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RELIGIOUS STUDIES NEWS

March 2009

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2009

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Subscriptions for 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 June 15

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2009 Member Calendar

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

March

Religious Studies News March issue, including the 2008 *Annual Report*.

Journal of the American Academy of Religion March 2009 issue.

For more information on AAR publications, see www.aarweb.org/Publications or go directly to the JAAR homepage, hosted by Oxford University Press, <http://jaar.oxfordjournals.org>.

March 2. Annual Meeting proposals due to program unit chairs. Additional Meeting requests may be submitted for the 2009 Annual Meeting.

March 6–7. Rocky Mountains–Great Plains regional meeting, Denver, CO.

March 7–8. Southwest regional meeting, Irving, TX.

March 11. Humanities Advocacy Day, an event organized by the National Humanities Alliance and cosponsored by the AAR and more than twenty organizations to promote support for the National Endowment for the Humanities. For more information, see www.nhalliance.org.

March 13–15. Southeast regional meeting, Chapel Hill, NC.

March 14. Publications Committee meeting, New York, NY.

March 20. Nominations due for Awards for Excellence in the Study of Religion book awards. For details, see www.aarweb.org/Programs/Awards/Book_Awards/rules-excellence.asp.

March 21–23. Western regional meeting, Santa Clara, CA.

March 26–27. Mid-Atlantic regional meeting, Baltimore, MD.

March 27–28. Upper Midwest regional meeting, St. Paul, MN.

(For more information on regional meetings, see www.aarweb.org/Meetings/regions.asp).

April

April 1. Notification of acceptance of Annual Meeting paper proposals by program unit chairs.

April 3–4. Midwest regional meeting, River Forest, IL.

April 3. Regionally Elected Directors meeting, Montréal, Québec, Canada.

April 3. Executive Committee meeting, Montréal, Québec, Canada.

April 4–5. Spring Board of Directors meeting, Montréal, Québec, Canada.

April 20. Employer preregistration for Annual Meeting Job Center opens.

April 24–26. Pacific Northwest regional meeting, Tacoma, WA.

(For more information on regional meetings, see www.aarweb.org/Meetings/regions.asp).

May

Religious Studies News May issue, including Annual Meeting registration materials and *Spotlight on Theological Education*.

May 1. Nominations (including self-nominations) for committee appointments and elected positions requested.

May 1. Annual Meeting Additional Meeting requests due for priority consideration.

May 1. Deadline for submissions of nominations for the AAR Delegate to the American Council of Learned Societies. See this issue, page 11, for more information.

May 1–2. History of Religions Jury meeting, Atlanta, GA.

May 1–2. Eastern International regional meeting, Syracuse, NY.

May 15. Change of address due for priority receipt of the *Annual Meeting Program Planner*. *Program Planners* will be mailed to members in late May.

(For more Annual Meeting information, see www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting).

June

Journal of the American Academy of Religion June issue.

June 15. Membership renewal deadline for 2009 Annual Meeting participants.

June 15. Annual Meeting registration deadline for 2009 Annual Meeting participants.

June 15. Submission deadline for the October issue of *Religious Studies News*. For more information, see www.aarweb.org/Publications/RSN.

July

July 1. Annual Meeting program goes online.

July 1. New fiscal year begins.

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

August

August 1. Research grant applications due. For more information, see www.aarweb.org/Programs/Grants.

August 1. Regional development grant applications due to Regionally Elected Directors.

August 15. Membership renewal period for 2010 begins.

September

Journal of the American Academy of Religion September issue.

TBD. Program Committee meeting, Santa Barbara, CA.

TBD. Executive Committee meeting, Santa Barbara, CA.

September 1. Deadline for submissions of nominations for AAR Series Book Editor. See this issue, page 10, for more information.

September 29. Finance Committee meeting, Atlanta, GA.

September 28–October 28. AAR officer election period. Candidate profiles will be published in the October *RSN*.

October

Religious Studies News October issue.

Spotlight on Teaching Fall issue.

October 1. Deadline for Additional Meetings inclusion into the *Annual Meeting Program Book*.

October 12. Annual Meeting Job Center pre-registration closes.

October 15. Submissions for the January 2010 issue of *Religious Studies News* due. For more information, see www.aarweb.org/Publications/RSN.

October 15. Regional development grant awards announced.

November

November 1. Research grant awards announced.

November 5. Regionally Elected Directors meeting, Montréal, Québec, Canada.

November 5. Executive Committee meeting, Montréal, Québec, Canada.

November 6. Fall Board of Directors meeting, Montréal, Québec, Canada.

November 6. Leadership Workshop at the Annual Meeting, Montréal, Québec, Canada.

November 7. Annual Meeting registration and housing opens for 2010 meeting.

November 7–10. Annual Meeting, Montréal, Québec, Canada. The AAR Annual Meeting, the world's largest gathering of scholars of religion, anticipates some 5,500 registrants, 200 publishers, and 125 hiring departments.

TBA. Annual Business Meeting at the Annual Meeting. See the *Program Book* for day and time.

November 20. New program unit proposals due.

December

Journal of the American Academy of Religion December issue.

TBA. Program Committee meeting, Atlanta, GA.


December 15. Submissions for the March 2010 issue of *Religious Studies News* due. For more information, see www.aarweb.org/Publications/RSN.

December 31. Membership renewal for 2010 due. Renew online at www.aarweb.org/Members/Dues.

And keep in mind throughout the year...

Regional organizations have various deadlines throughout the fall for the *Calls for Papers*. See www.aarweb.org/Meetings/regions.asp.

In the Field. News of events and opportunities for scholars of religion. *In the Field* is a members-only publication that accepts brief announcements, including calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion. Submit text online at www.aarweb.org/Publications/In_the_Field/submit1.asp.

Job Postings. A members-only publication, *Job Postings* lists job announcements in areas of interest to members. Issues are available online from the first through the last day of the month. Submit announcements online, and review policies and pricing, at www.aarweb.org/Publications/Openings/submitad1.asp. 

RSN
RELIGIOUS STUDIES NEWS

Religious Studies News 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 11,000 scholars and by libraries at colleges and universities across North America and abroad. *Religious Studies News* 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 biannual *Spotlight on Teaching*), theological education (through the annual *Spotlight on Theological Education*), 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.

FROM THE EDITOR

Dear Readers:

This issue is packed with articles dealing with the work of the Academy.

The Academy's 2008 Annual Report will provide you with a summary of our operations in 2008.

We are very excited about the upcoming 2009 Annual Meeting in Montréal. In this issue, you will find your registration materials, articles dealing with new program units, outgoing program unit chairs, and good housing, food and beverage, shopping, and cultural centers in Montréal. You will also find professional development information on the Job Center and our popular Leadership Workshop.

Also in this issue, you will find our reports on the 2008 Annual Meeting, which include the satisfaction survey, media attendance, the minutes of the Academy's annual business meeting, and Job Center statistics.

This issue also contains several opportunities and announcements regarding publishing:

- A call for a new *JAAR* Editor;
- Two *JAAR* calls for papers;
- A call for an Oxford University Press/AAR Book Series editor;
- A list of the latest Oxford University Press/AAR titles; and
- A call for articles for the From the Student Desk column

We also have a call for nominations for the President, committee memberships, and the AAR's representative to the ACLS.

We round out this issue with several interesting articles dealing with the vocational identities of ministerial students and doctoral students, the future of Jerusalem, teaching pluralism, the Obama administration's endorsement of faith-based initiatives, religion and medicine, and list of contributors to the Academy.

We look forward to seeing you in Montréal!

Carey J. Gifford
Executive Editor



Benchmarking Humanities in America

THE AMERICAN Academy of Arts and Sciences recently unveiled the Humanities Indicators, a prototype set of statistical data about the humanities in the United States. The new online resource is available at www.HumanitiesIndicators.org.

Organized in collaboration with a consortium of national humanities organizations, the Humanities Indicators are the first effort to provide scholars, policymakers, and the public with a comprehensive picture of the state of the humanities, from primary to higher education to public humanities activities. The collection of empirical data is modeled after the National Science Board's Science and Engineering Indicators and creates reliable benchmarks to guide future analysis of the state of the humanities. Without data, it is impossible to assess the effectiveness, impact, and needs of the humanities.

"The humanities have long served as a wellspring for a vibrant culture and a well-informed society," said Jack Fitzmier, Executive Director of the American Academy of Religion. "What's been missing — which the Humanities Indicators now provide — is a consistent way to track how investment in humanities education may correlate with outcomes such as employment of humanities graduates and public perception of the humanities. Because religion, history, literature, philosophy, and the arts vitally inform society, it's vital to have sound data available for those who influence the role these subjects have in school curricula."

The American Academy of Arts and Sciences project collected and analyzed data from existing sources to compile a prototype set of 74 indicators and more than 200 tables and charts, accompanied by interpretive essays covering five broad subject areas. The Indicators will be updated as new information becomes available, including data from a survey administered last year to approximately 1,500 college and university humanities departments. The Academy views the Indicators as a prototype for a much-needed national system of humanities data collection.

"Until now the nation has lacked a broad-based, quantitative analysis of the status of the humanities in the United States," said Leslie Berlowitz, chief executive officer of the American Academy of Arts and Sciences and project codirector. "We need more reliable empirical data about what is being taught in the humanities, how they are funded, the size of the workforce, and public attitudes toward the field. The Humanities Indicators are an important step in closing that fundamental knowledge gap. They will help researchers and policymakers, universities, foundations, museums, libraries, humanities councils, and others answer basic questions about the humanities, track trends, diagnose problems, and formulate appropriate interventions."

Among the organizations collaborating with the Academy on the effort are the American Council of Learned Societies, the American Academy of Religion, the American Historical Association, the American Political Science Association, Association of American Universities, the College Art Association, the Federation of State Humanities Councils, the Linguistic Society of America, the Modern Language Association, and the National Humanities Alliance (<http://www.nhalliance.org/research/humanities-indicators/index.shtml>).

Almost a decade ago, Academy Fellows Steven Marcus, Jonathan Cole, Robert Solow, and Francis Oakley joined Berlowitz in recognizing the need for improved data on the humanities and spearheaded the Academy's efforts to establish a data collection system. Other leading humanists, including Patricia Meyer Spacks, Denis Donoghue, Norman Bradburn, Pauline Yu, Arnita Jones, and Rosemary Feal helped guide the project.

The need for and potential value of the Humanities Indicators was described in the Academy's 2002 report, *Making the Humanities Count: The Importance of Data* (available at <http://www.amacad.org/projects/humanities.aspx>).

