum featuring department chairs and the professors they hired through the 2001 EIS Center. The EIS staff is also planning the annual Orientation session, held Friday, November 22, 7:00 PM-9:00 PM. Though not mandatory, candidates and employer representatives are encouraged to attend.

Pre-registration is open for both candidates and employers. Please see *www.aarweb.org/eis* for complete information. EIS staff can be of assistance at 1-404-727-4707 or *eis@aarweb.org*. EIS Center hours of operation are listed below.

**Hours of Service:**

| | |
|---|---|
| Friday | Orientation 7:00 PM – 9:00 PM |
| Saturday and Sunday: | 8:00 AM – 6:30 PM (Interview Hall opens at 9:00 AM on Saturday) |
| Monday: | 8:00 AM – 5:00 PM |
| Tuesday: | 8:00 AM –10:00 AM |

## *If I Knew Then What I Know Now*
## *Lessons from the First Year on the Job (A17=S23-70)*

*Saturday, November 23 1:00 PM–3:30 PM*

Sponsored by the Employment Information Service (EIS) Advisory Committee

Edward R. Gray, Atlanta, GA, Presiding

Junior faculty members will reflect on and offer advice about the first year on the job during this special topics forum. Panelists will speak to their wisdom and missteps as they contended with developing new courses, teaching new students, completing a dissertation, balancing career and family life, and learning the local cultures of their new department, institution, and locality. Panelists include: Jane F. Crosthwaite, Mount Holyoke College; Michael Penn, Mount Holyoke College; Glenn Holland, Allegheny College; Eric Boynton, Allegheny College; Christopher D. Stanley, St. Bonaventure University; and Peter Trudinger, St. Bonaventure University.

# 2002 Member Calendar

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

## November

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

**November 22.** Chairs Workshop at the Annual Meeting, Toronto. Free for departments enrolled in the Academic Relations Program. For more information, see *www.aarweb.org/department/acadrel.asp*

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

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

## December

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

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

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

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

**December 31.** Membership renewal for 2003 due. Renew online at *www.aarweb.org/renewal/page01.asp*

## Future AAR Annual Meeting Dates and Sights

**2003**
November 22-25
Atlanta, GA

**2004**
November 20-23
San Antonio, TX

**2005**
November 19-22
Philadelphia, PA

**2006**
November 18-21
Washington, D.C.

**2007**
November 17-20
San Diego, CA

Please renew your membership now, and consider making an additional contribution to the AAR's Annual Fund. Membership dues cover only 30% of the cost of services provided.
Renew online: *www.aarweb.org/renewal*.
Or contact us at TEL: 1-404-727-3049
E-MAIL: *membership@aarweb.org*.
Please see the Membership page, *www.aarweb.org/membership.*

# Faculty Recruitment Workshop Registration

ARE YOU CHALLENGED by the task of recruiting good faculty? Would you benefit from practical advice about a successful search? Do you want to increase your odds of hiring the right person?

The Faculty Recruitment Workshop, Friday, November 22, 2002, at the AAR/SBL Annual Meetings in Toronto, will focus on faculty recruitment. Learn about the educational context for recruiting, the difference between good teaching and scholarship, and how to develop a pool of candidates for your department.

We invite you to spend a day with your colleagues in religion and theology, working with two nationally recognized scholars who have published and spoken on hiring faculty, teaching, and faculty development. Baron Perlman and Lee McCann, both of the University of Wisconsin Oshkosh, have presented workshops on faculty recruiting, teaching portfolio development, and the psychology curricula, at various campuses nationally and at national and regional conferences.

Hiring good colleagues has never been more important. Recruitment requires the diligence of a coal miner, however, and the patience of a saint. This workshop focuses on how to recruit faculty who will be a good fit for your department and institution, and have the potential to be good teachers. Emphasis will be on practical information, with exercises for participants.

FACULTY RECRUITMENT WORKSHOP
ANNUAL MEETING 2002

*Running a Successful Faculty Search in the Religious Studies Department*

An Annual Meeting Faculty Recruitment Workshop

## Friday, November 22, 2002, Toronto, Ontario, 8AM-4PM

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

### PRELIMINARY PROGRAM

| | | | |
|---|---|---|---|
| 8:00 AM | Check-in | 11:30 PM | Lunch (included with registration) |
| 8:15 AM | Opening remarks and introductions | 1:00 PM | Workshop |
| 8:30 AM | Presentation | 2:30 PM | Refreshment Break |
| 10:00 AM | Refreshment Break | 2:45 PM | Wrap-up and evaluation |
| 10:15 AM | Presentation | | |

### TO REGISTER

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

Name

Department

Institution | Serving as Chair since | Number of faculty in department

### DEPARTMENT ENROLLMENT

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

Fax | E-mail

Surface Mailing Address

Registration is limited to the first 75 participants.
Send your registration form and payment of $74.00 *** before October 15, 2002. ($99.00 on site).

### PAYMENT INFORMATION

❒ **Check:** (payable to "AAR Annual Meeting Faculty Recruitment Workshop")

Purchase Order Number

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

Credit Card Number | Expiration Date

Cardholder Signature

Name on Card (Please Print)

**Register by Fax:** 1-404-727-7959

**Register by surface mail:**
Faculty Recruitment Workshop
American Academy of Religion
825 Houston Mill Road NE
Suite 300
Atlanta, GA 30329-4246

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

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

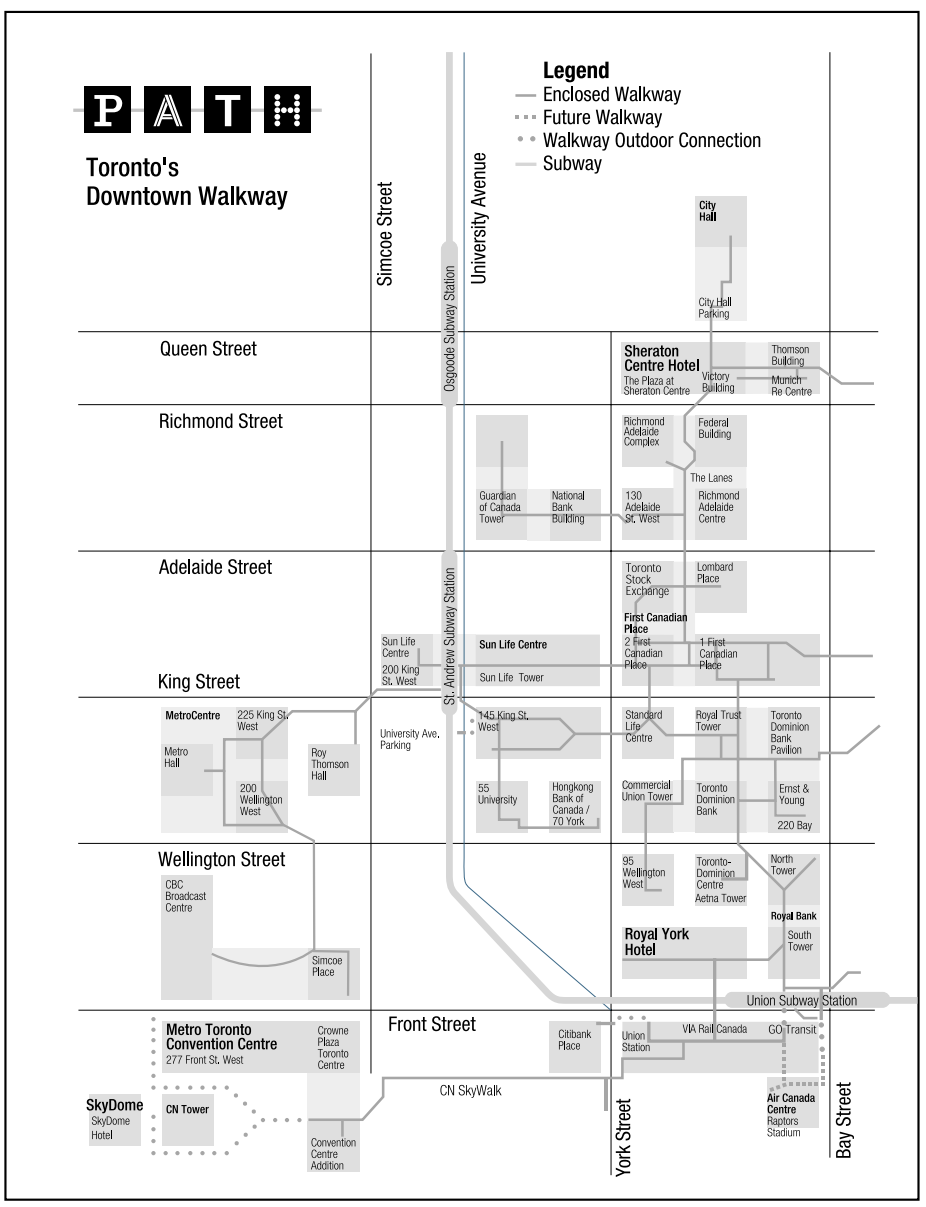
**Subscribe to *chairs@aarweb.org*, the listserv for leaders in the field, for updates to the workshop program and other news for chairs. For the most up-to-date information on the Workshop, see** *www.aarweb.org/department/workshops.*

# Getting Around in Toronto: PATH

WALKING ON THE STREETS of Toronto can be a chilly prospect in late November. It is a great time to take advantage of the Public Access Terminal System or the PATH. Toronto's "underground city," the PATH is 6 miles of pathways linking 5 major downtown hotels and lined with more than 1,200 retail stores and services. The Metro Toronto Convention Centre, Fairmont Royal York Hotel, and Sheraton Centre Toronto Hotel are all accessible by the PATH, so you don't have to brave the elements when attending the sessions of the Annual Meeting.

Entrances to the subterranean walkway are indicated with PATH signage. PATH Marker Signs range from free standing outdoor pylons to door decals identifying the entrances to the walkway. In many elevators, there is a small PATH logo mounted by the button for the floor leading to the walkway. PATH directional signs tell you which building you're in and the next building you will be entering. Street names are identified as you walk beneath them. Look for the disability access symbol indicating an alternate route for people with disabilities. Be forewarned that certain areas of the PATH run directly through department stores and will be inaccessible outside of store hours. Also, there are many flights of stairs and inaccessible doorways without obvious alternative routes that might make travel difficult for people with disabilities.

A free shuttle service will be running for people who don't want to brave the labyrinth of the PATH. The shuttle will service the Convention Centre and all Annual Meetings hotels in a continuous loop. This includes area hotels such as the Toronto Colony Hotel and the Delta Chelsea that are not connected to the PATH system. Shuttles will run every 15 minutes between 6:00 AM and 10:00 AM, and between 6:00 PM and 12:00 AM. Between 10:00 AM and 6:00 PM shuttles will run every 20-25 minutes.




# Annual Meeting Faculty Recruitment Workshop

## *Running a Successful Faculty Search*

FACULTY RECRUITMENT WORKSHOP
ANNUAL MEETING 2002

THE AMERICAN ACADEMY OF RELIGION, the Academic Relations Task Force, and the Academic Relations Program will be conducting a workshop, *Running a Successful Faculty Search* during AAR's Annual Meeting in Toronto (Friday, November 22, 2002 from 8 AM to 4 PM at the Fairmont Royal York hotel). Chairs or members of search committees, faculty being developed to assume leadership responsibilities, and Deans will be interested in attending this Workshop. Chairs might consider bringing a team of faculty or send a designated faculty person to the workshop.

The day will be spent with colleagues in religion and theology working with two nationally recognized scholars who have published and spoken widely on hiring faculty, teaching, and faculty development. Baron Perlman and Lee McCann, both of the University of Wisconsin Oshkosh, have presented workshops on faculty recruiting and teaching portfolio development at various campuses nationally, as well as at national and regional conferences.

Hiring good colleagues has never been more important. Recruitment requires the diligence of a coal miner, however, and the patience of a saint. This workshop focuses on the recruiting faculty who are a good fit with a department and institution, and who have the potential to be good teachers. Emphasis will be placed on practical information, with exercises for participants.

The workshop will begin by looking inward to assess each department's needs. After an introduction to planning, techniques will be provided for gathering the information necessary to hire and retain good colleagues and teachers.

At lunch, workshop participants will break into groups by institutional type and discuss issues unique to religion departments.

After lunch, the workshop focus will turn outward, to the search process and issues specific to successful recruitment. Participants will leave the workshop with both a draft job advertisement and a complete job description.

The workshop will address:

- The educational context for recruiting: recruiting in higher education
- Ethical guidelines in recruiting
- Planning: taking stock and looking ahead
- Good teaching and scholarship: the unique nature of your position
- Recognizing good teaching
- The teaching portfolio

See **FACULTY** p.16

# Annual Meeting Special Topics Forum

## *Religious Scholars Play Role in Bioethics Debates*

*Dena S. Davis, Cleveland-Marshall College of Law*

Cloning! Embryo research! Stem cells! How does the public make sense out of the myriad scientific, ethical, and political questions these topics arouse? And how do governments make policy around such potentially divisive issues? Part of the answer is: we make working groups, we write policy papers, we create commissions, we hold congressional hearings. President Clinton reacted to the announcement of the birth of Dolly by creating the National Bioethics Advisory Commission (NBAC). NBAC was replaced by President Bush with the President's Bioethics Commission (PBC), headed by University of Chicago philosopher Leon Kass. In July 2002, the PBC published its first report, urging a moratorium on therapeutic and reproductive cloning. Outside the government, religious groups, patient advocacy groups, and others have struggled to figure out how our society should respond to the challenges raised by these exciting but troubling scientific advances. The American Association for the Advancement of Science (AAAS) formed a working group to look at stem cell research. AAAS also funds a group of scholars focusing on "Jewish discourse" on genetic ethics.

In all these endeavors, scholars of religion have played an important role. That is not surprising, when one considers that the big questions in the stem cell debate include, e.g., the moral status of the human embryo; the moral obligation to relive human suffering; the proper role of religious beliefs in a democratic, pluralist society; issues of moral complicity; what it means to say that human beings are made in God's image.

At the 2002 Annual Meeting, in a Special Topics Forum organized by the Committee on the Public Understanding of Religion (CPUR), AAR members who have participated in various aspects of the stem cell debate will reflect on their experiences. Panelists include Jim Childress, a member of NBAC; Ronald M. Green, a member of both AAAS working groups and chair of the ethics committee of Advanced Cell Technology, who also served on the Human Embryo Research Panel; Moira McQueen, a member of the Canadian Catholic Bioethics Institute; Laurie Zoloth, chair of the Geron ethics committee and leader of the "Jewish discourse" group. Dena Davis, chair of the CPUR, and a member of both AAAS working groups, will moderate.

# REEL RELIGION

Please see the Annual Meeting Program Book or the Program Highlights page at *www.aarweb.org* for more information.

*Crouching Tiger, Hidden Dragon (A6)*

Friday, 7:00 PM–9:30 PM

An epic set against the breath-taking landscapes of ancient China, the story is about the love of an honorable man and woman, the retrieval of a stolen sword, and the differences between young brazen "tigers" and wise "dragons."

*In the Light of Reverence (A72)*

Saturday, 8:30 PM–10:00 PM

The film explores American culture's relationship to nature in three places considered sacred by native peoples: Mt. Shasta in California, the Colorado Plateau in the Southwest, and Devil's Tower in Wyoming.

*Jesus Christ Vampire Hunter (A73)*

Saturday, 8:30 PM–11:00 PM

A comedy/action film about the second coming of Jesus. Jesus has returned to earth, but before he can judge the living and the dead, he has to contend with an army of vampires that can walk in the daylight.

*Harry Potter and the Sorceror's Stone (A163)*

Sunday, 8:30 PM–11:00 PM

This adaptation of the first of J.K. Rowling's popular children's novels is about Harry Potter, a boy who learns on his eleventh birthday that he is the orphaned son of two powerful wizards and possesses unique magical powers of his own.

*When Night is Falling (A164)*

Sunday, 8:30 PM–10:30 PM

The story of a theologian who must choose between her conservative fiancé and career and her desire for a provocative female circus performer.

*Memento (A249)*

Monday, 8:30 PM–10:30 PM

This is a story told backwards of a man suffering from severe short-term memory loss who is trying to track down his wife's murderer.

# Eat, Drink, and Think in Toronto

***Here is a listing of a few more places to eat, drink, and think in Toronto.***

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

**Price Guide in Canadian Dollars**

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

## EATING

### Bb33
*33 Gerrard Street West*
Located in the heart of downtown Toronto, Bb33 serves Canadian cuisine created with fresh seasonal ingredients from across Canada. With two distinct concepts – a Bistro and a Brasserie intertwined into one unique restaurant – Bb33 offers both an elegant dining room and a relaxed but upscale café. $$-$$$

### The Elephant & Castle
*212 King Street*
Heart-warming comfort foods from Britain are featured at the Elephant & Castle, as well as imported beers, ales, and a variety of single malt scotches. The menu features traditional English items such as Bangers and Mash, Fish 'n' Chips, Shepherd's Pie, and Roast Beef and Yorkshire Pudding, as well as favorite American fare such as grilled fish, chicken, pasta, and a wide variety of sandwiches.

### Ginger Wasabe
*1392 Yonge Street*
Built on a reputation for delicious food and low prices, Ginger Wasabe offers tempting and artfully prepared dishes of sushi, sashimi and teriyaki, in a comfortable dining atmosphere. $$$

### Mosquito Moe's North Country Grill
*130 Eglinton Avenue East*
If you're looking for some good ol' Canadian home cooking, Mosquito Moe's North Country Grill is the place to be! A great selection of your favourite grub, including Campfire Stir-Fry, Maple Mill Chicken, Baby Backwoods Ribs, as well as great appetizers like Coconut Shrimp and North Country Chicken Wings. $$

### Penelope Restaurant
*225 King Street*
From the flaming Kefalotiri cheese to the succulent roast lamb, lightly seasoned and spiced, Penelope Restaurant recaptures the culinary style of authentic Greek cooking. The result is a wonderful myriad of tastes and textures. $$-$$$

## DRINKING

### Panorama
*55 Bloor Street*
Winner of the Toronto Sun award for "Best Cocktails & Best View" and NOW Magazine's selection for "Best Spot for a Romantic Date," Panorama combines exceptional cuisine with a breathtaking view to create an evening to remember. Panorama is open daily from 5 PM–2 AM.

### C'est What?
*67 Front Street*
Since 1988, this cozy, funky hangout has showcased the vibrant and diverse city of Toronto, offering a great menu of multicultural food and 29 craft brewed beers on tap.

## THINKING

### George R. Gardiner Museum of Ceramic Art
*111 Queen's Park Circle*
Special exhibits complement the permanent collections of contemporary pieces, European ceramics from 1400-1800, pre-Columbian ceramics from Mexico and South America, and Chinese porcelain.

### Ontario Science Centre
*770 Don Mills Road*
Hands-on exploration of science and technology, including topics such as the environment, the human body, chemistry and psychology. Attached to the Science Centre is the OMNIMAX theatre, which screens IMAX and other large-format films.

### York Quay Gallery
*Harbourfront Centre*
*235 Queen's Quay West*
An exhibition space for works in a broad range of media. Displays often complement Harbourfront Centre's festivals and events. Fine arts, craft, and design, as well as various multicultural and community-interest exhibits are all displayed within the year's schedule.

# Documents Needed to Cross Border

*Remember travel documents for easy passage to Canada*

- Passports are the most convenient documents for clearing customs, but they are not required for US citizens (see below)
- Airlines will not usually board persons without proper documentation
- Returning from Toronto by air is especially easy since one clears US customs before departing

Canada has an open border with the United States. This means that citizens and legal permanent residents of the US do not require passports or visas to visit Canada. They can usually cross the Canada border without difficulty or delay, but the process is easier if using a passport. If not using a US passport, native-born US citizens require a birth certificate and photo ID; naturalized citizens require certificate of naturalization and photo ID; permanent residents (who are not citizens) require a Resident Alien Card.

## Non-US Citizens

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

If you are a foreign student, temporary worker in the US, or a visitor in the US who wants to return to the US after visiting Canada, you may encounter difficulties if you do not have a passport or Canadian visitor visa. Check with an office of the US Immigration and Naturalization Service before leaving the US to make sure you have all the necessary papers to return to the US.

Citizens from some countries require a visitor visa to enter Canada. There are many countries to which this restriction does not apply, however. Visa information is available online. The Canadian government's official web site is *www.canadainternational.gc.ca*, and the page for visa requirements is *www.canadainternational.gc.ca/view-e.asp?Grp=000100B1&act=1&tbID=1*.

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

## Traveling with children

Canada has laws and regulations to protect children and to reduce abduction by parents or others. If you are traveling with a child, you should carry identification for them similar to that mentioned above. If you are not the parent or legal guardian of the child accompanying you, please see the Canadian government's web site to learn more.

## Speakers and exhibitors

It is not necessary to flag yourself as a visiting worker if you are attending the meeting as a speaker or exhibitor. Neither guest speakers nor exhibitors require work permits to attend the meeting. Claiming "conference attendance" as the reason for visiting Canada is acceptable.

If for some reason you need to verify conference attendance, the pre-registration material should suffice. If you would like additional registration verification from the AAR, please contact our office in Atlanta, TEL: 404-727-3049.

# AAR Election

## A Message From The AAR Nominations Committee

The Nominations Committee is pleased to be able to place such excellent candidates on the ballot, and we are grateful to them for their willingness to serve the Academy. This year, members will elect a vice president.

Once again, AAR members will be able to vote by electronic ballot. A paper ballot will be mailed to members without e-mail addresses on file. We hope that this convenience will again result in a larger percentage of members participating in the election.

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

Sincerely yours,
*Raymond B. Williams, Chair*
*Nominations Committee*

## Call for Nominations

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

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

(a) Scholarship: "represents the mind of the Academy," "international reputation," "breadth of knowledge of the field," "widely known."

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

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

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

## How to Vote

All members of the Academy are entitled to vote for all officers. The elected candidates will take office at the end of the 2002 Annual Meeting.

Please visit the AAR Web site at *www.aarweb.org* (or, if you do not have e-mail, return your paper ballot) by October 31, 2002, to exercise this important membership right.

## Vice President

The vice president serves on the Executive and Program Committees, as well as on the Board of Directors. S/he will be in line to be confirmed president-elect in 2003 and president in 2004. During her or his tenure, the vice president will have the opportunity to affect AAR policy in powerful ways; in particular, during the presidential year, the incumbent makes all appointments of members to openings on committees.

# Candidates for Vice President

## W. Clark Gilpin

*W. Clark Gilpin is the Margaret E. Burton Professor of the History of Christianity at the Divinity School, the University of Chicago. From 1990 to 2000, Mr. Gilpin served as dean of the Divinity School, and previously he taught at the Graduate Seminary of Phillips University and at Kenyon College. At the University of Chicago, he is also a member of the College faculty. During his tenure as dean, the Divinity School faculty created an undergraduate major in religious studies to complement its long-standing graduate programs. In 2000, Gilpin was appointed director of the Martin Marty Center, the Divinity School's institute for advanced research in all fields of the academic study of religion.*

*Mr. Gilpin is an historian of Christianity in America, and his research and writing have focused on Puritanism and on the relation between religion and education in American culture. His current research projects explore various aspects of the relationship between theology and literature in the modem era. One is a study of the letter from prison as a genre of Christian literature. It focuses on letters by English prisoners in the sixteenth and seventeenth centuries, but places these in a larger tradition of prison writing from Paul and Boethius to Dorothy Day, Dietrich Bonhoeffer, and Martin Luther King. A second project, entitled* Experiments in Solitude, *examines the ways in which the Christian tradition of writing as a religious discipline — journals, autobiographies, and letters — shaped the careers of major American intellectuals of the eighteenth and nineteenth centuries, including Jonathan Edwards, Ralph Waldo Emerson, and Emily Dickinson.*

### Statement on the AAR

FOR MOST OF US, the immediate image and the enduring benefit of the American Academy of Religion are both derived from its regional and annual professional meetings, at which we engage the amazingly varied scholars of the field and test the quality of our own research. Deepening and extending critical and imaginative scholarship in all aspects of the study of religion are, I take it, the core purposes of the academy, and its other projects and initiatives derive their energy and significance from this core. The work of our elected and administrative officers, year in and year out, begins with enhancing the academy's support for scholarship, broadly conceived as the complex interplay of teaching, learning, and research.

To enhance the academic study of religion, the academy's leadership must regularly ask itself what tasks the AAR is distinctively positioned to accomplish. One of these tasks is the *interpretation of the wider institutional context of higher education* that powerfully, but often indirectly, influences the more immediate settings in which individual members work. An important recent example is the AAR census of undergraduate programs in religion.

Another important project of this type would be a diagnosis of the relationship of graduate to undergraduate education in religion, both with respect to the preparation of undergraduate teachers and with respect to reciprocal curricular influences. Yet another focus would be an exploration of the widespread interest and research in religion among other academic disciplines and the significance of this interest for scholarship in departments and schools of religion and theology. One might add that the extraordinary international contacts of the AAR will make it possible to set North American institutional trends in a potentially very instructive wider frame of reference.

Second, the AAR is distinctively equipped to *engage the critical development of interdisciplinary approaches to the academic study of religion.* As an "umbrella" professional society, the AAR can and should seek to enhance the scholarship we pursue through specialized fields by promoting creative intellectual exchange among those fields. At one level, this task is, of course, a research agenda: one that capitalizes on the rich array of methods of study, religions of the world, and textual, ritual, and ethnographic materials with which we do our work. At another level, it is an inquiry into teaching and curriculum design that seeks to move beyond such limited and misleading distinctions as those between "Eastern" and "Western" religions or between religious studies and theological studies. At a third level, interdisciplinarity raises crucial questions about the teaching and publication standards for faculty appointment and promotion, questions that are of especially great importance for younger scholars. At all three of these levels, I think that the AAR is able to make significant and imaginative contributions, which go beyond what individual institutions or more specialized professional societies could reasonably be expected to accomplish.

In these and other ways, I think that the AAR is poised for leadership among North American academic societies in terms of creative contributions to its discipline, and I would enjoy work as one of the academy's elected officers.

## Hans Hillerbrand

*Hans has been Professor of Religion at Duke University since 1988, where he served as department chair from 1988-96. His Ph.D. is from the University of Erlangen, Germany. He taught at City University of New York, where he was Dean of Graduate Studies and Provost and at Southern Methodist University, where he was Provost and Vice President for Academic Affairs. He has served the profession in a variety of capacities, such as president of the Society for Reformation Research and the American Society of Church History.*

*Hillerbrand's field is the history of Christianity. He has been on the editorial board of such journals as the* Journal for Medieval and Renaissance Studies *and the* Journal of the History of Ideas. *He is currently co-editor of the journal* Church History. *He has published several books on the Protestant Reformation, most recently the four-volume* Oxford Encyclopedia of Reformation *(1996). His extensive service to the AAR has included Chair of the Long Range Planning Committee and Chair of the Association of Department Chairs, as well as membership on the Finance and the Teaching and Learning Committees. He presently serves on the AAR Executive Committee and is the AAR delegate to the American Council of Learned Societies, where he is also a member of the Executive Committee.*

### Statement on the AAR

My first annual AAR meeting was in Atlanta, back in the early 1970s, and my guess is that at most 500 of us were in attendance – all staying in one hotel! Compare that with our meeting last fall in Denver. What a dramatic change in the role of the AAR, in size, complexity, and diversity! It reflects the changes that have occurred in the academic study of religion during the past three decades. What has not changed, however, is the role of the AAR in the professional lives of its members and the need for a vigorous professional society whose voice is heard in the academy and the pubic square.

The members of the AAR are a diverse lot as are the institutional forms of the study of religion – we are traditionalists and innovators, "Westerners" and "Easterners," believers and nonbelievers, graduate students and senior professors. Some of us teach in public universities, others at church related colleges. In that diverse setting, here are what I see as priorities that demand attention and for which I solicit your support.

Conversation about new ways of strengthening the institutional basis of our teaching and scholarship. As a former university administrator, I am convinced that we will only thrive as individual scholars if departments are strong, supported by their administrations, and respected on our campuses. Exciting AAR initiatives are underway in this regard, and have been reported in *Religious Studies News.* We can do more.

Conversation about new ways members can benefit from membership in the AAR. Here I am not talking of "tangible" benefits– such as the course syllabus project, the *Spotlight on Teaching* in *RSN*, etc. I am talking of the fact that we joined the AAR to build professional relationships, to maintain our professional identity, to engage in discussion across fields, as well as to have professional relationships with colleagues at other institutions. We must explore ways to strengthen these and other aspects of our professional lives.

Conversation about new ways to enlarge our AAR community and how we can make sure that all the voices in the academic study of religion are heard. Many of our colleagues presently are not members of the AAR. We must engage in an energetic effort to convince them that the AAR gives a sense of community by connecting us with others in our field. A specific case in point is the fact that student members now comprise roughly one-third of the AAR membership. We must engage in focused conversation about how we can meet the needs and participation of our graduate student members better than we do at present.

Conversation about how to enhance the public understanding of the academic study of religion, while remaining true to our core mission of teaching and research. Our field often continues to be misunderstood: the so-called "experts" who inform public opinion are not experts at all but spin-doctors.

Conversation, finally, about the long-term role of the AAR five, ten years hence. After all, we all must make sure that the AAR never looses is vision, regionally and nationally, of helping us to sustain the commitment and enthusiasm that prompted us to make the academic study of religion our vocation.

A big agenda? Our common commitment to our profession will make the AAR an even stronger reflection of who we are in the days to come.

# Journalists Honored for Best In-Depth Reporting on Religion

THE AAR has selected three journalists to receive its 2002 Awards for Best In-Depth Reporting on Religion. Beth McMurtrie (*Chronicle of Higher Education*) won the contest for journalists at news outlets under 100,000 circulation, Peter Smith (*Louisville-Courier*) won the contest for journalists at news outlets over 100,000 circulation, and Deborah Caldwell (*Beliefnet*) won the contest for opinion writing. Each participant submitted five articles published in North America during 2001.

McMurtrie submitted articles on intelligent-design theory, Muslim students' encounter with secular campus culture, the *mandatum* and academic freedom at Catholic colleges, the Campus Crusade for Christ, and a priest's rating of "authentically Catholic" colleges. The award jurors praised McMurtrie's work for "challenging her highly educated readers to think about religion in new ways."

Smith submitted articles on Islam in Kentucky, soldiers learning the ethics of warfare, religious organizations making apologies for historical wrongs, the bicentennial of the Cane Ridge revival, and the opening of a creationist museum. The award jurors praised Smith for "beautifully written and researched work."

Caldwell submitted opinion writing on Christian missionaries in Muslim areas abroad, a progressive movement within Islam in the US, the rumor among some Muslims implicating Israel in the September 11 attacks, conservative Christian views on capital punishment, and Pentecostalism in conservative politics. The award jurors praised Caldwell's work for "making readers engage their own beliefs and assumptions about religion and morality in the United States."

In the over 100,000 circulation contest, Michael Paulson (*Boston Globe*) placed second, and David Gibson (*Star-Ledger* [Newark]) placed third. In the under 100,000 circulation contest, John Dart (*Christian Century*) placed second, and Jane Lampman (*Christian Science Monitor*) placed third. For the opinion writing contest, the jurors decided to identify only a first-place finisher.

This year's awards will be presented immediately before the AAR presidential address on Saturday, November 23, 2002, at the AAR Annual Meeting in Toronto. Each first-place prize is $500.

The award for reporting on religion is overseen by the AAR's Public Understanding of Religion Committee. The AAR thanks Dena S. Davis, chair of the committee, the other members of the committee, and especially the jurors for their contributions to the awards program. This year's jurors were David Crumm, a University of Michigan Journalism Fellow on sabbatical from his position as religion reporter for the *Detroit Free Press*; Ed Lambeth, a professor of journalism at the University of Missouri at Columbia and a former journalist; and Laura R. Olson, AAR Public Understanding of Committee member and a professor of political science at Clemson University.

# Excellence in Teaching Award

WILLIAM PLACHER will be awarded the Excellence in Teaching Award at the 2002 Annual Meeting of the American Academy of Religion. Placher, a professor of religion at Wabash College in Indiana, is widely recognized as an exceptional teacher who engages his students provocatively and interactively. Colleagues report that his classes allow students to explore their own questions and ideas in a serious, but non-threatening atmosphere. One colleague wrote "He asks questions, engages students in dialogue, responds to their queries, and leads them to address their own questions, always aware of the learning of each student, even in a large class." He personally engages students in his scholarship and has encouraged his colleagues to do likewise.

Professor Placher is not only an exceptional teacher but has promoted excellence in teaching among colleagues at his college and elsewhere. As chair of his department, he has successfully encouraged excellent teaching among his colleagues. Although Wabash College has no religious affiliation and no general education requirement in religion and philosophy, it has the largest enrollment of any department there. Even more impressive, nearly twelve percent of Wabash undergraduates major in religion or philosophy and an equal number minor in those disciplines. These figures have doubled during Placher's time as department chair.

As a theologian, he has written critical essays about the role of teaching theology in the context of a non-denominational, liberal arts college. He has written and spoken about the scholarship of teaching in his area of theology. Raymond Williams, the founding director of the Wabash Center for Teaching and Learning in Theology and Religion, stated that he could not have established this center without the support of Prof. Placher, who led the first consultation it sponsored, chaired the committee looking for Prof. Williams successor, and currently serves on its advisory board. Placher has written articles in *Teaching Theology and Religion.*

Professor Placher is an excellent example of the exceptional teaching that is occurring in the field of religious studies and theology. He not only is an exceptional teacher but has done significant reflection about the scholarship of teaching and learning. The candidates for the AAR Excellence in Teaching Award in the last three years have been truly exceptional. This last year the Committee on Teaching and Learning had a particularly difficult time in making the final selection because of the many truly fine candidates.

Thomas V. Peterson, Chair of the Committee on Teaching and Learning, encourages chairs and colleagues to send letters of nomination for this prestigious award to Carey J. Gifford, Director of Academic Relations at the American Academy of Religion. The guidelines for this award are listed on the AAR Webpage.

# Eck Wins 2002 Marty Award

DIANE ECK has won the 2002 Martin E. Marty Award for the Public Understanding of Religion. Eck is Director of the Pluralism Project and Professor of Comparative Religion and Indian Studies at Harvard University.

The Pluralism Project documents the growing presence of the Muslim, Buddhist, Hindu, Sikh, Jain, and Zoroastrian communities in the US. Its CD-ROM, *On Common Ground: World Religions in America*, provides a multimedia introduction to the world's religions in the American context. Eck's book *A New Religious America* addresses the challenges of this new religious diversity for the United States.