"The humanities community has suffered from a protracted case of data deprivation, especially in comparison with science and

engineering," said Oakley, cochair of the Academy's Initiative for the Humanities and Culture and President Emeritus of both Williams College and the American Council of Learned Societies. "We know that public support of the humanities depends on accurate data. The Indicators prototype is the start of an infrastructure that will broadly support policy research in the humanities."

The Academy's Initiative for the Humanities and Culture provides a framework for examining the significance of the humanities in our national culture. It is a necessary backbone for developing adequate resources and informed policies to ensure the continued growth and health of the humanities. The Academy's work in this area has received support from the Andrew W. Mellon Foundation, the William and Flora Hewlett Foundation, the Rockefeller Foundation, the Teagle Foundation, and the Sara Lee Foundation. For more information on the Initiative, see <http://www.amacad.org/projects/humanities.aspx>.

What Do the Humanities Indicators Tell Us?

The picture of adult literacy in the United States is one of polarization. Among Western industrialized nations, we rank near the top in the percentage of highly literate adults (21 percent) but also near the top in the proportion who are functionally illiterate (also 21 percent).

Public debate about teacher qualifications has focused mainly on math and science, but data reveal that the humanities fields suffer an even more glaring dearth of well-prepared teachers. In 2000, the percentage of middle (29 percent) and high school (37.5 percent) students taught by a highly qualified history teacher was lower than for any other major subject area. The definition of "highly qualified" is a teacher who has certification and a post-secondary degree in the subject they teach.


Humanities faculty are the most poorly paid. They also have a higher proportion

of part-time, non-tenured positions compared to their counterparts in the sciences and engineering. But almost half of humanities faculty indicate that they are "very satisfied" with their jobs overall.

Since the early 1970s, the number of Americans who support the banning of books from the public library because they espouse atheism, extreme militarism, communism, or homosexuality decreased by at least 11 percentage points, although still 26 percent to 34 percent of the public would support banning some type of book. In the case of books advocating homosexuality, the decline was a particularly significant 20 percentage points.

Recent federal legislation identifies certain languages as "critical need languages" (Arabic, Persian, Hindi, Bengali, Turkish, and Uzbek, among others), but the data show these languages are rarely studied in colleges and universities. At the same time, there has been a substantial increase in the number of students studying Chinese.

Charitable giving to arts and cultural organizations grew between the mid-1990s and early 2000s before leveling off. But little of public or private sector funding for the humanities goes to academic research. This trend undermines both academia and the public since public institutions rely on humanities scholars to provide much of the knowledge on which these activities are based.

The number of American adults who read at least one book in the previous 12 months decreased from 61 percent to 57 percent in the decade between the early 1990s and the early 2000s. The greatest rate of decline (approximately 15 percent) occurred among 18-to-24-year-olds. 

ANNUAL MEETING 2009

Montréal



BIENVENUE À MONTRÉAL THIS NOVEMBER FOR THE 2009 AAR ANNUAL MEETING. MONTRÉAL IS WORLD-RENOINED FOR ITS CULTURE AND ARCHITECTURE. THE FAIRMONT QUEEN ELIZABETH AND LA CENTRE SHERATON ARE THE HEADQUARTERS HOTELS. THE 2009 MEETING MARKS THE KICKOFF OF THE AAR'S CENTENNIAL CELEBRATION, AND MONTRÉAL'S UNIQUE BLEND OF CULTURES FITS WELL WITH THE MEETING'S THEMES OF GLOBALIZATION AND INTERNATIONAL CONNECTIONS. MONTRÉAL'S VIBRANT CITYSCAPE OF THE ARTS, ARCHITECTURE, CUISINE, SHOPPING, AND MORE PROVIDE THE PERFECT BACKGROUND FOR THE 2009 AAR ANNUAL MEETING.

Registration and Housing is open now!

FAX: 301-694-5124

WEB: www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting/registration.asp

MAIL: AAR Annual Meeting Registration and Housing c/o Experient Registration and Housing Bureau 2451 Edison Boulevard Twinsburg, OH 44087

Questions:

TEL: 1-800-575-7185 (U.S. and Canada)

+1-330-425-9330 (outside U.S. and Canada)

E-MAIL: aarreg@experient-inc.com

Centre Sheraton hotels. Shuttle service will run between the headquarters hotels and the Palais. Montréal has excellent public transportation to get to other areas of the city. Check online at www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting for more travel information!

Additional Meetings

Requests for Additional Meeting space are being accepted through the new online Additional Meeting system at www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting/Additional_Meetings. All requests are handled on a space and time-slot available basis. The Additional Meetings program, held in conjunction with the AAR Annual Meeting, is an important service to AAR members. Additional Meetings must have an AAR member listed as the primary contact. All Additional Meeting participants are expected to register for the Annual Meeting. Be sure to read the instructions carefully before completing and submitting your space request. The deadline for priority scheduling is May 1, 2009. For more information about the Additional Meetings, please see www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting/Additional_Meetings.

Questions should be directed to Aislinn Jones at ajones@aarweb.org.

Job Center

The 2009 AAR Annual Meeting Job Center will be located in the Palais des Congrès. Candidates and employers who wish to participate should visit the AAR website at www.aarweb.org/Programs/

Career_Services/Job_Center. Candidate registration is open now through the Annual Meeting registration system.

Childcare

AAR is proud to provide childcare service at the Annual Meeting for the convenience of our members. Childcare is available at an hourly or daily rate. It will be located in the Fairmont Queen Elizabeth Hotel.

Disability Accessibility

AAR members with disabilities or who may have difficulty getting around the meeting are encouraged to note this during registration. AAR will make every reasonable attempt to accommodate you, whether by arranging special services such as sign language interpreters, assigning accessible hotel room space, or through the AAR's taxi reimbursement policy. More information can be found at www.aarweb.org/Meetings/Annual_Meeting.

Find A Friend

Please note the box on the registration form that gives permission for your name, institution, and hotel (if any) to be posted on a list of attendees available online at www.aarweb.org/Meetings/Annual_Meeting and onsite on the Find A Friend board. If you do not check the box, your information will not be listed.

Canadian Immigration

It is necessary for those entering Canada to clear customs and immigration. International visitors, including those coming from the United States and Mexico, must present a passport in order to enter Canada. Non-North American and European Union citizens should inquire about possible visa requirements from their own country. Official letters of invitation to the Annual Meeting to support visa applications are available. E-mail annualmeeting@aarweb.org with your name, address, and the full contact information of the consulate of your country. RSN

AAR Annual Meeting Online Services

At www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting you can:

- Register for the Annual Meeting
• Reserve your hotel room
• Find a roommate
• Request Additional Meeting space
• Register for the AAR Annual Meeting Job Center
• View the complete AAR program
• Discover more about Montréal including tours, museums, houses of worship, restaurants, and much more!

Membership

Don't forget to renew your membership dues before you register or else you won't be able to get the lower member registration rates. If you are not certain about your current 2009 membership status, please see www.aarweb.org/Members/Dues or call 404-727-3049.

Getting Around

Most AAR sessions will be held at the Palais des Congrès. Some evening receptions and additional meetings will be held at the Fairmont Queen Elizabeth and La

New Program Units

AAR'S PROGRAM Committee approved the following new program units for the 2009 Annual Meeting:

- Body and Religion Consultation
- Jain Studies Consultation
- Latina/o Critical and Comparative Studies Consultation
- Middle Eastern Christianity Consultation
- Religion in Europe and the Mediterranean, 500–1650 CE Consultation
- Religion, Memory, and History Consultation
- Religious Conversions Consultation
- Sociology of Religion Consultation
- Women of Color Scholarship, Teaching, and Activism Consultation
- Yogācāra Studies Consultation 



Future AAR Annual Meeting Dates and Sites

2009 — Montréal, QC, Canada
November 7–10

2010 — Atlanta, GA
October 30–November 2

2011 — San Francisco, CA
November 19–22

2012 — Atlanta, GA
November 3–6

Where to Stay in Montréal



AFTER A LONG DAY of attending sessions at the Annual Meeting, it is good to have a haven to relax and recharge for the next day. AAR has negotiated special conference rates at a number of luxurious hotels for the convenience of meeting attendees. All rates are listed in Canadian dollars. Hotel room rates do not include the 15.5 percent hotel room tax. Please note that the single/double/triple/quadruple room designation denotes the number of room occupants, not the number of beds. A triple room means three people are sharing two double beds unless a roll-away bed is requested at an extra charge.

Headquarters Hotel
Fairmont Queen Elizabeth
900 Rene-Levesque Boulevard West

This landmark hotel is celebrated internationally for its world-class accommodations. The Fairmont Queen Elizabeth boasts a skillfully integrated health club, featuring state-of-the-art equipment and an indoor pool, as well as three distinctive venues to experience Montréal's gastronomy at its best: Les Voyageurs Lounge, Le Montréalais Bistro-restaurant, and the award-winning Beaver Club, recognized as one of the best places in Canada. Guests of Fairmont Hotels and Resorts will enjoy high-speed Internet connectivity in all guest rooms as well as wireless Internet access in public areas such as lobbies and lounges. **CAN 165/165/189/189**

Headquarters Hotel
La Centre Sheraton Montréal
1201 Rene-Levesque Boulevard West

Stroll out our doors and into the heart of beautiful Montréal. La Centre Sheraton is close to exceptional shopping, fine dining, the entertainment district, and just minutes from the lively business district. The guest rooms are tastefully appointed and designed for comfort. Sink into the Sheraton Sweet Sleeper Bed, with its custom-designed plush-top mattress, cozy fleece blanket, plump duvet, and five cushy pillows. All guest rooms feature high-speed Internet access and are equipped with an in-room safe that is large enough to store a laptop computer. Multilingual concierge services and the lobby coffee bar are conveniently located at the lobby level. A completely redesigned business center is located on level A. The sixth floor spa/health club is open daily and includes a superb indoor,

atrium-style lap pool, a sauna, a whirlpool, and a fully equipped state-of-the-art fitness center. **CAN 165/165/189/189**


Student/Retired Member Hotel
Holiday Inn Select Montréal
99 Viger Avenue and St. Urbain Street

This hotel is located in the heart of downtown Montréal, only one block from Old Montréal. When it's time to relax, guests can enjoy the full-service spa, heated indoor swimming pool, whirlpool, sauna, and fitness center, or a selection from the hotel's room service menu. Every guest room is well outfitted for the traveler, including a spacious and well-lit work area, voicemail, high-speed Internet, and other business-essential amenities. **CAN 140/140/160/160**

Hotel InterContinental Montréal
360 Rue St. Antoine West

Centrally located in the heart of the financial district and at the gateway to Old Montréal and the downtown core, this extraordinary hotel brings a level of excellence and luxury to the city. The hotel is ideally located just minutes from Montréal's finest shopping, entertainment, cultural, and financial districts. The InterContinental Montréal offers its guests a world of total comfort in its richly appointed guest rooms. Each room is elegantly decorated in a sophisticated color palette of soft greens, cream, or sienna. All the rooms and suites have large picture windows, a spacious work area, dataports, marble, and an oversized bathroom with separate shower. **CAN 159/159/179/179**

Hyatt Regency Montréal
1255 Jeanne-Mance

This hotel offers direct underground access to the Palais des Congrès, the Metro, and the Contemporary Museum of Art. It is also within walking distance of Old Montréal, Chinatown, and the trendiest restaurants. Enjoy every productivity advantage, including continental breakfast, free local calls, generous work area, and wireless high-speed Internet access. Beautiful views of Montréal or the Place des Arts complement stylish decor, including Portico amenities, and two double beds with ultra-plush pillows, soft sheeting, and down blankets piled atop pillowtop mattresses. **CAN 160/160/175/175** 

What's On in Montréal

For more Montréal visitor information, guidebooks, and maps, contact Tourisme Montréal or see their website at www.tourisme-montreal.org.



EATING

Price Guide in Canadian dollars (for average entrée):

\$ = up to \$10
 \$\$ = \$11–20
 \$\$\$ = \$21–30
 \$\$\$\$ = \$31 and over

Aix Cuisine du Terroir

Hôtel Place d'Armes
 711 Place d'Armes Hill
 514-904-1201

Aix Cuisine du Terroir celebrates Québec's finest products thanks to the innovative and flavorful cuisine of Chef Carl Röder. The warm and contemporary décor of the restaurant blends in perfectly with Le Place d'Armes Hôtel and Suites' classic urban chic design, as well as with the stylish yet relaxing Aix La Terrasse, located on the roof of the hotel. The hotel's new bar, Suite 701, offers a great selection of drinks and an upscale gourmet bar menu. \$\$\$

Auberge Le Saint-Gabriel

426 Saint-Gabriel Street
 514-878-3561

Founded in 1754, the Auberge Le Saint-Gabriel is the oldest inn in North America. Its fine French and Québec cuisine is prepared with the best available market ingredients, served in a charming atmosphere reminiscent of yesteryear. A graceful terrace for those sultry summer days and a fireplace in winter make for romantic dining year round. \$\$\$

Bonaparte

443 Saint-François-Xavier Street
 514-844-4368

Three decorated halls in the Empire style that dominated the Napoleonic era give the restaurant the intimate character that guests treasure. The Imperatrice Hall can accommodate up to sixty people. The Greenhouse, bursting with green plants, and the Centre Hall, with its stonework, can easily accommodate twenty guests. The Bonaparte cuisine is inspired by the French countryside. The menu, with its array of tempting suggestions, is made to satisfy the most diverse palates at very reasonable prices. \$\$\$

Brisket Montréal

1093 Beaver Hall Hill
 514-878-3641

Since 1986, fans from far and wide have been converging on Brisket Montréal for its delectable smoked meat, prepared in the traditional manner. But Brisket's secret to success relies equally on its relaxing surroundings, and classical décor, as well as on its outstanding and charming service. \$

Canadian Maple Delights

84 Saint-Paul Street East
 514-765-3456 ext. 224

Gelati, coffee, pastries, organic maple syrup, and many more delicacies made from maple syrup are beautifully displayed on the shelves of this bistro-boutique,

where guests are treated to the myriad flavors of maple, in warm ambiance. Furthermore, visitors might want to stop by the onsite museum to discover the secrets of maple products. \$

Cavalli Ristorante and Bar

2040 Peel Street
 514-843-5100

Cavalli Ristorante is the epitome of cosmopolitan fine dining, not only for dinner and cocktail hour, but also for its classic yet playful business lunch. With its retro décor and picturesque bar scene, the restaurant offers the art of glamorous dining, and the city's most sense-exhilarating dining experience! \$\$\$

Chez L'Épicier

311 Saint-Paul Street East
 514-878-2232

Chez L'Épicier is a restaurant that offers a fresh, surprisingly creative, and refined menu. For the past eight years, Chef Laurent Godbout has reinvented Québec gastronomy using local products that revive the palate. Chez L'Épicier is more than just a restaurant, it is also a fine grocery where one can obtain a wide array of "Les Saveurs de L'Épicier" products, as well as take-out dishes that will satisfy even the greatest gourmets. \$\$\$

Chez Queux

158 Saint-Paul Street East
 514-866-5194

Chez Queux is located just steps away from the Palais des Congrès in a historic building at the heart of Old Montréal. Whether for its express menu, gourmet dinners, business lunches, or group receptions, the restaurant treats fans of fine French cuisine to personalized service in enchanting ambiance. \$\$\$

Confusion/Tapas du Monde

1635-7 Saint-Denis Street
 514-288-2225

Critics are unanimous in their praise of Confusion, which serves a wide range of tasty tapas in a totally feel-good ambiance. Seat yourself comfortably on a plush banquette or a swing, and thrill your taste buds with the flavors of foie gras, the famous sweetbread popcorn, and a variety of seafood dishes. These small-sized plates, which are perfect for sharing, are artfully reinvented in a flavor explosion and gourmet outing that goes easy on the wallet. \$\$

Fourquet Fourchette du Palais

265 Saint-Antoine Street West
 514-789-6370

When you combine artfully prepared local dishes with beer and historical reenactments, the resulting dinner-theater or brunch feast is nothing short of masterful. \$\$

Le Bourlingueur

363 Saint-François-Xavier Street
 514-845-3646

Close to the St. Lawrence River is Le Bourlingueur, with its menu of seafood specialties; in particular, poached salmon. Fish and seafood lovers, as well as those craving red meat, will find satisfaction in the chef's selection, served in an unpretentious atmosphere. \$

Le Cabaret du Roy

363 de la Commune Street East
 514-907-9000

Get ready for a trip to another time as Le Cabaret du Roy transports you to New France, with period musicians, historic figures, and an old world table. Amerindian dishes, locally-grown Québec products, and grilled game add authentic flavor to the feasting and festivities. \$\$\$

Le Pavillon Nanpic

75A de la Gauchetière Street West
 514-395-8106

A great restaurant to enjoy a gourmet meal prepared with only fresh, quality ingredients and spices resulting in mouth-watering flavors and vibrant colors. \$\$

Restaurant du Vieux Port

39 Saint-Paul Street East
 514-866-3175

The Restaurant du Vieux Port is renowned for its Angus beef, seafood, and devoted service. Located in the heart of Old Montréal, the restaurant invites you to warm up by the fireplaces on cold winter days. \$\$

Restaurant Le Pier Gabriel

39 de la Commune Street East
 514-396-4673

In a friendly atmosphere, Chef Michel Racine offers a varied table d'hôte inspired by the flavors and colors of the season. In addition to exquisite cuisine, the age-old stones, classical woodwork, majestic view of the Old Port, and lounge all guarantee an unforgettable fine dining experience. \$\$\$

Restaurant Mr. Ma

Corner of Cathcart and Mansfield
 514-866-8000

Picture yourself in the refined surroundings of this charming downtown restaurant. Treat yourself to a fine Szechuan meal, enjoy fresh seafood, or discover dim sum at Mr. Ma's. Business lunch specials from Monday to Friday. \$\$

Restaurant Toqué

900 Place Jean-Paul-Riopelle
 514-499-2084

Member of Relais and Châteaux since 2006, Toqué is located in the heart of Montréal's Quartier International. Rated five diamonds by the CAA and AAA, the restaurant features an elegant and luminous décor, as well as a remarkable wine cellar. Chef Normand Laprise showcases exceptional products, such as his famous melt-in-your-mouth duck foie gras, and co-owner Christine Lamarche looks after your every need. \$\$\$

Tour De Ville

777 University Street
 514-879-4777

Boasting a remarkable panoramic view of the city, this revolving restaurant, located on the thirtieth floor of the Delta Centre-Ville Hotel, takes you on a culinary world tour. \$\$\$



DRINKING

Alexandre et Fils

1454 Peel Street
 514-288-5105

Alexandre's French brasserie cuisine treats its guests to sauerkraut, cassoulet, confit, foie gras, broiled meat, and fresh fish from the market, all served in a convivial Parisian atmosphere. Upstairs, a British pub offers the choice of twelve tap imported beers and also contains a cigar lounge.

Brutopia, Brasseur Artisan

1219 Crescent Street
 514-393-9277

For more than ten years, Brutopia has been offering guests a wide choice of beers, including eight types of in-house ales brewed using natural ingredients. The microbrewery also serves its self-styled Brutapas cuisine, a delicious menu of finger foods sure to please every palate. Guests can choose from three different levels of seating and can tune into the rock, pop, or blues performances featured every night.

Le Quartier

1001 du Square-Victoria Street
 514-875-9669

Located in the Quartier International, the restaurant Le Quartier features contemporary market cuisine, one-of-a-kind cocktails, and a variety of wines at the main bar. Express lunch hours, lively happy hours, and a supper club atmosphere on Saturdays have made this restaurant one of the trendiest meeting places in the metropolis.

Pub St-Paul

124 Saint-Paul Street East
 514-874-0485

Steps from Place Jacques-Cartier, in the heart of Old Montréal, is the delightful Pub St-Paul, renowned for its affordable good food and excellent nightly shows. Spread out over two floors, the pub offers the delights of a warm atmosphere with excellent views overlooking the Old Port.

Sir Winston Churchill Pub Complex

1455-59 Crescent Street
 514-288-3814

Combining an English pub, a nightclub, and a bar and restaurant all under one roof, this complex is a one-stop for gourmets and night owls. For great food, rest, and relaxation, put Winnie's Restaurant on your list. Patrons appreciate the extensive table d'hôte menu and the renovated and richly appointed dining room, with its wood and leather accents.



Biodôme

4777 Avenue Pierre-De Coubertin
514-868-3000
www2.ville.montreal.qc.ca/biodome

The word Biodôme comes from the Greek words *bios*, or life, and *domos*, house. An oasis in the heart of the city, the Montréal Biodôme recreates some of the most beautiful ecosystems of the Americas: the lush and humid tropical forest, warm even in the depths of a Montréal winter; the Laurentian forest, changing with the seasons; the St. Lawrence marine ecosystem, replicating the Estuary and the Gulf; and the Polar Worlds of the Arctic and Antarctic.

Biosphère, Environment Museum

160, Chemin Tour-de-l'Isle
Sainte-Hélène Island
514-283-5000
www.biosphere.ec.gc.ca

The Biosphère is an exclusive venue to better understand major environmental issues, including those related to water, air, climate change, sustainable development, and responsible consumption.