Previous recipients of the annual award are David M. Knipe, Eileen Barker, Cornell West, Walter Capps, Harvey Cox, and Martin E. Marty.

The award will be presented immediately before the presidential address on Saturday, November 23, at the AAR Annual Meeting in Toronto. The prize for the award is $500.

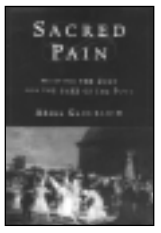
The AAR Committee on the Public Understanding of Religion, chaired by Dena S. Davis, selects the award recipient. Send nominations for next year's award to Marty Award Nominations, AAR, 825 Houston Mill Road, Suite 300, Atlanta, GA 30329.

# Awards for Excellence

THE AMERICAN ACADEMY of Religion offers Awards for Excellence in order to recognize new scholarly publications that make significant contributions to the study of religion. These awards honor works of distinctive originality, intelligence, creativity, and importance; books that have a decisive effect on how religion is examined, understood, and interpreted.

Awards for Excellence are given in three categories (Analytical-Descriptive, Constructive-Reflective Studies, and Historical Studies). Not all awards are given every year. In addition, there is a separate competition and prize for the Best First Book in the History of Religions. For eligibility requirements, awards processes, and a list of current jurors, please see the Book Awards - Rules web page *www.aarweb.org/awards/bookrules.asp*.

The AAR is pleased to announce this year's recipients of the Awards for Excellence in Religion and the Best First Book in the History of Religions:




**Constructive-Reflective Studies**
Ariel Glucklich, Georgetown University
*Sacred Pain: Hurting the Body for the Sake of the Soul*
Oxford University Press, 2001


**Historical Studies**
Grant Wacker, Duke University
*Heaven Below: Early Pentecostals and American Culture*
Harvard University Press, 2001

**Best First Book in the History of Religions**
Mary Keller, University of Stirling
*The Hammer and the Flute: Women, Power, and Spirit Possession*
The Johns Hopkins University Press, 2001

Awards will be presented prior to the Presidential Address at the Annual Meeting in Toronto on Saturday, November 23, 2002. Please see your Annual Meeting Program Book for location.

# Awards for Best In-Depth Reporting on Religion

*Winner of the opinion writing contest*

## The Rumor

**Editor's Note:**
*One of five articles submitted. Amir Hussain and Michael Sells, mentioned below, are current or recent AAR members.*

### *A Surprising Number of Muslims Are Asking Whether Israel Was behind the Attacks*

***Deborah Caldwell***



***October 29, 2001***

WITHIN HOURS of the terrorist attacks last month, the word was out: Israel was responsible for crashing airplanes into the World Trade Center and the Pentagon. The reason? Its intelligence agency, Mossad, wanted to discredit Arab Muslims. The "evidence": 4,000 Israeli employees in the World Trade Center were said to be absent the day of the attacks because they had been tipped off.

This notion at first seemed to be the province of a small number of bin Laden allies. For instance, Muhammad Atta's father blamed the Israelis for the attacks during a press conference last month and called the United States the "root of terrorism." But in the month since the attacks, the rumor has spread, starting in Pakistan and the Mideast, moving throughout the World Wide Web and ending up in educated Muslim communities in the United States. Last week it was revealed that Salam Al-Marayati, a respected American Muslim leader prominent in national efforts to promote interfaith dialogue, said in an interview on a Los Angeles radio talk show that Israel should be on the "suspect list" of those who carried out the attacks. A few days later, another scandal emerged: Imam Mohammed Gemeaha of New York's prominent Islamic Cultural Center had fled to Cairo, where he gave an interview in Arabic stating that "Jews planned those terrorist attacks."

These comments by reputable religious leaders were milder versions of what is appearing by the thousands on web message boards. Thousands of message board posts have appeared on all sorts of sites, from the most moderate to the most strictly Muslim. Some writers seem angry, but most explain their views in calm terms, as if they are simply stating a fact that others have somehow, unfortunately, missed.

On *Iviews*, an American Islamic news site, a member named AB writes: "I now strongly believe that the Jews knew about the attack and its plans, and most probably helped a great deal in the 'penetration' of the US intelligence, and caused for the suicide attack to occur successfully."

A post on the Islamic Circle of North America's web site is also typical: "Zionists want to see that Muslims and Arabs are attacked and their properties burned down so that the environment of the Spanish Inquisition days are recreated in the 21st century United States, so that Muslims either leave Islam for their own security or are murdered or exiled."

Beliefnet member Jihaad wrote something similar, though he toned down the rhetoric: "I believe. . . that Israel is indirectly connected to our recent tragic events. Sure, Jews will attack me for this, but I believe that Israel's Mossad possibly had evidence that this attack would happen."

See **RUMOR** p.21

*Winner of the contest for journalists at news outlets over 100,000 circulation*

## Cane Ridge Meeting House

**Editor's Note:**
*One of five articles submitted. Richard Harrison, Bill Leonard, and the late Anthony Dunnavant, mentioned below, are current or recent AAR members.*

### *1801 Revival Reverberates Today: Seminal Event's Bicentennial Celebrated*

***Peter Smith***



**July 30, 2001**

PARIS, Ky. — Hundreds lay on the ground in religious ecstasy; some motionless as corpses, others shouting in joy or anguish.

Hundreds more laughed uncontrollably, sang, or twitched and jerked.

Rich and poor, slaves and free people, skeptics and believers, some 20,000 people gathered 'round the log Cane Ridge Meeting House in rural Bourbon County 200 years ago this August for what would become the seminal religious event of its day: an epochal happening whose influence is still playing out today.

The Cane Ridge revival planted religious idealism and was the first great social gathering in a new state emerging from the fearful isolation of its violent frontier days.

It also was the biggest, wildest, and most widely publicized event in a broader movement known as the Western Revival, which transformed American religious culture.

Starting Saturday, caretakers of the log Cane Ridge Meeting House will celebrate the bicentennial of the revival with nine days of worship services and lectures, culminating in a large communion service August 12, 2001.

They don't expect as big or wild an event as in 1801. But they fully expect that what they present will resonate.

"We were not interested [in] a re-enactment where everybody wears old clothes and I pretend to be the preacher and you pretend to fall down and be saved, because we thought it would be hokey," said the Rev. Robert Steffer, co-curator of the Cane Ridge Preservation Project, which is run by trustees of the Christian Church (Disciples of Christ). "We thought it would be better to have something that was for Christians of today that looked back while also looking forward."

Several denominations and movements trace their roots to Cane Ridge and related revivals. Louisville's massive Southeast Christian Church is a direct descendant. Revivalist Baptists and Methodists, who were fringe sects in the 1700s, rode the revival wave to rapid growth in the 1800s. And later generations of camp meetings, exuberant Pentecostal revivals, and Billy Graham-style mass evangelism bear the marks of Cane Ridge.

News of the revival also drew the Shakers to Kentucky like bees to nectar.

See **CANE RIDGE** p.24

*Winner of the contest for journalists at news outlets under 100,000 circulation*

## Three Theologians Face a Dilemma for Themselves, Their Colleges, and The Church

**Editor's Note:**
*One of five articles submitted. Gaile Pohlhaus, John R. Connolly, and Dennis M. Doyle, mentioned below, are current or recent AAR members.*

### *Does Seeking Bishops' Approval Strengthen Catholicism or Weaken Academic Freedom?*

***Beth McMurtrie***



**July 20, 2001**

GAILE POHLHAUS is small and round, with a cap of fluffy gray hair. Sunk into a couch in the vast lobby of a Milwaukee hotel during the annual conference of the Catholic Theological Society of America, this former nun is the picture of grandmotherly sweetness. It is easy to imagine her in the classroom at Villanova University, tackling such personal topics as the sacrament of marriage with the thoughtfulness of someone who loves to teach.

"Every so often I think about retiring," she says. "But what else could I do that I would enjoy so much?"

But it is her role as a professor that lies at the center of a dilemma faced by more than a thousand other Roman Catholic theologians teaching at Catholic colleges in the United States. Ms. Pohlhaus has been ordered to seek approval of her teachings from her bishop. She is thinking of refusing to seek this approval — called a *mandatum* — as a matter of principle.

When she was her students' age, she says, the idea of a theologian's defying the church would have seemed incredibly romantic. "I would have thought they were Lancelot or Guinevere: 'Isn't that exciting? Aren't they strong for saying that?' Now that I'm older — and I don't know how much wiser — I know it's not a matter of strength. It's a matter of having your heart torn out, that's what it is."

If Ms. Pohlhaus does not feel like an Arthurian heroine, it's because she is not quite sure where her obligations lie. Should she listen to her conscience, which says the church is wrong to demand that she seek her bishop's approval for what goes on inside her classroom? Or should she be thinking of the ramifications this might have for her students and other Catholics, who may interpret her defiance as proof that the church is just one more monolithic institution to be treated with mistrust?

"I worry that students will think that it's not important to listen to the church if I decide not to do it. I mean, they already think it's not important to listen to the church, at least on sexual matters," she says, then stops. She is quiet for a long time. "I just think the whole thing is a mess, and there doesn't seem to be a solution for it."

In 1990, when Pope John Paul II called for theologians to obtain a *mandatum*, many scholars saw it as an intolerable limitation on their academic freedom. When they protested that the credibility of their discipline would be irreparably damaged, momentum seemed to move in the direction of mass resistance.

But today, with the deadline for seeking a *mandatum* just 10 months away, these same theologians have found that it's not so simple to just say no. The price of signing up may be the loss of academic credibility and a binding obligation to the church. But the cost of refusing could be high as well: open fissures with the church, public retribution from angry alumni who consider them disloyal Catholics, and classroom challenges from perplexed students.

See **THREE THEOLOGIANS** p.23

# Presidential Views

*Editor's Note:*

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

*Vasudha Narayanan*
*University of Florida*

**RSN:** Describe the period of your doctoral study. What was it like and how did you feel to leave India and study at Harvard?

**Narayanan:** The study of religion as an academic discipline was not known in India and one of the most exciting differences between my work there and at Harvard was to actually take courses in this field. The Hindu traditions in India are diverse, multi layered, complex, with fuzzy boundaries. In India, one ordinarily studies just the philosophical trajectories of some of these traditions. If one wanted to study temple culture, for instance, one would have to do it from other disciplines–say, history, art history, archeology, or economics. The focus on secular education in India and the lingering effects of colonial culture meant that several areas have been neglected for generations, or else studied through certain limited perspectives. It is a matter of genuine regret to me that I did not have the opportunity to study various facets of religious cultures in India and that this is still missing to a large extent in Indian academia.

I was genuinely confused by what the "study of religion" meant. Like various stages of enlightenment described in some Hindu and Buddhist traditions, this confusion about "religion" has waxed and waned over the last few decades. In India, when we "lived" religion, it had to do with the right foods on the right days of the lunar calendar, fasting and feasting, the auspicious times to enter a new house or start a new job, using right hands and left hands, singing or dancing narratives from the epics, and joyful celebrations of festivals. On the other hand, when we spoke about religion in the abstract, it was almost always about the philosophical manifestations and book oriented traditions; after all, no textbook on Hinduism told us that astrology or performing arts could be considered "religion." Western templates of what "religion" is supposed to mean still pervade introductory books and inform Hindus on what parts of their worldviews can come under that rubric.

I had registered for my doctoral work at the University of Bombay in the Department of Philosophy, but moved to Madras to study Tamil and Sanskrit texts with some very learned, traditional scholars. The selfless and rigorous study and teaching done by these traditional scholars–many of whom are not connected with academics — was as important as the courses I later took at Harvard. I do want to work towards drawing many of these scholars into conversation on issues concerning the study of religion.

While working on my doctoral degree, I got a scholarship to come to Harvard. The transition from India to Cambridge seemed relatively seamless at the time. John Carman, the director for the Center for the Study of World Religions, and Ineke Carman welcomed foreign students and helped them in so many ways–I have learned so much from them.

There were, however, some minor cultural transitions to be made. Like many other foreign students, I thought it was impolite to raise questions or initiate discussions in the classroom or in study group sessions. It took a while to get used to the informality and the absence of explicit hierarchical relationships between students and faculty here. It seemed initially that the hierarchy was more pronounced in India. Many of us who lived in the Center would regularly have potluck dinners and sometimes one of our professors would join us. I was awe struck looking George MacRae and Wilfred Cantwell Smith sitting on one of the shabby futons or thick cushions on the floor eating an odd assortment of pakoras, pasta, and sushi. It took me a while to figure out there were other hierarchies, other power structures in this culture!

**RSN:** What were your areas of greatest interest and with whom did you study?

**Narayanan:** Registering for courses at Harvard was like a kid entering a huge toyshop. In India, once we choose a general area of study, you are pretty much on a tracking system for the kinds of courses you can take. At Harvard, I was able to take courses across the board and audited several others. I took courses with many professors including Wilfred Cantwell Smith, John Carman, Gordon Kaufmann, Anne Marie Schimmel, and Jane Smith. I was able to work in depth with some of the Vaishnava traditions of India with John Carman of Harvard and Dennis Hudson who would drive down from Smith during the summers. We read a lot of Tamil poetry and commentarial literature. Working on these texts and with these scholars, I began to realize how much I did not know about so many different fields. That is a feeling which has not gone away after all these years.

Some of the courses which helped me most were those that I took on the New Testament, especially those with George MacRae. I had never encountered the critical study of texts as presented in these courses and the methods opened up several new ways of looking at the literature I was studying. To know that one could scrutinize and analyze the texts with a wide array of tools and not think of them as threatening to one's identity or faith was a very liberating feeling.

Other courses helped me become aware of inter-disciplinary methods of studying religion. I had studied texts, but when I went back to India after a few years, I really began to "hear" them and see them in a ritual context. I am still excited by how the other disciplines contribute and interface with my work and I continue to learn from those who study inscriptions, architecture, rituals, and the performing arts.

**RSN:** Reflect on your time in Cambridge.

**Narayanan:** My time in Cambridge was filled with learning: from the nuts and bolts of New Testament 101, to hearing and loving Bach, to learning that one does not pronounce the first "d" in "Wednesday." Charles Kimball, now chair at Wake Forest, taught me how to pronounce "H" when we were studying for a course. Nancy, his wife, introduced me to the first suburban shopping mall I had ever seen. The resources in the university were tremendous. I still remember how my jaw dropped when I saw Widener library. In fact, I still think that libraries and the whole structure of inter library loans in this country are some of the real riches that we scholars have here in this country.

But perhaps one of the most important aspects of my time there was meeting so many students from various cultures, or who were studying various cultures. It was a crash course in ethnography. I was observing American cultures–the deep pain of native Americans and African Americans, school desegregation, hearing music, the ethos of various church denominations — and I guess my friends were trying to understand where I was coming from. I particularly remember the time I got engaged. It was soon after the American bicentennial. My parents had matched my horoscope (in some families, these are cast in great detail by the family astrologer soon after birth) with that of a young man studying in Chicago. Our families met in India, and then told us about each other. After several conversations on the phone, he came to Boston to meet me and we got engaged. It was a conventional "arranged" marriage. Obviously if we did not like each other, we could have opted out. Other family members have met and married people of European descent or from other parts of India. We chose to meet the traditional way, although it was in Cambridge. This was something we felt comfortable with, but it was a cultural experience for my friends and they seemed to be quite intrigued with the process!

It was in spring break 1976 that I met Harry and Esther Buck in Chambersburg, Pennsylvania, and enjoyed their hospitality. They had been in India and David, one of their sons, knew Tamil and played a classical instrument called the "vina." (Several months–or perhaps a year — later, I found out that there was a remarkable coincidence–David and my husband had attended Loyola College in Madras and knew each other!) Harry had been the Executive Director of AAR and this may have been the first time that I heard about this organization. It was an educational few days–learning about the AAR, how to make a good salad, hex signs on barns, and other things that enquiring minds want to know.

Like many of our members in the AAR, I continue to be in touch with and work with some friends from graduate school.

**RSN:** What compelled you to research and publish your early work, especially your work on monasticism?

**Narayanan:** My first jobs in Chicago where I moved after I got married–were all adjunct positions. I did get a "real" job at DePaul University where I had the privilege of being a colleague of John Collins (currently the president of SBL) and Dominic Crossan. Then, and in my early years in Florida, I continued to work on the devotional literature from a particular tradition (the Sri Vaishnava) in Hinduism. There was a small network of us in that general area and some of my work became collaborative. I worked with John Carman the Tiruvaymoli on a Tamil poem from the ninth century CE–which is about 1102 verses long — and its eleventh century commentary. I continue to work on this extraordinarily beautiful poem. Francis Clooney and I are working on a complete translation. A.K. Ramanujan, who was at the University of Chicago for several years, was a good friend and part of this team until he passed away.

While working with many of my friends, I became intrigued with comparative themes. I had worked as an adjunct at Illinois Benedictine College and it was then that I became interested in issues of renunciation and monastic life. When I came to Florida in 1982, I continued to discuss these issues with colleagues here. Austin Creel and I received an NEH grant to explore some themes in a conference on Christian and Hindu notions of monastic life.

**RSN:** Describe your arrival in Gainesville and what academic interests you pursued?

**Narayanan:** I had a job in Chicago and my husband was at the University of Florida. I eventually moved to Gainesville and had an adjunct position here for a couple of years. I certainly do not have to remind anyone about the difficulties of the adjunct/part time positions — the uncertainties, the financial issues and lack of benefits, and so on. My colleagues, however, were supportive. Sometimes I think the best conversations happen around the department coffee pot!

Over the years, I have focused on the Hindu traditions both in India and in various immigrant contexts. I have been trying to understand continuities in the Hindu traditions, adaptations in America, what is transformed, and what is jettisoned. More recently, I have focused on earlier Hindu migrations and am working with the temples and cultures in 9-12th century Cambodia. I am particularly interested in the integral connections between the performing arts and religion– especially when people and religions migrate.

Gender is a very integral part of my work now — I focus on how many women have experienced "religion" in the Hindu traditions. I work quite a bit on the recitation and singing of vernacular poems (rather than Sanskrit) composed by women, performing arts, rituals, categories and spaces they created, rather than use either a western template or those inherited from other gendered hierarchies.

I am also very much interested in the use of "religion" resources in dealing with environmental issues and have participated in the work done by Mary Evelyn Tucker and John Grim. We have a new colleague, Bron Taylor, in our department who works in this field. Our brand new PhD program at the University of Florida will include tracks in Religions of Asia, Religion in the Americas, as well as Religion and Nature. We are very excited about this initiative.

**RSN:** Can you tell us a bit about your academic life in a hemisphere dominated by western religion?

**Narayanan:** It is, obviously, a challenge to teach religions like Hinduism, Buddhism, and Islam in this country. There are multiple traditions within each one of these, our time is limited, and interests may vary. In many institutions, we now have second-generation students from these faith traditions in our classes. It is important not just to portray several millennia of received traditions (usually recorded by males), but nuance it with women's perceptions and experiences in various spheres, and be aware of the limited usefulness of western templates of "religion." One is bearing witness to thousands of years of history and to millions of believers as well as to the academic category of "religion." We end up wrestling with issues of integrity in various spheres. Finding the right books for our courses is sometimes very difficult. And then, there are issues common to all of us: there is some really strange information that students find on the web. These are easy enough to ignore — more difficult are those which seem to be credible but which may be based on questionable scholarship.

Teaching a religion which is the majority tradition in many countries and which is the faith of a minority population in this country is also a challenge. The multi-layered way of experiencing the tradition in one's home country is absent here and it is sometimes difficult to convey those complexities. Sometimes these may not be congruent with the ways in which Hindu or Muslim students have constructed second-generation identities. These are the internal challenges; there are others as well.

There is also the feeling of marginalization that one experiences–both in the town square as well as in academic disciplines. In many of the national activities in the terrible months

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# Memorial Statement for Charles E. Winquist

*James B. Wiggins*
*Remington Professor of Religion, Emeritus, Syracuse University, Syracuse, New York*

This is an amended presentation of remarks made at a memorial service in Syracuse on May 4, 2002.

I HAD THE GREAT PRIVILEGE of knowing Charles Winquist for 25 years. We first met at an Annual Meeting of the American Academy of Religion. In the years since then, our careers overlapped and intertwined in many ways. He became the fourth Executive Director of the AAR in 1979 and led it through some of its most precarious years until 1982. Few people knew how near the AAR came to bankruptcy in 1980; but I became aware of it later, because I was selected to follow Charlie as Executive Director of the AAR beginning in 1983. Necessarily, he and I became much better acquainted during the time of the transition between his term and the beginning of mine. We could not have guessed that we would work much more closely in the Department of Religion at Syracuse University beginning only two years later.

Chico, California remained Charlie's home after the transition between his AAR service and mine. Numerous trips there were required of me between 1982 and 1985. Scholars Press had moved from the University of Montana to Chico in 1980 only a year after Charlie became the Executive Director of the AAR. Shortly thereafter, he also became chair of the Board of Directors of SP. Little did he know how seriously troubled were the affairs of the press. But, Charlie had the necessary skills to save it by working with many people involved in and committed to the vision of that publishing venture. At one time, he was concurrently the acting Director of Scholars Press, while continuing as Executive Director of the AAR. He often told me of some of the struggles he handled in those trying years. Although Scholars Press no longer exists, to the regret of many of us who devoted much energy and time to developing it, it would not have had the last 20 years of its existence nor have made the impact on the scholarly development of the field and the larger arena of the humanities that it did without the energy, commitment, and hard work that Charlie expended in assuring its survival in the period between 1980 and 1982. And the field of the academic study of religion would have been much the poorer if it had not survived. Kudos to Charlie for that.

The American Academy of Religion not only survived its challenges, but flourished in the 20 years since Charlie's term as its Executive Director concluded. For the period that I served as Executive Director from 1983 through 1992, I had the great good fortune of virtually constant access to Charlie to confer with and reflect on AAR matters. He was a valuable sounding board and an unfailing supporter of my work during those years. While I was in office I tried never to miss an opportunity publicly to acknowledge how crucial a role he played in the history of the AAR. And I certainly shall not miss this opportunity on the occasion of this memorial moment.

Professor Gabriel Vahanian accepted a position at the University of Strassbourg in 1983. He had firmly established an understanding within our department that, contrary to the prevailing wisdom in many other graduate programs in religion, it is essential to include the study of theology as one of the major dimensions of the academic study of religion. Vahanian's departure, therefore, necessitated a search for someone to assume a position as "theologian" on our faculty. That quest brought Professor Winquist to Syracuse, first as a Visiting Professor in Spring 1985, and then permanently in Fall 1986. He was appointed the Thomas J. Watson Professor of Religion, the chaired position in which he remained until his death on April 4, 2002.

Charlie's accomplishments as a professor were so numerous as to demand that I choose but a very few to mention. First, he was a rigorous, demanding, incredibly successful teacher, both at the undergraduate and graduate levels. He was devoted to the students and they reciprocated. Beyond the classroom he was also a dedicated mentor to his students, particularly those entering academic careers, as he tirelessly worked in assisting them in finding teaching positions. Further, he promoted Syracuse students with publishers, assisting many of them in finding publication outlets for articles and books. He was actively involved with a number of publishing firms as an evaluator of manuscripts and with a number of journals as a member of editorial boards. Second, Charlie was an invaluable colleague. He fully and actively participated in the life of the department. He served as Director of Graduate Students from 1988 until 1992 and he also served on the Graduate Committee for much of the time he was on this faculty. At a personal level, since I was Department Chair when he joined the faculty and remained so through 2000, I experienced Charlie to be an invaluable resource and ally. I remain grateful to him for that.

Charlie was a thinker. He lived the life of the mind in a wondrous way. He was an accomplished philosopher and theologian, prolific in his publications. He authored eight books and co-edited two very important reference works. He published significant articles in major journals and chapters in many books. He served on the editorial boards of both journals and presses and evaluated manuscripts for many publishers. He co-founded an electronic journal in 1999. He was no less diligent in his preparation for teaching and lecturing, which he did nationally and internationally. Further, he was one of the most voracious readers with whom I have ever been acquainted, and he was one of the most informed citizens. He kept abreast of national and international affairs more assiduously than most people I have known. I deeply admired those behaviors and I learned much from him.

Finally, Charlie was a cherished friend. Many of us here today knew that of him. Through many life struggles that we respectively experienced, he was there for me and I tried to be there for him. There was a gentleness to him and a caring that I profoundly admired. I never spent time with him but that the connection between us was not mutually reaffirmed, even as it was in the acute care unit of Crouse Hospital, a few days before he left Syracuse for the last time and was moved to Pittsburgh. I never was able to speak to him again. His loss saddens me deeply; I cherish all that he did for and gave to me. I miss him.

Farewell professor, teacher, colleague and friend.

# Graduate Survey of Religion and Theology Programs

*Carey J. Gifford, American Academy of Religion*

THROUGHOUT THE FALL OF 2000, over 1000 department chairs and other program heads received a survey of undergraduate departments and programs in religious studies, theology, Bible, and sacred texts. This Survey of Religion and Theology Programs sought to map comprehensively the academic study of religion (religious studies, theology, Bible, and sacred texts) in the US and Canada. It was the signature program of the Lilly Endowment funded *Strengthening College and University Programs in Religion and Theology (SCURT) initiative.*

This fall, in the next phase of the AAR's initiative, we will conduct a Graduate Survey of all fully accredited colleges, universities, and seminaries in the United States and Canada that offer academic doctoral degrees in religion or theology, such as the Ph.D., Th. D., and S.T.D. The intent of the survey is to poll those institutions preparing candidates for the terminal degree necessary for their professional careers as scholars and academics. For this reason, we will only survey the academic doctoral programs, rather than professional doctoral programs such as the D.Min. We may survey Masters level programs in the future.

Taken together, the undergraduate and graduate surveys will provide data for all those interested in the future development of the profession. With the support of the Lilly Endowment and the endorsement of major societies in the study of religion, we can address effectively the need for accurate, reliable, and useful information. We intend to collect data from every identified academic unit in which the study of religion is a central focus. Once this data is gathered, we will share it with you and your colleagues for your strategic decisions.

As we have long known and as reviews of the web sites of the major graduate programs in religion make even clearer, there is little consensus about how the graduate study of religion is understood or taxonomized, its boundaries and foci, or anything approaching a standard or typical conception of the field. On the other hand, as we have prepared the survey it has become apparent that the results we receive will only be as helpful as the data we request. We have prepared the survey instrument in such a way that the results will be understandable and comparable across institutions.

To assist us in the creation of the survey instrument, a Council on Graduate Studies in Religion advisory group, chaired by Steve Tipton of Emory University and composed of Elizabeth A. Clark (Duke University), Richard A. Rosengarten (University of Chicago Divinity School), John Clayton (Boston University), and Alan Segal (Barnard College), and five consultants, Mark Chaves (University of Arizona), Shelia Mann (American Political Science Association), Randi Warne (University of Alberta), Mark N. Wilhelm (Auburn Theological Seminary), and Charles Willard (Association of Theological Schools in the US and Canada) have worked during the winter and spring on the instrument itself, in order to garner as much helpful information as possible. They have compared surveys from the American Historical Association, the American Philosophical Association, and the Modern Language Association in an attempt to see how other constituent members of the American Council of Learned Societies have surveyed their members.

The group has spent considerable time with the issue of how the field's disciplines are divided, laid out, and approached. Our graduate institutions structure their programs and their graduates seek faculty positions in specific contexts (typically, departments of religion or seminaries). These advertised positions tend to be identified in certain traditional ways. In reviewing the web sites of over 100 departments that offer academic doctoral degrees, it became apparent that the problem of taxonomy is just as much a problem for departments as it is for us in our survey.

So, how shall we survey the graduate study of religion? We think we need to do it in a way that is both ordered and capacious. While we know at the outset that whatever we do will not work well for some programs, we also know that subfields or areas of concentration must be delineated in such a way as to will minimize problems and maximize useful information gathering. There is some comfort in realizing that we are providing a taxonomy, not writing a constitution. In other words, we are asking for the respondents to self-select which category on the survey best describes the program that their institution delivers. The categorization of the field that you will see in the survey instrument is not, then, a proposal for how the field should be classified. It is, rather, our attempt to describe what we have found on over 100 institutional web sites.

The Survey has as many forced responses as possible, minimizing the need for writing in comments and thereby maximizing the ability to compare responses statistically. We have grouped the questions into categories:

- General information about the instructional program and the department
- Student recruitment and admission; their course of study: curricula, exams, dissertation, and teaching; doctoral students as teachers; student funding and financial support; completion and attrition patterns; placement and employment
- Faculty

The AAR has retained Dr. Richard Rubinson, Professor of Sociology at Emory University (Ph.D., Stanford University, 1974) and a distinguished scholar of American education to gather and analyze the survey data. He is the author of "The Sociology of Educational Expansion," *Sociology of Education* (1999); "Education and the Economy" (co-author) in *The Handbook of Economic Sociology* (1995); *The Political Construction of Education*, (editor, Praeger 1991); and "Class Formation, Political Organization, and Institutions," *American Journal of Sociology*, (1986).

In the fall of 2002, approximately 100 departments in the United States and Canada will receive a packet containing the survey itself. We had a very encouraging response rate on the undergraduate survey and are expecting the same level of participation for the graduate survey. We urge all recipients of the graduate survey to take the time to fill out the information and return it. By participating, you will help your department as well as the field. Your responses, of course, will be *strictly confidential.* The more information that can be gathered about the graduate study of religion in the US and Canada, the better able we will be to provide discipline-wide information that will help promote and advance the academic study of religion. ❧

# From the Student Desk

## *Mere Mime*

*Todd Farley, Fuller Theological Seminary*

*Todd Farley is a doctoral candidate at Fuller Theological Seminary in Pasadena, California and can be reached at* tfarley@fuller.edu.

MY SKIN had traces of a mime's "white face," my lips were stained with red, and my black costume was moist from the exertion of a dance. I was a simple mime surrounded by a table full of pastors, scholars, and authors talking about their achievements—one could say even boasting. Amongst their banter, they politely complimented my show and then relegated me to the realm of mere "entertainment." As a mime, it was typical to be marginalized.

Laughter echoed in the room as they talked about this and that paper, books published and their scholarly achievements. With mirth, one looked at me and asked what I was doing these days (I could feel an invisible hand patting my head). I answered, "Studying for my Ph.D." The table talk stopped as their minds processed the thought: "mime and a Ph.D." They looked at me with an expression of bewilderment, as their thoughts failed to make the connection, wrestling with the phantom incongruity. They accepted me as a Marceau trained mime artist, even an excellent one; however, I was still a mere mime, voiceless. A mime getting a Ph.D. seemed out of place. Their minds leaked through their gestures and I easily read their question: "Is a mime with a brain an oxymoron?" They saw art as being for expressive, emotional, and radically creative minds, minds that reject academic pursuits and ministerial sobriety.

As a mime, I have encountered these looks and comments time and time again, on various levels. Pastors send mimes to the children's church, and theologians find ministry in Hollywood's films. Broadway is sought out for leadership in performance, while the Church's artists are often driven away.

I fear performing arts, theology, and academia have been estranged in many people's minds. Art has become a thing of "entertainment," an escape, rather than a source for deep reflection and theology. The performing arts today are enmeshed in the greater culture of our society, yet they are alienated from the sub-culture of the church. What has happened to the artist-philosopher and teacher who, like Plato, teaches in story? What has happened to the artist-prophet and minister like Ezekiel, John, and Jesus, whose symbols and gestures still speak to the nations? What will happen to the performing arts in the academy? Will they be marginalized, only existing as part of the entertainment, or limited to classifications of low and high culture? This was my question at my first AAR Annual Meeting. It is a question I am still asking.

Many people reflect on movies, many admire the dancer's skill, but do they expect the dancer to be an academic, theologian, or the actor-prophet? No, not normally, because most dancers are not theologians or academics. The reason seems to be understandable enough; dancers must spend too much time in training to have time for theology and academics. However, this is a cultural stereotype, a marginalizing standard many have projected onto the performing artist. Neither theologian nor scholar can deny the artistic skill of Plato, nor can any pastor deny the ministry of Ezekiel or the artistic talents displayed by David. However, many Christians have failed the Christian performing artists of our own generation: have failed to call them to a higher expectation. Intellectual excellence – to ministry and even to the highest standards of skill – is absent in the arts of religion in our age.

Now universities and seminaries are awakening to these questions and are beginning to include the arts in their curriculum. Places like St. Andrews, Princeton, and Fuller Theological Seminary have begun new programs for aspects of arts in the Christian faith. The challenge they face is how to reintegrate arts into the academy. This is the challenge I propose to the fellowship of the AAR. To what sphere do we relegate the performing arts? Are they isolated to only one world, requiring a choice between entertainment, academia, and ministry? Is God hidden in the art, only speaking from the shadows? Will the voice of God ever again be as clear and loud as when mimed by the prophet? Will the philosopher artist once again roam our university halls? Could we dare to believe in a time when watching a performer will strip us of our defenses, reduce us to tears and, in conversation, boggle the greatest minds?

As I started my journey into the Ph.D. program at Fuller Theological Seminary, I pondered these questions, as perhaps did my professors. I held my breath waiting for my first grades, and let out a sigh when they affirmed that I belonged in the program. I have been encouraged to attend AAR-sponsored activities by many people in the Ph.D. program at Fuller. I was encouraged when I saw film and fine arts addressed at AAR conferences, yet the dramatic and performing arts seem only to speak from the shadows.

Now, I am asked to come to the tables of the AAR, to sit with another group of scholars, and I hold my breath. Will they marginalize artists and look at us as mere entertainment, or will they help us become more than just mere mimes? ❧

# Department Meeting

## *Tim Renick Awarded University System of Georgia Board of Regents' Teaching Excellence Award*

*Tim Renick is a summa cum laude, Phi Beta Kappa graduate of Dartmouth College (1982), where he double majored in Religion and Government. He received his M.A. (1984) and Ph.D. (1986) from Princeton University, Department of Religion, with a concentration in ethics. In the fall of 1986, Georgia State University hired him as Assistant Professor of Philosophy, with the specific assignment of building a religious studies program. Students greeted the religious studies curriculum with great enthusiasm, and by 1991 there were twenty courses on the books, a B.A. degree approved by the Georgia Board of Regents, and graduates going off to study religion at Chicago, Virginia, and Yale. Today, the program (for which Renick serves as Director) has four tenure-track and one non-tenure-track faculty, over 40 courses, and over 50 current majors. He has been the recipient of the Outstanding Teacher Award of the College of Arts and Sciences, the Outstanding Teacher Award of the Blue Key National Honor Society, and was named Distinguished Honors Professor (all at Georgia State University). He is very active in university government, serving on the University Senate, as Chair of the university's Graduate Council, as a member of the College Executive Committee, and as Associate Chair within the Department of Philosophy. He is also the author of twenty articles. His book,* Aquinas for Armchair Theologians, *was published by Westminster John Knox Press in January 2002.*

***RSN:*** Dr. Renick, we understand that the University System of Georgia Board of Regents recently awarded you with its Teaching Excellence Award. Would you tell us about the award? Is there more than one recipient in any given year?

**Renick:** I am very honored to have been the recipient of the Board of Regents' Teaching Excellence Award. The award is the highest recognition given to teachers within the state system. It is given annually to the outstanding teacher among almost 30,000 professors and instructors. Candidates are nominated by their home institution, and a statewide panel of chairs, faculty members, and administrators determines winners. There are separate awards given annually to the outstanding teacher in research institutions (e.g., UGA, Georgia Tech, GSU, Georgia Southern) and non-research institutions (e.g., Georgia Perimeter College, DeKalb College).

***RSN:*** What do you think distinguished you to be the recipient of this award?

**Renick:** I'd like to think that this award is, in part, an acknowledgement of the success of our young Program in Religious Studies at Georgia State. In only a few years, we've gone from having no organized program in religious studies to offering over 40 graduate and undergraduate courses, a B.A. degree with 50 current majors, and an M.A. track. Last year alone, our credit hours increased by over 80% from the previous year. And our majors have gone on to study religion at some of the top graduate programs in the country – Brown, Harvard, Yale, Vanderbilt, Virginia, Chicago, and Emory. We've even had students study at Oxford and Cambridge. When a program is under ten years old and can cite successes like this, I guess it is bound to get the attention of others.

Of course, the personal demands in starting this program have been a little overwhelming. In the early years, when I was

See **RENICK** p.17

# Beyond the Annual Meeting

## *American Lectures in the History of Religions*

*The American Lectures in the History of Religions was founded in 1891 to encourage path-breaking scholarship through a lecture and book series. It flourished for some 60 years under the auspices of the American Council of Learned Societies. At the request of the ACLS, the American Academy of Religion assumed administrative responsibility for the series in 1994. During the 2003 calendar year, Prof. Willard G. Oxtoby, University of Toronto (emeritus) will deliver a lecture series entitled "Islam in Historical Interaction." He will address:*

*Lecture 1: Pagans and Monotheists: Seventh-Century Arabia*

*Lecture 2: Permanence and Change: Ninth-Century Iraq*

*Lecture 3: Sufis and Hindus: Sixteenth-Century India*

*Lecture 4: Religion and Marxism: Twentieth-Century China*

*Lecture 5: Heritage and Diaspora: Twenty-first-Century North America.*

*For a full abstract of the series, each of the individual lectures, or information on how to bring Dr. Oxtoby to your campus, please see our web site:* www.aarweb.org/about/alhr.

*Willard G. Oxtoby (b. 1933) is professor emeritus of comparative religion at the University of Toronto, where he has taught since 1971. He is home in Toronto during the summer and fall, and now spends winters and springs in Williamsburg, Virginia.*

*Prof. Oxtoby took his B.A. at Stanford in philosophy and humanities, and went on to the M.A. and Ph.D. at Princeton in Middle Eastern studies. He studied both the ancient and Islamic Middle East, and his doctoral thesis was on pre-Islamic Arabian inscriptions. As part of his graduate study, Oxtoby spent two years in Jerusalem, one of which was with the team working on the Dead Sea Scrolls.*

*While his first teaching position at McGill University, Montreal, was in Hebrew scriptures, Oxtoby's interest in the historical interaction of cultures and religions soon drew him into the field of comparative religion. He spent two post-doctoral years in world religions and Iranian studies at Harvard, and then taught for five years at Yale University. He was the founding director of the University of Toronto's graduate program in the study of religion.*

*Prof. Oxtoby held a visiting professorship in religion in 1999-2000 at the College of William and Mary. He has also held visiting professorships at the University of Michigan, the University of Tubingen (Germany), and Syracuse University. He served a three-year term as president of the American Society for the Study of Religion, a comparative-religion group. With his spouse, the late Julia Ching, he was co-president of the 1990 International Congress of Asian and North African Studies.*

*Oxtoby is best known as editor of the two substantial introductory texts,* World Religions: Western Traditions, *and* World Religions: Eastern Traditions *(both published in 1996, [second editions, 2002], Oxford University Press). His editorial projects also include* Sikh History *and* Religion in the Twentieth Century *(Toronto, 1988) and four volumes of essays from the 1990 congress,* Contacts Between Cultures *(Lewiston, 1992). He is currently preparing* Sources of Middle Eastern Tradition *(two volumes) for Columbia University Press.*

*Oxtoby's other books include* Some Inscriptions of the Safaitic Bedouin *(New Haven, 1968);* Ancient Iran and Zoroastrianism in Festschriflen *(Waterloo and Shiraz, 1973);* The Meaning of Other Faiths *(Philadelphia, 1983);* Moral Enlightenment: Leibniz and Wolf on China *(co-author, 1992);* Discovering China: European Interpretations in the Enlightenment *(co-editor, 1992);* Experiencing India: European Descriptions and Impressions, *1498-1898 (Toronto, 1998); and an anthology of writings by Wilfred Cantwell Smith,* Religious Diversity *(New York, 1976). He is working on a semantic history of conceptual and categorical terminology, provisionally entitled The Vocabulary of Religion, for the University of Toronto Press.*

*In addition, Dr. Oxtoby is the author of articles in the* Encyclopedia Britannica, The Encyclopedia of Religion, Dictionary of the History of Ideas, Encyclopedia Judaica, Abingdon Dictionary of Living Religions, *and* Cambridge Dictionary of Philosophy. *He has studied between one and two dozen languages, and has spent two years in the Middle East, one year in South Asia, and one year in East Asia.*

***RSN:*** Before we discuss the lecture series, tell us more about your background. Where were you born? What did your parents do for a living?

**OXTOBY**: I was born in Marin County, California, just across the Golden Gate Bridge from San Francisco. My father, and my grandfather before him, taught Old Testament at the Presbyterian theological seminary there. I grew up familiar with academic life. People outside academia don't always understand how, while you have lots of flexible time including long summers, there's always the demand to extend your control of your field. I sometimes think the only time I relax completely is when I'm in the barber's chair or, believe it or not, the dentist's chair, because just then I can't possibly be working on some project or obligation. Indeed, I've fallen asleep in the dentist's chair. More than once.

***RSN:*** What was your family like?

**OXTOBY:** There were plenty of academics. Grandfather and one of his brothers both taught Bible, and my Uncle John was a mathematician. His son, in turn, is a mathematical chemist, textbook author, and dean of science at the University of Chicago. My brother has taught German. Then there are my in-laws, too. My sister married a Th.D. in Old Testament. I've been twice married and twice widowed, the first time to Layla Jurji, who was the daughter of a Princeton Seminary professor and whose brother teaches anthropology, and the second time to Julia Ching, a Toronto colleague in Chinese philosophy and religion, the oldest of four siblings who have all taught at the university level at one time or another.

**RSN**: In what kind of religious life, if any, did you participate? When were you first exposed to the study of religion?

**OXTOBY:** Growing up in a theological campus environment, I didn't experience a clear separation between participation and study. For me, it was always a matter of using your head at the same time as you use your heart. Being loyal to tradition and community while welcoming the latest scholarship, and how to encourage others to think likewise, was simply a recurring topic of mealtime conversation. But I do recall one defining moment. While Dad didn't ever have a regular pastoral charge, he occasionally did guest preaching visits. One time when I was about fifteen I went along to keep him company on one of these, and was sitting there listening to his sermon. He recounted one of Jesus' parables and then interrupted his exposition to say, "Of course, that was just a story. Can a thing be true that never happened?" I can still recall the color of the paint on the wall at that instant. And thanks to the right question coming at the right time in my life, I've never had a problem personally handling the symbolic dimensions of religion.

***RSN:*** When did you decide you wanted to become a scholar of religion?

**OXTOBY:** Well, I'd like to be able to say it was when I was about five and Dad had taught me to memorize the twenty-third psalm in Hebrew. Then he'd have me appear in my pajamas for the evening advanced Hebrew class, which met in our home, and I'd recite it. He'd tell the class, "See, even a kid can do Hebrew, so get on with it." But the real development came in high school, when I first knew I wanted to teach. I then next decided that the field I wanted to teach in was religion. At seventeen, I spent a year between high school and college going along on Dad's sabbatical to Europe and all over the Middle East, and I was hooked. The world of the Bible, both its archaeology and its current events, came alive vividly.

***RSN:*** How did you move from biblical studies to what you've been doing for the last 35 years, world religions?

**OXTOBY:** It was a continuing process of putting things in wider contexts. The standard way to study the ancient Hebrews was to situate them in the world of Israel's naughty neighbors: Babylonians, Egyptians, and Canaanites. And during doctoral work I had two years of field study in Jerusalem, one of which was assisting in the Dead Sea Scrolls project. But I was lucky to be in a Ph.D. program where one-third of the work was in Arabic and Islamic studies, and my thesis was on pre-Islamic Arabic inscriptions. I'd only been teaching Hebrew scripture (and had launched McGill's first course on Judaism) for two or three years when it became clear that I needed to explore the influence of Iran on the religion of Israel after the Babylonian Exile. I went back to school for two post-doc years to study Zoroastrianism as well as general problems of comparative religion. You could say I was already addressing the interaction of religions from ancient times right down to the present.

See **OXTOBY** p.22

# In the Public Interest

## The Voucher Decision

*Dena S. Davis*
*Cleveland-Marshall College of Law*

THE RECENT SUPREME COURT term brought a crucial decision about church-state relations. In *Zelman v. Simmons-Harris*, the Court, by a 5:4 vote, upheld a Cleveland, Ohio plan that uses taxpayer money to help send children to religious schools. The vouchers, otherwise known as the Ohio Pilot Project Scholarship Program, are part of an experimental project whereby low-income students in failing school districts receive tuition aid to enable them to move to schools of their parents' choosing. School vouchers are controversial for many reasons, including ambiguous data on whether or not they improve student performance. It is certain, however, that with the threat of unconstitutionality removed, voucher proponents will be pushing to expand programs that up to now have been minimal in scope.

Court observers have long noted that church-state decisions can be among the hardest to predict, especially in the area of aid to parochial schools. The Court has never explicitly overruled its 1947 decision in *Everson V. Ewing* that "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion." Even so, the years since then have seen a famously complex body of law arise in which parochial schools may be given textbooks (but not maps), publicly paid supplemental teachers (but only for secular subjects), transportation, and so on. A common strategy has been to limit aid to areas where the teaching was clearly of secular subjects and where aid could not be diverted to religious activities. A common argument employed by the Court when allowing aid to religious schools is that the aid is given to parents, not to institutions, and reaches those institutions only through the medium of parental choice. This argument is especially strong when a public choice (or quasi-choice) is made available alongside the private one. Thus, in an earlier case, a tax deduction that allowed parents of children in private and public schools to deduct the cost of tuition passed constitutional muster (despite the fact that, as its detractors argued, the law was a sham, as public schools cannot charge tuition).

In the Cleveland case, the majority (Rehnquist, O'Connor, Scalia, Kennedy, Thomas) and the dissent (Stevens, Souter, Ginsberg, Breyer) argued bitterly over how to count the numbers. At both the district and appellate levels, the program had been deemed unconstitutional because 82% of the participating private schools were religious (and no public schools participated), and 96% of the students used the vouchers to attend religious schools. From those numbers, the lower courts and the dissent concluded that the effect of the program was primarily to aid religion. The majority, however, insisted that the inquiry should "consider all reasonable educational alternatives to religious schools that are available to parents," including existing public schools.

Because only 16.5% of Cleveland schoolchildren attended religious schools overall, the majority concluded that the voucher program did not coerce parents into sending their children to religious schools. (Of course, this reasoning ignores the principle that religious coercion is not necessary for a program to run afoul of the Establishment Clause; it is enough if the program has the primary effect of advancing or inhibiting religion.) Further, the majority argued that the dearth of available secular private schools willing to take voucher students, and the decision of neighboring districts not to open their public schools to voucher students, was not an artifact of the voucher program and thus should not be held against it.

To the majority, the voucher program aids children "otherwise condemned to failing public schools" by giving their parents a range of choices, including the choice of religious schools. To the dissent, this is a program that "authorizes the use of public funds to pay for the indoctrination of thousands of grammar school children in particular religious faiths."

State entanglement with religion is another problem. In the Cleveland program, schools eligible for vouchers must accept students regardless of race or religion, and must not "advocate or foster unlawful behavior or teach hatred of any person or group on the basis of race, ethnicity, national origin, or religion." The State of Ohio must, presumably, appoint referees to ensure that the rules are followed. How can an Orthodox Jewish school show that it evenhandedly accepts non-Jewish or Reform Jewish students? Must it merely have a fair admissions process, or must it also take steps to ensure that these students are made to feel comfortable and accepted? Given credible claims on the part of some respected scholars of religion that parts of the New Testament are inescapably anti-Semitic, would Christian religious teaching run afoul of this rule? In today's climate, I suspect that Muslim schools will come under especially close scrutiny.

President Bush, a proponent of vouchers, gave a rousing speech in Cleveland in which he compared this decision to 1954's historic *Brown v. Board of Education*, couching it entirely in terms of poor parents' right to choose schools just as rich parents can. Linda Greenhouse pointed out in the *New York Times* that this avoidance of the church-state issue, and dressing the Court's decision in the robes of Brown, was carefully orchestrated by pro-voucher groups such as the libertarian Institute for Justice. But, says Greenhouse, not all African-Americans support vouchers, and the NAACP has denounced the pairing of these two decisions.

Speaking personally, I had an oddly close relationship to this case from the beginning, as I live in the Cleveland area. (I should state that I serve on the Board of the Cleveland chapter of the Ohio Civil Liberties Union, which opposes vouchers.) A unit on the voucher case has been part of my course on church and state at Cleveland-Marshall College of Law. By coincidence, I left Cleveland for a semester's Fulbright Fellowship in Israel a week before the Court heard the oral arguments in this case, and returned from Israel only a week before the case was decided. Thus, my experience in Israel was the inevitable frame through which I read this decision.

I have been an ardent supporter of church-state separation all my life, but I had always wavered on vouchers, seeing them as occupying a "gray area" with powerful arguments either way. As a middle-class parent, I had occasionally resorted to private schools when living in areas where I found the public options unacceptable. How could I deny the same freedom to poor parents? And if I supported vouchers for non-religious schools only, was that not an unconstitutional discrimination against religion? Living in Israel, however, one is brought face-to-face with the potential for divisiveness, hysterical rhetoric, civil strife, and religious balkanization that results from the lack of church-state separation, especially in education. It is not a pretty sight. Thus, I was powerfully struck by the fact that all of the dissenting Justices expressed fears for the effect of this decision on our democracy.

Justice Stevens wrote, "I have been influenced by my understanding of the impact of religious strife on the decisions of our forebears to migrate to this continent….Whenever we remove a brick from the wall that was designed to separate religion and government, we increase the risk of religious strife and weaken the foundation of our democracy." Justice Souter said, "As appropriations for religious subsidy rise, competition for the money will tap sectarian religions' capacity for discord….Religious teaching at taxpayer expense simply cannot be cordoned from taxpayer politics, and every major religion currently espouses social positions that provoke intense opposition." Justice Breyer "[wrote] separately to emphasize the risk that publicly financed voucher programs pose in terms of religiously based social conflict," and reminded readers of the Court's words in 1971 that "political division along religious lines was one of the principal evils against which the [First Amendment religious clauses were] intended to protect."

Of course, the fact that the Court has found vouchers to be constitutional does not mean any municipality must adopt them. The action now moves to the political process, and the immediate response to the Court's opinion suggests that the Justices' concerns about civil strife are not misplaced. In a July 1 fundraising letter, Barry Lynn of Americans United for Separation of Church and State wrote:

> The voucher zealots will move quickly to take advantage of the Supreme Court ruling by trying to force Congress and state legislatures to pass laws that generate a tidal wave of voucher schemes from coast to coast... Catholic bishops and long-time Religious Right voucher crusaders saw dollar signs when they read the court's ruling. Now they're gearing up to pass laws that would have all of us subsidizing their religious academies.... If they want taxpayer money, let them be answerable to the taxpayer. For private schools that accept vouchers, this means no more mandatory religion classes. No more discriminatory entrance standards. No more hiring and firing of staff on the basis of religion.

Perhaps this conflict can be avoided. I will end on an optimistic note, quoting Justice Souter yet again:

> If the divisiveness permitted by today's majority is to be avoided in the short term, it will be avoided only by action of the political branches at the state and national levels. Legislatures not driven to desperation by the problems of public education may be able to see the threat in vouchers negotiable in sectarian schools. Perhaps even cities with problems like Cleveland's will perceive the danger, now that they know a federal court will not save them from it.

### *Editor's Note:*

*The Pew Forum on Religion and Public Life presented a discussion of this decision on Friday, June 28, 2002, featuring Constitutional litigators, scholars, religious leaders, and educators with differing opinions. For a transcript of this discussion go to* pewforum.org/events/index.php?EventID=30]

# STAAR News

*News of Scholarship and Teaching*

HAVE YOU PUBLISHED a new book or article? Been promoted or received tenure? Appointed to a new position or school? Received an award? Finished your degree? *Religious Studies News AAR Edition* is beginning a new feature that will allow members to share their career highlights with fellow members. STAAR News will be a column of short notices that will allow you to can catch up with news about your colleagues. In the near future, we will expand this feature to the AAR web site so that this news can be posted online between the quarterly publications of *RSN*.

☆ ☆ ☆

Huston Smith's *Why Religion Matters* (HarperSan Francisco) has received the Religion Communicators Council's Wilbur Award for the best book on religion published in 2001….

☆ ☆ ☆

In response to an increased interest in Islamic studies, UC Berkeley Extension Online has launched a new online course on "The History of Islam." The course covers the geography, diversity, religious heritage, and politics of Islam. For further information visit their web site at *www.unex.berkeley.edu*….

☆ ☆ ☆

Fortress Press has re-released Rosemary Radford Ruether and Herman J. Ruether's *The Wrath of Jonah: The Crisis of Religious Nationalism in the Israeli-Palestinian Conflict.* The book has been cited by the New York Times as a well-balanced and fair analysis of the current situation in the Middle East….

☆ ☆ ☆

Oxford University Press has recently published Wendy Doniger and Sudhir Kakar's new translation of the *Kamasutra.* The new translation offers a new version of the sex manual….

☆ ☆ ☆

The Polis Center at Indiana University-Purdue University Indianapolis with is production partner Creative Street will launch a series of 11 research-based education modules. The Project on Religion and Urban Culture is publishing a series of public teaching videos entitled *Faith & Community: The Public Role of Religion.* For further information email them at *Sales@FaithandCommunity.org*….

☆ ☆ ☆

Rebecca S. Chopp, former Dean of Yale Divinity School and former AAR President, has been named Colgate University's 15th President….

☆ ☆ ☆

The Centre for Reformation Studies within Emanuel University of Oradea in Romania would welcome prospective contributors to its theological journal *Perichoresis.* For further information contact Croneliu C. Simut at *co.simut@emanuel.ro*….

☆ ☆ ☆

The University of Southern California Center for Religion and Civic Culture recently received a $2.4 million grant from the Pew Charitable Trust to establish an interdisciplinary research program on religion and civic culture….

☆ ☆ ☆

The Association of Theological Schools and Lilly Endowment Inc. recently announced the 25 recipients of the Lilly Theological Research Grants for 2002-2003. The recipients can be viewed at *www.ats.edu.*

# New Administrative Team at the AAR Executive Office

## *Myesha D. Hamm, Administrative Supervisor*

Myesha D. Hamm joined the AAR Executive Offices as the Administrative Supervisor in May 2002. Hamm is replacing Anne Kentch, former Office Manager, who recently resigned to relocate to Long Island, New York to be closer to her family. Hamm has worked in the non-profit social work field as a Night Manager, and Lead Advocate at two metro-Atlanta domestic violence shelters.

Hamm brings enthusiasm and knowledge of the field of religion. Hamm is a 2001 graduate of Princeton Theological Seminary where she received her Master of Divinity with a concentration in Biblical Studies. While in graduate school, she worked as a research and teaching assistant in both the Biblical Studies and Theology departments. Hamm is also a 1998 graduate of Emory University, where she received a Bachelor of Arts in Religion and History.

## *Shelly Combs, Projects Assistant*

Shelly Combs joined the American Academy of Religion in July 2002. Combs attended Florida State University, where she studied the religions, history, and politics of Eastern Europe. She also spent time in Dubrovnik, Croatia, attending the University of Zagreb's conference on stability in the region, where she studied the role of religion and history in societal conflict. She graduated in 2002 with a Bachelor of Arts in International Affairs. While in school, Combs also spent five years as Office Manager at a non-profit youth theatre in Tallahassee, Florida. Combs joins the AAR staff as Projects Assistant. Combs is replacing Emily Noonan.

## *Emily Noonan*

Emily Noonan, after two years on the AAR's administrative staff, will be leaving August 2 to pursue graduate study full-time. Noonan will begin in Georgia State University's program in Women's Studies. She plans to focus her study and research on gender, sexuality and mass media. Noonan will remain in Atlanta and will join the AAR at the Annual Meeting in Toronto to coordinate the Employment Information Services Center. Noonan wishes to thank the AAR Executive Office Staff, Board, and volunteers for their support and advice as she makes this transition to graduate school.

## *Scott McDonald, Administrative Assistant*

Scott McDonald joined the AAR as an Administrative Assistant in July 2002. McDonald received his Master of Business Administration in 1994 and Bachelor of Science in Business Communications in 1992 from the University of Baltimore in Maryland. McDonald offers broad knowledge in the administration of business functions in both private and nonprofit organizations. McDonald's training includes the successful completion of contractual work with major organizations including SunTrust Bank, PennCorp, Hewlett Packard, and BASF.

## From the Latest *JAAR*

September 2002, Volume 70 Number 3

# Louisville Institute First Book Grant Program For Minority Scholars

The Louisville Institute is pleased to announce a grant program to assist junior religion scholars of color to complete a major research and book project. All too often such scholars are asked to assume a heavy set of institutional responsibilities that can make it difficult to complete the scholarly work necessary to secure tenure. As a response, this grant program seeks to enable scholars to spend an entire academic year devoted to research and free of other professional responsibilities. Up to two grants of $45,000 each will be awarded for the 2003-2004 academic year.

Found in 1990 as a center for research and leadership education on American religion, the Louisville Institute seeks to nurture inquire and conversation regarding the character, problems, contributions, and prospects of the historic institutions and commitments of Christianity in North America. The Louisville Institute especially seeks to enrich the religious life of American Christians and to encourage the revitalization of their churches, by bringing together those who lead religious institutions with those who study them, so that the work of each might inform and strengthen the work of the other.

Applicants must:

a. Be members of a racial/ethnic minority group. (The term "racial/ethnic minority group" includes African Americans, Hispanics, Native Americans, Asian Americans, and Pacific Islanders).

b. Have earned doctoral degree (normally the Ph.D. or Th.D.).

c. Be employed in a full-time, tenure-track faculty position at an accredited institution of higher education (seminary, college, or university) in North America.

d. Be able to negotiate a full academic year free form teaching and committee responsibilities.

e. Be engaged in a scholarly research project leading to the publication of their first (or second) book, focusing on some aspect of religion pertinent to the role of Christianity in North America.

Application material may be requested from the Louisville Institute at the address below or may be downloaded from the Institute website. Completed applications must be postmarked by February 1, 2003. Application materials should demonstrate both the applicant's proficiency in the academy and commitment to his or her faith community. The following criteria will be used to evaluate applications:

a. the intellectual quality of the research project and its potential to contribute to scholarship in religion, and

b. the potential contribution of the applicant's research to the vitality of North American Christianity. ❧

For further information and application materials, contact:

Dr. James W. Lewis
Executive Director
The Louisville Institute
1044 Alta Vista Road
Louisville, KY 40205-1798
TELEPHONE: (502) 895-3411, ext: 487
FAX: (502) 894-2286
E-MAIL: *info@louisville-institute.org*
WEBSITE: *www.louisville-institute.org*

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**FACULTY**, from p.5

- Evaluating scholarship
- The search: organizing the search committee and getting started
- Developing a pool of candidates
- Screening candidates and selecting semi-finalists
- Identifying final candidates and selecting campus visitors
- The campus visit
- Concluding the search: hiring, reopening, or closing
- Retaining your new hire

Baron Perlman received his B.A. from Lawrence University and his Ph.D. in clinical psychology from Michigan State University in 1974. He is a Rosebush and University Professor in the Department of Psychology at the University of Wisconsin Oshkosh, a University Distinguished Teacher, and a Fellow in the American Psychological Association's Society For the Teaching of Psychology (Division 2). He has a long-standing interest and involvement in faculty development, chaired the university's Faculty Development Board and was a Mentoring Committee member. He is co-author of three books: *The Academic Intrapreneur* (with Jim Gueths and Don Weber: Praeger, 1988); *Organizational Entrepreneurship* (with Jeffrey R. Cornwall: Irwin, 1990); and *Recruiting Good College Faculty: Practical Advice for a Successful Search* (with Lee McCann. Anker, 1996). He is editor of the Teaching Tips column in the *APS Observer*. The columns appear in *Lessons Learned: Practical Advice for the Teaching of Psychology* (Perlman, McCann, & McFadden, eds. American Psychological Society, 1999).

Lee I. McCann received his Ph.D. in experimental psychology from Iowa State University. He is a Professor of Psychology and Edward Rudoy Endowed Professor at the University of Wisconsin, Oshkosh, where he has served as Department Chair and Associate Vice Chancellor. Dr. McCann is a Fellow of the American Psychological Association and the Society for the Teaching of Psychology. He is a consulting editor for the journal, *Teaching of Psychology*, and is a co-editor (with Baron Perlman and Susan McFadden) of *Lessons Learned: Practical Advice for the Teaching of Psychology* (American Psychological Society, 1999), and the Teaching Tips column in the *American Psychological Society Observer*. He is co-author (with Baron Perlman) of *Recruiting Good College Faculty: Practical Advice for a Successful Search* (Anker, 1996), and has served on numerous administrative and faculty search committees.

All registrants will receive a complimentary copy of the speakers' hard cover book, *Recruiting Good College Faculty: Practical Advice for a Successful Search* (Anker, 1996). Lunch and refreshments are included in the registration fee. For further information on this workshop, go to: *www.aarweb.org/department/workshops/chairs.asp.*

To register for this workshop, fill out and return the registration form on page 4 or go to *www.aarweb.org/department/workshops/chairsreg.asp.* ❧

## Call For AAR Series Editor

The AAR seeks an editor for its Cultural Criticism series. The Cultural Criticism series addresses the relation between religious studies and cultural studies/theory. It brings new voices into the debates on the interdependence of cultural and religious phenomena. By emphasizing the religious dimensions of culture and the cultural dimensions of religion, the series promotes a widening and deepening of the study of popular culture and cultural theory. The Cultural Criticism series aims to (1) read cultural texts or lived experience closely; (2) critique existing representations of cultural phenomena and practices; and (3) construct alternative and oppositional cultural practices. Series volumes include Brent Plate and David Jasper, *Imag(in)ing Otherness: Filmic Visions of Living Together*; Katharina von Kellenbach, *Anti-Judaism in Feminist Religious Writings*; Anne Pattel-Gray, *The Great White Flood: Racism in Australia*; and Robert Magliola, *On Deconstructing Life-Worlds: Buddhism, Christianity, Culture.*

AAR series editors help set editorial policy, acquire manuscripts, and work with Oxford University Press in seeing projects through to publication. The Cultural Criticism editorship will begin at the November 2002 Annual Meeting. Please send applications and nominations, including a letter describing interest, qualifications, and a current CV, to Professor Terry Godlove, Department of Philosophy and Religion, Hofstra University, Hempstead, NY 11549. Application deadline: November 1, 2002.

**RENICK**, from p.13

fresh out of grad school, I was often the only faculty member teaching religion. As student interest grew, I had to supplement the curriculum with heavy doses of directed reading and independent study courses. In fact, over the years, I've offered something like 200 reading courses and directed over 50 Honors and Masters theses. I'm proud to say that many of the students who took these courses went on to top graduate schools like Brown, Harvard, Yale, and Chicago. So, I think the award recognizes some of these personal efforts, as well.

I also believe that I am an effective teacher. In the year leading up to the award, I taught six classes with over 180 students in total. On the numerical students evaluations for the year, one student rated my overall teaching effectiveness a "4" (on a 5-point scale); every other student gave me a "5."

***RSN:*** We understand that you have been instrumental in the creation of a religious studies program within the Department of Philosophy at Georgia State University. Tell us about some of its strengths.

**Renick:** From the beginning, we made the decision to emphasize comparative religion as the heart of our program. While some might think that, since we're a program at a state school in the South, classes in Christianity would be our bread and butter. That's not the case. Our second tenure-track appointment was in Chinese religions, our third in Judaism and Hinduism, and our most recent appointment was in Islam. Our best-enrolled classes are not *Bible and Christian Thought*, but comparative courses like *World Religions*, *Religion and Ethics*, and *Women and Religion*. Non-western courses like *Buddhism*, and *Zen and Shinto* fill up.

The fact of the matter is, especially in the aftermath of the Olympics, Atlanta has become an increasingly international city. Georgia State is among the most diverse state schools in the entire South. While I was too naïve to realize it at the time, the direction we selected for our program was a fortuitous one. Our enrollments have at least doubled every couple of years for the past decade. In part, this is because our courses are seen as timely and relevant by the students. We helped teach a special September 11 course this past spring, and are adding the courses *Religion, War, and Peace,* and *Islamic Fundamentalism* for the coming year.

Of course, it always helps to be lucky. A year ago, our brand new tenure-track Islamicist, John Iskander, arrived on campus about three weeks before September 11. He was making appearances on CNN, just down the street from campus, before mid-terms. The timing made us awfully popular with our Dean.

That raises another issue. Not only have we tried to make our program relevant to the students, we've tried to make it relevant to the university community. We've been very active in contributing to other university projects — the university's new Middle East Center, a proposal for Asian Studies, the African-American Studies Department, the September 11 speakers series, study abroad initiatives. We've worked hard to show the administration and our colleagues in other departments that religious studies is not ancient and esoteric. It's crucial to the day-to-day projects of the university

***RSN:*** What subjects do you teach?

**Renick:** In the beginning, the easier question would be "What courses *didn't* I teach?" For three of my first five years, I was the only Religious Studies faculty member at Georgia State, and I tried my best to teach the range of courses a good program should offer to its students. Many were "stretches" for me. I still teach ten to twelve different courses on a rotating basis. *Religion and Ethics*, *Philosophy of Religion*, *Introduction to Religion, Church and State, Contemporary Religious Thought, History of Christian Thought*, and the new course *Religion, War, and Peace* are among them. As an indication that Georgia State attracts unconventional students, my most popular course may be *Augustine and Aquinas*, which fills up with 40-plus students every time it's offered.

***RSN:*** Who have been your role models as a teacher?

**Renick:** As a junior at Dartmouth, I was pre-law and a Government major. Then I took some courses from Ronald Green and Robert Oden in the Department of Religion. I still remember that Dartmouth recently had initiated an annual campus-wide teaching award. In the first two years, Ron and Bob were the recipients. (You wonder how that went over in the Biology Department!) I soon learned why they were selected. Both are exemplars of what a teacher-scholar can be, and illustrate the impact that a teacher can have on students. They changed my career course. I decided to add a major in religion, and with Ron Green's encouragement, applied for graduate school in religious ethics. At Princeton, Jeff Stout and the late Paul Ramsey and Victor Preller were enormously influential.

***RSN:*** What makes for excellent teaching — especially in the field of religious studies?

**Renick:** The answer to this question may be different for one who teaches at a private school, though I suspect not. I think the most important thing we can strive to be as teachers of religion is facilitators. Students are always curious about my personal beliefs, but my classes are successful, I think, because I make it clear that my views are not the point of the class.

I use "readers" for all of my courses — compilations of primary sources that I have put together. With the authors defending their own views for themselves, my role can be that of facilitator: someone who steps in to help students understand

See **RENICK** p.19

# Summer 2003 Chairs Workshop at Georgetown University

AAR MEMBERS will want to mark June 19-21, 2003 as the date for another Chairs Workshop. This summer workshop is entitled *The Entrepreneurial Chair: Building* & *Managing Your Department in an Era of Shrinking Resources and Increasing Demands*. This two and a half day workshop will deal with promoting the department to the college, fundraising, the role of the chair, how to use assessment (rather than how to do assessment), how the role of deans has evolved, developing the department, managing adjunct faculty and mentoring junior faculty, selling the department to other faculty, understanding university budgeting, and student retention.

The workshop will use breakout sessions made up of chairs from similar institutions, case studies, and both informal and formal opportunities for gathering the collective wisdom of the group. The workshop will focus on becoming an entrepreneurial chair, examining how religion fits into the general education curriculum, and educating the Dean.

The venue for the workshop will be the Conference Center at Georgetown University, in Washington, D.C. Nestled amid imposing neo-gothic architecture and quaint cobblestone streets, the University is a place of thoroughly contemporary comfort. The Conference Center is situated on the 104 acres of the campus. Nearby are Georgetown Park, the Washington National Airport, the Smithsonian museums, and all of the sights, sounds, entertainment, and monuments of the national's capital.

We look forward to seeing you there next summer.

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**RENICK**, from p.17

the various positions, their strengths and weaknesses. While I'm enough of a student of post-modernism to know (and to tell students) that I cannot be truly "objective" in some ultimate sense, appearances do matter in the classroom. By focusing my efforts on explaining Mary Daly or Stanley Hauerwas rather than siding with or opposing them, I think I'm able to speak to a much wider range of students.

In our program, we've had some students go on to Baptist seminary and others go on to Ph.D. work at Chicago and Berkeley. How can a single class, say, *Augustine and Aquinas*, be useful to both? My answer has been consistent over the years: keep the focus on the material and trust the students to determine for themselves who's right and wrong.