Cinemanía Film Festival

Cinema Imperial
1430 de Bleury Street
www.cinemaniefilmfestival.com

Since its inception in 1995, the Cinemanía French Film Festival has presented audiences with films of excellence and originality — French language films of the highest quality. Cinemanía is the annual rendezvous of cinephiles to discover exceptional new feature films judiciously selected from nearly 200 films viewed annually by its professional team of programmers. The 2009 film festival will be held from November 5–15.

Montréal, a Living History

Centre D'Histoire de Montreal
335 Place D'Youville
514-872-3207
www.ville.montreal.qc.ca/chm

Relive more than one hundred events from Montréal's history. This exhibit provides a unique opportunity to explore the living history of Montréalers through the ages.

Montréal Holocaust Memorial Centre

5151 Côte Ste-Catherine Road
514-345-2605
www.mhmc.ca/en/index.html

The exhibition weaves the cataclysmic events of the Holocaust into a tapestry of Jewish history and heritage, exploring the richness and diversity of Jewish life before, during, and after the Shoah. What makes the exhibition unique is its connection to Montréal. Approximately 5,000–8,000 survivors live in the Montréal area, making the city home to the third largest survivor population in the world. Over 418 original artifacts (bequeathed to the museum by Montréal survivors), 372 photographs, and 20 films give visitors a “locally focused” lens through which to reflect on the Holocaust.

Musée des Hospitalières de l'Hôtel-Dieu de Montréal

201 Pine Avenue West
514-849-2919
www.museedeshospitalieres.qc.ca

The Musée des Hospitalières de l'Hôtel-Dieu de Montréal opens on a magnificent oak staircase built in the seventeenth century. It relates the history of the Hospitallers of St. Joseph and of the Hôtel-Dieu, a history forever entwined with that of Montréal. With a permanent exhibition as well as temporary exhibitions focusing on its history, medicine, and religious art, the Musée des Hospitalières de l'Hôtel-Dieu de Montréal does not merely speak of the past, but also offers an enlightened view of the present.

Musée des Maîtres et Artisans du Québec

615 Avenue Sainte-Croix
514-747-7367
www.mmaq.qc.ca

Prior to our industrial era, the making of daily objects depended on the talents and ingenuity of our masters and artisans. Their knowledge, transmitted from generation to generation, has left us with an impressive heritage. The Musée des Maîtres et Artisans du Québec transports its visitors into this forgotten universe and presents the tools, furniture, textiles, ceramics, metalwork, statues, sacred objects, and other religious ornaments that constituted the everyday lives of the French-Canadians of the seventeenth, eighteenth, and nineteenth centuries.

Nativity Scenes

St. Joseph's Oratory of Mount-Royal
3800 Chemin Queen-Mary
514-733-8211
www.saint-joseph.org/en_1119_index.asp

The exhibit of nativity scenes from the Oratory Museum has become a tradition during the Christmas season. Artists and craftspeople from around the world have given a new meaning to faith, hope, and joy. The exhibit unites religious and social traditions as it presents the Nativity of Jesus in a wide variety of settings, each one more inventive than the last. Over 260 crèches coming from 111 countries are represented in the annual offering.

Natural History and Ethnology Exhibit

Redpath Museum
859 Sherbrooke Street West
514-398-4086 ext. 4094
www.mcgill.ca/redpath

Discover the natural history and diversity of Québec through exhibits on paleontology, mineralogy, and biodiversity as well as an impressive variety of cultural displays from ancient times (Egypt and the Mediterranean) and from around the globe (Africa, Asia, Oceania, and South America). Highlights include dinosaur skeletons and Egyptian mummies.

Sacred Africa: Ancient Art from Sub-Saharan Africa Exhibit

Montréal Museum of Fine Arts
1380 Sherbrooke Street West
514-285-2000
www.mmfqa.qc.ca

The exhibition features fifty stunning pieces of high-quality, traditional African art — objects, sculptures, and masks — from the Sub-Saharan region.



Underground Pedestrian Network

The name “Underground City” refers to the vast network of pedestrian walkways below the city. There are 33 kilometers of connecting passageways beneath downtown, with the métro (subway), commuter trains, and buses also converging here. The passageways serve a more leisurely purpose as they provide access to forty entertainment venues and attractions.

Crescent Street


Known as one of the world's friendliest and liveliest cities, Montréal is recognized for its cosmopolitan side and its openness. In the middle of it all is famous Crescent Street, the heart of downtown Montréal for tourists and locals alike. A wonderful sense of hospitality characterizes this tiny strip; it also has a unique architecture that tends to create a warm and authentic atmosphere. Famous for its specialty shops, art galleries, and designer boutiques, the like of Parasuco, Hugo Boss, Shan, and Matt Bailey, Crescent shopping is the ideal mix of style and class.

Sherbrooke Street West

Once an enclave for Montréal's wealthiest families, this posh area of the city is now lined with designer boutiques, antique stores, art galleries, and many other places to pick up unique and high-end trends. Many of Québec's leading fashion designers have set up shop on both de la Montagne and Crescent Streets, the latter a favorite spot of the jet-set crowd thanks to its lively assortment of restaurants, bars, and terraces.

Marché Bonsecours

350 Saint-Paul Street East

Recognized as one of the ten most beautiful heritage buildings in Canada, the Marché Bonsecours is a proud showcase for Québec artists, designers, and artisans. It houses fifteen boutiques, including the Conseil des Métiers d'Art du Québec (Québec's Craft Council), which offer original creations at artisans' prices. Watch glass-blowing artists at work in the Gogo Glass Boutique and enjoy Québec-grown products in the three restaurants and cafés-terraces. 

Request for Proposals

Deadline - September 1, 2009

Pedagogy of Transnational Education

- ✓ What are the pedagogical challenges posed by the presence of students from a variety of countries in North American classrooms and at your institution?
- ✓ What project or activity for faculty conversation can help you address this opportunity?

The Wabash Center invites proposals for projects up to \$20,000 from faculty teaching theology and religion in theological schools, colleges or universities in the United States or Canada.

We welcome inquiries and would be glad to talk with you about this grant opportunity.



Application information

<http://www.wabashcenter.wabash.edu/grants/default.aspx>

Contact: Paul Myhre - 800-655 7117 - myhrep@wabash.edu

Annual Meeting Job Center 2009

LOCATED IN the Palais des Congrès, the Annual Meeting Job Center will provide employers and job candidates with interview facilities, a message service, current job listings, and candidate credentials for review.

Candidate Services

All registered candidates receive:

- Annual Meeting edition of *Job Postings*.
- Opportunity to file a curriculum vita (CV) for employer review.
- Access to the Job Center message system to send and receive confidential communication with registered employers.
- Use of drop box to leave employers requested documents.

All candidates have the option of filing a CV with the Job Center. Those who register by October 12, 2009, may upload an electronic CV, due October 13.

Organized by job classification, the online CVs are available to employers August 15, 2009 through January 31, 2010, and onsite at the Annual Meeting Job Center. Onsite registrants and those who do not upload their CV by the deadline may bring two copies to the Job Center to be filed alphabetically.

Please see www.aarweb.org/jump/jobcenter for more information.

Candidate Fees

Preregistration: \$25
Onsite registration: \$50

Employer Services

All registered employers receive:

- Use of the Interview Hall and the ability to invite any Annual Meeting registrant to an interview.
- Placement of job advertisement in the Annual Meeting edition of *Job Postings*, available onsite to all candidates.
- Job Center icon next to *Job Postings* online job advertisement.
- Access to candidate credentials at the Job Center and online beginning August 15, 2009 through January 31, 2010.
- Access to the Job Center message system to send and receive confidential communication with registered candidates.
- Ability to reserve a Private Interview Room for an additional fee.

Employers who register onsite will not be able to reserve Private Interview Rooms or Interview Hall space prior to arriving onsite.

Employer Fees

First Job: \$275 (\$325 onsite)
Each Additional Job: \$60 (\$85 onsite)

Job Postings

In order to ensure the widest possible pool of candidates, all jobs registered with the Job Center must be advertised for at least thirty days and at least one of those days must fall within the sixty day period before the Annual Meeting. The fee for the advertisement is not included in the Job Center registration fee. To place an ad, go to www.aarweb.org/jump/jobpostings.

Registration

Job Center registration for candidates is currently open through Annual Meeting registration. Registration for employers opens April 20, 2009, at www.aarweb.org/jump/jobcenter. Registration for both candidates and employers closes October 12, 2009. RSN

St. Lawrence Valley's Canadians and the First Nations

Louis Rousseau, Université du Québec à Montréal

Louis Rousseau is a professor in the Département de Sciences des Religions at the Université de Québec à Montréal. He is a specialist in the history of modern Christianity, in particular Québec of the nineteenth century, the religious dimension of First Nations in Québec, and religious expression of migrant communities in contemporary Québec. He is a founding member of the Groupe de Recherche Interdisciplinaire sur le Montréal Ethnoreligieux (GRIMER) and the Centre de Recherche sur la Diversité au Québec (UQÀM). Rousseau has written extensively in his areas of specialization. His most recent publication is Les Sulpiciens de Montréal: Une Histoire de Pouvoir et de Discretion, 1657–2007 (Montréal, QC: Fides, 2007).

Seventeenth through Eighteenth Centuries: Catholic Missions Engaged in Unequal Partnership Alliances

The French presence in America, mostly in the St. Lawrence Valley, is a result of the commercial expansion will of the European nations, a will that pushed them out of their borders in the sixteenth and seventeenth centuries. In Europe, the rise of monarchic national powers and religious fragmentation gave birth to national churches strongly linked to the state. France's international missionary movement emerged after the religious wars as an expression of the Catholic phase of the Reform. Between 1600 and 1640, an awakening movement was felt through laymen, members of religious orders, and secular clergy. From this "devout France" came the Jesuit missions in New France, the founders of religious schools first developed for Amerindian girls (Ursulines of Marie-de-l'Incarnation, 1639) and the utopian project started by the Montréal Notre-Dame Society for the conversion of the New World savages (1642). Of all the French men and women canonized in the seventeenth century, a third of them had lived in New France. It was clearly a generation of individuals influenced by personal mysticism that embarked on an evangelical journey for the conversion of Amerindians. But what became of this adventure at the end of the French regime?

Recent historiography gives a lukewarm portrait of the Jesuit experience. The Amerindians were generally curious and open to discuss the religious beliefs of the newcomers, for they felt their own belief system was equal, if not superior, to that of the French. "Black Robes" were first seen as powerful men, placed in the same category as chiefs, sorcerers, and healers. This perception soon changed as it became clear that they wanted to attack the foundations of the aboriginals' world view. With the propagation of illnesses, frequent deaths of catechumens and the newly baptized, and the decrease of the Huron population due to war against the

Iroquois League, Jesuits slipped into the "dangerous men" category. Hostages, without knowing it, of the aboriginal rule regarding commercial alliances, they were tolerated for a few years, mostly because they were imposed by Québec, and because aboriginal children played the same role in the French community. The Christian Huron project ended in 1649, with the termination of the League by the Iroquois.

Attempts to achieve a reduction of nomad Amerindians near Québec and Montréal by evangelization and settling were a failure. Amerindians understood early on that it was their ability to supply the fur market that made them valuable to the French, a fact that encouraged them to maintain their hunting activities. Because of that, the missionary strategy developed differently until the end of New France, going deeper and deeper into the continent by following the military and commercial routes. With the Canadian voyageurs, Amerindians were able to establish a fair exchange of cultural and commercial goods under the protection of the inter-Indian peace recognized and formally signed by a large number of Aboriginal Nations in 1700 and 1717. Introduced by French politicians, the inter-Indian peace offered them protection under the "mediator" function of New France's Governor (Onontio). From Father Le Jeune (1633) to Father Lafitau (1724), the Jesuits' observations, whether they were motivated by ethnographic or publicity interests, provide us with a unique corpus of information still deemed incredibly valuable. This first missionary period ended with the transfer of New France to England, while Amerindians suffered a clear loss of power against the growing French and English populations.

1840–1960: The Conversion of Savage People to Catholicism

Catholic missionary activity started again in the Saint Lawrence Valley around 1840. In the context of an ultramontanist cultural revitalization, the Québec church embraced a new missionary vocation aimed at the Amerindians, the different hunting Nations

living in the Laurentian forest, and the western peoples — forgotten baptized half-breeds and never converted Plain Cree. Secular priests, Grey Sisters, and Oblats de Marie-Immaculée were at the core of this new conversion and civilization process, supported by the federal government in its territorial and commercial expansion politics. Ever since the Indian Act of 1850, the Amerindians were legally considered minors, and this fragile population, at a loss without its traditional way of life, welcomed the help and the conversion call of the white power being delivered by the missionaries. At the end of the nineteenth century, the Amerindian population of Québec was almost completely baptized in one of many Christian confessions. However, outdoor native religious practices remained. As for the Inuit population farther north, the conversion sped up after World War II.

1960–Today: Amerindian Awakening and the Criticizing of Cultural and Territorial Despoiling

Since 1960, starting with traditionalist Mohawks faithful to the Longhouse Religion, a gradual reclaiming of the traditional heritage can be observed through the Twelve Nations represented in the province of Québec. This process of reconstruction, with its political, economic, and territorial aspects, is based ultimately on the spiritual dimension. The challenge is immense; changing ways of life profoundly modified the traditions. The public examination of the perverse effects of the Catholic missionary activities has just begun. In June 2008, the Truth and Reconciliation Commission was launched in order to support a process of truth and healing on a path leading towards reconciliation and renewed relationships based on mutual understanding and respect. Governments and churches are deeply involved in a dialogue about the negative effects of the Indian boarding schools. The Québec government recognizes the Amerindian Nations as equal partners in ongoing negotiations. Public opinion does not always agree! RSN

Annual Meeting Leadership Workshop

Three Religion Majors Meet in a Café: What Do They Have in Common?

THE ACADEMIC Relations Committee will begin a three-year sequence of workshops exploring the implications of the Teagle/AAR White Paper, "The Religion Major and Liberal Education," at the Annual Meeting in Montréal on Friday, November 6.

This year's daylong workshop, "Three Religion Majors Meet in a Café: What Do They Have in Common?" will address five common characteristics the White Paper identified of a religious studies major: intercultural and comparative, multidisciplinary, critical, integrative, and creative and constructive. In this interactive workshop, participants will have an opportunity to discover and discuss this constellation of characteristics.

Participants will then explore the presence of these characteristics in the design of majors in different institutional contexts (small public, large public, private, and theological). The workshop will conclude with presentations and discussions about how we address these in ways attentive both to our responsibilities as educators and to the students and the reasons they are in our programs.

"In light of the findings of the AAR/Teagle Working Group and from our own conversations with department chairs over the past few years, sustained discussion about the shape of the major in religious studies and its relation to liberal education in the twenty-first century is more important than ever," said Fred Glennon, chair of the Academic Relations Committee.

The interactive workshop will feature several speakers, panelists, and breakout sessions. Eugene V. Gallagher will open the workshop with a discussion titled: "The convergent characteristics of the religious studies major: Findings of the Teagle Working Group." Gallagher, the Rosemary Park Professor of Religious Studies at Connecticut College and founding director of the Mankoff Center for Teaching and Learning, was a member of that working group.

A panel will follow addressing how the five characteristics play out in different institutional contexts. A breakout session led by members of the Academic Relations Committee immediately follows, which will allow participants to discuss these issues in depth.

Following lunch, which is provided, will be a session on student dynamics, their motives for study, and how students can be targeted with the characteristics in mind. Another breakout session will allow for participation from attendees.

The workshop will conclude with a plenary address from Gallagher.

"Our hope is that this workshop will not only continue the conversation begun by the AAR/Teagle Working Group but also extend it to illuminate some best practices for curriculum and program development," Glennon said.

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

Registration is limited to the first 75 participants. The cost for the workshop is \$100, which includes the entire day of sessions, lunch, and a book on the topic.

The topics for past chairs workshops have been:

2008 Annual Meeting Leadership Workshop — *Taking Religion(s) Seriously: What Students Need to Know*

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

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

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

2004 Annual Meeting Chairs Workshop — *Being a Chair in Today's Consumer Culture: Navigating in the Knowledge Factory*

2003 Annual Meeting Chairs Workshop — *Scholarship, Service, and Stress: The Tensions of Being a Chair*


Summer 2003 Chairs Workshop — *The Entrepreneurial Chair: Building and Sustaining Your Department in an Era of Shrinking Resources and Increasing Demands*

2002 Annual Meeting Chairs Workshop — *Running a Successful Faculty Search in the Religious Studies Department*

2001 Annual Meeting Chairs Workshop — *Evaluating and Advancing Teaching in the Religious Studies Department*

2000 Annual Meeting Chairs Workshop — *Assessing and Advancing the Religious Studies Department*

We look forward to seeing you in Montréal!

The Academic Relations Committee: Fred Glennon, chair, Chester Gillis, L. DeAne Lagerquist, Steve Young, Rosetta Ross, Edwin David Aponte, and Kyle Cole, staff liaison. 



THREE RELIGION MAJORS MEET IN A CAFÉ: WHAT DO THEY HAVE IN COMMON?

**Friday, November 6, 2009,
Montréal, QC**

The Teagle/AAR working group, which produced the white paper, "The Religion Major and Liberal Education," identified five common characteristics that suggest the religious studies major is by its very nature intercultural and comparative, multidisciplinary, critical, integrative, creative, and constructive. In this interactive workshop, participants will have an opportunity to discover and discuss this constellation of characteristics. They will then explore the presence of these characteristics in the design of majors in different

institutional contexts (small public, large public, private, and theological). The workshop will conclude with presentations and discussions about how we address these characteristics in ways attentive both to our responsibilities as educators and to the students and the reasons they are in our programs. This is the first in a three-year sequence of workshops that will explore the implications of the Teagle White Paper.

PRELIMINARY PROGRAM

9–9:15	Introduction	10:00–10:45	Institutional Perspectives: How these characteristics play out in different institutional contexts	11:00–12:00	Break-out session (by institutional context)
9:15–10:00	The convergent characteristics of the religious studies major: Findings of the Teagle Working Group (Eugene V. Gallagher, Connecticut College)		<ul style="list-style-type: none"> • Theological schools • Large public universities • Small public universities/colleges • Private universities/colleges 	12:00–1:00	LUNCH
				1:00–2:00	Student dynamics
				2:00–2:45	Breakout session (random small groups with ARC members as Facilitators)
				3:00–3:45	Plenary wrap up: What have we learned? (Eugene V. Gallagher)

TO REGISTER

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

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

Registration is limited to the first 75 participants.

Send your registration form and payment of \$100.00 *** before October 20, 2009 (\$125.00 after and onsite).

PAYMENT INFORMATION

Check: (payable to "AAR Annual Meeting," memo "Leadership Workshop")

Credit Card (Check one):

Visa Mastercard American Express Discover

Credit Card Number _____ Expiration Date _____


CID* _____

Cardholder Signature _____


Name on Card (Please Print) _____

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

The Leadership Workshop is arranged by the Academic Relations Committee of the American Academy of Religion: Fred Glennon, chair, Chester Gillis, L. DeAne Lagerquist, Steve Young, Rosetta Ross, Edwin David Aponte, and Kyle Cole, staff liaison.

 **Register online** (as part of Annual Meeting registration): www.aarweb.org/meetings/annual_meeting/current_meeting

 **Register by Fax:** 330-963-0319

 **Register by surface mail:**
AAR Leadership Workshop
c/o Experient
2451 Enterprise PKWY
Twinsburg, OH 44087
USA

* Card Identification Number: 4 digits on front of American Express; 3 digits on back of other cards

Call for Committee Nominations


EACH YEAR, members of the American Academy of Religion are invited to nominate persons to fill open positions on AAR Standing Committees, Task Forces, and Juries. This year, there are openings on the following groups:

- Academic Relations Committee
- Book Award Juries
- Career Services Advisory Committee
- Graduate Student Committee
- International Connections Committee
- Public Understanding of Religion
- Status of LGBTIQ Persons in the Profession Task Force
- Status of Racial and Ethnic Minorities in the Profession Committee
- Status of Women in the Profession Committee
- Teaching and Learning Committee
- Theological Education Steering Committee

Nominations for positions on these groups must be made in writing, and must include: 1) A description of the nominee's academic and professional

interests; 2) A summary of the nominee's activity in the AAR; 3) A statement describing the nominee's interest or promise for a particular assignment; and 4) A current copy of the nominee's curriculum vita. Members may nominate themselves. All nominees must be members in good standing of the AAR. **Nominations must be received by May 1, 2009**, and may be E-mailed, faxed, or posted to:

Jack Fitzmier
Executive Director
American Academy of Religion
Suite 300
825 Houston Mill Road NE
Atlanta, GA 30329 USA
Fax: 404-727-7959
nominations@aarweb.org

Mark Juergensmeyer, President of the AAR, will review nominations and make selections during August and September 2009. Nominees will be notified of their status soon thereafter. If you have questions about particular assignments, please feel free to contact the AAR's executive staff, Board members, or Committee/Task Force chairs. Committee descriptions and rosters are available at www.aarweb.org/about_AAR/committees. 

Call for AAR Series Book Editor


THE AAR Publications Committee seeks a book editor for the Teaching Religious Studies series, which is published in cooperation with Oxford University Press.