***RSN:*** What is a teaching technique or learning experience that you have found especially effective?

**Renick:** One of the largest challenges in teaching religious studies at a large state school like Georgia State is the incredible range of student abilities. Some students would hold their own at Princeton, others struggle with basic reading and writing tasks. How do you address both groups simultaneously? Some people think that you need to "dumb down" the reading, using textbooks written to the level of the "average" college student (whatever that means). But I've never had much luck which such texts. They bore the better students. They bore me. And ironically, the "middle of the road" students for whom they are supposedly written rarely find them very exciting, either. In fact, I don't use a textbook in any class I teach. I put together readers: selections of primary sources. This way the students are actually reading the views of the authors, not *about* the views.

This has several benefits. It challenges the better students; by the end of the semester, their critical skills often have improved markedly. Second, it holds my attention. I get to teach material I find challenging, and am more exited about going into the classroom as a result. I try to keep the less talented students from getting left behind by keeping the readings short, and by making sure we actually talk about the readings in class.

This approach does put some additional pressure on me as a teacher. In class, I have to present the material in such a way that it is outlined for the students who did not get the major points of the readings and yet not redundant for the students who did. I have to stick to essay exams and come up with questions that allow the talented students to show the depth of their knowledge and less talented students to show their grasp of the basics. Finally, I have to write extensive comments on students' work to speak to their particular abilities and needs. Come to think of it, I'm working way too hard…

I think the costs are worth it, though. The approach has allowed our better students to excel to a level where top graduate schools are interested in them. And, when things are really working well, their example rubs off: the struggling students start to improve as well.

***RSN:*** In what ways is the vocation of teaching especially rewarding for you?

**Renick:** Teachers are always thrilled when their students succeed in traditional ways. I'm no different. I was excited when one of our students got into Harvard. It seemed to validate the work we had been doing. Just last year, one of our grads now at Chicago published an article in the *JAAR*.

But I'm always telling my students that the point of Religious Studies is not primarily vocational. The pursuit should be its own reward. A couple of months ago, I entered a local Atlanta bar (on a purely research visit, needless to say) and ran in to a former student who worked there. He sent over a round of drinks and came by to say that my courses "had changed [his] life." The cynic in me was thinking, "Yeah, without that valuable B.A. in Religious Studies, you'd be bussing rather than waiting tables." But ultimately, I felt really good about the encounter. We're very lucky to be teaching material that is genuinely important, even life changing, to our students. Unlike our colleagues teaching business, we have the luxury of being able to measure our successes in more nuanced ways than the income level of our students. Still, I did feel compelled to leave a generous tip.

***RSN:*** What it has been like being a religion scholar within a philosophy department?

**Renick:** There have been some challenges over the years. Philosophy does not have as much in common methodologically with modern religious studies as it did with the theology that once typified Religion departments. But the fact of the matter is that healthy enrollments are crucial to the survival and growth of academic programs at places like Georgia State. And "growing" our program amid a large, established philosophy department – with required, core courses – has been hugely beneficial to us. We've picked up many majors who first sampled a lower-level philosophy course or took a cross-listed offering like *Philosophy of Religion* or *Buddhism.* Given that few universities are in the financial position to establish a "Department of Religious Studies" all at once, the model we've used at Georgia State to develop our program strikes me as a sensible one.

***RSN:*** What do you think has accounted for the success you have enjoyed as a teacher? What word of advice would you give to other teachers?

**Renick:** It's an exciting time to be teaching religious studies. What we do is relevant. I genuinely believe this. The task, then, is to somehow convey this fact to others —to our students, to colleagues in other departments, to deans and administrators. If I've been successful as a teacher, I think it starts with the belief that what I'm doing is not just important to me. It's valuable in a larger sense. ❧

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**PRESIDENTIAL VIEWS** , from p.10

after 9/11, for instance, Hindus felt excluded from the national memorial services. On the academic front, one is constantly trying to make the case or sell "India" or "Asia" to one's colleagues or the administration. Nevertheless, India and Asia are not out there now; they are here in the United States and Canada and studying "them" is now a part of knowing who we are in the Americas.

Thank you for giving me a chance to introduce myself to the AAR. I accepted your invitation to be interviewed with some hesitation. Narratives, whether personal or professional, can bridge some distances and create new ones. And this too, like all other narratives, is constructed and incomplete! ❧

# Sexual Harassment Policy

AT ITS NOVEMBER 1996 meeting the AAR Board of Directors adopted a policy condemning sexual harassment in academic settings. Building upon the Equal Employment Opportunity Commission's definition of sexual harassment, the statement is designed to elevate member's awareness of the range of behaviors that can be described as sexual harassment, and to articulate the AAR's own commitment to ensuring that its own activities and operations are free from the pernicious effects of such behavior.

The AAR's **Status of Women in the Profession Committee** drafted the statement which also draws from statements by a number of other learned societies that have established similar policies. When asked why it was important for the AAR to put forward such a statement, Emilie Townes, a former chair of the AAR's Committee on the Status of Women in the Profession, said "...it is important to match the high standards the American Academy of Religion has for scholarship and research with a policy that calls forth the best of each of us professionally and interpersonally. It is important for AAR to make a clear and unambiguous statement against sexual harassment and provide all of the membership of the Academy resources for understanding and combating such dehumanizing behavior."

**Sexual Harassment Policy for the American Academy of Religion**

**Introduction**

The American Academy of Religion is committed to fostering and maintaining an environment of rigorous learning, research, and teaching in the field of religion. This environment must be free of sexual harassment. Sexual harassment is a discriminatory practice which is unethical, unprofessional, and threatening to intellectual freedom. It usually involves persons of unequal power, authority, or influence but can occur between person of the same status.

Sexual harassment is illegal under Title VII of the 1980 Civil Rights Act and Title IX of the 1972 Educational Amendments. Sexual harassment is a gross violation of professional ethics comparable to plagiarism or falsification of research. It should be regarded and treated as such by members of the Academy. The policy of the American Academy of Religion is to condemn sexual harassment. Members of the Academy are encouraged to file complaints about sexual harassment with the appropriate administrative office of the institution where the harasser is employed or where he or she is enrolled, or with appropriate law enforcement authorities.

**Background**

The Equal Employment Opportunity Commission (EEOC) of the United States Government defines sexual harassment in the workplace or in the academic setting as:

"The use of one's authority or power, either explicitly or implicitly, to coerce another into unwanted sexual relations or to punish another for his or her refusal; or the creation of an intimidating, hostile or offensive working environment through verbal or physical conduct of a sexual nature."

Having friendships with students is common for teachers. It is also possible that teachers will experience attraction to students and experience students' sexual attraction to them. This cuts across gender and sexual orientation. Because of the inherent power differential between teacher and student, it is imperative that members of the Academy maintain the integrity of an environment which is not coercive, intimidating, hostile, or offensive.

The work of the Academy is best carried out in an atmosphere that fosters collegiality and mentoring. Sexual harassment can destroy or undermine this relationship. The impact of this on the life and future of the Academy cannot be belittled or ignored. When our actions are in violation of the dignity and integrity of another person, these actions are a profound violation of professional and human relationships. These are violations because they are exploitative and abusive.

**Descriptions**

Sexual harassment includes all behavior that prevents or impairs an individual's full enjoyment of educational or workplace rights, benefits, environments, or opportunities. These behaviors include but are not limited to:

1. sexist remarks, jokes, or behavior
2. unwelcome sexual advances, including unwanted touching
3. request for sexual favors
4. sexual assault, including attempted or completed physical sexual assault
5. the use of professional authority to inappropriately draw attention to the gender, sexuality, or sexual orientation of an employee, colleague, or student
6. insults, including lewd remarks or conduct
7. visual displays of degrading sexual images or pornography
8. pressure to accept unwelcome social invitations

Sexual harassment occurs from these behaviors and other verbal or physical conduct of a sexual nature when any or all of the following conditions apply:

1. Submission to or rejection of such conduct by an individual is used, implicitly or explicitly, as a basis for employment decisions or academic decisions affecting such individuals; or

2. Such conduct has the purpose or effect of unreasonably interfering with an individual's work or academic performance or creating an intimidating, hostile, or offensive working or academic environment.

Such an atmosphere cannot and does not foster intellectual rigor or valuable, trusting human relationships. Both are necessary ingredients for good scholarship and professional excellence. The impact on the victim of sexual harassment can be profound. Studies on the effect of sexual harassment reveal disturbing consequences, such as loss of self-confidence, decline in academic performance, and inhibited forms of professional interaction. Sexual harassment has no place in the American Academy of Religion at any organizational level — formal or informal. It is behavior that we must seek to identify and eradicate.

For information on AAR's Grievance and Compliant Procedure, please go to *www.aarweb.org/about/board/resolutions/shg.asp*

**RUMOR**, from p.9

It can be dangerous to extrapolate from web message board posts to broad generalizations. But experts believe a significant number of American Muslims do harbor anti-Israel views because of the Middle East conflict and that those views sometimes slip into anti-Semitic feeling.

Michael Sells, an expert on Islam at Haverford College, says anti-Jewish rhetoric in the "classic European sense with the myth of Jews as Christ-killers" was imported into the Middle East and is now moving into American Muslim circles. "People in the Middle East know that the Israeli lobby in the US is one of the most powerful," Sells says. "So it's not hard to understand why they would slip into the conspiracy view that Jews control the world. But it's unacceptable in a religious leader, or anyone who's educated, and certainly anyone in the United States."

On the Islamic Circle of North America web site, a vigorous discussion about the subject is going on under the heading *Israelis the devil*. At another place on the site, a user named Mujahid Suleiman Solano writes:

"If the USA can keep the Zionists down, I am sure we 'peaceful Muslims' will be able to keep the dogs back."

Where did this rumor come from? Apparently, shortly after the attacks, a prominent Taliban cleric named Israr Ahmed started flooding mosques and Islamic centers in the United States with faxes that read: "The secret Israeli service Musad [sic] orchestrated these terrorist attacks. . . [which] are a vital link in the chain of events that the Jews are undertaking to fulfill their dream of world domination." The rumor then spread to Syrian Defense Minister Mustafa Tlass, who blamed the attacks on the Mossad. It became commonly accepted in Pakistan and the Middle East, and from there the rumor spread to the United States, often with the help of e-mail and the web.

Some American Jews have reacted angrily, including Abraham Foxman, executive director of the Anti-Defamation League. "It's a big lie, set out there maliciously to deflect what many in the Arab world saw and realized would be an anger directed at the Arab world," he said Monday. "It has taken on a life of its own. People talk about it as if it is a fact, and that's very, very dangerous."

But not all Jewish leaders think there's much to worry about.

Rabbi Irwin Kula, president of the National Jewish Center for Learning and Leadership, a Jewish think-tank, says what's going on in the Islamic community is simply the same demon that Christians and Jews have also wrestled with. "Every community has its dark side," he said. "It happens to be that this is a particularly bad strain going on in the Islamic community and we're caught in the middle."

But Kula contends that the rhetoric isn't necessarily anti-Semitic. He thinks it's mostly anti-Israel – which is not the same thing. "This isn't about being Jewish," he said. "If Israel were a democratic Christian country, it would still be the outpost of the infidel. And a large number of the power centers of American Jewish life do not want to make a credible offer for peace. Therefore, the vested interest right now is in ensuring the anti-Semitism, the worst parts of Islam, are out there."

What's more, he said, "there are a lot of Jews around America who say a lot of weird things that just don't get made public."

Ironically, some Muslim leaders argue a mirror-image of Kula's position: that Muslims need to behave better.

"Whenever you talk about Israel, it's not a neutral issue for Jews or Muslims," says Amir Hussain, a scholar of American Islam who teaches at California State University at Northridge. "Muslim Americans have to be very careful when they criticize the policies of the United States with regard to Israel that they know what they're talking about, and they do it in an appropriate manner. They may say things in an emotional way that may not hold up on an intellectual level."

That is what appears to have happened to Salam Al-Marayati. In the hours after the attacks on Sept. 11, Al-Marayati, executive director of the Muslim Public Affairs Council in Los Angeles, was asked who he thought was responsible. According to a transcript provided by Jewish groups, this is what he said: "If we're going to look at suspects, we should look at the groups that benefit the most from these kinds of incidents, and I think we should put the state of Israel on the suspect list because I think this diverts attention from what's happening in the Palestinian territories so that they can go on with their aggression and occupation and apartheid policies." He quickly apologized, saying the remark "gave regrettable and unintended offense to Jewish Americans."

On Monday, Al-Marayati said the comment erupted in a heated moment during an angry debate. "It was an unfortunate use of language," he said. At this point, "I prefer to just let go of it."

Al-Maraytati is worried the controversy will spin out of control, particularly because "the American public does not have the patience for a Muslim-Jewish shouting match. I think the complications have arisen since the beginning of the Palestinian-Israeli conflict. The distinction needs to be made between the notion of anti-Israeli sentiment versus anti-Jewish sentiment. Obviously, there are going to be a handful of extremists among Muslims who will not make that distinction, and that's wrong."

The scenario was different for Imam Gemeaha, a normally mild-mannered speaker who delivered a sermon in English in mid-September calling for peace among people of all religions, and then in early October proceeded to blame Jews for the terrorist attacks on an Arabic-language web site.

"Jews dominate the political decision-making and they own the economic and media institutions," Gemeaha reportedly said in the later statement.

Sells said both remarks set off warning bells – Gemeaha's more blatantly so, although because he isn't an American it may ultimately be easier to overlook. Al-Marayati's statement, however, is troublesome, Sells says, because it occupies a "middle ground" – not quite anti-Semitic, but still unacceptable.

"Once people start making that leap from being anti-Israel to assuming that anything that distracts from the Palestinian cause is some kind of Israeli plot – and he's getting pretty close there – I think he's in the middle ground," Sells says. "He's moving toward the conspiratorial view."

See **RUMOR** p.25

**OXTOBY**, from p.13

**RSN**: But how did that involve you in India and China, which appear in the series you'll be giving?

> *"I often say that if I could live my life over again and do absolutely anything for a living, I'd want to be right back in the comparative study of religions."*

**OXTOBY:** Context again, or you might say looking to the next horizon. In Toronto thirty years ago, I had a number of Zoroastrian students in class, because of migration of Parsis from India. I decided to investigate how Zoroastrians in Iran and India today understand their faith, and while in India kept an eye on other groups too. Then twenty years ago the graduate program I was directing in Toronto had an exchange with the world-religions institute of the Chinese Social Science Academy. We brought their director to teach in Toronto, and I was sent for a season to Beijing. I went to many places in China.

***RSN:*** It sounds like you've taught or studied abroad a great deal.

**OXTOBY:** Quite. When you add it all up, I've had two years' residence in West Asia, one year in South Asia, and one year in East Asia. That's a rare opportunity; I don't know of anyone else in the world-religions business who's had the same range.

***RSN:*** What past experiences led you to accept the lectureship?

**OXTOBY:** I'd been familiar with the series from way back. Forty years ago, when I taught at McGill, I heard Morton Smith give a set. Then fifteen years ago, I was on the ACLS history of religions committee, which used to manage the series. During that time, we sent A. L. Basham, who was retired from Australia, and Hew McLeod, who was visiting from New Zealand, on the road. So I was familiar with the logistics. There are easier ways to earn a buck, but virtually no better chance to try out your ideas and get feedback from such interesting audiences.

***RSN:*** Your lectures are about the historical development of Islam, which is a very timely subject. Is there anything we could understand about Islam that would be helpful in the current political climate?

**OXTOBY:** Definitely. I often say that if I could live my life over again and do absolutely anything for a living, I'd want to be right back in the comparative study of religions. Not just for my enjoyment, but because I think that a more informed and more sympathetic attitude toward various traditions is a key to peace, which the world needs desperately. In the specific case of Islam, we need to be aware of its diversity. Lumping people of any group together, as though they're all alike, is one basic strategy of prejudice. You blame an entire group for the undesirable behavior of only some of its members.

***RSN:*** Which of the five lectures are you most excited about giving?

**OXTOBY:** Probably the last, about the diaspora in the West today. I directed a dissertation on that recently, and am mindful of how rich a topic it is. But it's also one where I can't be proved wrong—at least just yet—because I'll be extrapolating some current trends into the future. In the next century Islam, which has of course seen plenty of development in the past, will be significantly shaped by Muslims living as a minority in the West. They'll be less able than people in traditional Muslim countries to dismiss modernity as Western and intrusive. I would love to be fifty years younger and watch how things unfold.

***RSN:*** Aside from the ALHR Series, how are you spending your days now that you are retired from full-time teaching?

**OXTOBY:** Well, there are at least six books in my head waiting to get out, and I've signed contracts for four of them. That means cutting down on distractions, so I've gone off e-mail, unplugged the television, and de-subscribed the cell phone. I figure I'm saving three hours a day without being a total hermit. People can still phone, write, or send a fax.

***RSN:*** Would you describe one of your current projects?

**OXTOBY:** One of the projects is a one-volume condensation of the two-volume *World Religions* text I edited, which is now in a second edition. I didn't seek to do a textbook, by the way, but was recruited by the publisher. It's a whole different experience from what I'd written before.

**RSN**: How so?

**OXTOBY:** When you bring out a research monograph, it sits on the shelf and you go on to something else. Write a textbook, and if it does at all well you have to keep revising it, like chewing your cud. The satisfaction, though, is how many impressionable people are actually supposed to read what you've written. Normally, a Ph.D. thesis is the last thing we ever write that absolutely has to be read by somebody. For most anything else, there's no guarantee it won't just be ignored.

***RSN:*** What, for you, would be the ideal assignment?

**OXTOBY:** In many ways, this lectureship is, because of the travel, which I enjoy, and because of the social interaction, which means I can learn from others. Most writing requires a discipline of self-imposed loneliness. Now I've begun another assignment I've always yearned to do, too, and that's putting together an anthology for Columbia University Press to go along with their classic sourcebooks on Indian, Chinese, and Japanese tradition. Sources of *Middle Eastern Tradition*, will be half pre-Islamic sources, and half sources since Muhammad but not restricted Islam. I'll be including crosscurrents between the dominant Islam and the Jewish, Christian, and Zoroastrian minorities, as well as responses to the modern West. Being on the lecture circuit while putting the anthology together will provide a chance to pick people's brains for suggestions. It's a real privilege, and I'm grateful for the opportunity.

**THREE THEOLOGIANS**, from p.9

The *mandatum* has put Catholic theologians at Catholic colleges in an unusual and, for many, stressful quandary. Although professors in general frequently struggle with the effect that their private beliefs have on their professional decisions, those decisions rarely become so contentious and so public. Ms. Pohlhaus is one of those standing at the center of a debate in which strong feelings, and sound reasons, pull from both sides.

Paradoxically, many theologians who have reached decisions — whichever way they go — believe that they are being true both to their responsibilities as academics and to their obligations as Catholics.

Ms. Pohlhaus has come to Milwaukee in hopes of finding an answer to her dilemma. She attends panels devoted to divining the meaning of the *mandatum*, in which professors offer competing definitions of ecclesiastical communion and debate the wisdom of invoking "nonreception" of a canon law.

Among theologians, much of the debate takes place on an esoteric plane well outside the boundaries of most academics' areas of knowledge. The professors are keenly aware of the political dynamics of this church law, but the spiritual dimension of the *mandatum* has often been underappreciated outside of the discipline. Ms. Pohlhaus listens carefully but is not particularly optimistic about finding the answer here. She prays for guidance.

Unlike professors in religious studies programs, who examine religion from a cultural and historical perspective, theologians focus on interpreting practices and beliefs of a particular religion — usually their own. "Faith seeking understanding" is the quick definition of the field. Such a blending of subjective belief and objective analysis has led academics in other disciplines to view theologians somewhat skeptically, as if they were not true scholars.

"It is important for me to live my theology," says Ms. Pohlhaus. "That means praying about it, reflecting about it. You don't do that in history. You don't do that in English. That's why theology is a suspect academic discipline, I'm afraid."

More than 30 years ago, Ms. Pohlhaus was a member of the Sisters of Charity of St. Elizabeth's, in Convent Station, NJ. She left the order in 1969 to marry, earned a doctorate at Temple University in 1987, and has taught in Villanova's theology department full-time since then, specializing in sacramental theology. Her courses often focus on such hot-button topics as premarital sex, birth control, and homosexuality.

She has her disagreements with the church — she would like to see women ordained as priests, for example, and does not believe homosexuality is a disorder — but she has no interest in either indoctrinating her students or convincing them of viewpoints that oppose the church's. Relaying Catholic teachings accurately and fairly, she says, is just part of the job.

"To be a good professor, none of us would run around claiming that it's OK for a Catholic to use artificial contraception," she says.

Ms. Pohlhaus has no doubt that she and her colleagues at Villanova would each be granted a *mandatum* if they asked. She does not think that the *mandatum* is a threat to their jobs, because it is not, so far, part of the university hiring process.

What bothers her, she says, is that the church is saying she needs its permission to teach.

"I don't know that I could stand up in front of my students and say that my understanding of Christian theology is that we are all called to be free as sons and daughters of God, knowing that by taking the *mandatum* I would not feel free."

Ms. Pohlhaus calls the *mandatum* a "bad law" because it defeats its own purpose. Rather than strengthen Catholic theology, as the church maintains, the *mandatum* will marginalize it, she argues. Although she does not expect the bishops to use it as a weapon, she believes that those outside Catholic higher education will see it as a muzzle on free thinking.

John R. Connolly, a professor of theological studies at Loyola Marymount University in Los Angeles, harbors doubts darker than those of Ms. Pohlhaus. He has been suspicious of the *mandatum* since it first appeared in church law, back in 1983.

His father, a seminary professor, inspired Mr. Connolly to became a theologian. His goal, he says, is to help his students develop "a more critical faith, a more intellectual faith, and, in the long run, a more realistic and true type of faith."

The *mandatum*, he says, runs counter to that ideal: It is Rome's attempt to ensure adherence to a narrow orthodoxy. "What they want is to have control down the line, to get rid of people who are teaching what they don't want them to teach."

As proof, Mr. Connolly points to the Rev. Roger Haight, of the Weston Jesuit School of Theology, who was removed from his teaching post last fall and asked to "clarify" views that the Vatican felt ran contrary to church teachings. Father Haight has yet to return to the classroom.

Mr. Connolly doesn't buy the church's argument that the *mandatum* simply expresses an obligation that has always existed between bishops and theologians. His authority to teach theology doesn't come from the church hierarchy, he says. It comes from his baptism and his academic training.

For him, the price of his decision not to seek a *mandatum* may come in the form of unpleasant public attention. Some Catholics consider the mandate a litmus test that measures one's faithfulness; they hope universities will force out those who fail that test. Mr. Connolly's name has already appeared on one web site run by Catholic conservatives.

Because of such attention, many Catholic theologians refuse to say where they stand on the issue. But Mr. Connolly says he feels a moral obligation to speak out: "Sometimes one has to stand up if they believe the authority of the Catholic church is wrong, particularly when this is not a matter of faith and morals."

Mr. Connolly's position has not wavered, but some theologians have found their resistance to the *mandatum* softening after meeting with church officials. The bishops as a whole have pledged to be as benign and unobtrusive as possible, and many academics believe that American bishops will be reluctant to enforce a ruling that was essentially forced upon them by the Vatican.

For Mr. Connolly, those promises are not worth much. For one, he says, no matter how pastoral the bishops claim to be, the *mandatum* is, in fact, a church law that could be used against those who commit to it. Second, whatever bond of trust that existed was broken long ago.

"If the bishops had stood up to Rome like they should have, this whole thing would be over," he says.

"I cannot accept when a bishop nowadays says, 'Trust me and trust the church,' because they haven't trusted us. . . They didn't respect us. They didn't even ask us what we thought of it. They just did it."

Ms. Pohlhaus would like the clarity of conscience that Mr. Connally displays. But just when she's feeling confident in rejecting the *mandatum*, some new angle pops up. Like last month, when a colleague told her that she had to consider the effect her decision would have on others.

Would Villanova's president, himself a theologian, be cornered by people who want to know if her refusal means that the theology department is leading students astray? Would parishioners at her church wonder why she is taking such a stand? Would her students understand?

Ms. Pohlhaus is already troubled by the supermarket approach that so many Catholics have toward their religion: picking and choosing the beliefs most convenient to them. Birth control: No. Premarital sex: Yes. Capital punishment: Why not?

While she respects anyone who rejects a church edict as a matter of conscience, she doesn't see much reflection among her students. She fears that they will consider a decision against the *mandatum* as further proof that one can do whatever one wants and still be Catholic.

Dennis M. Doyle is a professor of religious studies at the University of Dayton, where he has taught since 1984. His conscience is as clear as Mr. Connally's, although he sits on the opposite side of the fence. He intends to seek a *mandatum*, he says, because it is part of his responsibility as a theologian.

"To me, theology is a form of ministry, and it's something I do within the context of the church," he says. Yes, it is an academic discipline, and no, it's not Sunday school, he notes. But part of his job is relaying the church's point of view, and he is speaking as a part of that church. Therefore, he believes, his bishop has a right to say whether he is doing so accurately.

"The *mandatum* only says that 'Doyle, you're not free to present something as Catholic teaching that is not Catholic teaching.' That is all it says. And I'm happy to be restricted on that point."

But Mr. Doyle is also a realist, and he knew early on that the cost of requiring the *mandatum* would be high. Two years ago, he co-wrote an article in *Commonweal*, a Catholic magazine, unsuccessfully urging the bishops to spend more time on the matter. "If I were voting on it, I would not have voted to pass it," he says.

He worried the mandate was going to place a wedge between theologians and bishops, which it did. He anticipated that it would raise fears about a lack of freedom, which it has. He expected that it would make Catholic colleges the object of ridicule by some people at secular universities, which it may.

Despite the turmoil, however, he believes that the mandate will be like Y2K: lots of precautionary activity before it hits, but no real damage afterward.

The *mandatum* has put friends on opposite sides of the debate. Mr. Doyle notes that many of his friends plan to refuse to seek it. He's had a few heated arguments with others in his department, but says they've agreed to not let the issue divide them. He acknowledges, however, that no one — including his colleagues at Dayton — knows how differing decisions about the *mandatum* will play out on college campuses.

He respects conscientious objectors and takes seriously their concerns, he says, but would oppose any form of organized resistance. His concern is that conservative watchdog groups will see such resistance as proof that Catholic colleges are losing their identity.

Mr. Doyle says he also worries that Catholic colleges are becoming overly secular. But he is more optimistic than people like the Rev. James T. Burtchaell, whose provocative 1998 book, *The Dying of the Light: The Disengagement of Colleges and Universities From Their Christian Churches* (William B. Eerdmans) painted a bleak picture of the secularization of religious institutions.

If theologians treat the *mandatum* "as though it were an evil in principle," Mr. Doyle says, it would reinforce the idea that Catholic colleges are anti-church, and "that the Burtchaells of the world were right."

Weighing heavily on the minds of many theologians is the moment of reckoning with the local church official who has the power to grant a *mandatum*. In Philadelphia, that person is Cardinal Anthony Bevilacqua, a forceful and respected church leader.

Along with 120 other theologians from the region, Ms. Pohlhaus met with the cardinal this past April. Afterward, she says, she felt more torn than ever. "He wanted us to feel comfortable and reassured about the *mandatum* — that it was not going to be used as a whip or anything like that. But it didn't seem to me as if he understood that there were conscientious objections to accepting or rejecting the *mandatum*."

Could she make the cardinal understand if she chose not to seek the mandate? Ms. Pohlhaus must wrestle with that uncomfortable scenario, in addition to her own conscience.

She continues to look for answers. She wants to study the final document on the *mandatum*, passed by the bishops in June. She wants to talk to more colleagues. She wants to think and pray.

"I wouldn't expect someone who has no religious commitment to necessarily understand what I'm struggling with here," she says. "I would simply ask them to respect that it is a real struggle. It's not something I can just leave at the office."

It's close to 11 PM, and Ms. Pohlhaus's husband waits quietly in the background.

See **THREE THEOLOGIANS** p.24

**THREE THEOLOGIANS**, from p.23

Just before departing, she considers her dilemma some more. "There are good, logical arguments on both sides," she says. "But it doesn't get to that deep place where the true answer comes from."

## Understanding the *Mandatum*

### *Evolution of the requirement*

1983
The Vatican issues a church law, Canon 812, requiring Roman Catholic theologians to have a mandate from the church. The requirement is largely ignored in the United States.

1990
Pope John Paul II releases *Ex corde Ecclesiae*, outlining his vision for Catholic higher education. He reiterates the need for theology professors to seek a mandate.

1996
Bishops in the United States send to Rome their plans for applying *Ex corde* to Catholic colleges in the country. The mandate is relegated to a footnote, which states that it will be subject to further study.

1997
The Vatican rejects the American bishops' interpretation and asks for a more binding document.

1999
Bishops in the United States approve a new plan for carrying out *Ex corde*. In this version, the *mandatum*, as the mandate is now called, is required. Theologians and others in Catholic higher education protest. The document is approved by the Vatican.

2001
Bishops in the United States release guidelines for how the *mandatum* should be requested and granted. Theologians are given until June 1, 2002, to obtain one. Bishops say there is no penalty if they do not.

### *Changing Definitions*

Canon 812: "It is necessary that those who teach theological disciplines in any institute of higher studies have a mandate from the competent ecclesiastical authority." (1983)

*Ex corde Ecclesiae:* "Catholic theologians, aware that they fulfill a mandate received from the Church, are to be faithful to the Magisterium of the Church as the authentic interpreter of Sacred Scripture and Sacred Tradition." (1990)

*Ex corde Ecclesiae:* An Application to the United States: "The *mandatum* is fundamentally an acknowledgment by Church authority that a Catholic professor of a theological discipline teaches within the full communion of the Catholic Church. The *mandatum* should not be construed as an appointment, authorization, delegation or approbation of one's teaching by Church authorities. Those who have received a *mandatum* teach in their own name in virtue of their baptism and their academic and professional competence, not in the name of the Bishop or of the Church's magisterium. The *mandatum* recognizes the professor's commitment and responsibility to teach authentic Catholic doctrine and to refrain from putting forth as Catholic teaching anything contrary to the Church's magisterium."(1999)

**CANE RIDGE**, from p.9

"It arguably remains the most important religious gathering in all of American history, both for what it symbolized and the effects that flowed from it," wrote Paul Conkin, author of *Cane Ridge: America's Pentecost.*

"Never before had such a diversity of seizures or 'physical exercises' affected, or afflicted, so many people," wrote Conkin, a retired Vanderbilt University historian. "The Cane Ridge sacrament has become a legendary event, the clearest approximation to an American Pentecost, prelude to a Christian century."

The 1801 gathering, built around a Presbyterian communion service, lasted from a rainy Aug. 6 until Aug. 12, ending only when both humans and horses had used up all available food.

With wails and convulsions, thousands lamented their sins.

"The noise was like the roar of Niagara," wrote eyewitness James Finley in his biography. "At one time I saw at least five hundred swept down in a moment as if a battery of a thousand guns had been opened upon them, and then immediately followed shrieks and shouts that rent the very heavens."

To be sure, many at Cane Ridge had their minds on more than just heavenly things.

The temporary city that grew up around Cane Ridge gave lonely Kentucky farmers a chance to meet — and mate. A bumper crop of babies resulted nine months later.

That, along with the whiskey peddlers, horse traders and gawkers at the fringes of such gatherings, gave ammunition to critics who said the revival was out of control.

But others were happy with the growing religiosity and declining lawlessness that resulted.

"It was a major step in turning the frontier into a more settled society," said church historian Richard Harrison, former president of Lexington Theological Seminary. "People were getting more accustomed to being together as a group rather than being isolated."

The remote Cane Ridge shrine, set amid the rolling hills, towering corn stalks, and plump hay rolls of Bourbon County, draws 6,000 visitors annually.

Brad Paradis, a student at Southern Baptist Theological Seminary in Louisville, visited the site with his brothers on a sweltering afternoon last Monday, drawing inspiration for his future ministry.

"There's no significance, spiritually, to this building," he said. "It's just that a bunch of people who trusted God got together here, and God did something big. To be able to see where it started, that's pretty cool."

In the years leading up to Cane Ridge, Methodist and Baptist churches were having small revivals, but the largest crowds were gathering for Presbyterian communion services, which were part of a centuries-old tradition, imported by Scottish immigrants, that combined intense religious services with social gatherings.

Momentum built with Presbyterian communions in Western Kentucky's Logan County. Presbyterian minister Barton Stone, inspired by his visit to Logan County, scheduled a communion at his own Cane Ridge church for Aug. 8, 1801.

People began arriving two days earlier. Some 140 wagons were parked on the grounds, and while some participants worshipped, others made regular trips with their horses to nearby creeks.

Preachers gave sermons from a wooden platform, but so many people had come that many began paying attention to impromptu sermons delivered by lay folk. Eyewitness Finley counted seven people at one time preaching from tree stumps and wagons.

Presbyterians, Methodists, and some Baptists were present as host minister Stone sought to make the event as nondenominational as possible.

Preachers terrified listeners with the threat of hell at their days' end. People were "dropping down on every hand, shrieking, groaning, crying for mercy… praying, agonizing, fainting, falling down in distress," said a letter attributed to the Rev. James Campbell, written just after the gathering.

"Some singing, some shouting, clapping their hands, hugging and even kissing, laughing… and all this at once" made "terror thrill through every power of the soul," he wrote.

As many as 1,000 people took communion on Sunday. Much larger crowds were in such tumult in the surrounding grounds that some Presbyterian ministers thought things were getting out of hand, but Stone allowed events to flow.

After Cane Ridge, the Presbyterian ministers had their hands full. Mired in doctrinal debates and disciplinary hearings, the Presbyterians suffered two major schisms.

Logan County revivalists, suffering a backlash from Presbyterian leaders, formed the Cumberland Presbyterian Church, which is still prominent in the Kentucky-Tennessee region.

Its revivalist roots are still evident, said Stated Clerk Robert Rush of the Memphis-based denomination. "You would go into very few Cumberland churches that wouldn't give an altar call."

Stone, meanwhile, was becoming increasingly unhappy with Presbyterian government and Calvinist theology, which he later called a "dark mountain between heaven and earth."

He and his supporters started the Christian Church movement — trying to replace denominationalism with independent churches. The movement became a de facto denomination itself and in the 20th century split into three movements.

But many people today consider Stone virtually a patron saint of Christian unity, Harrison said.

And the anti-denominationalism of Stone and the revival he played host to also fed a new American trend, Conkin said: the separation of church membership from conversion.

"People are converted and may take months to decide which church today," Conkin said. "That's all the way down to Billy Graham today."