The Teaching Religious Studies series locates itself at the intersection of pedagogical concerns and the substantive content of religious studies. Each volume provides scholarly and pedagogic discussion about a key topic (e.g., a text, theme, or thinker) of significance for teaching and scholarship in religious studies. Volumes typically comprise essays setting the topic within its historical context and locating the work within the traditions of religious studies, and an array of brief essays that discuss pedagogical and theoretical problems relevant to teaching the topic in a range of contexts. Volumes may also include primary sources and guides to reference tools. Taken together, the pieces collected in each volume place the topic firmly within the religious studies context and raise challenging questions about its role in teaching and in the field more generally. The series is designed to be useful and of interest to several groups, including new teachers, those who are teaching a subject for the first time or in a new context, teacher-scholars, and students interested in the specific topic. The Teaching Religious Studies series seeks creative ideas that represent the best of our work as teachers and scholars.

Further information on books published in this series can be found at www.aarweb.org/Publications/Books/teachingreligiousstudies.asp.

AAR series editors help set editorial policy, acquire manuscripts, and work with Oxford University Press in seeing manuscripts through to publication. Further information on the entire Oxford/AAR book series can be found at www.aarweb.org/Publications/Books. The required finalist interviews for the position will take place at the Publications Committee meeting on Saturday, November 7, 2009, at the 2009 Annual Meeting in Montréal, Canada. Further information on the Publications Committee can be found at www.aarweb.org/About_AAR/Committees/Publications.

The new editor will assume office on January 1, 2010, for a five-year (renewable once) term, and is expected to attend the two meetings of the Publications Committee: on the Saturday morning of the Annual Meeting and at the offices of Oxford University Press in New York City, usually in mid-March.

This is a volunteer position. All applicants must be members of the American Academy of Religion. Please e-mail inquires, nominations (self-nominations are also encouraged), and applications (a letter describing interests and qualifications, plus a current curriculum vita) by Word or PDF attachment to: Cheryl Kirk-Duggan, Publications Committee Chair, cduggan@shawu.edu. The application deadline is September 1, 2009. 

AAR Career Services

Visit the AAR's Career Services webpage at www.aarweb.org/jump/careers for these services:

Job Postings

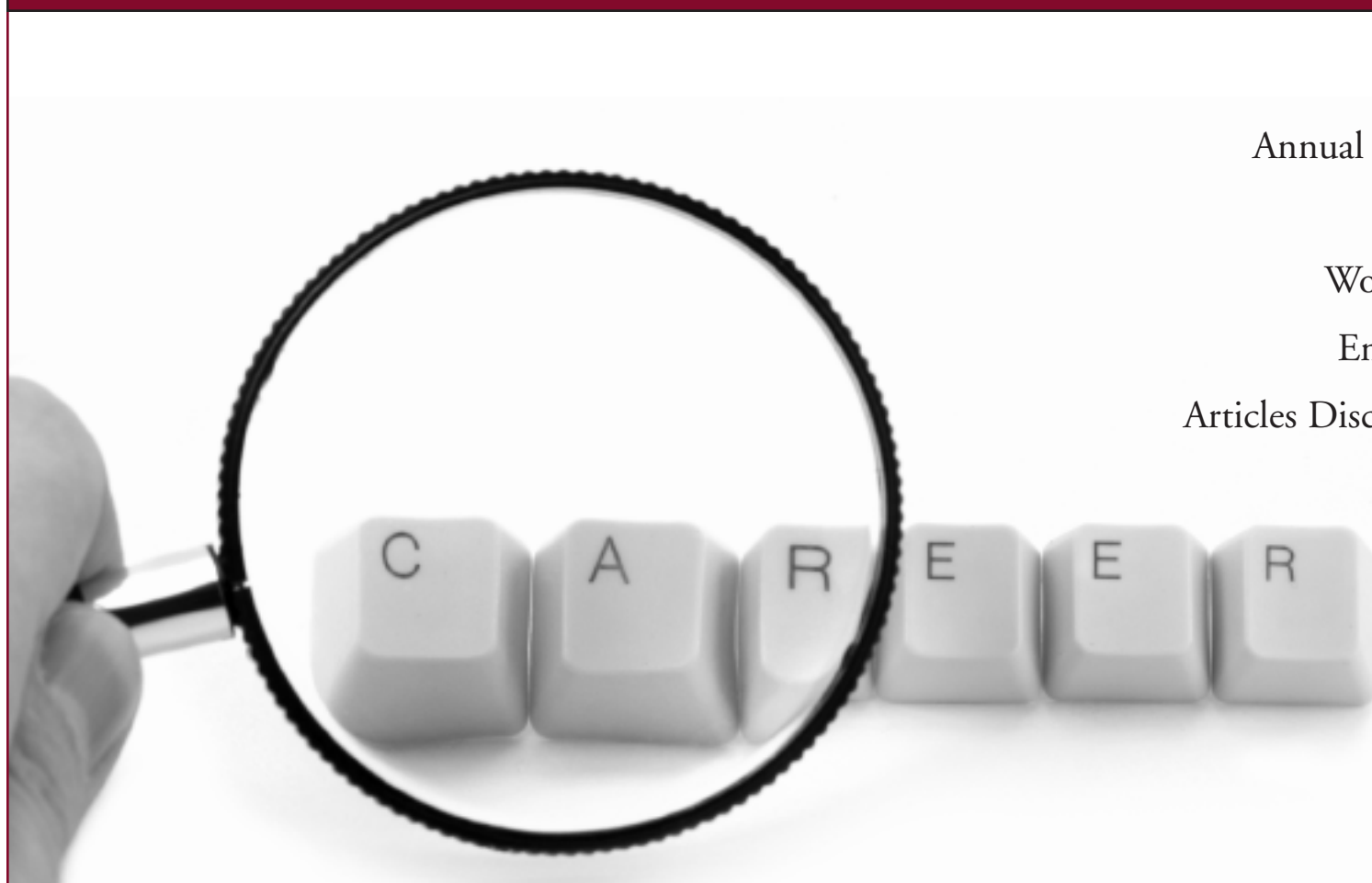
Annual Meeting Job Center

Candidate CVs

Workshop Information


Employment Statistics

Articles Discussing Career Issues



Actions of the Board

THE AAR BOARD of Directors passed several actions at the Winter 2008 meeting in Chicago. It voted on a new firm, Tarpley and Underwood, to handle the fiscal year 2009 audit. The Board approved a recommendation to adopt a Statement of Best Practices for Academic Job Offers, which was penned by the Job Placement Task Force. The Board also accepted the Sustainability Task Force's recommendation that the AAR executive staff, in future Annual Meeting negotiations with cities and hotels, ask competitors to propose what their sites can offer in regards to sustainability — including recycling, availability of local food, housekeeping, energy use — and to factor their responses into the decision of which site to select. And finally, the Board approved several motions proposed by the Status of LGBTIQ Persons in the Profession Task Force:


- That gender identity and sexual orientation be included in future surveys of AAR members that request demographic information;
- That the AAR requires every institution posting a job listing to disclose whether or not the institution has an antidiscrimination policy, and if it does to make it available;
- That institutions requiring a signed statement of faith from their employees be required to disclose this information in all *Job Postings* listings;
- That all listings in *Job Postings* be required to provide a link, if available, to the benefits provided by the institution; and
- That the AAR adopt an antidiscrimination policy, and display it prominently on its website (see below for policy). 

New Nondiscrimination Statement

IN THE NOVEMBER 2008 Board of Directors meeting in Chicago, a motion was put forth by the Status of LGBTIQ Persons in the Field Task Force, and was supported by the Status of Women in the Profession Committee and the Status of Racial and Ethnic Minorities in the Profession Committee, that AAR adopt the following nondiscrimination statement:

The American Academy of Religion respects the rights, dignity, and worth of all people. It unequivocally rejects all forms of harassment and unethical discrimination, including discrimination and harassment based on race, ancestry, place of origin, color, ethnicity, citizenship, sex,

gender expression or identification, sexual orientation, disability, religion, culture, political convictions, socioeconomic status, age, health conditions, or marital, domestic, or parental status, or any other applicable basis proscribed by law. All activities taking place under the aegis of the AAR (including the Annual Meeting, regional meetings, and academy-sponsored committees, publications, and sessions) are bound by this antidiscrimination policy.

The nondiscrimination statement was approved by the Board of Directors and can now be found on the AAR website at www.aarweb.org/About_AAR/Board_and_Governance/Resolutions. 


Call for AAR Delegate to the ACLS

THE AAR EXECUTIVE Office invites candidates to nominate themselves or others for the position of Delegate to the American Council of Learned Societies (ACLS). The term of office for the Delegate is January 1, 2010 to December 31, 2012. The Delegate performs the following functions:

- Represents the AAR as its delegate to the annual spring meeting of the ACLS (a collection of approximately seventy learned societies in the humanities fields);
- Responds to occasional ACLS requests for information about AAR programs;
- Writes an annual report to the AAR Board of Directors;
- Serves as a member of the AAR Board of Directors; and
- On an occasional basis, solicits names of scholars of religion who could serve on the selection committees for the ACLS Fellowship Program.

Nominations for this position must be made in writing, and must include: 1) A description of the nominee's academic and professional interests; 2) A summary of the nominee's activity in the AAR; 3) A statement describing the nominee's interest or promise for this assignment; and 4) A current copy of the nominee's curriculum vita. All nominees must be members in good standing of the AAR. Nominations must be received by May 1, 2009, and may be e-mailed, faxed, or posted to:

Jack Fitzmier
Executive Director
American Academy of Religion
Suite 300
825 Houston Mill Road NE
Atlanta, GA 30329 USA
FAX: 404-727-7959
nominations@aarweb.org

Mark Juergensmeyer, President of the AAR, will review candidate applications and make a final selection in the summer of 2009. The announcement of the final candidate will be made soon thereafter. 

Call for Presidential Nominations

IN RECENT DISCUSSIONS of our updated Strategic Planning goals, the Executive Office is working on making AAR's practices and processes more transparent to the general membership. Four forces impel us to do this:

- Our approaching centennial, a time when it will be especially important for potential contributors and funders to clearly and readily understand our governance structures;
- Members' concerns about transparency and accountability;
- The rise over the last decade — in the wake of prominent corporate and non-profit scandals — of heightened public expectations for disclosure; and
- Our own interest in excelling at the way we conduct and hold ourselves accountable ethically.

With that in mind, the Nominations Committee has outlined below the elections process in detail.

Vice President — *Serves a one-year term, so candidates run for election every year. The current Vice President will be in line to be confirmed President-Elect in 2010 and President in 2011 and will continue to serve on the Board of Directors as Immediate Past President in 2012, for a total of four years of service. In addition to serving on the Board of Directors, the Vice President serves on the Executive and Program Committees. During his or her 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.*

Secretary — *Serves a three-year term, so candidates run for election every third year. The next election for Secretary will take place in 2010. The Secretary is responsible for recording and verifying the official records of the Board of Directors, the Executive Committee, the Program Committee, and the Annual Business Meeting.*

Student Director — *Serves a two-year term, so candidates run for election every second year. The Student Director position will be up for election in 2009 and again in 2011. The Student Director is a member of the Board of Directors, representing the particular concerns and issues of AAR student members at large. In addition, the Student Director works with the Graduate Student Committee.*

Elections Process

Candidates can self-nominate or nominate others by sending materials as described in the Call directly to the Chair of the Nominations Committee. The Chair collects the names of proposed candidates. The Chair then meets with the rest of the committee in late winter to discuss the slate of candidates (both submitted by the general membership and by Nominations Committee members).

Candidates are chosen for each position that is coming up for election that year. Three or four candidates are chosen at first, ranked 1–4. The Chair of the Nominations Committee works down the slate by contacting the candidates to see if they are willing to stand for election. Once two candidates agree to stand, the Chair sends the final slate to the AAR Executive Office for presentation to the Board of Directors at the Spring Board meeting, to be approved by a vote of the Board of Directors.

Once the slate of candidates is approved, the AAR Executive Office contacts the candidates to request a photo, bio, and statement for inclusion in the election materials. These materials are printed in the October issue of *RSN* and are mailed to all members who do not have an e-mail address in the membership system. For those members who do have e-mail addresses, they receive an e-mail announcing the start of the election period with a link to the election page on the AAR website. They also receive reminders to vote in both the September and October E-bulletins.

The elections period varies from year to year, but is usually thirty days in length. In 2009, the elections will be held from Monday, September 28 to Wednesday, October 28.

The day after the elections close (October 29, 2009), the AAR Executive Office tallies the electronic and mailed ballots and reports the results to the Executive Director.

The Executive Director first contacts both the winning and losing candidates, and then announces the election results to the Board via e-mail.


Once the candidates have been contacted and the Board informed, the election results are posted on the website. A further announcement is printed in the January issue of *RSN* and is mentioned at the Annual Business Meeting at the Annual Meeting.

Candidates take up their positions at the end of the Annual Business Meeting.

Call for Candidates for Elected Positions

The Nominations Committee is pleased to announce that both the Vice President and Secretary positions are up for election in 2010 (the nominations deadline has already passed for 2009 elected positions).

To be considered for any elected position, submit the following information: 1) A brief biographical sketch of no more than 200 words; 2) A statement on your candidacy for the position, between 500–600 words (e.g., what objectives and goals you would bring to the position); and 3) A current curriculum vita.

Nominations must be received by January 1 of the election year and should be sent directly to the Chair of the Nominations Committee, Rebecca Alpert at ralpert@temple.edu. 

2009 Committee Roster

Board of Directors

Officers

Mark Juergensmeyer, President, University of California, Santa Barbara
 Ann Taves, President-Elect, University of California, Santa Barbara
***Kwok Pui Lan, Vice President, Episcopal Divinity School**
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 W. Clark Gilpin, University of Chicago
 Fred Glennon, Le Moyne College
***Susan E. Hill, University of Northern Iowa**
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 Scott T. Kline, University of Waterloo
***Tat-siong Benny Liew, Pacific School of Religion**
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 Charles Mathewes, University of Virginia
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 Brian K. Pennington, Maryville College
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***Judith Plaskow, Manhattan College**
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 Edwin David Aponte, Lancaster Theological Seminary
 Chester Gillis, Georgetown University
 L. DeAne Lagerquist, St. Olaf College
 Rosetta E. Ross, Howard University
 Steve Young, McHenry County College
 Kyle Cole, Staff Liaison, American Academy of Religion

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 Michel Desjardins, Wilfrid Laurier University
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***Brian K. Pennington, Maryville College**
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 Margaret P. Jenkins, Staff Liaison, American Academy of Religion

International Connections Committee

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 Xiaofei Kang, Carnegie Mellon University
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***Luis Leon, University of Denver**
 Stacy Patty, Lubbock Christian University
***Emilie M. Townes, Yale University**
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 Mark Juergensmeyer, University of California, Santa Barbara
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 Kevin Madigan, Harvard University; Religion in Translation
 Charles Mathewes, University of Virginia; *JAAR* Editor
 Anne E. Monius, Harvard University; Religion in Translation
 Theodore Vial, Iliff School of Theology; Reflection and Theory in the Study of Religion
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 Akintunde Ebinolu Akinade, Georgetown University
 Melanie L. Harris, Texas Christian University
 Grace Ji-Sun Kim, Moravian Theological Seminary
***James Logan, Earlham College**
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Status of Women in the Profession Committee

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 Stacey M. Floyd-Thomas, Vanderbilt University
***Yudit K. Greenberg, Rollins College**
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 Jessica B. Davenport, Staff Liaison and Virtual Teaching and Learning Center Editor, American Academy of Religion

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***Kathryn Reklis, Union Theological Seminary**
***Angels Sims, Saint Paul School of Theology**
***Dennis W. Wiley, Covenant Baptist Church**

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***Linda A. Moody, Mount St. Mary's College**
***Mark Silk, Trinity College**
***Joseph Winters, Princeton University**
***Glenn E. Yocum, Whittier College**
 Margaret P. Jenkins, Staff Liaison, American Academy of Religion

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 David Kyuman Kim, Connecticut College
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 John R. Fitzmier, Staff Liaison, American Academy of Religion

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 Wayne Proudfoot, Columbia University
 Carey J. Gifford, Staff Liaison, American Academy of Religion

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 Norman Girardot, Lehigh University
 Diane Apostolos-Cappadona, Georgetown University
 Stephanie Gray, Staff Liaison, American Academy of Religion

Religion in the Schools Task Force

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 Betty A. DeBerg, University of Northern Iowa
 David Haberman, Indiana University, Bloomington
 Bruce B. Lawrence, Duke University
 Stephanie McAllister, Brookline High School
 Steve Herrick, Staff Liaison, American Academy of Religion

Status of Lesbian, Gay, Bisexual, Transgendered, Intersex, and Queer Persons in the Profession Task Force

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 Jennifer Harvey, Drake University
 Mark D. Jordan, Harvard University
 Laurel C. Schneider, Chicago Theological Seminary
 Stephanie Gray, Staff Liaison, American Academy of Religion



Rebecca Alpert



Julius Bailey



Elizabeth Margaret Bounds



Donna Bowman



Rita Nakashima Brock



John D. Caputo

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 Laurel D. Kearns, Drew University
 Isabel Mukonyora, Western Kentucky University
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 Barbara A. B. Patterson, Emory University
 Kyle Cole, Staff Liaison, American Academy of Religion



Mark A. Chancey



Rebecca S. Chopp



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Warren Frisina



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Yudit K. Greenberg



Jennifer A. Herdt



Jonathan Herman



Susan E. Hill

Best First Book in the History of Religions Jury

Pamela Klassen, Chair, University of Toronto
 Paula K. R. Arai, Louisiana State University
 Ebrahim E. I. Moosa, Duke University
 Louis A. Ruprecht, Georgia State University
 Jessica B. Davenport, Staff Liaison, American Academy of Religion



Amir Hussain



Anne Joh



Cheryl A. Kirk-Duggan



Kwok Pui Lan



Emmanuel Lartey



Tat-siong Benny Liew

Book Awards, Awards for Excellence Juries

*Glen Stassen, Coordinator of Juries, Fuller Theological Seminary
 TBD, Staff Liaison, American Academy of Religion



Davina C. Lopez



Daisy L. Machado



Linda A. Moody



Rebecca Sachs Norris



John J. O'Keefe



Peter J. Paris

ANALYTICAL-DESCRIPTIVE STUDIES

Steven P. Hopkins, Swarthmore College
 *Laurie Louise Patton, Emory University
 *Ludger Viefhues, Yale University



Laurie Louise Patton



Brian K. Pennington



Tina Pippin



Judith Plaskow



Stephen G. Ray



Kathryn Reklis

CONSTRUCTIVE-REFLECTIVE STUDIES

*John D. Caputo, Syracuse University
 Francis X. Clooney, Harvard University
 *Jennifer A. Herdt, University of Notre Dame



Andrew Rippin



Kathleen M. Sands



Gilya Gerda Schmidt



Mark Silk



Angela Sims



Andrea Smith

HISTORICAL STUDIES

*Paul B. Courtright, Emory University
 David Frankfurter, University of New Hampshire
 *Judith Weisenfeld, Princeton University



Glen Stassen



Emilie M. Townes



Manuel Vasquez



Ludger Viefhues



Nargis Virani



Judith Weisenfeld

TEXTUAL STUDIES

*Barbara A. Holdrege, University of California, Santa Barbara
 *Andrew Rippin, University of Victoria
 *Vincent L. Wimbush, Claremont Graduate University

Research Grant Jury

*Julius Bailey, University of Redlands
 James L. Ford, Wake Forest University
 Amir Hussain, Loyola Marymount University
 *Kathleen M. Sands, University of Hawai'i, Manoa
 John R. Fitzmier, Staff Liaison, American Academy of Religion



Dennis W. Wiley



Vincent L. Wimbush



Claire Wolfteich



Almeda Wright



Glenn E. Yocum

* indicates newly appointed or elected

Border Crossing: Collaborative Theological Reflection for Ministry at the University of Chicago Divinity School

Daniel Sack, Project Administrator, sack@uchicago.edu



Daniel Sack is the administrator of the Border Crossing Project at the University of Chicago Divinity School. A historian of American religion, he has taught at Hope College and Columbia Theological Seminary. He was associate director of the Material History of American Religion Project. He is the author of *Whitebread Protestants: Food and Religion in American Culture* (Palgrave, 2000) and the forthcoming *Moral Re-Armament* (Palgrave, 2009).

SEMINARIES HAVE many responsibilities, serving multiple audiences. Most obviously, they prepare people for leadership in religious communities and other institutions. But they also help educate lay people, support faculty research, create educational and liturgical materials for congregations, and in some cases maintain denominational identity and orthodoxy. Those seminaries that offer doctorates add the teaching of future teachers to their missions.

University divinity schools face even more demands. Depending on their university, some teach religious studies to undergraduates and graduate students, research world religions, prepare people for ministry, prepare people to teach, and reach out to the general public.

Inevitably the faculty and students in those divinity schools become specialized, focusing on particular parts of the school's mission — some concentrate on preparation for ministry, while others prepare for academic teaching careers in religious studies. The result is a rich and diverse institution, but a sometimes fragmented academic community, with people pursuing different vocational and academic goals.