While mainstream Presbyterians lost ground to Baptists, Methodists, and their own splinter groups in the wake of the 1801 revival, "one could also argue that the 'losers' were also winners by remaining critical of some of the excesses unleashed by Cane Ridge," said John Mulder, President of Louisville Presbyterian Theological Seminary. "By staying anchored to its core theology, it avoided being swept away by emotion," he said.

## Meeting house shows its age — in a good way

Caretakers for the Cane Ridge Meeting House say it's the largest one-room log building in North America, measuring 40 by 60 feet.

Presbyterian pioneers built the church in 1791 shortly after they arrived in the region, lured by explorer Daniel Boone's description of a fertile land full of towering cane, co-curator Robert Steffer said.

A second-story "slave gallery" was used in the church's early years, but it was taken down in 1829 after the church decided to integrate and to oppose slavery, Steffer said. Church members also covered the logs with white clapboard on the outside and plaster on the inside.

In 1804, the church left the Presbyterian denomination, becoming the mother church of the Christian Church (Disciples of Christ) denomination and related Christian Church and Church of Christ movements. After the dwindling Cane Ridge congregation closed in the 1920s, Disciples officials formed an independent board to maintain it as a shrine.

Preservationists worked to restore its original rugged appearance, returning the loft (which had been stored in a barn) and removing the clapboard and plaster. But weather and woodpeckers began taking their toll on the exterior, so the Disciples surrounded the building with a large stone structure in 1957, making it a church within a church.

Steffer said experts on historic architecture have marveled at the log building's craftsmanship.

"These are artistic things that were done by people with rather crude tools," Steffer said, pointing to the hexagonal chestnut pillars and subtle, ornamental grooves. "At the beginning, this was quite a stretch to build a building like this."

The Cane Ridge Preservation Project operates on a $50,000 annual budget and is host to more than 100 group meetings each year, from worship services to family reunions, Steffer said.

The burial ground at Cane Ridge holds the grave of Barton Stone, host of a landmark 1801 revival and a patriarch of the Christian Church movement. The cemetery was closed to future burials more than 80 years ago, but in the last 12 months was the scene of two significant memorial ceremonies.

On August 12, descendants of a former slave and Cane Ridge member, Samuel Bonaparte "Bone" January, dedicated a memorial to honor him and other slaves believed buried in unmarked graves. Descendants of January's former owner, who still live in the area, also attended.

In February, caretakers found room in the nearly full cemetery to bury Disciples church historian Anthony Dunnavant, the dean of Lexington Theological Seminary, who died of cancer at 46.

"He loved Cane Ridge so much and had done so much important research on Cane Ridge," said former seminary President Richard Harrison, now pastor of Seventh Street Christian Church in Richmond, Va. "It was seen as something particularly appropriate for this young, brilliant scholar who was cut down in his prime."

The revival also tapped into the populist spirit of the new American republic, with user-friendly hymns, plain-language sermons and a theology that emphasized humans' free will more than traditional Calvinism, which said only God decides who will be saved or damned.

"If you can choose which party to vote for, you have the free will to choose whether to go into the kingdom of God," said Baptist historian Bill Leonard, summing up the prevailing mood.

"Something truly American [took] place" at Cane Ridge, church historian Anthony Dunnavant said in an interview last year.

In the New World, people believed they could find God "in a return to pure sources, rather than participation in the Old World corrupt tradition," said Dunnavant, who was dean of Lexington Theological Seminary until his death in February and is now buried at Cane Ridge's cemetery.

It was not the America that founding fathers like Thomas Jefferson and Thomas Paine envisioned, in which superstitious religion would wither in an age of reason.

Leonard, dean of the Wake Forest (NC) University Divinity School, quoted an old Methodist hymn that captured the revival mood: "The world, the Devil, and Tom Paine have tried their worst but all in vain."

The revival also fed social consciousness, Harrison said. With black worshippers and at least one black preacher participating, it fed antislavery sentiments, and the Cane Ridge congregation itself later became abolitionist.

Roman Catholics, settling to the west around Bardstown, denounced Cane Ridge's "dying follies" as "one more sad commentary on the Protestant rule of faith," according to Bellarmine University professor Clyde Crews' local Catholic history, An American Holy Land.

But Catholics and Protestants shared a vision of Kentucky as a Promised Land, Leonard said.

"Catholics could find a home on the frontier and be free to be Catholic, and Protestant (sectarian groups) could find a place to not just do their thing but thrive," Leonard said. "By the 1830s, Baptists and Methodists, who are tiny little sects in the Revolutionary War, are the largest Protestant denominations."

### *Denominations After Cane Ridge*

These denominations and movements formed, spread, or sputtered after the Cane Ridge revival in 1801.

Christian Churches, Churches of Christ — Cane Ridge pastor Barton Stone and other breakaway Presbyterians rejected denominations and idealized the early Christian church. Joining with a similar movement led by Pennsylvania minister Alexander Campbell in the 1830s, these churches splintered in the 20th century into:

The Disciples of Christ (Christian Church), Indianapolis-based mainline group, the only fragment that recognizes itself as a denomination; 834,000 members.

Christian Churches and Churches of Christ, conservative, decentralized network includes Louisville's Southeast Christian Church; 1.1 million members.

Churches of Christ, conservative group distinguished partly by its a cappella worship music (since the New Testament doesn't call for musical instruments); 1.5 million members.

Presbyterians — Amid debates over whether the revival was healthy, they suffered two splits with the Christian Church (1804) and Cumberland Presbyterian (1810) movements and lost ground to more revivalistic denominations, but they stabilized and became an influential mainline church. Their descendants:

Louisville-based Presbyterian Church (USA), mainline denomination with 2.5 million members.

Cumberland Presbyterian Church, formed in 1810 by leaders of a revival in Logan County, Kentucky, that inspired the Cane Ridge gathering. It rejected Presbyterians' strict Calvinism and requirements that pastors have a classical education (impractical on the frontier). Though most churches reunited with mainstream Presbyterians in 1907, Cumberland Presbyterians still number 102,000 members, mostly in the Kentucky-Tennessee region.

Methodists — This small denomination quickly institutionalized the camp-meeting revival concept that arose spontaneously at Cane Ridge and Logan County. Their nimble system of circuit riders and lay preachers led to explosive growth on the frontier, reaching 2.6 million members in 1830 and nearly 13 million in their four main denominations today.

Baptists — As with the Methodists, this group grew by embracing revival tactics, preaching to black slaves as well as whites, and using a decentralized structure and lay preachers, particularly effective on the frontier. They counted 2.7 million members in 1830. The Southern Baptist Convention, at 16 million members, is the largest American Protestant body today, in addition to millions in other Baptist denominations.

Shakers — This celibate, apocalyptic sect sent missionaries west on news of Cane Ridge, converting many revivalists, including two ministers. They also became a lightning rod for conservative critics of the revival's wildest excesses, giving the controversial Christian Church movement the status of respectable moderates. The Shakers, extinct except for a tiny community in Maine, are now admired for their minimalist architecture, woodwork, and music. Their two Kentucky communities are preserved as historic sites: Pleasant Hill in Mercer County, and South Union in Logan

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**RUMOR**, from p.21

Sells chalked up Al-Marayati's comments to a "bad habit of thinking" that he will be able to overcome. But Sells says the controversy lays bare a larger problem in American Islam: its leadership. "For a long time, a certain kind of Muslim leadership has been made the only voice, and this kind of leader is sometimes fallible. The current Muslim American leadership represents "only a very thin strand of what Islam is," Sells says.

Sells sees some good coming from the stew of anger, confusion, and prejudice welling up in American Muslims, however.

"A lot of Muslim leaders are saying, 'Wait, this is inaccurate and it's radicalizing elements of the community and hurting everyone,'" Sells says. "There's a really strong rise against this in the last week."

And that, he says, means a more diverse, more intellectual – and more tolerant – American Islam may finally be born. ❧

# 2003 Regional Call for Papers

## Eastern International Region – AAR

**Authority and Its Discontents**

The Eastern International Region of the AAR announces the 2003 call for papers for the annual regional conference to be held at Mercyhurst College ,Erie, PA, March 21-22, 2003. In keeping with the theme *Authority and Its Discontents*, we invite papers examining the nature, structure, and patterns of authority, including its consolidation, legitimation, and transmission in the world's religions. We also invite examination of resistances to authority by reformers, iconoclasts, protesters, and others on the margins of cultural religion. Papers need to be limited to the conference theme. The call for papers extends to all disciplines, including history of religions, anthropology of religion, sociology of religion, philosophy, and theology, among others. Proposals on other topics are also welcome.

Mercyhurst is located in northwest Pennsylvania, about two hours from Buffalo, Pittsburgh, and Cleveland. Please forward abstracts by January 15, 2003 to Tom Forsthoefel, Department of Religious Studies, Mercyhurst College, Erie, PA 16546-0001. E-MAIL: *tforstho@mercyhurst.edu.*

## Midwest Region AAR

**Theme: Religion and Immigration**

Annual Regional Meeting, April 5-6, 2003
DePaul Center, DePaul University
One East Jackson Boulevard
Chicago, Illinois

The theme *Religion and Immigration* is intended to solicit papers exploring the role of religion in the familial, social, and cultural experiences of immigrants to North America. Dr. Vasudha Narayanan, President of the American Academy of Religion, will be the keynote speaker at this conference. Papers and panels on other related topics are also invited and encouraged. The title of each proposed paper and a synopsis of not more than 250 words should be sent to the appropriate Section Chair (listed below). Submissions should be made as early as possible, but **before December 15, 2002**. Younger scholars and graduate students are especially encouraged to submit proposals for papers and to participate in the conference.

In order to encourage greater participation by graduate students, the Midwest AAR will give a special award for the best graduate student paper. To be eligible for this award in 2003, graduate students must be members of the Midwest Region of the AAR and be on the program to present their paper at the annual meeting in April, 2003. Graduate students who wish to be considered for this award should submit the full text of their paper to the Program Chair, Dr. Selva J. Raj (see address below) **no later than February 1, 2003**, with a request that their paper be considered for the award.

The Midwest AAR has also created an undergraduate section to encourage undergraduates to participate and present papers at Midwest Regional AAR conference. Proposals should be submitted to the undergraduate section chair, Johannes Strobel (see address below) as early as possible, but **before December 15, 2002**. The best undergraduate paper will also receive an award. To be eligible for this award in 2003, undergraduate students must be members of the Midwest Region of the AAR and be on the program to present their paper at the annual meeting in April, 2003. Undergraduate students who wish to be considered for this award should submit the full text of their paper to the undergraduate section chair **no later than February 1, 2003** with a request that their paper be considered for the award.

Section chairs are requested to submit proposed panels to the Program Chair, Selva J. Raj (*sraj@albion.edu*) by January 15, 2003. For additional information, please check our web site: *www.albion.edu/midwest-aar/*

**Section Chairs**

*Arts, Literature, and Religion*
Eric Lorey
Dept. of Religion & Philosophy
Cranbrook-Kingswood
Upper School
P.O. Box 801
Bloomfield Hills, MI 48303-0801
TEL: 248-645-3643
E-MAIL: *elorey@cranbrook.edu*

*Asian Religions in America*
Paul D. Numrich
McNamara Center for the Social Study of Religion
Department of Sociology and Anthropology
Loyola University Chicago
6525 N. Sheridan Road
Chicago, IL 60626
TEL: 773-508-3488
FAX: 773-508-8854
E-MAIL: *pnumric@luc.edu*

*Cognitive Science of Religion*
D. Jason Slone
Department of Religious Studies
The University of Findlay
Findlay, OH 45840
E-MAIL: *djasonslone@yahoo.com*

*History of Religions*
Selva J. Raj
Department of Religious Studies
Albion College
Albion, MI 49224
TEL: 517-629-0400
E-MAIL: *sraj@albion.edu*

*Latino/a Religion*
Arlene Sanchez Walsh
Religious Studies
DePaul University
2320 N. Kenmore Ave.
Chicago, IL 60614
E-MAIL: *amtw2@yahoo.com*

*New Religious Movements*
Nikki Bado-Fralick
Dept. of Philosophy and Religious Studies
Iowa State University
Catt Hall
Ames, IA 50011
TEL: 515-294-2495
E-MAIL: *nikkibf@iastate.edu*

*Philosophy of Religion*
John Grimes
Religious Studies Department
116 Morrill Hall
Michigan State University
East Lansing, MI 48824
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E-MAIL: *grimesj@pilot.msu.edu*

*Religion and American Culture*
Amy DeRogatis
Religious Studies Department
116 Morrill Hall
Michigan State University
East Lansing, MI 48824
E-MAIL: *derogatis@cal.msu.edu*

*Religion, Ecology and Culture*
Sarah McFarland Taylor
Northwestern University
1940 Sheridan Road
Evanston, IL 60208
E-MAIL: *smt228@lulu.acns.nwu.edu*

*Religion and Sacred Texts*
David Blix
Department of Religion
Wabash College
Crawfordsville, IN 47933
TEL: 317-361-6075
E-MAIL: *blixd@wabash.edu*

*Religion and Science*
Richard Busse
Seven Napoleon Street
Valparaiso, IN 46383
TEL: 219-531-1723
FAX: 219-464-0941
E-MAIL: r*busse@earthlink.net*

*Religion and Social Science*
Tracy Memoree Thibodeau
McNamara Center for the Social Study of Religion
Loyola University Chicago6525 N. Sheridan Rd.
Chicago, IL 60626
TEL: 773-508-3488
FAX: 773-508-8854
E-MAIL: tthibod@luc.edu

*Theology and Ethics*
Gary Dorrien
Department of Religion
Kalamazoo College
1200 Academy Street
Kalamazoo, MI 49007
TEL: 616-337-7362
E-MAIL: *dorrien@kzoo.edu*

*Women and Religion*
Carol Anderson
Department of Religion
Kalamazoo College
1200 Academy Street
Kalamazoo, MI 49008
TEL: 616-337-7114
E-MAIL: *anderson@kzoo.edu*

*Undergraduate Section*
Johannes Strobel
University of Missouri-Columbia
303 Townsend Hall
Columbia, Missouri 65211
FAX: 573-884-2917
E-MAIL: *jse09@mizzou.edu*

## Upper Midwest Regional Meeting

American Academy of Religion and the Society of Biblical Literature
(including sessions sponsored by the American Schools of Oriental Research)

Luther Seminary, Saint Paul, Minnesota
April 25-26, 2003

The program committee invites members of the societies to submit proposals for papers at the meeting. Please send title, abstract (150-200 words), and any audio-visual needs (one paper to one convener, only), along with your name and address (e-mail/snail mail), by November 15, 2002, to the appropriate conveners or use the web-based form at umw-aarsbl.org/proposal.htm. [Form available after August 15.]

*Old Testament/Hebrew Bible*
Rolf Jacobson
Augsburg College
2211 Riverside Avenue
Minneapolis, MN 55454
E-MAIL: *jacobsor@augsburg.edu*

*New Testament*
Jeanine Brown
Bethel Seminary
3949 Bethel Drive
Saint Paul, MN
55122-6999
E-MAIL *j-brown@bethel.edu*

*World Religions*
James Robinson
University of Northern Iowa
Philosophy and Religion

(*Continued on next page*)

BAK 152, Cedar Falls, IA
50614-0501
E-MAIL: *james.robinson@uni.edu*

*African-American Religion*
Anthony Pinn
Dept. of Religion
Macalester College
1600 Grand Ave
Saint Paul, MN 55105
E-MAIL: *pinn@macalester.edu*

*Science and Religion*
Greg Peterson
South Dakota State University
Brookings, SD 57007
E-MAIL: *greg_peterson@sdstate.edu*

*Religion and Popular Culture*
Bruce Forbes
Dept. of Religious Studies
Morningside College
Sioux City, IA 51106
E-MAIL:
*forbes@morningside.edu*

*Women and Religion*
Susan Hill
Department of Philosophy &
Religion, Baker 135
The University of Northern Iowa
Cedar Falls, IA 50614-0501
E-MAIL: *Susan.Hill@uni.edu*

*Early Judaism and Judaic Studies*
Michael Wise
Northwestern College
3001 Snelling Ave North
Saint Paul, MN 55113
E-MAIL: *mow@nwc.edu*

*Archaeology and Excavation Reports*
(sessions sponsored by ASOR)
Mark W. Chavalas
Dept. of History
Univ. of Wisconsin-La Crosse
La Crosse, WI 54601
E-MAIL: *chavalas.mark@uwlax.edu*

*Philosophy of Religion*
*Systematic Theology*
Tatha Wiley
220 Princeton Ave.
Saint Paul, MN 55105
E-MAIL: *wileyt@stolaf.edu*

*Ethics*
Lake Lambert
Wartburg College
100 Wartburg Blvd.
P.O. Box 1003
Waverly, Iowa 50677
E-MAIL: *lambert@wartburg.edu*

*Religion and Art*
Larry D. Harwood
Philosophy
Viterbo University
815 S. 9th Street
La Crosse, WI 54601
E-MAIL: *ldharwood@viterbo.edu*

*Sexuality and Religion*
Linda Maloney
The Liturgical Press
St. John's Abbey
Collegeville, MN 56321-7500
E-MAIL: *lmmaloney@csbsju.edu*

*Religion in the Ancient World*
*Religion in the Medieval and Modern World/Church History*
Glen Menzies
North Central University
910 Elliot Avenue So.
Minneapolis, MN 55404
E-MAIL:
*gmenzies@MenziesSearch.com*

*Teaching and Learning: Bible & Religion*
Mary Solberg
Gustavus Adolphus College
800 West College Avenue
St. Peter, MN 56082
E-MAIL: *msolberg@gustavus.edu*

*Pedagogy Workshop: Feminist Pedagogy*

Has feminism been so integrated into the content of what we teach and how we teach that it is no longer necessary to highlight feminist issues? What does it mean to teach from a feminist perspective or use a feminist pedagogy? Are there particular challenges in and/or rewards for using a feminist pedagogy in the religious studies/theology classroom? Do liberatory pedagogies such as Paulo Friere or bell hooks address the particularities of teaching religious studies/theology? Are there reasons to avoid feminist pedagogy? We seek proposals from a variety of perspectives on issues in feminist pedagogy including, but not limited to, theoretical reflections on the meaning and significance of feminism and feminist pedagogy in the academy today, what it means to teach in a feminist way in the religious studies classroom (i.e. is it about teaching style, course content or something else?), reflections on classroom experiences from teacher and/or student perspectives. Presentations that explicitly use/engage feminist pedagogy are especially encouraged.

Deanna Thompson
Hamline University
1536 Hewitt Avenue
Saint Paul, Minnesota 55104
E-MAIL: *dthompson@gw.hamline.edu*

Susan Hill
Department of Philosophy &
Religion, Baker 135
The University of Northern Iowa,
Cedar Falls, IA 50614-0501
E-MAIL: *Susan.Hill@uni.edu*

*Other Topics*

Papers in other categories are welcome. Proposals should be sent by November 15, 2002 directly to
Lynne Lorenzen
Dept. of Religion
Augsburg College
2211 Riverside Dr.
Minneapolis, MN 55454
E-MAIL: *lorenzen@augsburg.edu*

*Student Papers*

In addition to papers by faculty, other scholars, and graduate students, the Upper Midwest regional meeting also includes undergraduate papers, reflecting the preponderance of undergraduate institutions in the region. The papers may be integrated into topical sessions or grouped into sessions devoted to undergraduate presentations. Members are encouraged to nominate outstanding papers (maximum of two) from each institution. The program committee asks that faculty from each institution help with the screening. Nominated undergraduate proposals should be sent by November 15, 2002 to the appropriate topical convener.

**Notice**

This year our region will again participate in the Regional Scholar Program of the Society of Biblical Literature. Criteria for interested applicants are as follows:

Criteria for Regional Scholar Nominations

1. Persons nominated must be at least ABD and no more than four years post-Ph.D.
2. Under-represented ethnic minorities and women are particularly encouraged to apply
3. All nominees must read a paper at the Regional meeting from which they are nominated
4. The nomination process within each Region will be refereed. The Regional award committee must submit a copy of the paper "as presented" for consideration
5. Each Region may make only one nomination

Any eligible SBL member who would like to apply for the regional scholar program whose paper is accepted for the regional meeting must submit four copies of the paper to the SBL regional coordinator by March 1, 2003.

Upper Midwest Regional Officers:
SBL
President: Glen Menzies, North Central University, Minneapolis, MN

Vice-President: Gary Long, Bethel College, St. Paul, MN

Program Committee: Elizabeth Burr, University of St. Thomas, St. Paul, MN 55105

Regional Coordinator: Mark Schuler, Concordia University, 275 Syndicate Street North, Saint Paul, MN 55104
*schuler@csp.edu*

AAR
President: Dennis Bielfeldt, South Dakota State University, Brookings, SD

Vice-President: Deanna Thompson, Hamline University, St. Paul, MN

Program Committee: Chris Johnson, Gustavus Adolphus College, St. Peter, MN

Regional Secretary: Lynne F. Lorenzen, Augsburg College, Minneapolis, MN 55454,
*lorenzen@augsburg.edu*

## Pacific Northwest Region AAR

April 25-27, 2003

University of Idaho, Moscow, ID

Submit a 150 word abstract for each proposed paper by January 17, 2003 to the appropriate Chair listed below. Participants in the Pacific Northwest AAR Regional Meeting may present only one paper, and must be registered for the meeting in order to participate. Papers not fitting into any of the categories below should be sent directly to Mark Lloyd Taylor, School of Theology and Ministry, Seattle University, 900 Broadway, Seattle, WA 98122-4340.
E-MAIL: *mltaylor@seattleu.edu*

*Theology and Philosophy of Religion*
Norm Metzler
Concordia University
2811 NE Holman
Portland, OR, 97211
E-MAIL: *nmetzler@cu-portland.edu*

*History of Christianity and North American Religions*
Although paper proposals are invited in any area of History of Christianity and North American Religions, proposals are especially solicited on the following themes: 1) local religious history; 2) archival and other resources for history of Christianity and other religions in the Pacific Northwest; 3) religion and public culture in the American West; 4) Pacific Rim religion.

Robert Hauck
Religious Studies Department
Gonzaga University
Spokane, WA 99258-0001
E-MAIL: *hauck@gonzaga.edu*

*Women and Religion*
This section is co-chaired:
Ardy Bass
Religious Studies Department
Gonzaga University
Spokane, WA, 99258-0001
E-MAIL: *bassa@gonzaga.edu*

Kathlyn A. Breazeale
Religion Department
Pacific Lutheran University
Tacoma, WA 98447-0003
E-MAIL: *breazeka@plu.edu*

*History of Religions*
Nicholas F. Gier
Philosophy Department
University of Idaho
Moscow, ID 83844-3016
WEB: *www.its.uidaho.edu/ngier*

*Religion and Society*
Gary Chamberlain
Department of Theology &
Religious Studies
Seattle University
900 Broadway
Seattle, WA 98122
E-MAIL: *gchamber@seattleu.edu*

*Interreligious Dialogue with the Natural Sciences*
In the increasingly global study of religion, it is impossible to ignore the fact that so many cultures and religions face the ubiquitous presence of the natural sciences as an "Esperanto" that directly or indirectly helps to shape and define worldviews everywhere. Following on a highly successful section at the 2002 PNW AAR/SBL, we invite proposals for papers on interreligious dialogue with the natural sciences. Papers may focus on the relation between one religion and particular issues(s) in the natural sciences, involve comparative religious understanding with regard to this/these issue(s), or some other question or problem posed in relation to natural sciences in interreligious context. Successful topics have included the anthropic principle, quantum theory and design, ecofeminism, ecological issues, Big Bang cosmology and religious cosmologies, the religious implications of relativity theory, neuroscientific studies of meditation and contemplative prayer, and the implications of religious practice for physical and emotional health.

This section is co-chaired:

Paul Ingram
Department of Religion
Pacific Lutheran University
Tacoma, WA, 98447-0003
E-MAIL: *ingrampo@plu.edu*

Mark Unno
Department of Religious Studies
University of Oregon
Eugene, OR 97403-1294
E-MAIL: *munno@darkwing.uoregon.edu*

## Southeastern Commission for the Study of Religion

AAR/SBL/ASOR/SE
2003 Regional Meeting
March 14-16, 2003
Chattanooga Clarion Hotel

The 2003 Regional Meeting will be held at the Chattanooga Clarion Hotel, March 14-16. Registration information will be available on the SECSOR website after January 1, 2003 (*www.utc.edu/~secsor*).

The following sections and program units invite members who wish to present a paper or coordinate a session to submit proposals (1-2 pages) or completed manuscripts to the appropriate section chairs by the call deadline, **October 1, 2002**. Each member is limited to one proposal. **Please use the proposal submission form available on the SECSOR web site *(www.utc.edu/~secsor)*.**

Please note that unless otherwise indicated, papers must be of such a length as can be presented and discussed within 45 minutes. **Needs for audio-visual equipment must be noted on the submission form.** Because of the very high cost of renting digital video projection equipment, presenters who wish to use such equipment must provide it themselves. The copying of handouts is also the responsibility of the presenter. **All program participants must be pre-registered for the meeting.**

Suggestions for new program units or special speakers should be sent to SECSOR's Executive Director or to the Vice President/Program Chair of the respective society (see list of regional officers below).

*(AAR) Academic Study of Religion and Pedagogy (2 sessions)*
Themes: (1) Open call for papers/participatory presentations on the topic, "Teaching Religion and Culture" (to include teaching film, literature, social movements, art, etc.). (2) Call for panel presentations on "Teaching Biblical Hermeneutics: Pedagogical and Ethical Implications" (joint session with Religion, Ethics, and Society). Please submit proposals for joint session to both chairs. Chair: Tina Pippin, Agnes Scott College
E-MAIL: *tpippin@ness.agnesscott.edu*

*(AAR) African American Religion (2 sessions)*
Themes: Papers on all topics related to African American religion will be considered. Chair: Sandy Dwayne Martin, University of Georgia, Athens, GA 30602
E-MAIL: *martin@arches.uga.edu*

*(AAR/SBL) American Biblical Hermeneutics (3 Sessions)*
Themes: (1) Open call. (2) Joint session with Arts, Literature, and Religion on the topic "The Bible in Children's Literature and Entertainment." (3) Joint session with Philosophy of Religion and Theology on the topic "Theological and Philosophical Hermeneutics." (4) Tentative panel discussion of Stephen Haynes' Noah's Curse. Please submit proposals for joint session to both chairs. Chair: Brian Britt, Virginia Tech
E-MAIL: *bbritt@vt.edu*

*(SBL/ASOR) Archaeology and the Ancient World (2 sessions and 1 joint session)*
Themes: (1) "Notes from the Field." Papers are solicited from participants in excavations at various levels of responsibility, i.e., volunteer, square supervisor, field director, excavation director, etc. Aside from reporting on the results of recent excavation, papers for this session may also address various aspects of the excavations, including use of technology, advances in data retrieval and recording, etc. (2) "Women, the Bible and Archaeology." A joint session with the Society of Biblical Literature will focus on Carol L. Meyers' *Women In Scripture*. Carol will make a presentation and will be joined in a panel discussion with text scholars and archaeologists. Participation will be by invitation. (3) Open topics on archaeology in the Biblical world. Please send abstracts by e-mail or hard copy to Tom McCollough, Centre College, Danville, KY 40422
E-MAIL: *mccollog @centre.edu*

*(AAR) Arts, Literature, and Religion (4 sessions)*
Themes: (1) Open call, with special interest in literature and/of spirituality in the world's religions; poetics of space/place, time, and memory and religion; and spirituality in the work of women artists. (2) Joint session with History of Religions on "Buddhist and non-Buddhist readings of The Sparrow." (3) Joint session with American Biblical Hermeneutics on "The Bible in Children's Literature and Entertainment." Please submit proposals for joint session to both chairs. Chair: Carolyn Jones Medine, University of Georgia, Department of Religion, 206 Peabody Hall, Athens, GA 30602-2625,
E-MAIL: *medine@arches.uga.edu*

*(SBL) Hebrew Scriptures/Old Testament (3 sessions)*
Themes:(1) Invited panel discussion. (2) Open topics. Proposals addressing the theme "The Hebrew Scriptures and Violence: The View After 9-11" are especially encouraged. Please send proposals (or completed papers if you have never presented) to Dwayne Howell, UPO Box 1257, Campbellsville University, 1 University Drive, Campbellsville, KY 42718 and Nancy Declaisse-Walford, McAfee School of Theology, 3001 Mercer University Drive, Atlanta, GA 30341.

*(AAR) History of Christianity (2 sessions)*
Themes: Papers on all topics will be considered, but the following themes are especially invited: (1) Women, men, and gender in the history of Christianity. (2) The body. (3) Christianity in the global context. Chair: D. Jonathan Grieser, Department of Religion, Furman University, 3300 Poinsett Highway, Greenville, SC 29613
E-MAIL: *djgrieser@yahoo.com*

*(AAR/SBL) History of Judaism (2 sessions)*
Themes: (1) Open topics. (2)Second Temple. Chair: Gilya Gerda Schmidt, Department of Religious Studies, University of Tennessee, Knoxville, TN 37996
E-MAIL: *gschmidt@utk.edu*

*(AAR) History of Religions (2 sessions)*
Themes: Papers on all topics will be considered, but the following themes are especially invited: (1) Buddhist and non-Buddhist readings of The Sparrow (joint session with Arts, Literature, and Religion). (2) Appalachian sacred music in comparative perspective (joint session with Religion in America). (3) Documentary film/feature film and world religions. In addition to formal proposals for papers, ideas for panels, roundtables, or discussions addressing a theme, film, or a book are also welcome. Please submit proposals for joint session to both chairs. Chair: Brian K. Pennington, Maryville College, Maryville, TN 37804-5907 E-MAIL: *brian.pennington@maryvillecollege.edu*

*(SBL) New Testament (2 or 3 open sessions and 1 or 2 joint sessions with ASOR and/or Hebrew Scriptures/Old Testament)*
Themes: Open call for up to three sessions in New Testament and Christian origins. Send abstracts (100-250 words) or complete papers (required of first-time presenters) to F. Scott Spencer, Baptist Theological Seminary at Richmond, 3400 Brook Road, Richmond, VA 23227 E-MAIL: *sspencer@btsr.edu*

*(AAR) Philosophy of Religion and Theology (4 sessions)*
Themes: (1) Open call. (2) Issues in science and religion. (3) Possible invited symposium on David Ray Griffin. (4) Joint session with the American Biblical Hermeneutics on "Theological and Philosophical Hermeneutics." Please submit proposals for joint session to both chairs. Chair: George W. Shields, Kentucky State University E-MAIL:*GSHIELDS@gwmail.kysu.edu*

*(AAR) Religion, Ethics, and Society (2 sessions)*
Themes: (1) Violence and nonviolence. (2) Call for panel presentations on "Teaching Biblical Hermeneutics: Pedagogical and Ethical Implications" (joint session with the Academic Study of Religion and Pedagogy). (3) Open call. Submit two copies of proposal to Toddie Peters, Elon University, Campus Box 2260, Elon, NC 27244 or email proposal to toddie.peters@ecunet.org and LStivers@pfeiffer.edu (*Laura Stivers, Pfeiffer University*).

*(AAR) Religion in America (3 sessions)*
Themes: Open call with special interest in Catholicism in the South; the Bible in American Religion; and including American Protestantism within a narrative of religious difference. One session will be devoted exclusively to the best papers received on any other subject related to the study of American religious history. Kathleen Flake, Vanderbilt Divinity School, Nashville, TN 37240-2701
E-MAIL: *kathleen.flake@vanderbilt.edu*

*(AAR) Women and Religion (3 sessions)*
Themes: (1) Ecology and the environment. (2) Lesbian studies in religion, especially lesbian ethics. (3) Theaology, divine mother, goddess traditions. (4) Feminist/womanist/mujerista method and content in religious studies. (5) Open topics. Please submit proposals in plain text (no attachments) by e-mail. Chair: Lorine M. Getz
E-MAIL: *drlmgetz@juno.com*

**Student Awards**

**(AAR)** The Student Award for 2002 was given to Janet Rumfelt of Florida State University. A cash prize of $250 will again be awarded the student member of the Academy who submits the best paper accepted for presentation at the 2003 Regional Meeting. **A separate prize of $100 will be given for the best paper by an undergraduate student.** Proposals for papers to be entered in either competition must be submitted to the appropriate section chair by the call deadline, October 1, 2002. Notification of acceptance will be mailed by November 1, 2002. Papers accepted for presentation, and thus for the competition, must be submitted in final form (maximum 12 d.s. pages) by January 15, 2003.

**(SBL)** The Kenneth Willis Clark Student Essay Award for 2002 was won by David Casson of Emory University. Another cash prize of $250 will be awarded the student member of the Society who submits the paper judged best among those accepted for the 2003 program. Completed manuscripts of papers selected for presentation (maximum 12 d.s. pages) should be submitted to the appropriate section chair by January 15, 2003.

**(ASOR)** The Joseph A. Callaway Prize for Biblical Archaeology was not awarded in 2002. A cash prize of $250 will be awarded to the student member who submits the paper judged best among those accepted for the 2003 program. Proposals for papers to be entered in the competition should be sent to the SBL/ASOR section chair by the call deadline, October 1, 2002. Completed manuscripts of papers selected for presentation (maximum 12 d.s. pages) should be submitted to the SBL/ASOR section chair by January 15, 2003.

**Regional Officers and Program Chairs**
2002-2003

**SECSOR**
Chair
W. Sibley Towner,
Union Theological Seminary and Presbyterian School of Christian Education

Vice Chair
Carolyn Medine, University of Georgia

Secretary
Richard B. Vinson, Averett College

Treasurer
William K. Mahony, Davidson College

Executive Director
Herbert Burhenn, Department of Philosophy and Religion, University of Tennessee, Chattanooga, Chattanooga, TN 37403
TEL: 423-425-4635
FAX: 423-425-4279
E-MAIL: *Herbert-Burhenn@utc.edu*

**AAR/SE**

President
Herbert Burhenn, University of Tennessee, Chattanooga

Vice President/Program Chair
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TEL: 478-757-5223
E-MAIL: *kschilbrack@wesleyancollege.edu*

Vice President Elect
Corrie Norman
Converse College

Secretary/Treasurer and Representative to AAR National
William K. Mahony
Davidson College

**SBL/SE**

President
Jerry L. Sumney, Lexington Theological Seminary

Vice President/Program Chair
John Laughlin
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Vice President Elect
Joel B. Green, Asbury Theological Seminary

Secretary
Richard B. Vinson
Averett College

**ASOR/SE**

President
Milton Moreland
Huntingdon College

Vice President/Program Chair
Tom McCollough
Centre College
Danville, KY 40422
TEL: 859-238-5247
E-MAIL:*mccollog@centre.edu*

Secretary-Treasurer
John Laughlin, Averett College

## Southwest Commission on Religious Studies

**Official Call For Papers**
**2003 Meeting**
The Harvey Hotel-DFW Airport
Highway 114 at Esters Boulevard
4545 John Carpenter Freeway
Irving, Texas 75063
TEL: 972-929-4500
FAX: 972-929-0733
Saturday-Sunday, March 15-16, 2003

The following is a listing of the chairpersons of the various societies and a description of any program specifics.

Submit proposals to the person designated in each section. Indicate if the proposal is being submitted to more than one section.

**Proposal Deadline:**
Chairpersons or section leaders must receive proposals no later than October 7, 2002. Please note this earlier deadline.

AMERICAN ACADEMY OF RELIGION

Proposals must be sent directly to section chairpersons. Anyone submitting proposals to more than one section of the AAR or unit of the SWCRS should indicate this on all of the proposals. No proposal will be ruled out because the presenter hopes to do other papers, but the hope is that schedule conflicts can be avoided.

**Arts, Literature, and Religion**

Proposals are invited for presentations on the following themes: representations of biography, autobiography, and/or pilgrimages; Word-Image relations in literature and the arts; open session on topics related to the arts, literature, and religion. We are also seeking proposals for two joint sessions. The first is with the Philosophy of Religion and Theology Section on "How film enacts theological reflection." The second is with the Comparative and Asian Studies in Religion Section, and are seeking presentations on "The Arts in Asian Religions." Send proposals for joint sessions to the chairs of each section. All presentations should be 25-30 minutes. Please send multimedia requests in with your proposal. Send proposals to:

Brent Plate
Department of Religion
Texas Christian University
Ft. Worth, TX 76129
TEL: 817-257-7440 (Office)
FAX: 817-257-7495
E-MAIL: *B.plate@tcu.edu*

**Comparative and Asian Studies in Religion**

Proposals and papers are invited for a panel on Islam after September 11. Individual papers are also invited in relation to all aspects of Asian religious practice and thought, both historical and contemporary. Papers are welcome which relate to religious art or which employ audio-visual equipments. These papers will be placed in one of the sessions on Asian Religion or in a joint program with the Section of Arts, Literature and Religion. (Overhead projectors and slide projectors may be available if requested before March 1, 2003. If using a PowerPoint please make your own arrangement for a data projector). Send proposals to:

Jinfen Yan
Department of Religion, Suite 61598
Austin College
900 N. Grand Avenue
Sherman, TX 75090-4400
FAX: 903-813-2368
E-MAIL: *jyan@austinc.edu*

**Ethics, Society and Cultural Analysis**

Papers or panel discussion proposals are invited on any topic in Christian ethics, social ethics, biomedical ethics, the history of ethics, ethical issues in church-state relations, the family, and the use of scripture in ethics. Send proposals to:

Tracy Mark Stout
Department of Religion
Baylor University
P.O. Box 97284
Waco, TX 76798-7284
E-MAIL: *Tracey_Stout@baylor.edu*

**History of Christianity**

The History of Christianity section has an open call for papers. All submissions in the field of History of Christianity will be considered, but papers in the following areas are of special interest: Christian spirituality; John Wesley (300th Anniversary); Jonathan Edwards (300th Anniversary); Methodism; revivalism and awakenings; issues in 18th century Christianity; African-American Christianity; historical methodology and historiography. Send proposals to:

Carol Crawford Holcomb
Department of Religion
University of Mary-Hardin Baylor
UMHB Box 8422
Belton, TX 76513
TEL: 254-295-4569 (Office)
E-MAIL: *cholcomb@umhb.edu*

**Reflections on the Teaching of Religion**

This session will feature a panel comprised of scholars of religion who have had success in integrating excellent teaching with productive research, writing, and publishing. Each panelist will offer his or her reflections and suggestions, followed by discussion. *Note: While the panel participants will be invited, they have not yet been determined. If you would like to be considered for the panel, kindly contact Cynthia Rigby at* crigby@austinseminary.edu.

**Philosophy of Religion and Theology**

Proposals are invited in all areas in philosophy of religion or in theology. Possible topics include (but are not limited to) the following: epistemology and religious experience, scriptural hermeneutics for theology, twenty-first century Christology, the "open theism" debate, and theology or philosophy of missions. For a joint session with the Arts, Literature and Religion section, we invite submissions on "How film enacts theological reflection." Send proposals for this joint session to the chairs of both sections. Proposals involving multiple presentations or panel discussions (no more than 3 participants) focused upon a single topic, figure, or publication will be especially welcome (either have each panelist provide an abstract, which is preferred, or supply credentials of panelists). Proposals featuring inter-disciplinary or inter-institutional participation, and which promise to stimulate productive discussion, will be favored. Proposals for individual presentations will also be given serious consideration. Proposals should be brief (not more than 2 pages), with the title of presentation and some sense of the argument. Include a return address, contact number, and, if possible, an e-mail address. Please do not submit proposals as e-mail attachments; paste them into the body of the e-mail. Submit proposals to:

Donna Bowman
Honors College, University of Central Arkansas
UCA Box 5024
Conway, AR 72035-5000
TEL: 501-450-3631 (Office)
FAX: 501-450-3284
E-MAIL: *donnab@mail.uca.edu*

**Theta Alpha Kappa**

Student members of Theta Alpha Kappa chapters in the Southwest Region are invited to submit papers for presentation at the regional meeting. Open to all topics. One session will be devoted to the best papers submitted by TAK members. Along with your paper in its entirety, please submit to the coordinator both the name and address of your chapter advisor. Electronic submission preferred. Send submissions to:

Dr. Nadia Lahutsky
Texas Christian University
E-MAIL: *n.lahutsky@tcu.edu*

The Southwest Commission on Religious Studies is pleased to announce two award programs for faculty serving in Sponsoring Institutions. We invite your participation either by way of nomination or application.

**1. JOHN G. GAMMIE DISTINGUISHED SCHOLAR AWARD**
In order to honor noted scholars in the field of religious studies in the Southwest and to recognize their work, the Commission funds an annual John G. Gammie Distinguished Scholar Award. The recipient will receive a $2,000 cash award.

1. Persons nominated for the John G. Gammie Distinguished Scholar Award shall ordinarily be scholars recognized by their peers nationally or internationally for the quality and importance of their work.
2. Nominees for the Gammie Award must be members of one of the participating societies and on the faculty or staff of a Sponsoring Institution of the Southwest Commission on Religious Studies.
3. Letters of nomination must be accompanied by a current curriculum vitae. Any nomination received will be kept on file for three years.
4. Gammie Award decisions shall be based on the qualifications of nominees, with some attention given to seeing that the Award will go to a variety of schools.

**2. JUNIOR SCHOLAR GRANT**

The purpose of the Junior Scholar Grant is to encourage and support the scholarly work of newer scholars who are in the field of Religious Studies and who live in the Southwest Region. The Grant may provide seed money for an initial project or support for a project pursued by a Junior Scholar whose research agenda is already becoming established.

1. One or two grants of $2,000 shall be available with funds provided by the Southwest Commission on Religious Studies.
2. Applicants for the Grant must be members of one of the participating societies and on the faculty or staff of a Sponsoring Institution of the Commission.
3. An applicant for the Grant shall ordinarily have completed the dissertation and have served in a faculty or staff position no more than ten years.
4. Applicants should complete the Junior Scholar Grant application form, with special attention to the larger research project and how the Grant would assist in completion of the project.
5. In the year following the Grant, the Junior Scholar will provide the Board of Directors of the Southwest Commission a written report on research completed.

Both the John G. Gammie Distinguished Scholar Award and the Junior Scholar Grant are awarded at the discretion of the Southwest Commission on Religious Studies. Both honors will be announced at the reception during the annual meeting of the Commission.

Send nominations for the Gammie Award and applications for the Junior Grant by November 1, 2002, to Professor W. H. Bellinger, Jr., Secretary and Treasurer, Southwest Commisssion on Religious Studies, Religion Department, Baylor University, P.O. Box 97284, Waco, TX 76798-7284, TEL: 254-710-3742, or FAX: 254-710-3740.

**Teaching Workshop**

Developing Your Teaching Portfolio: *A Workshop for Teachers of Religion, Philosophy, Theology, and Bible in the Southwest Region*

Sponsored by the AAR and SBL

What: A teaching portfolio is a resource used to reflect on and evaluate teaching. It is comprised of CV, statement of teaching philosophy, syllabi, student course evaluations, evaluations by colleagues, etc. The portfolio can be used during reviews, interviews, or faculty development sessions.

When: March 14-15 (Friday afternoon and Saturday morning)

Where: Harvey Hotel at DFW Airport, Dallas

Who: Open to any teacher of religion, philosophy, theology, or Bible in the southwest region. Graduate students looking for teaching positions are also invited to reply.

Application to: *cribgy@austinseminary.edu* . **Deadline Friday, February 7, 2003.**

spotlight on TEACHING

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## IN THIS ISSUE

*The Frontlines: Teaching Religious Studies and Theology in Community Colleges*





THE FRONT LINES

# *Teaching Religious Studies and Theology in Community Colleges*

*Kerry Edwards,*
*Red Rocks Community College*
*Guest Editor*

*Kerry Edwards holds a Master of Religion from the University of Toronto and earned his Ph.D. in Theology and Philosophy of Religion from the University of Denver/Iliff School of Theology. He has taught at both public and private universities and is currently Associate Professor of Philosophy and Co-Chair of Humanities and Social Science at Red Rocks Community College in Denver, Colorado where he combines his academic interests with occasional forays into whitewater canoeing instruction.*

THIS SPOTLIGHT continues the journey through the American education system that began in the last issue with an account of the teaching of religion in the public schools. The next step for many public school students is into a community college. This segment of American higher education is often neglected by the Academy. If my own experience is a reliable indicator, there are very few graduate students in religion who enter the profession with the goal of becoming a community college professor. I have not asked the other contributors to this *Spotlight* about their pathway into community college instruction but I am willing to bet that most of them did not think about it as a career option until well into their graduate work. There are probably a lot of reasons that explain this including the fact that many graduate students may have never attended a community college themselves. There is a fair amount of irony in this fact because the father of the community college movement in the US was one of our own: William Rainey Harper, Professor of Biblical Literature at Yale. When he became president of the new University of Chicago and began thinking about how students would matriculate there, he concluded that one inexpensive way for students to begin their college education would be to create a number of two year colleges, spread throughout the state of Illinois. These rural students could begin their college education while living at home and transfer to Chicago to complete their degrees.

The movement that he began is generally considered to be the most successful unique American contribution to higher education. In 1900 there were 7 junior colleges in the US. By 1937 that number had climbed to 528. This growth took place largely in the Midwest and West when the bourgeoning population of new states had to deal with the lack of educational institutions. This was complicated by greater distances between large urban areas and the need for educating more of the population as the U.S. industrial economy expanded. As higher education made inroads into lower socio-economic classes, the expenses associated with higher education became more of a factor in the design of new educational institutions. Today there are over 1100 community colleges. 45% of all US undergraduates attend community colleges. In California there are over a million students attending community colleges. In Colorado, where I teach, 71% of all lower division college students attend community college.

The study of Religion at these unique American institutions has an uneven history. In 1930 a study of the curriculum of community colleges revealed that 45% of the 279 colleges studied, offered courses in Bible and Religious Education. Similar studies in the 1970's and 80's showed this number hovering in the mid 20% but in 1998, the percentage leaped upwards to 42 percent. While these classes comprise a limited proportion of all the courses at community colleges, the number of students

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# Teaching Weekend Religion Classes Part-time at Red Rocks Community College

*Joy Lapp*
*Red Rocks Community College*

*Joy Lapp is a Ph.D. candidate in New Testament Literature at the University of Denver/Iliff School of Theology. She teaches part-time at Red Rocks Community College and Metropolitan State College of Denver.*

MY EXPERIENCE at a community college has been as a part-time faculty member, teaching weekend- intensives. Each component of the job — community college, part-time, and weekend-intensive format — involves an interesting set of dynamics. The 100-level course I teach, *Early Christian Literature*, has never failed to bring together a dynamic mix of students who have made the weekends lively and stimulating.

**Community College.** A community college attracts a unique body of students. Nearly all the students in my classes are employed full-time and most are older than traditional college age. The reasons students offer for taking the class vary widely. Although a number of them are fulfilling a religion requirement for a program into which they hope to transfer, other reasons range from "an answer to prayer" to "I won three free credit hours in a drawing" to "my advisor suddenly realized that I needed three more hours to graduate in May!" from a student planning to graduate from a nearby university. Some are taking advantage of an employee benefit, so their employer pays the tuition if they do well enough. Others enroll in the class purely for personal enrichment.

Almost invariably, the students I have encountered at the community college are interested and curious and motivated. Adult learners bring a vast array of past experiences to the classroom and a level of engagement with the material that often surpasses what I find in more traditional college classes. Older students tend to be more articulate than younger students, more willing to express themselves, and simply have more experience on which to draw. They are interested in each other, and engage one another in discussion. Teaching at the community college easily ranks among the best teaching experiences that I have ever had.

**Part-time.** Teaching part-time has been a gift because it has allowed me to gain classroom experience while working on my dissertation. The weekend format appeals to me for the same reason that many students like it: it is compact and can fit into an already busy schedule. I only have to drive to campus six times, rather than three times a week for a full semester. The pay is far from glamorous, but has been sufficient to make the experience worthwhile. The challenge of being part-time, however, has been combating a feeling of dislocation and isolation. I have no office, nowhere to ground me on campus, nowhere to keep my things. I lug crates of books to each class. Nor do I have the chance to interact with colleagues. Because I teach on the weekend, and furthermore at an "extended campus" location, I have barely met any colleagues. If I am mulling a question or problem, there is no one next door with whom to compare notes. Since I have never taught at the main campus, I have never set foot in the Philosophy Department. I don't know how many faculty teach in the department. I communicate with the department chair, who fortunately is extremely helpful and supportive, by e-mail and phone. I miss the sense of being part of a community working toward a common purpose and the chance to develop collegial relationships. To be fair, the college does organize workshops and events specifically for part-time faculty, but my schedule has never allowed me to participate in these events. For me, however, the rewards of teaching part-time at this point in my career far out-weigh the difficulties.

**Weekend Intensives.** The "weekend intensive" format presents its own set of dynamics. Students gain forty hours of classroom time, which translates into three credit hours, in just three weekends. On the first weekend, the class meets four hours on Friday evening, and eight hours on Saturday; on the second weekend, we meet eight hours on Saturday, and eight hours on Sunday; on the final weekend, we meet eight hours on Saturday and four hours Sunday morning. Spending forty hours together on three successive weekends tends to create a sense of community and camaraderie among the students which engenders active participation and energetic classroom discussion. I try to enhance the community aspect of the class by keeping a pot of hot water and tea bags and instant coffee in the classroom. I bring cookies for the first Friday evening meeting, and after that students generally maintain a constant supply of snacks to share beside the teapot.

The pedagogical challenge is keeping students actively engaged for eight hours a day. I limit lecture time, and intersperse it with a variety of learning activities. We begin the first Friday evening with a time-line activity that students do in small groups, arranging a pack of cards listing events from the monarchy of King David to the writing of 2 Peter in chronological order. Then I write the time-line on the board, where it remains as a reference throughout the course to help students place all the material we cover in historical context. Students spend a good deal of class time comparing various texts — comparing parallels in the Synoptic Gospels, comparing the Christmas stories in Matthew and Luke, comparing the Synoptics with John, comparing the Gospel of Thomas with the Synoptics, comparing Acts with Paul's letters and so on. When we read Paul's letter to the Romans, students create characters and we do a simulation of a house church in Rome based on the book *Paul and the Roman House Churches: A Simulation by Reta Finger* (Scottdale, PA: Herald Press, 1993).

By Sunday afternoon of the second weekend, there is a tendency for students to feel wrung out, so I bring popcorn and we watch movies. I use the book *Saint Paul Returns to the Movies: Triumph Over Shame* (Robert Jewett, Grand Rapids: Eerdmans, 1999) in which the author experiments with "bringing films and biblical texts into dialogue" (p. 4). The students divide up into various rooms throughout the building to watch

See **LAPP** p.xii

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**EDWARDS**, from p.i

and percentage of enrollment is roughly equal to the students in Sociology. My own recent investigations indicate that there are at least 150 community colleges that offer distinct Religious Studies majors (This number does not include departments that might offer a joint emphasis in religion and philosophy). While this number is substantial, it strikes me that community colleges are fertile ground for the expansion of the study of religion. Such an expansion would serve the interests of the Academy by providing employment for our members but it would also serve as one of the most effective ways of spreading the influence of the scholarly study of religion throughout the community. (For those of you interested in pursuing this career option, see the article entitled "The Community College Job Search" in the Chronicle of Higher Education at: *http:chronicle.com/jobs/2002/04/2002041901c.htm*)

My own journey into community colleges began as an undergraduate when I took two summer courses at the local community college. I thoroughly enjoyed those courses, at least partly because of the diversity of the student population. The liberal arts college I attended during the school year was populated almost exclusively by 18-22 year olds. The community college class had people of all ages with very diverse outlooks on life which made the classes much more interesting. This appreciation for the value of institutional context was soon lost as I focused my attention on graduate work. I forgot about community colleges until I was working on my doctoral dissertation and looking for places to hone my teaching skills. There were a number of community colleges in the Denver area and I was able to secure part time employment teaching philosophy and religion. Since my degree was in philosophy of religion and theology, I was able to obtain full-time employment as a philosophy instructor at Red Rocks Community College and took the opportunity to begin developing and expanding our offerings in religion. When I arrived at Red Rocks in 1992, we had one Philosophy of Religion course and a Comparative Religion course in the works. We have since added courses in Religion and American Culture, Psychology of Religion, Religion and Film, Early Christian Literature, and Literature of Ancient Israel. Because of the peculiar nature of course prefixes in the Colorado community college system, these courses are all taught under the Philosophy prefix or jointly listed with the Psychology or Humanities departments.

Community colleges have a number of distinct characteristics that influence the teaching of religion. One is what Peter Jauhiainen in his essay calls the 'pragmatic dimension'. They draw no sharp line between academic and vocational education. This results in an unusual mix of students and faculty. Your colleague down the hall is as likely to be able to give advice on plumbing the new addition to your house as she is on interpreting the economics of Taiwan. Another characteristic is the emphasis on the lifelong learner and the local community. Community colleges aim to provide educational opportunities for the lifetime of an individual. To us, the years between 18 and 24 are not the sole or prime years for learning. Doug Nelson's essay on how he developed the study of religion at Northwest College explains the results of this. He tells a delightful story of educating an elderly gentleman in Greek and how the interests of the adult learners in his community shaped the direction of his program. These distinctive characteristics lead to a kind of maverick or experimental attitude amongst community college educators. They are willing to try just about everything. Paula Drewek provides an interesting example of this. Community colleges were some of the first schools to experiment in online education. In fact, Colorado, has a completely online community college. Paula provides a detailed account of how this attitude of experiment can translate a traditional religion class into a successful online experience. Joy's account of her teaching will be foreign to most since few of her classes last for less than 4 hours and an 8 hour class is just a normal day for her. Her description of life as a community college adjunct instructor is far from pretty but it is the reality for 75% of the teachers at my college. I have contributed to it by offering courses for which I know my college will only hire part-time instructors (at least at the moment). Mary Karen Solomon, like Doug Nelson, writes from a rural college. A typical teaching day for her would not only include a course in religion but also courses in Philosophy, Literature, English or Humanities. This requires a breadth of knowledge and courage unknown to most of us. These unusual characteristics of community colleges can provide both challenges and opportunities for the scholar of religion who chooses this career path. For me it has been deeply rewarding. ❧

# Developing the Religious Studies Program At Tulsa Community College

*Cherie Hughes*
*Tulsa Community College*

*Cherie Hughes directs the Religious Studies program at Tulsa Community College where she has been a professor of Humanities and Religious Studies since 1986. She previously taught at the University of Tulsa. She has Bachelor's and Master's degrees in History from Boston University and a Master's degree in Theology from the University of Dallas. Cherie Hughes is currently completing a dissertation on the life and spirituality of St. Katharine Drexel under the direction Prof. Ann Loades of Durham University. She has been awarded numerous scholar and program grants by the Oklahoma Humanities Council and the National Endowment for the Humanities, particularly for her first person portrayal of the nineteenth century feminist Lucy Stone.*
chughes@tulsa.cc.ok.us

IT HAS TAKEN more than ten years to develop the Religious Studies program at Tulsa Community College. Some of the original difficulties were the result of the inertia of the new, unfamiliar nomenclature, and the need to actively market the program to prospective students. At all the steps along the way the administration was unfailingly supportive and flexible.

Tulsa Community College is an urban, multi-campus, two-year institution serving 20,000 students. The Religious Studies program is located on the Metro Campus, which serves approximately 6500 students in downtown Tulsa. The program has one full-time faculty member and two crossover faculty members, one from History and one from Philosophy. It also employs a cadre of adjuncts.

In 1989-90, the college developed a pattern of courses for students who wished to major in Religious Studies and printed it in the college catalogue. Semester after semester, we would put a course or two on the schedule, and semester after semester, no students would enroll. It took until the spring semester of 1991 for my first Religious Studies course "to make." *Introduction to Religious Studies* finally made with four students. I called them "The Fab Four." Because the course was designed to be experiential and discussion based, we suffered mightily when a student or two was absent. The students were well aware of the dynamics and tried very hard not to miss class. Despite of the small number of students, or even perhaps because of it, the class was a very successful learning experience for both faculty and students.

The department began an active marketing campaign. It sent letters to all students who had declared a Religious Studies major to inform them of the program offerings. Oddly, the program had majors before long before any one enrolled in the first course. There were four majors in fall of 1990, three semesters before the first class of the discipline was taught. Faculty held open meetings during the fall semester where students could meet the faculty and discuss the Tulsa Community College Religious Studies program. The faculty was on hand to counsel students and to provide information about transfer to senior institutions in and around Oklahoma. The department provided refreshments, luring students with cookies and punch. The department held other meetings by invitation to targeted populations of students.

On the level of individual effort, faculty members designed fliers for specific courses to entice students. The college student newspaper was cooperative in printing articles about the courses and the program.

The following year saw a jump to 29 students in two courses. By the next year, 69 students were enrolled in one of four courses and ten students had declared Religious Studies as their major.

Encouraged by the success of the first classes to make in Religious Studies, we added two additional courses to the schedule for the spring semester, one at night and one during the day. We began to alternate day and night offerings of Hebrew Scriptures and Christian Scriptures during the fall and spring semesters. We offered Introduction to Religious Studies, the one absolutely required course for the major, during the day in the fall and during the night in the spring semester.

After several semesters of low enrollments in the scripture classes, we discovered that many students did not know to what the titles referred. Many expected that Hebrew Scriptures would be taught in Hebrew, not English; they did not recognize the title as referring to the Hebrew Bible, or that the Hebrew Bible was the same as the Old Testament for Christians. Many students did not recognize Christian Scriptures as referring to the New Testament. Obviously the nomenclature, though academically correct, was getting in the way of student enrollment. The courses were entitled with their more vernacular names: *Old Testament* and *New Testament*. Only one of these courses has had to be cancelled for low enrollment since the change of titles went into effect. Students know at a glance what course is being offered. Faculty members are still free to include non-canonical texts for study in these classes. By changing the names of two courses, both faculty and students benefited. The faculty has two more courses to teach regularly and students are comfortable signing up for courses where the titles describe to them at least the majority of the content.

The largest number of majors in the program has yet to exceed sixteen. Usually there are between ten and fifteen majors in any academic year. Most of these students wish to complete the Associate of Arts degree in Religious Studies at Tulsa Community College and then continue their studies in a senior institution. Many more have ministerial aspirations than academic ones, but there has been a noticeable shift towards academic goals in the last five years.

As the one full-time member of the Religious Studies faculty, I have done community outreach through letters and personal visits with local clergy. I regularly send notification of course offerings to the Christian and Jewish congregations that are proximate to our downtown Tulsa location. A few pastors have asked Tulsa Community College to provide credit courses off-campus at their churches. Their requests have been accommodated every time. The chairman of the Liberal Arts division and I take part in numerous local ecumenical and inter-collegiate scholarly groups. By doing so, TCC has been able to share resources with other entities. The Tulsa Jewish Federation has an Israeli scholar-in-residence program and it shares its scholars with us. Our participation in inter-collegiate groups has facilitated numerous articulation agreements through which to ensure the seamless transfer of our students to senior institutions. Additionally, these relationships have aided the success of student study abroad trips. Members of various faith communities have joined Tulsa Community College students, becoming students themselves, for trips to Israel and Greece.

The Religious Studies curriculum at Tulsa Community College includes the following courses: *Introduction to Religious Studies*; *Religions of the World: The Eastern Traditions*; *Religions of the World: The Western Traditions*; *Old Testament*; *New Testament*; *Religion and Society*; *Religion in America*; *Christian Ethics and Social Thought*; *Religion in Film*; *Field Studies in Religion;* and *Selected Topics in Religious Studies.* The International Language department offers *Biblical Hebrew I and II, Biblical Greek I - IV*, and *Latin I - IV*. The Philosophy Department offers *Philosophy of Religion.* In a semester there are usually 100 to 125 students enrolled in six to seven Religious Studies courses. In the summer semester the two Testament courses are offered, with an enrollment of around 35 students. Regular semester offerings are *Introduction to Religious Studies*; *Religions of the World: Eastern and Western Traditions*, alternating fall and spring; *Old and New Testaments*, alternating day and night, and fall and spring; *Religion in America*; *Christian Ethics and Social Thought*, fall; *Religion in Film*, spring. *Religion and Society* and *Philosophy of Religion* are offered in the spring semester on alternating years. The language courses have small but steady enrollments. In the fall of 2001 there were 11 students in A*dvanced Biblical Greek* and 6 students in *Biblical Hebrew.*

The experience at TCC has been that it was not until there were several course offerings per semester that students began to perceive of Religious Studies as an option. Obviously, most of the students who take Religious Studies courses are not majors, but simply fulfilling a general education distribution requirement. Somehow, a meager course offering, such as the case in the early years of our program, did not encourage students to enroll. But once there was a larger number of courses offered regularly and a certain critical mass of students who had successfully completed them, the numbers of enrollments began to grow. After all, the best marketing consists in courses well-taught and satisfied students. Many students who take one Religious Studies course will enroll in another Religious Studies course.

The Tulsa Community College Religious Studies program has hit a growth plateau over the last few years, so the present challenge is to reinvigorate the program and to stimulate its growth. The major difficulty the program faces is that Tulsa Community College is the only public institution of higher education in the state of Oklahoma that offers a Religious Studies degree. There is no public senior institution to which its majors can transfer and continue their Religious Studies interests through to a Bachelor of Arts degree. The state's major research institutions no longer have Religious Studies programs. There are some excellent denominational universities in the state, but they tend to be out of the price range of most community college graduates.

It has been a pleasure and a challenge to develop the Religious Studies program at Tulsa Community College over the last ten years. The initial inertia has been overcome and there are interesting courses and sufficient students to keep a modest program going. It is tempting to simply relax and enjoy the status quo. However, professional integrity demands that we push, prod, and pull an already good program to even higher levels of development. Perhaps that will be the story of the next ten years.

# Teaching Biblical Languages and Biblical Archaeology in the Community College

*M. Douglas Nelson*
*Northwest College*

*M. Douglas Nelson is Professor of Anthropology, History, Ancient Languages, and Literatures, at Northwest College, in Powell, Wyoming, where he has been since 1983. Prior to that, he was an Instructor in Anthropology & Greek, at Mohave Community College, in Kingman, Arizona. He received his Ph.D in the Department of Near Eastern Languages & Cultures, at UCLA.*

THERE ARE SOME advantages to teaching in very remote places like rural Wyoming. One is that the people are willing to take on a new opportunity whenever it presents itself — such as looking into the course schedule of a small-town community college catalog and discovering that Biblical Greek, Biblical Hebrew, and Biblical Archaeology are offered on a regular basis. I have found that people in the so-called "remote areas distant from the centers of learning" make good students and have skills equal to anyone I have taught in other contexts.

Another advantage to teaching in the remote areas is that these same rural people have been waiting a long time for such courses to be available. In over fifteen years, these classes have never failed to fill with enthusiastic students. For example, in fall semester 2000 we had twenty-four students in Biblical Hebrew! Not all of them survived, of course, but it was a very good beginning and eleven students completed two semesters.

The Biblical Archaeology course generally has a larger attendance than the languages, though not much larger. Archaeology is usually taught in the day-time schedule and thus draws a more traditional-aged group of students while the Greek and Hebrew classes are taught in the evenings to accommodate commuters from other nearby small towns. Archaeology also has the option of a summer field school experience in Israel or learning some excavation techniques in summer digs in Wyoming in our anthropology program.

## Biblical Greek Courses

In 1984-1985, first and second year Greek were added to the language department curriculum and housed in the Humanities Division. Classical Greek was the period of choice since it was not clear how Biblical Greek would be accepted by the college and community. Part of the mission of the college is, of course, to serve the needs and interests of the community. As it turned out, the interest was very strong in Biblical languages, and as a consequence, Classical Greek was replaced by a two-year sequence in Biblical Greek:

**Greek 1015, 1025 Elementary Biblical Greek, I and II (4 credits each)**

I've used various textbooks and have had about the same success rate with each:

- Machen, J. Gresham, *New Testament Greek for Beginners.* Macmillan, 1923.
- Adam, A.K.M., *A Grammar for New Testament Greek.* Abingdon, 1999.
- Summers, Ray and T. Sawyer, *Essentials of New Testament Greek.* Broadman & Holman, 1995.
- Aland, Black, Martini, *et.al., The Greek New Testament.* United Bible Societies, current edition.

**Greek 2035 Intermediate Biblical Greek (4 credits)** for those who need four more credits to complete a college language requirement, or Greek 2150 (1 credit) for those who want to keep building reading skills.

- Aland, Black, Martini, *et.al., The Greek New Testament,* United Bible Societies, current edition.
- Black, David, *Linguistics for Students of New Testament Greek.* Baker, 1995.

**Biblical Greek Enrollments**

| Year | Class | Students |
|---|---|---|
| 1984-85 | Classical Greek | 9 students |
| 1985-86 | Elementary Biblical Greek | 10 students |
| Fall 1986 | Advanced | 5 students |
| Fall 1987 | Advanced | 3 students |
| 1991-92 | Elementary | 6 students |
| Fall 1992 | Advanced | 6 students |
| 1994-95 | Elementary | 16 students |
| Fall 1995 | Advanced | 1 student |
| 1998-99 | Elementary | 12 students |
| Fall 1999 | Advanced | 4 students |
| 2001-02 | Elementary | 19 students |

## Biblical Hebrew Courses

The Hebrew and Greek classes meet once a week on Tuesday evenings for three hours and fifteen minutes (!). Thus, I must use textbooks that are very user-friendly and that have workbooks and cassettes. I make my own worksheets and cassettes if they are not available with the textbooks. I have found Mansoor's books quite useful so long as there are other available texts for consultation by students, such as C. Leong Seow's grammar.

**Hebrew 1010, 1020 First Year Hebrew I, First Year Hebrew II (4 credits each)**

- Mansoor, Menahem, *Biblical Hebrew, Step by Step*, vol 1, with cassette and key. Baker, 1980.
- Mansoor, Menahem, *Biblical Hebrew, Step by Step*, vol 2, with cassette and key, chapters 1-6 . Baker, 1984.
- Seow, C. Leong, *A Grammar for Biblical Hebrew.* Abingdon, revised edition, 1995.

**Hebrew 2030 (4 credits)**

This is a four-credit course for those who are using Hebrew for their twelve-credit foreign language requirement for the B.A. degree when they transfer. We read Biblical texts from the Mansoor volume which has helpful notes and also from the BHS so students can get some experience with the critical apparatus and masora.

- Mansoor, Menahem, *Biblical Hebrew*, Step by Step, vol. 2, with cassette and key, chapters 7-24. Baker, 1984.
- *Biblia Hebraica Stuttgartensia*

**Hebrew 2150 Selected Readings in Hebrew (1 credit)**

This is a similar course to Hebrew 2030 but for one credit only. It is designed for those students who wish to continue reading Hebrew as it fits their needs.

- *Biblia Hebraica Stuttgartensia*
- Greenspahn, Frederick, *An Introduction to Aramaic*, Scholars Press, 1999. Occasionally I have the students read Ezra or Daniel for experience in both Hebrew and Aramaic.
- Wurthwein, Ernst, *The Text of the Old Testament*, Eerdman's, 1979.

**Biblical Hebrew Enrollments**

| Year | Class | Students |
|---|---|---|
| 1986-87 | Elementary Biblical Hebrew | 12 students |
| Fall 1987 | Advanced | 7 students |
| Fall 1988 | Advanced | 6 students |
| 1989-90 | Elementary | 13 students |
| Fall 1990 | Advanced | 12 students |
| 1992-93 | Elementary | 13 students |
| Fall 1993 | Advanced | 8 students |
| 1996-97 | Elementary | 27 students |
| Fall 1997 | Advanced | 5 students |
| 2000-01 | Elementary | 24 students |
| Fall 2001 | Advanced | 4 students |

## Biblical Archaeology Courses

**Anthropology 2350, Biblical Archaeology**

This is a general survey of the archaeology of Palestine from the stone ages to Islamic periods. I call the course "Biblical Archaeology" for advertising purposes. This seems to work well, though I sometimes get complaints when I spend too much time on the stone ages and not enough on Biblical periods ("false advertising"). Walter Rast's book is perfect for this course. In the spring of 2002, I am going to experiment with teaching the textbook backwards, starting with the Islamic phases and backing up into the stone ages, as if one were digging a site. This approach may also avert the criticism of not enough time on the Biblical periods.

- Rast, Walter, *Through the Ages in Palestinian Archaeology.* Trinity, 1992.
- Currid, John, *Doing Archaeology in the Land of the Bible.* Baker, 1999.

Additional reading from:

- Mazar, Amihai, *Archaeology of the Land of the Bible.* Doubleday, 1992.
- McRay, John, *Archaeology of the New Testament.* Baker, 1991.
- Stern, Ephraim, *Archaeology of the Land of the Bible*, II. Doubleday, 2001.

**Anthropology 2310, Archaeology Field Methods: Israel**

- Hester, Thomas, et. al., *Field Methods in Archaeology.* Mayfield, 1997.

In the summer of 1990, while taking a course at the Rothberg School of the Hebrew University of Jerusalem, Mount Scopus campus, I met Jodi Magness who had just completed a season of excavating at Caesarea. She encouraged me to bring students for excavation experience in Israel. I had worked on a few digs myself, in Israel and in the United States, but had not yet taken students to Israel. With help from Professor Magness I brought five students for the 1995 excavations at Masada in the Roman camps and on the siege ramp (see my forthcoming report on the ramp excavation in the on-line journal from Laramie County Community College in Cheyenne, Wyoming: *http://www.bibleinterp.com*).

At Masada I met Haim Goldfus of the Ben Gurion University of the Negev Desert, and Benny Arubas of the Israel Antiquities Authority. With their help and kindness to my students, we have excavated at Halutza (1997 and 1998) and at Beth She'an (1999). We are now planning a 2002 field season.

**Biblical Archaeology Enrollments**

| Years | Class | Students |
|---|---|---|
| Spring 1987 | Biblical Archaeology | 33 students |
| Spring 1989 | Biblical Archaeology | 26 students |
| Fall 1990 | Biblical Archaeology | 25 students |
| Summer 1992 | Archaeology of Dead Sea Scrolls | 14 students |
| Fall 1993 | Biblical Archaeology | 21students |
| Spring 1995 | Biblical Archaeology | 24 students |
| Spring 1997 | Biblical Archaeology | 20 students |
| Spring 1999 | Biblical Archaeology | 27 students |
| Spring 2001 | Biblical Archaeology | 15 students |

See **NELSON** p.xii

# Comparative Religion from on Ground to Online: Design to Implementation

*Paula A. Drewek*
*Macomb Community College*

*Paula Drewek is Professor of Humanities at Macomb Community College in Warren, Michigan where she has taught courses in arts and ideas and comparative religion for over 30 years. Her Ph.D. in the Sociology of Religion was a cross-cultural study of two communities of Baha'is — in Canada and India — using the faith development model of James W. Fowler.*

*She recently published the text and workbook for a 12 religion poster series published by Teachers Discovery, and participates in a weekly Interfaith dialogue TV series taped locally and aired on PBS in Detroit.*

THIS PAPER will describe the various stages in the process of converting a traditional Comparative Religion course to an online offering. The preparation of the instructor for the concepts and format of online instruction, together with the institutional decisions which shape distance education programs will constitute the first, preparatory phase. The next stage will focus on the course organization, specific course objectives and the learning activities designed to accomplish these. The implementation of the course with its attendant challenges, successes and failures will constitute the last stage. The reader presently teaching online or contemplating the development of an online course may chose to benefit from the experiences of this author.

Two primary incentives encouraged the refitting of a successful Comparative Religion course to an online offering by this veteran classroom teacher. Macomb Community College was eager to launch a series of online courses in diverse disciplines, and, to that end, offered free training in the necessaries for teaching online. Additionally, my 30+ years in the classroom had me begging for new challenges in course delivery. I wanted to tighten up and condense the essentials for teaching the 7 religions I currently teach in Macomb Community College's 16-week semester. I also wanted to develop assignments and techniques to more thoroughly engage students in the material to be learned. These challenges, and the availability of training, began my journey. It has been sustained for the past four years by several benefits unanticipated during the initial phases of course development. I will share these in my evaluation of the course.

## College Support

A six-week training course (online, naturally) was offered to interested faculty. There were about 12 of us at this stage. The course, offered through the Convene learning platform in California, used a textbook written by the Bedores (Gerry, Marlene, and Gerry, Jr.) called *Online Education: The Future is Now.* [1] The training accomplished two things. First, it familiarized the learner with the mechanical/technical operations of online instruction and interaction; secondly, it promoted a rethinking of one's discipline to coincide with a modular format using several kinds of instructional models.[2] Hence, both practical skills and theoretical frameworks were integrated into the weekly assignments. The course culminated with each teacher developing a rudimentary syllabus for an online course in his or her discipline and conducting one week of the course with associates as "the class." I felt ill-prepared at the close of the training for the actual management of an online course. The old adage, "experience is the best teacher" emerged gradually as the stages from conception to implementation unfolded. My colleagues and I had many reservations and questions which were addressed in a series of seminars with the Convene staff. The next stage was a stipend of $1200 to support development of an online course which I tackled during a summer without teaching responsibilities. It was ready by the beginning of Fall term 1999.

The college continued to offer support in myriad ways by appointing a full-time director of online learning to manage the details of starting and developing new online courses. A faculty committee of more seasoned online teachers was available for whatever needs and questions we had in the initial stages of development or teaching online. An online "faculty lounge" was and is available to share concerns and solutions. Support was further buttressed by a full time technical person to serve both faculty and students. As online offerings have grown additional technical support persons have been added. [3]

## Particularities of Community College Teaching

The fact that two-year community colleges offer only the beginnings of study in any discipline restricts possible course offerings to introductory-level courses which offer a broad exposure to a wealth of material in one or two semesters. In religious studies we are teaching courses which are the students' first exposure to the content areas of our discipline. One challenge this situation poses ensuring the instructor's enthusiasm, engagement and flexibility throughout a career of teaching basically the same course. Professors do not have the opportunities available to our university counterparts to pursue interests in the areas of our graduate work. Yet another challenge is to continually increase student engagement in the learning process so that objectives can be met more effectively. The first challenge relates to personal/professional growth, while the

See **DREWEK** p.viii

# The Pragmatic Dimension of the Community College and its Impact on Religious Studies

*Peter D. Jauhiainen*
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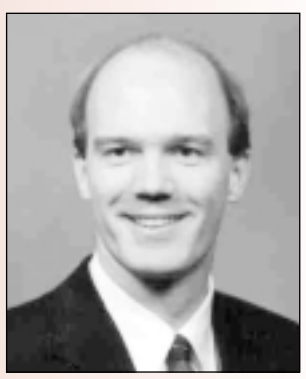

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IN THIS BRIEF ARTICLE I would like to explore several issues concerning the teaching of religion in community colleges. They all focus on some aspect of what I would call the "pragmatic dimension" of the community college itself and its impact on religious studies. By this I mean that the mission of the community college is oriented toward the "useful" or the "practical" in a manner that is somewhat different than four-year colleges and universities.

First, the community college is designed to be a comprehensive institution that responds to the needs of the local community. This has been part of its mission since the 1930s when the federal government allocated funds to establish emergency junior colleges in order to retrain people who had lost their jobs during the Great Depression. The community college movement was further fueled by returning World War II veterans who took advantage of the GI Bill to gain access to higher education. In 1947, the Truman Commission advised that junior colleges think of themselves as "community colleges" and offer not simply the "first half of a four-year degree" but a wide variety of programs to meet the needs of local citizens of diverse ages and social backgrounds. Today the community college provides not only two-year transfer degrees but vocational and technical training, programs for retraining of workers, developmental education, high school completion, and various community services.

Because of this broad mission, religion offerings are typically limited to survey courses that are easily transferable to four-year schools and that appeal to a wide range of students. *Transferability* and *marketability* are essential factors of whether or not a course will succeed. Thus there is little opportunity to teach specialized courses in the area of one's expertise. At Kirkwood Community College, which has an enrollment of over 11,000 students, I teach three introductory religion courses semester after semester—*Judaism, Christianity and Islam*, *Introduction to Religions of the East*, and *Religion in the United States*. In past summers I have also taught *Introduction to Religions of the World.* Furthermore, there are typically no religion majors and professors are fortunate if they have some of the same students for more than two courses. This makes it difficult to develop the kind of rapport with students that one might have at four-year institutions, especially liberal arts colleges.

At the community college, pragmatic considerations serve another and perhaps more foundational one — money. Since at my institution, at least, tuition dollars account for around fifty per cent of the general operating budget due to current state budget restraints and a twenty-year pattern of neglect of the community colleges by the state legislature, an overriding concern of the administration is to ensure that certain arts and sciences courses maintain high student enrollments. In effect, they have become the "cash cows" of the college. Since students pay the same tuition rates no matter what courses they take, and since many courses like religion, philosophy, and history can be taught through the medium of large lectures, they help to finance smaller, more expensive courses in the vocational and technical programs where high-tech classrooms and laboratories give students much-needed hands on training. Of course, implied in this understanding is the

See **JAUHIAINEN** p. xi

# Teaching Religion in Community Colleges

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THE MISSION of a community college is quite different from that of a four-year college or a university. According to President Joe May of the Colorado Community College and Occupational Educational Services, "Our mission is to help our state realize its human resource potential and enhance its robust economy. Our vision is to be the leading provider of vibrant, high performance learning, for anyone, anytime, anywhere." (CCCOES, <*cterc.cccoes.edu*>) This cannot be accomplished without opening wide the doors and services to the public, so community colleges have open enrollment, or policies very close to it: all students (or almost all) students who apply are admitted. The object is to educate all the people of the community, whether traditional-aged students or older students with non-traditional needs, to meet their educational goals. Such a goal may be obtaining a four-year degree at a university, which means teaching the student general education transfer courses, effective study habits, and the necessary academic rigor and methodology to be successful in the baccalaureate course. Another common goal is to guide the student into the correct vocation for his or her talents and abilities, and to train him successfully in its skills, in the process giving the student the best-rounded education possible for his vocation. Another frequent goal is to re-educate people: to help those who through health challenges or changing circumstances need to adapt their skills or even change careers to do so successfully, to offer guidance, support and the necessary skills and education. The community college also serves the needs of its community in a broader manner. Particularly in small, rural, and/or isolated communities (such as mine), the community college plays an important cultural role. From guest speakers and multi cultural film festivals to musical entertainers to museum, drama, or even overseas trips, the community college should offer cultural enrichment to its residents.

Because the community college is a state institution, it is required to respect the separation of state and religion: this emphasizes the importance of a sensitive and equal presentation of all religions in the Comparative Religions class. Bias and favoritism have no place in the classroom: the less familiar a religion is to the students, the more important it is that it be taught with respect and equal handedness.

Practically speaking, the above characteristics of the community college and its mission mean that when teaching religion in a community college, the instructor needs to be sensitive to the various needs and abilities of class members, present the subject in a way that will help all members to meet their various educational goals, and encourage students to keep their minds open and endeavor to understand sympathetically that which may seem very alien to their way of life.

My most basic objective in my Comparative Religion course is to help the students gain understanding of the role religion plays in thought and civilization; in this course we study world religions, or, as Huston Smith expresses it, the great wisdom traditions, which sum up a culture's unique insights, values and development. Secondly, students must gain and express knowledge of the various religions and their influences upon mankind; third, they need to better understand the forms and development of religions in both primitive and sophisticated civilizations. Of course, they do these mainly through reading, research, and writing, though both lecture and class discussion play an important part in understanding the various religions.

There are various approaches to teaching religion, but they seem to coalesce into two main camps: the historical approach and the phenomenological approach. The historical approach places each religion in its context, temporal and spatial, and traces its development throughout cultural history. The phenomenological approach treats religion as a system of values, cultural phenomena, in a sense: traditions of wisdom arising from the depths of cultures. It attempts to explain religion from within, to clarify for the student the particular wisdom, insights, and spiritual developments of these traditions. The first choice for the community college religion teacher is to select which approach will work best in his or her situation.

Various texts have various approaches: Niels C. Nielsen, Jr. in Bedford's *Religions of the World* describes his approach:

> The study of the religions of the world is a subject of enormous scope and depth, covering the full range of history and reaching from the most mundane aspects of people's lives to their most sublime thoughts and aspirations. This volume...describes in clear terms the principal doctrines, issues, and motifs of each religion and shows how the traditions have responded to their social, cultural, and geographic contexts....
>
> We believe that even though the stories and concerns of the few–emperors and other rulers–have played an important role.... far more important for the history of religions have been the broad cultural changes affecting adherents' lives–events such as foreign conquests, large-scale emigration from rural to urban settings, or the spread of literacy. This new edition highlights such broad changes and shows how religions have responded to them.

Another proponent of the historical approach (whose work I admire greatly) is S. A. Nigosian, who writes of his *World Religions: A Historical Approach*,

> "Historians of religion study religious behavior through the sequences of events or series of transformations that characterize the evolution of various religious traditions into their current forms or up to the points at which they vanished.
> Historians consider religions as specific traditions that encompass fundamental beliefs, important practices, and institutionalized systems, all of which have gone through complex courses of development and transformations....Because of the profound impact of religion on the course of human civilization, we use the historical model in this text. (p.4)

In developing his account of the great world religions, Nigosian analyses the origin of religious tradition, the growth and spread of the religion, its sacred texts or literature; the central concepts and philosophical views, and the important practices and ceremonies of each religion, pointing out that one of his main goals in to help the reader understand the values that individual religions transmit to their followers. How people in different times, different cultures and under different circumstances thought, felt, and acted is inherent in these values.

My difficulty with the historical approach has two components: first of all, where does one stop? Events and their effects, religious figures and their influences, multiply endlessly until the student loses his way in a mire of historical data. Particularly in a survey course, attempting to introduce the student to all the great religions of history, this can be a problem, as there is so much to cover. Students get culture shock: one religion's complex history blurs into another's. Secondly, it seems to me that the historical approach can defeat the course's most important objective, to help the student gain understanding of the religion's role in developing a culture's thought and values. The student can lose the forest for the trees; anxious over memorizing the names and histories of various Hindu deities and their avatars and the dates of scriptures and important events, she can lose sight of what Hinduism means. Studying eight to ten of these traditions in such a manner can leave the student exhausted and confused.

The approach that looks at religion as a system of thought and behavior, a wisdom tradition providing a culture's most innermost and particular inspirations and insights, seems to better accomplish what I want to do. An excellent example of this approach can be seen in Huston Smith's *The Illustrated World Religions* (the text that, after some trial and experimentation, I have settled on using):

> Traditionally, when people wanted answers to life's ultimate questions – Where are we? Why are we here? What does it all mean? What, if anything, are we supposed to do? – they looked to their revealed texts; or to their ancestral myths if they were oral peoples....
>
> This is not a book about religious history. This explains the dearth of names, dates, and social influences in its pages. Historical facts are kept to the minimum that are needed to situate in time and space the ideas the book deals with.... This book is not a balanced account of its subject. The full story of religion is not rose-colored – often it is crude and barbaric. Wisdom and charity are intermittent, and the net result is profoundly ambiguous. A balanced account of religion would include witch-hunt and inquisitions, pogroms and persecution, the Christian Crusades and the Holy Wars of Islam. The catalogue would have no end.
>
> Why then do I only mention these things?... This is a book about values. Probably as much bad art as good has been chiseled and painted, but no one would expect it to appear in these pages....
>
> Having targeted my subject as the enduring religions at their best, let me say what I take that best to be. Their theological and metaphysical truths are, I am prepared to argue, inspired. Institutions – religious institutions included – are another story. Constituted as they are of uneven people (partly good, partly bad), institutions are built of vices as well as virtues... This book skims the cream from religion's churning history by confining itself to its theological claims. When we limit ourselves to these, a cleaner side of the religions emerges. They begin to look like the world's wisdom traditions. ('Where is the knowledge that is lost in information? Where is the wisdom that is lost in knowledge?' – T. S. Eliot) ....
>
> Religion alive confronts the individual with the most momentous option life can present. It calls the soul to the highest adventure it can undertake, a projected journey across the jungles, peaks and deserts of the human spirit. The call is to confront reality, to master the self. Those who dare to hear and follow that secret call soon learn the dangers and difficulties of its lonely journey...." (Prologue, *The Illustrated World's Religions*, Huston Smith)

I like this understanding of religion as inner truth and cultural accumulations of wisdom, as opposed to institutionalized systems answerable for much evil . As Joseph Campbell pointed out in *The Power of Myth*, paraphrasing Carl Jung, religion is the great defense against truly religious ideas.

**Structure of the Course:** The course covers the great religions of the world, still in existence. This means we study Hinduism, Buddhism, Daoism, Confucianism, Zoroastrianism, Judaism, Christianity and Islam, in that order. I begin the course with a unit on primitive religion, examining characteristics of early religion such as the numinous experience, prayer, divination, use of magic, the role of shamans and fetishes, animism, taboos, and totems. We also study the several functions of ritual: ritual as fulfilment of expectation, ritual as expression of anxiety, and ritual's association with mythology. We discuss the function of these characteristics in native religions in Africa and the Americas. On the second day, after our initial discussion, we watch "The Storytellers," from *The Power of Myth*, with Joseph Campbell and Bill Moyers. They discuss in particular primitive and early religion's covenant between prey animals and the hunter, how myth, and ritual reinforce the value of the animal, the understanding that the animal gives itself to the humans, with the reservation that it be valued and not wasted. Students are always responsive to the native American tradition, probably because it is nearer to us and more familiar. They like the story of the Buffalo's Wife, which Campbell

See **SOLOMON** p.xi

# Weekend Warrior: Adventures in the Teaching Trade

*Jan Briel*
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I LOVE MY TEACHING JOB. Because of it, I am able to attend appearances by the Dalai Lama, the Archbishop of Canterbury, Elie Wiesel, and Archbishop Desmond Tutu. I have seen priestly ordinations, demonstrations of Navajo sand painting, and Sufis in ecstatic trance. I have toured temples dedicated to Hindu gods, Jewish synagogues, and Roman Catholic cathedrals.

I am an adjunct instructor at a local community college, in the Philosophy department; my area of expertise is Religious Studies. My particular classes are scheduled in what is called the "weekend-college" format. In a practical sense, this means that my classes take place during the time in which people usually "recreate"( or in some cases, worship), i.e. Friday evening, all day Saturday and all day Sunday. Forty hours of instruction: a complete semester telescoped into 6 class sessions over three weekends.

## Demographic

The weekend format has characteristics and needs that differ markedly from a "traditional" class. Class sizes range from 10 to 20 students. 60-70% of these students are women, in ages from mid-20's to mid-40's. Many of these women already have a Bachelor's degree, and are returning to school to enter a new field or to revamp an existing career. Some of them are entering college for the first time, having delayed their education to marry and raise children. Their reasons for pursuing an education vary; a few are fulfilling a personal dream, more are looking for financial independence or security.

The male students tend to cluster in two age groups: most are early to mid-30's, intending to complete their Bachelor's at a University; some are late teens to early 20's, more recent high school graduates, a very few are older and changing careers.

The majority of the students are juggling the demands of family, career, and continuing education, leaving work on Friday afternoon to spend the week-end in class. These students are hard-working, high-achieving, and intellectually curious, with backgrounds as diverse as would be expected in a large city.

Because of the differences in age and education, there will be little commonality in class experience. The teacher needs to accept each student for where they are in their life, and strive to move them forward. How far forward is their personal issue. They are about to be hit by an explosion of information and sensory input. And if the aim is true, some insight will result. Remember the Golden Rule; teach as you would wish to be taught. A good class will be as stimulating, challenging and painless as possible for everyone involved. And a good teacher will set up the class for the students' maximum success.

## Text

To design a week-end format class, the realities of the demographic and the time factor will determine most of the instructor's choices. In choosing a text, it is advisable to look for the most approachable and concise presentation of the material available. Textual material that can be supplemented with illuminating lecture will allow the most effective use of the students out-of-class study time. A text that the students don't ever need to refer to is a waste of their money. If all of the pertinent lectures may be given without corroborating text, why ask them to buy the book? Luckily, Religious Studies is "trendy" in the publishing world at the moment and there has been a great deal of research and writing recently, making the options in texts abundant. The real choice is between most effective text and cost. College textbooks are notoriously pricey, and a book should be the main resource for the class. If a text's price is high, it should be vital to the mastery of the material, not merely supplemental to the course itself.

By the same token, if all of the material comes exclusively from the text, why should the student bother to attend class? Which raises the issue of attendance. It is most fair to count attendance and participation as major percentages of the grade, and to encourage students that will have attendance issues to take the class when they actually have the time; human beings tend to overestimate what they are able to accomplish in finite space and time.

## Assignments

The next decision that the instructor must make involves the amount, length and depth of the assignments that are required of the students. One of the realities of the week-end college is how little time occurs between the first session and the last: two weeks. This is not long enough to allow for a full semester's worth of written work, or extended research. The opportunities for rumination are few, and short. The rule that "human beings tend to overestimate..." applies to the instructor as well. Indeed, much of the processing that the students will do with regard to the class material will take place, a little at a time, after the class is over.

Factoring in the students' need to have information on their academic progress before the class ends, it is wise to give some type of "mid-term"(test, paper, presentation) that the instructor will be able to grade and return to the students before they begin work on their final assignment. A final assignment is useful in keeping the students on track for the full three weekends. Giving the students all of the assignment, and their deadlines, at the first session, allows them to schedule their time most effectively.

Experience has shown that writing is better when required in smaller increments rather than a long research paper. For instance, the text used for *Religion in American Culture* consists of selected essays on the development of different American religious traditions. It is very effective to lecture on the historical background while asking the students to write four short papers (2-3 pages) reacting to the text. These papers served as an on-going source of feedback for the student, and allowed an objective final to be given based on the lecture, supplemented by the outside reading.

It is also helpful if the assignments can be made personally relevant to the student. One of the benefits of teaching Religious Studies is the possible opportunity for self-reflection and personal growth on the part of the student. It is an implied responsibility on the part of the teacher to create access to this opportunity, should the student be interested. In *Psychology of Religion*, a very successful assignment has been to ask the students to write a religious autobiography as a final, instructing them to apply some of the research that they had studied to their own background.

Another technique that has been found to be useful is to assign the students to make presentations of research to the class. For Religion and Film, the students each choose a single director, and prepare a 30 minute presentation on that directors work, using at least three film clips, with emphasis on the religious and mythic symbolism found in the films. This enables the class to cover a wider scope of material than any student could accomplish alone, and gives the students excellent discussion possibilities, as each of the presentations is open to response.

Above all, show reasonable compassion. Don't make the work too easy; that will insult the students and defeat any good purpose. But don't pile on the work with some mistaken notion that quantity equals or surpasses quality.

What does matter is that the students leave each class with an increased respect for, and understanding of, the depth and beauty of religion as a field of study.

## Lecture and activities

The pacing of a weekend class is the real art. The key is to keep track of the time, and to break it down into workable increments: 60 to 90 minutes are the outer edges of complete concentration. When the average attention span of teen-ager is fifteen minutes, don't expect adults to sit still for eight hours at a time. The occasional exception? Showing a two hour movie; half the class will need to leave during the film, half won't. One rule of thumb is to keep the students moving.

One of the most enriching activities is a field experience. Luckily, teaching in a large metropolitan area offers a genuine diversity of religious denominations. Classes have attended a Roman Catholic high Mass, services at the Synagogue, chanting sessions at the Buddhist Temple, vegetarian lunch at the Hare Krishna temple, and a tour of a Latter Day Saints Temple before consecration. Recently, a connection was made to attend a discussion group at a Ba'Hai meeting, and the option has presented itself of contacting a practitioner of Santeria. Response to these field experiences has been overwhelmingly positive; it seems that students have an empathetic breakthrough by physically taking part in new form of religious expression, reacting spontaneously and immediately to an increased understanding of a different perspective.

The second activity that works well is the presentation. It is best that these be assigned either to individuals or, at most, pairs. Generally, the students don't have similar schedules, and to assemble a group of them would be very difficult. These presentations may cover portions of the text that need emphasis, or outside research on topics suggested by the reading, or supplemental information that will enhance the students' comprehension of the material.

Thirdly, there are several well-done film series, with topics ranging from exegesis of the Book of Genesis to travelogues of Buddhist temples, that have become available to a widespread audience. In addition, the great number of mainstream (read: Hollywood) films that are concerned with religious themes or issues are now readily available on video/DVD. Drama evolved from ancient, ritualized, expressions of mythology. The creative joining of word and image may reveal the profound, even today.

Students tell me that, without instructor contact, Religion and Philosophy classes are very difficult. Many have a limited background in these studies, and choose not to take the self-paced or online classes specifically in order to someone to explicate the material. Consequently, some investigation of their understanding of the text is necessary. That can take many forms; instructor lecture with open question and answer, discussion questions based on previous reading, group-work in class. The forms of instruction should attempt to accommodate as many learning styles as possible. To rely exclusively on lecture is to overlook

See **BRIEL** p.xii

**DREWEK**, from p.v

second relates to student success. I have found the development of an online course to offer opportunities for both.

Typically, the primary focus of community colleges is on teaching and learning. Much of one's attention as a teacher is student-centered rather than discipline-centered. This situation presents a positive opportunity for instructors interested in maintaining the "joy of teaching." The potential for instructor involvement in the processes of student learning is enhanced in the online environment since the contact between instructor and student is more frequent and intensive. The student-centered focus of online instruction emphasizes such processes as the development of individual student skills (analysis, synthesis, comparison, interpretation and evaluation); demonstrating relationships between concepts and their applications; connecting abstract ideas across disciplines; overcoming student deficiencies in reading, writing, vocabulary mastery, and test taking; connecting course content to student experiences outside the course.

Yet another opportunity for effective teaching and learning at the community college is the establishment of a more personalized "community of learners." The online environment increases the degree of interaction among class members through the discussion boards developed to share and process student assignments. Each student has access to the submissions of the others on the week's assignments and projects. Students naturally share their experiences, difficulties, solutions, often personal, which touch upon the assignments and offer suggestions and support to one another. Clearly, the volume of student-student and student-teacher interchange is much greater online than in on ground classes offering the potential for synergy which plays a vital role in online learning.[4]

## Course Design

### *Pitfalls and possibilities*

As White notes,[5] one of the first pitfalls of online instruction is "that teachers are using digital technologies to supplement or imitate "talking heads" in the classroom." When teachers use new technological tools to fit old pedagogical habits, it doesn't work. Some adaptation of content and learning strategy is necessary to refit an existing course into an online format. The instructor newly developing a course will have some "givens" in the instructional model based upon institutional decisions: the length of the course; credits offered; the learning platform; and what kinds of interactions will be possible with institutional technology; requirements for student entry; and whether the learning platform is synchronous or asynchronous. The instructor also needs to consider capacities of the students'computer equipment.

## Parameters

The author began with the following parameters based upon the above: a 3-credit hour 8-week course, which is the equivalent of 16 weeks of classroom instruction with a 20 student ceiling on enrollment. We were partnered to the Convene Learning Platform in California, which used an asynchrononous course delivery with two possible hook-up modes: logging onto the WWW or a modem dial-up with a download of all messages followed by exiting to working offline. [6] We had no opportunities to play movies or recordings in our virtual classroom; furthermore many computers (my own included) could not support the hard drive memory required for those operations. So, this was to be a print-based virtual classroom without multi-media enhancements unless students individually wanted to access them on the web. Gone were several of my stock-in-trade classroom tools for enriching the learning environment — slides, films, recordings. I would have to come up with other ways to provide variety and tap the imaginative mode.[7]

Another challenge was to maintain and accomplish the same objectives in 8 weeks as in the 16-week on ground classes since they were equivalent in course credits. The pre-existing class had 7 major course objectives (see appendix). I modified only one — the required field trip or religious experiences component of the 16 week course. Instead, I added: "To demonstrate an awareness of cultural contexts of geography, history, art, and important persons and events as they relate to the religions studied." I reasoned that students taking a course online were possibly doing so because of time and place restrictions that would make the 3 required field trips unreasonable and impossible.

## Choice of models

Based upon the 5 design models described in Bedore 7I chose the "bounded interactive" model that was suited to both class size and the level of dialogue I anticipated. Our online classes were restricted to 20 students initially (recent union contract raised that to 23). The "bounded interactive model" is suggested for15-25 students per class and is designed to keep the classroom dialogue at a manageable level and not overload students or instructor. The highly interactive model is intended for only 10-15 students. Bounded interactive anticipates 5-8 messages per student each week. "When the message rate exceeds 200 messages per workshop (weekly), we are reaching the limit at which students and facilitators can be expected to function comfortably."[8]

The instructor manages the dialogue levels by the number of assignments and forums s/he creates for student interchange in the virtual classroom — the public forum of the class. Shifting assignments away from the virtual classroom through group or independent study reduces the discussion that takes place without sacrificing course content. However, effective classroom dialogue is not simply a matter of quantity, but also of quality. The quality issue will be addressed under implementation.

Among the tools available for course design, I relied most on study questions; seminars on common texts; group work; and creative story applications/situations involving course concepts. These will be illustrated in the following sections. My experience in various modes of classroom instruction served me well by providing a variety of verbal activities to engage students in the learning process.

## Defining course objectives and structure

My first task was to adapt course objectives to weekly objectives. This process was really curriculum review. Weekly objectives need to be "outcomes" stated in terms of specific behaviors. The first week's outcomes may serve to illustrate this adaptation.

1. Describe how studying religions differs from the practice of religion

2. Use concepts for the study of religion in chapter 1 in a paragraph you write about your study of religion

3. Distinguish between different approaches to studying religions: theological, historical, sociological, philosophical, psychological and humanistic.

4. Describe and illustrate 6 dimensions as a framework for comparing religions

5. Describe interactions between religion and science, religion and selected social issues.

Following the first week's introduction to course concepts, methods, one another, and the diversity of religions, I chose to do one religion per week, leaving the last week free for projects and a final exam. The compression of subject matter into 8 weeks forced me to omit religions and issues included in the 16 week course. While the organizational format appeared sound and balanced I have continued to revise objectives and assignments with each new term of teaching.

## From Objectives to Learning Activities

One of the premises of online instruction is that students don't learn simply by reading or hearing but by "doing" something with what they're learning. What kind of doing is possible while sitting at a computer? In developing assignments and activities a variety of tools are available. The application and combination of tools prescribed by the curriculum design drive the learning process to the desired conclusions.[9]

The objectives provided the platform for the assignments or learning tools. The freedom to devise assignments, exercises and the like to implement the objectives was the fun part of the course design. Some learning activities could be moved directly from the classroom to the online format. One of these was the socratic seminar as taught by Dennis Gray of San Diego, Ca. Socratic seminars are open-ended dialogues using a common text. They encourage critical reading and thinking skills, social discourse and team-building guided by a facilitator. Rather than conveying information, dialogues are an effective way to accomplish a number of skill objectives as well as in-depth examination of issues and concepts through a text.[10] Some modification was made in the presentation of the dialogue process for online students. Instead of beginning with student questions, I supplied 3-4 initial questions to begin the dialogue. Because of the asynchronous format, I limited dialogues to a 24-hour period. Students submitted responses to the initial questions to the discussion forum created for the dialogue. Earlier submissions usually generated more student interchange than later ones. After the initial postings it was the responsibility of students to question and comment on one another's work to generate dialogue. The role of facilitator is especially important at this juncture to probe responses for clarification, assumptions and further questions and to steer the direction of dialogue to a few focus areas. Early dialogues are often very diffused, with topics veering off in many directions often unrelated to the shared text. For this reason it is necessary for the instructor to log-onto the learning platform frequently to track and guide the exchange. Socratic seminars always focus in the direction of the text rather than away from it.

Last summer I experimented with moving the dialogue to a synchronous chat room format during an agreed-upon hour when many students would be online.[11] After two attempts, I eliminated this format since so much of the time was simply taken up in greeting one another, saying goodbye and in opinion-focused rather than text-specific discussion. In short, the discussion was rather superficial.

## New Assignments developed for the online format

Three assignments which were innovations of the online formatting of the course involved different skills. One of these was an analysis of the Hopi Emergence Myth to develop student reading ability in connotative meanings as well as to introduce the importance of cosmogonic myths in developing worldviews. Questions were posed after a reading of the myth that probed religious issues implicit in cosmogonic myths: What is the nature of sacred powers? — of humans? What is the relationship established between humans and sacred powers? Are there intermediaries? If so, what are they like? How are good and evil understood? What are human relationships with other creatures and groups? Are there unique features of tribal identity implied?

This assignment proved to be important for developing reading skills as well as the ability to define and support issues adequately with reference to the text of the reading. Several students had difficulty with the assignment which allowed me to assist them individually through responses to their work. I then repeated a similar assignment using Hindu myths of creation and asked for a comparison of the two myths in terms of the basic questions posed. This exercise established continuity in course format, and the continuing development of skills and concepts addressed in religious studies.

A second new assignment focused on the student's ability to connect learning about religions with their own experiences and personality. I developed these for the unit on Hinduism since it is often the most difficult religion for students to grasp. Students were to choose one of the following.

**Assignment 1:** Compare three of the various yogas as means to *moksha.* Find features for comparison. Which would you choose and why?

**Assignment 2:** Compare worship practices of Hinduism with those of another faith (your choice). What impact does worship of the Great Goddess have in Hinduism? Briefly explain two of her forms and attributes. Does she have a parallel in the worship practices of the contrast faith you have chosen?

Both assignments were responded to in discussion forums for the entire class.

A third new assignment for the online course required students to use their imaginative faculties, and served to vary the kinds of assignments students were completing. I developed these for the Judaism unit, and later translated a similar assignment into the unit on Islam. After reading a lecture on the mitzvoth, students were asked to:

1. Create a Jewish character (male, female, Orthodox, Conservative or Reform) in the contemporary world or choose one from film (several films were suggested). Describe daily events in the life of this character that would be influenced by the mitzvoth. End with the celebration of Sabbath: describe preparation for, experiences of and meaningfulness for Jews.

2. **OR** Create your character and follow

this character through the stages of life rituals: bris, bar/bat mitzvah, marriage, funeral and shiva.

## Formatting Course delivery for Consistency and Continuity

Based upon what we had learned in the training course, students need a detailed overview of each unit or week outlining the following: See Appendix B for a sample unit.

1. Week's objectives, including key vocabulary terms
2. Reading assignments
3. Written assignments: when due and in what forum, preparation needed, approximate time needed for completion, and points offered
4. Tests or quizzes

The sample unit should illustrate how objective #3 is accomplished through assignment #2. To regulate the quantity of dialogue in the virtual classroom, some assignments are sent to my personal mailbox for grading, especially if they involve a high level of skill development (the Hopi myth assignment). Most finished assignments are posted to the discussion forums for all to read and respond to (Chief Seattle's speech dialogue).This feature creates an open classroom where students learn from each other. It is a major asset of the practice in active learning offered by the online classroom.

## Lectures

Online learning does not emphasize the lecture as an important part of the process of student learning. As White notes in his review of key learning principles,[12] "People learn by doing…Even if the lectures are inspiring, inspiring words alone will not help learners to internalize knowledge and skills. Learners need to be actively engaged." Nevertheless, my course incorporated two lectures each week in addition to the textbook and supplementary readings. I reasoned, since this was to be students' first exposure to the concepts and methods of Comparative Religion, lectures provided focus and application of concepts stated in the week's objectives. Lectures also served to synthesize, integrate, and apply key vocabulary terms. The first lecture each week was devoted to major beliefs, figures and worldview of each religion, while the second focused on practice or application of basic beliefs and concepts. The lecture-writing process draws on one of the major skills of community college teachers — the ability to synthesize and condense material so as to be accessible to students with little or no background in the subject area and, often, poor learning skills. Given the online emphasis on doing, not merely reading, two lectures per week seemed optimum.

## Small Group Projects

One tool for regulating the quantity of dialogue in the virtual classroom is the creation of small groups focused on specific projects or topics. They divert dialogue from the main forums of the classroom to individual forums created for the group members. I have used the small group format in two ways. Within the weekly religion units, small focus groups were used to respond to a variety of questions on Christianity (one could use any faith group). Each group focused on a specific arena of questions/issues: scriptures, history, biography, theology, groups and denominations, etc. I created small groups to manage the quantity of information/issues incorporated into the unit in both text and lectures. The Blackboard platform has made the creation of small groups much easier as it establishes several forms of communication among participants: small group forum, email and chat room.

Each group of 3-4 persons is named to correspond to one of the centers of early Christianity: Rome, Antioch, Constantinople, etc. Each group is responsible for answering about 10-12 questions during the first part of the week. Then, in a forum for the entire class I submit a quiz, focusing on select questions per group to which the groups post their answers through a group facilitator. The small group assignment helps prepare the entire class for the test that follows the week. It also generates a good deal of dialogue on the unit concepts and objectives.

The second small group assignment involves a course project. Each student has the choice of an individual project on a religious issue or theme of their choice (several are suggested) or a group "ritual project." Students make their selection of projects the 2nd week of class. The ritual pilgrimage project is included in Appendix C.

Completed projects are posted in the discussion forum the last week of class and offer all students access to either the pilgrimages of the various groups or the topic research of those choosing the individual project. This feature of course development has proved very effective for broadening the scope of religions and issues studied and for increasing the synergy of classroom dialogue.

## Testing

The kinds of tests, where administered and how, the value given to them in the final grade, and whether to use them at all are issues which the online teacher addresses in course design. To maintain consonance with my on ground classes, I decided to administer tests and to do so online. To keep my grading and feedback of test results at a manageable level, I decided to test every two weeks. Each test incorporates objectives from two religions: the first would include the introductory week and the Native Americans; then Hinduism and Buddhism; Judaism and Christianity; and, finally, a test on Islam alone at the end of week 7. The format of each test involves more written work in description and application of key terms and concepts than those for on ground students. I acknowledged that students would have access to written materials of the class for their tests, but the tests were geared to the integration and understanding of unit concepts more than simple recall of information. Students were allowed 24 hours to read and respond to the tests and send them to my personal mailbox.[13] During the 24 hours of testing, I offered my home phone number to students for any questions they may have during a designated two hours the evening the test was due. After two weeks or more reading individual responses to the assignments, I already had a good knowledge of each student's abilities, mastery of material, writing style and learning difficulties. I was not overly concerned about the authenticity of test responses submitted.

The unit tests were followed by a final exam the last week in which I assigned each student 3 of the 12 final exam questions. The exam questions were similar to those of the on ground finals-- essay questions involving the comparison of religions. For example: "Compare the five pillars of faith in Islam to the Mitzvoth of Judaism;" "Most religions we study have these common elements. Describe 5 with examples from 5 different faiths;" "Name and explain one symbol each of four different faiths."

## Assessment

The balance of assessment components shifted the emphases from the on ground to the online class. Normally, my student's final grade reflects 60% tests, 15% class discussion, 15% final project and 10% field trips. In the online class, assignments and dialogue in the discussion forums were the bulk of evaluative material. More weight was therefore given to assignments (35%) and less to tests (50%) with the remainder for final projects (15%).

My first two online classes used both a qualitative and quantitative numerical grade for each week's general discussion — responses/questions to others' work or clarifications and additions to one's own. Assigning point values to discussion reinforced the course "attendance" requirement of being online 5 out of 7 days per week. This standard was suggested for all of Macomb's online classes to encourage student responsibility. However, it encouraged a lot of innocuous chat simply to hike up one's grade. It also made extraordinary demands on the teacher to monitor the qualitative and quantitative contributions of each student in addition to grading 3 assignments per student each week. I dropped the separate assessment in favor of a single 5 points per week for discussion. The present weighting of assessment components has worked well.

At the close of the design phase, the teacher should have on disk all the above course components "ready to roll." It is not feasible to reconstruct objectives, assignments, supplementary readings, tests, lectures and projects once a course has started. The pace is too fast, the demands of students too pressing, and the grading too time consuming to seriously devote any time to the curriculum itself once the course has begun. Modifications must be made following the course before its next offering.

## Implementation

### *Developing synergy in the 1st week*

The amount of dialogue generated in the public forum of the class determines synergy. High synergy formats lean towards the socratic end of learning models while lower synergy exists with more independent study. "Higher levels of dialogue are associated with individual discussion questions and open discussion assignments. Lower dialogue levels result from assignments that focus on individual efforts such as reading and submitting papers."[14] Since the Comparative Religion course was most likely students' first exposure to the content of the discipline, I chose to encourage a high level of dialogue to increase synergy. The outcomes of such dialogue benefit all as a community of learners, but are especially important in exposing the less able or less experienced students to the thoughts and responses of others. To this end, a lively interchange the first week is begun by having each student submit a spiritual or religious autobiography as a means to introduce one another within the content concerns of comparative religions. The autobiographies help establish a community of learning by identifying individual experiences. Instructor interaction is not high at this point. Remaining assignments maintain the dialogue with one another generated in assignment 1 (see Appendix D). While dialogue is a major source of learning in a virtual classroom, course design must consider realistically the ability of students and instructor to maintain the expected level of activity.

### *Managing the course*

Both new and experienced online students will have many questions about assignments, grades, technical difficulties and the like. The Blackboard platform has allowed the creation of a forum specifically to handle **course-related questions**. This forum is used for clarifications about assignments and other issues needing an immediate response. Once I was two hours late posting a test. By the time I got online to do so, there were twelve messages asking where the test was. So this forum is also a place for blowing off some steam which is a good outlet for student frustrations. Better they should be public and addressed than hidden and perhaps ignored. The course related forum keeps an instructor constantly in touch with students, and there are always some who require more attention than others. I am regularly reminded that community college teaching is a "service oriented" profession, and that characterization is magnified in an online class.

### *Regulating the quality and quantity of dialogue*

As with any on ground class, some students will participate often in the virtual classroom forums and others will submit only their assignments with the odd comment here and there. It is the instructor's task to try to balance the dialogue so that diverse points of view are shared and responded to. Frequent logging into the course platform (usually daily) is necessary to do this. It involves probing and directing the dialogue through questions, encouraging responses or corrections. Often the instructor's experience of religions is appropriate to give a context to the issues under discussion and send the dialogue to a more realistic level. When a student has been "absent" for several days it is necessary to personally e-mail the student to find out what is going on.

Another challenge to the instructor is noted by Jon Spayde in his article "College at Home" — the "spirit of chat." This disease refers to a level of dialogue which does not move beyond the surface of issues, opinions and feelings. It is deadly to the synergy of online learning because it skirts the course objectives and attendant processes of critical thinking in favor of "feel good" responses. It can also bore students who have a genuine interest in course content.[15] Every online class I have taught has had students predisposed to the "spirit of chat." It is the instructor's responsibility to guide the level of dialogue by personally contacting students about the quality of their work with specific suggestions to improve. It has been my experience in online instruction that students really desire to do well. They usually just need enough guidance to point out how.

### *Evaluation*

Since evaluation is necessary to determine whether the course is meeting student and instructor expectations, I offer two forms of evaluation here: student evaluation and teacher evaluation. The form I developed for student evaluation was simple and short, using a 4- point scale (4 being high) to rate all aspects of the course: syllabus, assignments, readings/seminars, tests, text, lectures, administration, projects, student and instructor interaction and most and least favorite aspects of the course. Here are some things I learned in each of two classes.

See **DREWEK** p.x

**DREWEK**, from p.ix

**Group 1**

- Strong points (3.5 and higher) were assignments, readings/seminars, lectures;
- Close seconds were syllabus and projects
- Weakest area was course administration (grading, forums, amount of material covered in assignments), 2.8

Several students faulted me for not clarifying expectations of participation in the VC and optional assignments. This was soon remedied in group 2.

- Favorite aspects: all; interaction with students; Islam; religious dimensions; Buddhism; Projects; Judaism; Christianity
- Least favorites: too much material; team project; fewer test questions; website; need test each week.

**Group 2 Higher overall evaluations with the following highlights**

- Strong points (3.5 and higher) were syllabus, readings/seminars, textbook, lectures, projects, student interaction
- Close seconds were assignments
- Tests, administration and instructor interaction were all 3.2
- Favorite aspects: Islam, Judaism, Native American, projects, Christianity, Buddhism
- Least favorite: Hindu; assignments; Judaism, Islam; too many assignments

The second group had no ratings below 3.0 (good) but both classes felt the amount of material covered was too much. Students found the 3 rather challenging assignments per week to be too time-consuming and difficult. Some students indicated they would like verbal feedback on each of their assignments.

### *Instructor evaluation*

- **Assignments:** The demand of grading 60+ assignments per week is excessive. In future, I would change this to 2 graded assignments with other topics posted for general discussion.

  Other learning tools such as pairs sharing or small groups would simplify the required work but not sacrifice learning objectives.

  Another tool to simplify the grading of assignments would be a list of frequent weaknesses or comments (similar to banks of FAQ) which could be cut, pasted and mailed in response to each student's weekly work.

  A third tool already used was the ability to grade student work from the computer screen instead of printing it first. In earlier classes, I felt uncomfortable grading work on screen since I was accustomed to comment on portions of the assignment as I reviewed it.

- **Classroom dialogue:** The 3-4 forums each week have encouraged very high levels of dialogue and good synergy, resulting in an exciting class according to many of the respondents as well as instructor. The insight gained is invaluable to my clearer understanding of the processes of student learning. Additionally, the joys and progress of student learning also become more visible, thus encouraging to both students and teacher.

- **Insight into the learning process:** Much of what remains hidden in a classroom of 35 students becomes exposed in the virtual classroom. The initial world views of students, how they process and assimilate new ideas, their ability to relate those to the experiences of their daily life are a few of the areas exposed in an online class. I am convinced that it keeps me in touch with the learning processes of my students, enabling me to be a more effective teacher.

- **Course administration (management):** This feature continues to be the most challenging aspect of online teaching for this instructor. It requires frequent logging into the course platform, clear and helpful feedback to students and steering the dialogue in the direction of course objectives while meeting individual student needs and concerns. All of this must be accomplished in a timely manner which places many demands on the instructor. For this reason, I have chosen not to offer the online course each semester even though demand has been high. Course registration usually closes after 2 or 3 days of offering the class.

- **Carry over:** Developing and teaching the online class has transformed the way I teach in my traditional classroom in many ways. Adapting course objectives to weekly outcomes has helped make my expectations of students expressed in the objectives much clearer. Online teaching has also provided the incremental steps necessary to achieve course objectives through learning exercises and activities which engage students in the process of their own learning. With time and use the instructor is able to gauge which assignments are accomplishing their desired purpose and which are not. It has made the class fun — both for me and the students — due to the activity-based assignments.

### *Gateway and Retention*

Retention policies and practices are a major focus of community colleges today. The "revolving door" of 10-20 years ago is no longer acceptable in the face of increased competition for students from many post-secondary institutions. Retention is closely connected to student preparation for the course, and the requirements for entry are established by institutional policies. Those requirements at Macomb include a self-test of attributes needed for online student success before student enrollment. If the student deems him/herself qualified, they are allowed to enroll. Prior to the start of classes new students are given Blackboard entry and password and complete an orientation in the use the platform technology. The orientation is mandatory and completion or testing out with at least 80% is necessary to be added to the course roster.

Most students who complete the first 2 weeks of a course will finish successfully with a "C" or better. Students who fall behind and cannot manage the course requirements for this initial period will usually drop or disappear. Retention rates have been higher in my online courses than in on ground courses with higher grades. Of 22 enrolled students in last Fall's class, there were 2 withdrawals after week 2 and 2 who disappeared before week 4. Of the remaining students, there were 6 A's, 11 B's and 1 C. The engaged learning environment, the fast pace of the units, and shorter time span of the course leave little room for drifting away or inattention more common in the traditional classroom. The higher retention and grades may be due to the more mature, self-motivating student enrollment in online classes.

## Future directions

Since this paper has described the specific processes and decisions of refitting an existing Comparative Religion class to an online environment, I have not focused on the theoretical learning principles and their incorporation. I would like to include these as checkpoints for those who may wish to enter the online teaching arena and as guides to my further revisions and goals and those of my readers.

The learning environment is:

- fun,
- engaging
- experiential
- interactive
- set in a meaningful context
- activity-based. [16]

Arenas targeted for future implementation are the incorporation of quick time movies, pictures and audio recordings to the online class. In particular, the Detroit area Harvard Pluralism Project with which I am associated has developed a photo exhibit of area religious communities and is in the process of recording audio portraits of communities in action. I would like to make these materials available to online students as well to supplement their experience in the religious communities in our Metro Detroit area.

[1] Bedore, Drs. Gerry and Marlene, with Gerry Jr. *Online Education: The Future is Now.* The Socrates Distance Learning Technologies Group: Phoenix, AZ, 1998.

[2] The 5 models offered by the Bedores are relative to levels of interactivity in the online classroom. The interactive model is designed for fewer students, while the less interactive for up to 60 students.

[3] Macomb Community College currently has online registration, an articulation arrangement for course transfer with the Michigan Virtual Learning Collaborative, Franklin University, Walsh College and U. of Michigan, Dearborn to absorb all student online credits into their baccalaureate programs. The online student body has grown from 80 to 1600 in the two years from 1998 to Fall, 2001 in 81 sections.

[4] Bedore, 51.

[5] Frank White. "A Review of the Learning Principles that Underlie Virtual Learning Environments." October, 1999. Unpublished manuscript.

[6] Macomb switched its learning platform from Convene to Blackboard beginning in 2000, as did the Michigan Virtual Learning Cooperative. This move to a web-based platform required only a brief introductory orientation for both students and faculty to become proficient in its use. The Blackboard program has avoided many of the server problems we faced with Convene.

[7] To add audio and visual enrichment to my Comparative Religion classes, I had purchased several copies of Diana Eck's *On Common Ground* CD Rom as a library resource. However, online students prefer accessing library materials from their computers.

[7a] The models, noted briefly in footnote 2 are: Interactive, bounded interactive, consultative/interactive, independent/consultative, special configuration. These progress from highly interactive to low interactivity consonant with number of students per class and design dialogue levels per student.

[8] Bedore, 100.

[9] Bedore, 109-110. He then offers over 40 such tools.

[10] Dialogue texts chosen for the online students change periodically, but this year have included: Chief Seattle's Speech to Governor Stevens in 1854; a Zen story; two newspaper articles on Judaism in contemporary life; an excerpt from Anne Tyler's *Saint Maybe* on atonement for the Christianity unit; and a newspaper article on Islam entitled "Muslims Try to Correct Wrong Beliefs about Islam."

[11] Synchronous forums must be timed so that students are "present" during agreed-upon hours. Asynchronous forums are available whenever individuals choose to access them. The Blackboard platform adopted in 2000 allows both.

[12] *Ibid,* 5.

[13] The Blackboard platform has a Digital Drop Box for student work which can be accessed only by the instructor but which permits comments on the material submitted.

[14] Bedore, 115.

[15] Frank White reflects on this and other issues which disillusion an interested student in his unpublished paper, "Computer-Mediated Distance Learning: Critical Reflections on a Personal Experience." December, 1999.

[16] White, "A Review of the Learning Principles that Underlie Virtual Learning Environments.", 7.

**SOLOMON**, from p.vi

retells, about how a buffalo herd covenants with the Blackfoot tribe to allow themselves to be hunted and eaten, as long as they are hunted in the right spirit, with reverence, without waste, and with the proper attention to the dancing and rituals that will allow the herd to be constantly renewed. We contrast the "I-Thou" attitude of the Native American towards the buffalo with the colonial white "I-It" attitude, hunting the buffalo to extinction for trophies and robes, without needing or valuing the meat.

Because Craig is provincial and isolated, there are no temples, synagogues or mosques to visit. As we continue to study the world religions, we must create our own introductory experiences. Studying Buddhism, when covering Diamond-Way Buddhism in Tibet, we discuss the Dalai Lama's story as well as the religious differences. We watch *Kundun*, and research the sufferings of Tibet; I offer the option of sending letters of support and/or money to the Help Tibet Campaign, and most participate. When we study Daoism, I have homegrown yarrow sticks from my father's orchard (lots of good *chi* there) that we use to do an I-ching reading in class. We also burn incense and pass around hell-notes, discussing their function. When discussing Islam, I bring my Iranian chador and let the students alternate wearing it; carrying things, passing out papers, moving books across the class all become a new challenge that gives them insight into the restrictions on women.

If I could have my way with the state system, I would blend Phi 115, *Comparative Religions*, with Lit 201, *Masterpieces of World Literature I*, for one 4-credit combined course: *World Religion and Literature*. In Lit 201, we read *Akhenaten's Hymn to the Sun*, large portions of Genesis and the stories of Joseph and his brothers, Jonah, Cain and Abel, and Noah and the Ark from the old Testament. We also read *Gilgamesh*, which makes a fascinating comparison with the Noah stories. There are selections from those most exciting Hindu scriptural stories, the Ramayana, Bhagavid Gita, and Mahabharata. We read selections from the Chinese Book of Songs and Confucius's *Analects*. Then we read Socrates *Apology* and *Phaedo* by Plato; we read Luke's birth story of Jesus, the Sermon on the Mount and Matthew's Passion of Jesus, followed by the *Confessions* of St. Augustine. We then turn to Islam, and read suras from the *Qu'ran*, selections from *The Biography of the Prophet* by Ibn Ishaq, two stories from The *Conference of Birds*, by Farid al-din Attar, the mystic and sufi, followed by the ecstatic sufi poetry of Rumi and Sa'di. And for a chaser, there are the delightful satires of religious figures in *The Canterbury Tales* and a final accounting of sin and virtue, Dante's *Inferno* with selections from *Purgatorio and Paradiso*, by Dante. We even have a highly entertaining Buddhist fable, "Monkey" (an abridgement, translated by Arthur Waley, of the four-volume *Journey to the West*, a fantastic account of the historical journey of a 9th century monk to bring the Mahayana Buddhist scriptures to China). As a course in primary texts of world religions, it would be outstanding.

At the close of the section on Islam, (at least, those times when we have been disciplined and stuck closely enough to our syllabus that enough time remains) we close with a unit on mystical thought in Islam. I point out the similarities between the experience of Christian mystics such as St. Teresa of Avila, or St. John of the Cross, with the Hindu mystic experience, and the Islamic Sufi experience. It is amazing that such diverse traditions come together so similarly, almost as though the weather below may be varied and cloudy in religious experience, but when one transcends these differences, the mystical light above is concentrated, clear and unified..

One of the best definitions of the stages of the mystic experience, common both to the experience of St. John of the Cross and to the path of Raja Yoga in Hinduism, is given by Farid al-din Attar in "*Conference of the Birds*."

1. *Talab:* yearning for union with God. Renunciation of worldly things.

2. *Ishq:* an overwhelming love for the goal.

3. *Marfat*: enlightenment, seeing God in every particle of creation.

4. *Istraghrak or fana*: Absorption into the beloved, involving the annihilation of the ego; dark night of the soul.

5. *Tawhid*: Unity consciousness. God is experienced as timeless, and as a permeating unity amid worldly multiplicity. " Till duality and consciousness of the world is lost, this stage is not reached, and when it is reached, He alone is left. I am obliterated." Attar.

6. *Hairat*: amazement. The seeker is struck dumb by the glorious perception of the divine.

7. *Fuqr Wa Fana*: Annihilation: a rapturous, ecstatic state; a permanent absorption into the divine, a rebirth.

The sufis themselves describe a twofold approach to God. Hujwiri (d. ca. 1071) claims, "There is a difference between one who is burned by His Majesty in the fire of love and one who is illuminated by His Beauty in the light of contemplation."

Jami distinguishes between two types of advanced Sufis, one type "to whom the Primordial Grace and Lovingkindness has granted salvation after their being submerged in complete union and in the wave of *tawhid* (unification).... " The second type "are those who are completely submerged in the ocean of Unity and have been so completely naughted in the belly of the fish "annihilation" that never a news or trace comes to the shore of separation and the direction of subsistence... and the sanctity of perfecting others is not entrusted to them." (Anne-Marie Schimmel, *Mystical Dimensions of Islam*, Chapel Hill: U. of North Carolina Press, 1975, 7)

I enjoy closing the course by discussing the common characteristics of the mystical experience in these different religions. It is as though we have distilled the essence of Hinduism, Islam and Christianity, clarified and purified from the muddy, imperfect, and very human domains of history. It gives me hope that below our layers of cultural accretion, the prejudice, weight of experience, sorrows and injustices of history, we can find a common spirit of love, unity and agreement. And to me that is what religion should be about. ❧

**JAUHIAINEN**, from p.v

idea that we in the liberal arts, for example, can adequately improve and measure students' skills and learning when we are assigned 150-190 students per semester. The large student volume restricts one's choice of assignments and the amount of constructive feedback one provides on papers and exam essays, and indeed tempts one to resort to much multiple choice testing in order to reduce the time spent grading.

In responding to community needs, community colleges have been concerned to provide quality programs at low cost. One way of reducing costs is not only to have some faculty teach large classes, but to have them teach more classes than they would in a liberal arts college or university setting. At Kirkwood, the standard load is five classes per semester. Needless to say, there is little time for research. At the community college, faculty are primarily teachers. They are not expected to publish. Thus they are relieved of the pressure of having to churn out articles and books in order to receive ongoing employment. Yet this can be frustrating for faculty who would like to make contributions to the larger scholarly community, or who fear intellectual stagnation if time prohibits them from keeping up to date with the latest scholarship in their disciplines.

Another way of keeping costs down is to employ large numbers of part-time, adjunct instructors. Community colleges generally use a higher percentage of adjunct instructors than four-year colleges and universities. This not only keeps tuition costs lower, it allows them to be more flexible in their programming. Since religious studies is often seen as tangential to other "core" disciplines, courses are frequently taught by professors trained in other areas like philosophy or literature or by members of the clergy.

This presents two obvious concerns. One, there are a lot of instructors teaching religion at community colleges who are not adequately trained in the academic study of religion, let alone the particular subject being taught. I don't have any statistics to back this up, but a casual check of community college course catalogs or web pages bears this out. This perhaps promotes the perception that religion is not a rigorous academic discipline in its own right that deserves to be placed alongside history, philosophy, literature, and so on.

Second, I suspect that some ministers who serve as adjunct instructors are tempted to use the classroom as a pulpit for promoting their own religious faith. This raises serious church/state issues that might further confirm the reluctance of some community colleges to offer religion courses. Not only do state supported, secular institutions need to be convinced of the importance of religious studies, but they must be convinced of the importance of hiring qualified religious academicians to teach the subjects in this area.

A final issue relates to the pragmatic dimension in a different way. The community college is characterized by a "consumer approach" to education where the overriding concern is the economic and social utility of its courses. Its primary concern is to prepare students for jobs — to connect newly acquired skills to the job market, thereby promoting students' economic and social progress. This emphasis on practical usefulness represents a somewhat different ideal than the traditional college or university, where a strong commitment to the liberal arts reveals an underlying concern to develop well-rounded, educated persons who are prepared to encounter life in all its variety.

What kinds of implications does this "consumerist culture" have for religious studies, or more specifically, for the promotion of religious studies at community colleges? I still think there is a place to argue for the validity of religious studies by appealing to the value of developing full human beings who might be intellectually, morally, and spiritually enriched or challenged by studying the religious dimensions of different cultures. Yet in a context where vast numbers of students never go beyond one or two years of course work, but instead are concerned to get just enough education to improve their job prospects, we need to articulate how the study of religion is applicable to the work place. I would like to suggest a couple of ways how this can be done.

One thing we hear increasingly from employers is the desire for prospective job seekers to be not only technically proficient but to be thoroughly trained in the so-called "soft skills." These include critical or logical thinking, problem solving, oral and written communication, and the ability to work in small groups. We should stress how the study of religion can promote some of these skills, through the interpretation of texts, the writing of papers, and the critical analysis of ideas, practices and institutions of human cultures. Community college administrators need to be shown how religious studies give students important analytical tools that will serve them well in the work place and other facets of life.

Another way is to stress the importance of preparing students for constructive engagement in a multicultural workplace and society, and for understanding the complex reactions of world communities to the ubiquitous forces of globalization. They will be working with and living among people of diverse religious beliefs, values, and practices. The academic study of religion can promote a healthy understanding of and appreciation for diversity, thereby encouraging cooperation and mutual respect among workers or citizens. It can also encourage a more nuanced awareness of the divergent expressions of religious conviction within each of the world's religions, thereby preventing rash and indiscriminate judgments that perpetuate cycles of prejudicial thoughts and actions toward the individual members of different religious communities. This goal has perhaps been never more urgent than in the aftermath of the tragic events of September 11, as Americans of all faiths work to understand each other better and assess the social, political, and religious factors that breed hatred and violence, both within our country and the world at large. ❧

**NELSON**, from p.iv

## Religious Studies Specialization

A Religious Studies Specialization was approved in the spring of 2001 by the Northwest College Curriculum Committee and entered the class schedule in the fall of 2001. No new courses have been introduced since the college is not in an expansionist mode just now, but hopefully some expansion of the curriculum will take place in time. Below is the description of the Religious Studies Specialization ("Specialization" is our word for "major"). I welcome any comments or suggestions from readers.

### *Associate of Arts with specialization in Religious Studies*

Religious Studies is the interdisciplinary study of the subject of religion. Courses are available from Anthropology, English, Philosophy, Humanities, Ancient Languages, and History. The purpose of religious studies is intellectual and is not intended to teach any particular religious faith. It is the study of religion from comparative, cultural, and historical perspectives.

Religious Studies includes three tracks. Students may choose to focus on Anthropological and Linguistic studies, or Humanities and Philosophical studies, or Historical approaches.

**General Education Requirements**

Students should refer to the Graduation Requirements regarding general education requirements. Your advisor may have suggestions about courses that would be particularly useful for you.

For the 2001-2002 catalog these total 36 - 39 credits

Required Core Courses

Three courses (9 credits)

| Number and Title | Credits |
|---|---|
| ANTH 2350, Biblical Archaeology | 3 |
| or | |
| ENGL 2170, Bible as Literature | 3 |
| PHIL 2311, Philosophy of Religion | 3 |
| or | |
| Engl 2280, Introduction to Mythology | 3 |

(courses not chosen above may be used as electives below)

The student must complete a capstone experience of 1-3 credits. We recommend Social Sciences (SOSC 2395) or Humanities (HUMN 2440)1-3

**Core Electives Required for the Specialization**

Students must complete four courses (12-16 credits) from the following list of approved of approved courses, at least one from each track.

| Track I – Anthropological and Linguistic Number and Title | Credits |
|---|---|
| Anth 2200 – World Ethnography: Topics vary by semester | 3 |
| Anth 2310 – Archaeological Field Methods: Israel | 1-6 |
| Anth 2350 – Biblical Archaeology | 3 |
| Greek 1015 – Elementary Biblical Greek I | 4 |
| Greek 1025 – Elementary Biblical Greek II | 4 |
| Greek 2035 – Intermediate Biblical Greek | 4 |
| Greek 2150 – Selected Readings in Biblical Greek | 1 |
| Hebrew 1010 – First Year Hebrew I | 4 |
| Hebrew 1020 – First Year Hebrew II | 4 |
| Hebrew 2030 – Second Year Hebrew | 4 |
| Hebrew 2150 – Selected Readings in Hebrew | 1 |

| Track II – Humanities and Philosophical Approaches | |
|---|---|
| Engl 2170 – Bible as Literature | 3 |
| Engl 2280 – Intro. to Mythology | 3 |
| Engl 2400/HUMN 2030 – Intro. to Folklore | 3 |
| Engl 2410 – Literary Genres | 3 |
| Humn 2440 – Dialogues in the Humanities | 3 |
| Phil 1000 – Introduction to Philosophy | 3 |
| Phil 2200 – Social and Political Philosophy | 3 |
| Phil 2311 – Philosophy of Religion | 3 |

| Track III – Historical Approaches | |
|---|---|
| Hist 1110 – Western Civilization I | 3 |
| Hist 1120 – Western Civilization II | 3 |
| Hist 2120 – Ancient Greece | 3 |
| Hist 2130 – Ancient Rome | 3 |
| Hist 2140 – Ancient Near East | 3 |
| General Electives | 0-9 |
| Minimum credits for the degree | 64 |

**BRIEL**, from p.vii

half of the people in the room. Many good students have to talk about material to fully understand it, others have a need to experience, or interact, with the material to appreciate it.

## Conclusion

Teaching is a craft. Once the basics of the craft are mastered, usually through years of practice, matching the subject matter and teaching approach to the maturity level of the students is the only variable. I've had the great good fortune to teach the subject of Religion across a wide age span — from 6th-graders to junior college students — and in a variety of parochial and non-denominational settings.

By far, the most satisfying classes that I've worked with are the weekend students at the community college. The classes are the perfect combination of subject matter and student maturity. I am privileged to discuss the most challenging and profound ideas with the most open and diverse selection of students possible. Often, they are at a point in life where they are most able to make use of the course content. These people lead me to think in new ways, and to analyze the material more deeply, because that's what they are doing. They have the interest and the courage to look at their own backgrounds, expectations, fears and needs.

As I said, I love my teaching job.

## The reasons students are enrolled in Biblical Languages and Biblical Archaeology

1. Students completing language requirements for the University of Wyoming or other BA and BS transfer programs. Students must complete twelve credits in one language for the BA or eight credits in one language for the BS.

2. Students taking language courses to meet humanities and/or multicultural general education requirements.

3. Students taking language courses in Track I of the Religious Studies Specialization.

4. Non-traditional students taking languages for personal reasons apart from degree seeking. These students have been the largest and most stable component in enrollments.

5. Students planning to attend seminary or transfer to a Bible-related college.

**Types of students enrolled in Biblical Languages and Biblical Archaeology**

We have had a range of students take Greek and/or Hebrew over the years, including, welders, ministers, ranchers (cattle and sheep), outfitters (hunting and fishing guides), military personnel, senior citizens and retirees, business people, housewives and mothers, engineers, geologists, a few high school students, artists, and traditional degree-seeking students.

## A personal and illustrative story

Some years ago I was often seen in a classroom with one student. Little did I know this was stirring up some controversy in another department over the Dean of Instruction, a humanities-oriented scholar, approving an exotic course, Biblical Greek, with only one student in it. That particular semester I was teaching five classes which is our usual load and had 154 students. Clearly I was doing my duty for the college. That semester one of my courses was Biblical Greek with an enrollment of sixteen. Who, then, was that one student seen on a daily basis with me in a classroom? He was an older retired man crippled with arthritis and able to see the Greek text only while holding a large lens. He was not able to attend the Greek course under normal arrangements so I repeated the course one-on-one for him. It was a blessing for both of us. He was a wonderful person with a sharp mind and great passion for learning Greek. We had a great semester.

I suppose there will always be some criticism in the community college of the so-called "exotic humanities curriculum," but the answer, of course, lies in the enrollments. So far, in the sixteen years we have had Greek and Hebrew in the curriculum, the courses have never failed to fill. As I said earlier, I am working in an area of this country where there is a great desire for this kind of learning and hopefully the enrollments in Biblical languages and Biblical archaeology, will continue to be strong.

## A Student Testimonial

"What's a forty-six-year-old homemaker, mother of seven children, resident of rural Wyoming, doing in Hebrew and Greek classes? Having the time of her life! I have waited many years for my children to be old enough to enable me to take these classes. My friends gasp when they hear of it and ask why on earth I would want to do such a thing. I just know that it has been a burning desire for as long as I can remember. I love the Scriptures and have always wanted to be able to read them in the original languages. I find there are many benefits to taking these classes. I believe my overall memory has improved in every way. I have taught religion classes in my church for twenty years and know that others will also be able to benefit in a small second-hand way from my new-found knowledge. Excitement over learning is contagious, and my children are showing a lot of interest in learning another language. We have a lot of fun sharing the little we know with each other. But, most of all, the best reason of all, is that it tastes so delicious to me! I love learning it and I will go to my grave thankful that it was taught, of all places, in a small community college in Wyoming."

**LAPP**, from p.ii

*Forrest Gump, Mr. Holland's Opus, The Shawshenk Redemption*, or another of the ten films Jewett discusses. They study the Pauline text which Jewett identifies and read his discussion about the "interpretive arch" between Paul and the movie. Then they watch the movie and prepare a classroom presentation in which they show a clip of the film and analyze Jewett's "dialogue" between the ancient and modern texts. Students have generally found the activity interesting, and the presentations have at times generated heated debate. I always deliberate about the value of watching films rather than using the time to focus on the ancient text, but I continue to use the activity specifically because of the weekend format. Energies are flagging by this point in the weekend, and the films provide a needed change of pace.

Considering energy and attention-spans raises a final issue regarding the weekend-intensive format. Because of the compact nature of the course, students simply do not have as much time between classes to read and reflect as would be possible in a regular semester class. One cannot do in an eight-hour stretch what is possible in eight class periods spread over three weeks. I have to curtail reading assignments. Although we have forty hours of class time, we simply cannot deal with as much material as in a full semester. That's the reality. However, that said, students often express amazement at the end of the course about how much they learned in such a short time.

One of the films we sometimes watch is *Babette's Feast.* In the film, a pietistic and ascetic Danish congregation is transformed when a French cook, Babette, offers to prepare a banquet to honor the group's founder. Having renounced all pleasures of the flesh, the congregants watch in horror as Babette prepares a sumptuous spread of truffles, caviar, quail, sea turtles, wine and other dangerous pleasures. They are determined not to enjoy the feast, but the delicious foods and wine work to soften their hearts and heal unspoken quarrels which have divided people for decades. Jewett places the film in conversation with Paul's letter to the Corinthians in which the apostle urges the Christians of Corinth to allow the sharing of the love feast to build community rather than create dissension. In honor of Babette and the Corinthians, we end the class with a potluck brunch on the final Sunday morning, a celebration of the academic community we have created during the three weekends of class.