The University of Chicago Divinity School is working to build connections between these diverse and diverging vocational communities. The Border Crossing Project, a three-year initiative supported by a grant from the Lilly Endowment, supports collaboration between ministry students and doctoral students and encourages those students to reflect on their often-complementary vocations. The project has already had an impact on both individuals and the school's culture, encouraging students to connect theory and practice and creating discussions of vocation and pedagogy.

School leaders anticipate that the project can have benefits beyond the Divinity School. Graduates will pursue their careers with a

clearer sense of their vocation, benefitting the universities, seminaries, or churches that they serve. They will also have a better understanding of how their work intersects with that of other ministers and scholars, overcoming the specialization and fragmentation that marks American academic life.

The University of Chicago was founded in 1892, but like most colonial American colleges it had the education of a learned ministry among its original missions. In fact, the Divinity School predates the rest of the university, with roots in the Baptist Theological Union which was founded in the middle of the nineteenth century. The university's first president, William Rainey Harper, and many of his colleagues were Baptist clergymen.

But unlike Harvard or Yale, the University of Chicago was born in the heyday of the German university, a model enthusiastically embraced by Harper and the others. From the beginning, the Divinity School's main goal has been excellent scholarship in religion, offering both doctorates and ministry degrees, and preparing graduates to teach in colleges and seminaries as well as to serve congregations.

Over the ensuing decades, these two vocations and their associated degrees have coexisted in the Divinity School in varying proportions. Unlike some university divinity schools, early on the Chicago school also added teachers and students in history of religions and other fields outside the classical theological disciplines. In the last decade, the Divinity School has also offered classes for students pursuing a BA in the university's undergraduate college, the basis of a concentration in religion.

Students at most institutions in the Association of Theological Schools are focused on one destination — the Master of Divinity degree that will prepare them for ordained ministry. The Divinity School's more than 300 students and more than 30 faculty members, on the other hand, are pursuing a wide variety of personal and professional goals — most likely there are more goals than people.

Some critics of American higher education would argue that these multiple goals at this diverse institution indicate the secularization of the university — diminishing its original Christian mission and embracing the values of the academy. In this view students and faculty disrespect the church and its ministry by rejecting its universal truth. The Divinity School has surrendered to the corroding acids of modernity.

That's not quite what has happened at the University of Chicago, however. There are many students in the Divinity School strongly committed to Christianity and to the church. Those students who would not call themselves Christian respect those who do. Believing students are not besieged by skeptics, and secular students are not evangelized by eager ministers-to-be. With strong programs for the study of Judaism, Islam, Hinduism, and other world religions, the Divinity School attracts students with a wide variety of faith backgrounds. As in any educational institution, there are substantial theological — or atheological — disagreements,

but they reflect varying commitments rather than hostility to faith. Instead of secularizing, the Divinity School's experience reflects a less dramatic aspect of modernity, specialization.

Unlike most seminaries and some university-related divinity schools, ministry and doctoral students spend a lot of time together at the University of Chicago. Many classes attract both MDiv and PhD students. They read the same texts and pursue similar research. Students from all the degree programs attend Divinity School chapel services and the weekly community lunches. More informally, they socialize together.

Nevertheless, like all graduate students, Divinity School students are pursuing specialized paths in pursuit of specialized vocations. Some are preparing to be clergy in traditional congregations. Others want to be teachers in a college or seminary. Still others are seeking some kind of specialized ministry — chaplaincy or social service. Doctoral students prepare for their comprehensive exams and write their dissertations, while ministry students do their field work and satisfy other requirements of their denominations.

There are advantages and disadvantages to these intersecting and diverging vocational paths. The diversity enriches the Divinity School community. Students bring multiple perspectives and a variety of experiences into the classroom, both informing and challenging their classmates. A ministry student brings insights from her Buddhism class to her suburban congregation, while the doctoral student in Islam gets a new perspective from a student preparing for the Episcopal priesthood.

While students benefit from each others' perspectives, however, they rarely get a chance to share the passions that lie behind those perspectives. Like all graduate students — like all people involved with theological education — Divinity School students are busy. They rarely get a chance to reflect on their vocations with each other. Such reflection, when it does take place, happens within their cohorts, with people in the same degree program. A doctoral student may know what a ministry student thinks about Buddhism, but not why she cares and how it might influence her vocation.

The Divinity School initiated the Border Crossing Project in fall 2007 to encourage that sort of collaborative reflection on vocation. Through a variety of programs, the project aims to create opportunities in the school where students preparing for ministry and students preparing for teaching careers can reflect on the commitments and curiosities behind their vocations. While students pursue very diverse specialized goals, the school believes that the two professions have both commonalities and differences that, if investigated in an intentional and engaged way, could enhance vocational understanding and practice all around.

A significant project initiative broadens the staffing for a vital course sequence in the Divinity School's ministry program. All second-year Master of Divinity students take a three-course sequence in the arts of ministry, with classes in preaching, worship, and pastoral care. Generally, these classes have

been taught by full time members of the faculty, who may or may not have had ministry experience.

With the support of the project, these classes are now taught by a three-member team. A full time faculty member takes the lead and ultimate responsibility for the class. A doctoral student brings insights from her or his academic research; and an ethics student brings new insights to vital issues of pastoral care. For instance, while a student of religion and literature helps preaching students think about performance, a clergy person offers wisdom from his or her years of parish experience as well as research and reflection.

This team teaching has benefited everyone involved. The ministry students get a broad perspective on the arts of ministry and encouragement to reflect on their own vocational paths and identities. Faculty members find their own teaching enriched by the participation of colleagues. Doctoral students get good teaching experience and an opportunity to think about a possible vocation in theological education. Clergy members find their vocations enriched by a bracing teaching experience.

The project includes other new teaching models. A similar teaching team leads the research seminar for third-year ministry students preparing their senior theses, similarly broadening what happens in the classroom and in student independent research. An advanced graduate student teaches an elective course for ministry students on a class closely related to her or his research, connecting new research at the Divinity School with the classroom.

The project's theologians-in-residence program encourages ministry and doctoral students to collaborate with a local congregation around an issue of common concern. Students apply as a team, using their different experiences and perspectives to address the congregation's needs. A ministry student and a doctoral student in the New Testament, for instance, led an adult education class about the Eucharist. Another team, composed of a ministry student and a doctoral student in religion and literature, organized an outreach to Catholic young adults focused on architecture, liturgy, and the arts. The congregations benefited from the students' variety of experience, and the students investigated how their vocations diverged and intersected.

The Divinity School is encouraging others, both inside and outside the school, to reflect on these questions. At a series of lunches, students have talked about their own vocations and what they have learned from participating in these classes. These lunches have drawn in other students as well as faculty members, broadening the reflection. Quarterly conferences for students, faculty, and local clergy address broad issues of religious practice and vocation. A session on advocacy in the pulpit and classroom, for instance, got participants to consider how churches and universities are similar and different as places of theological and political advocacy. An upcoming conference will draw

To Prevail in Jerusalem

Brian Britt, Virginia Polytechnic Institute and State University, bbritt@vt.edu

*Bring me my Bow of burning gold;
Bring me my Arrows of desire . . .
I will not cease from Mental Fight,
Nor Shall my sword sleep in my
hand:
Till we have built Jerusalem,
In England's green and pleasant
Land.*

- William Blake, "Jerusalem"
(Preface, Milton: A Poem,
1804)

Brian Britt is Professor of Religious Studies in the Department of Interdisciplinary Studies at Virginia Polytechnic Institute and State University. His research on literary and theoretical approaches to the Bible combines the analysis of biblical texts with questions of contemporary culture. In addition to articles in religious studies journals, his work includes *Walter Benjamin and the Bible* (Continuum, 1996; Edwin Mellen Press, 2003), *Rewriting Moses: The Narrative Eclipse of the Text* (T&T Clark/Continuum, 2004), and the coedited volume with Alexandra Cuffel, *Religion, Gender, and Culture in the Pre-Modern World* (Palgrave MacMillan Press, 2007). He is completing a study of biblical curses and their modern legacy. He received his PhD from the University of Chicago Divinity School.

WHAT DOES THE future hold for Jerusalem? The question is as ancient as Jerusalem itself, and fundamental to its traditions. Hope and longing characterize biblical texts, messianic traditions, and religious practices concerning the city. Today, the "arrows of desire" described by William Blake (above) seem to fly at the city from all directions. Idealized even by its inhabitants, Jerusalem embodies Western desires more than any other place.

With this desire come strong, dangerous feelings. When you walk through the city, it is easy to hear these feelings expressed by Palestinians, Israelis, and Western visitors. There is sentimentality, vengefulness, lament, and much more. It is tempting to indulge in these feelings, which sharpen some perceptions only by dulling others. It is tempting to exaggerate the danger and the deprivations of the city, but one need not go far beyond Jerusalem to find worse economic and political conditions. The biblical imperative to remember Jerusalem in Psalm 137, like so many literary expressions (including Blake's), is an imperative to cling with passion, but this passion takes many forms from which politics and religion are inseparable. Most discussions of Jerusalem suffer from a dualistic view of the world as one part "religious" and one part "secular."

Boundaries, Walls, and Identities

Jerusalem is really two cities today, contrary to much political rhetoric. Though signs mark the anniversary of the "reunification" of the city in 1967 at the Jaffa Gate and elsewhere, the city has two main bus terminals, two public markets, distinct

commercial districts, and separate (but overlapping) systems of education, security, sanitation, and other services. The vision of a united city is further undercut by the imbalance in distributing municipal resources. While about a third of the city is Arab, the city government allocates between 8.5 and 11.75 percent of its budget to Arab East Jerusalem (Meir Margalit, *Discrimination in the Heart of the Holy City, Jerusalem*: ICCP, 2006, 111). These facts are not hotly disputed, though many would say that Arabs prefer not to request or even receive support from the Israeli-run Jerusalem government. What makes the division of Jerusalem complete are the many physical, overt, and informal boundaries between neighborhoods.

I tell my students they can understand the Middle East better by studying the past 150 years rather than the past 3,000. Modern nationalism, colonialism, Orientalism, and the Holocaust go a long way to explaining current realities, but one must also grapple with how the past is used and, more indirectly, how ancient traditions live on. Striking this balance is nearly impossible: well-regarded books by Karen Armstrong, Martin Gilbert, and Simon Goldhill on Jerusalem fail to provide critical perspective on competing desires for the city, defining religion and politics in narrow institutional terms (Karen Armstrong, *Jerusalem: One City, Three Faiths*, New York: Alfred A. Knopf, 1996; Simon Goldhill, *Jerusalem: City of Longing*, Cambridge: Harvard University Press, 2008; Martin Gilbert, *Jerusalem: Rebirth of a City*, New York: Viking, 1985, and *Jerusalem in the Twentieth Century*, New York: John Wiley, 1996). But the pious traditions of the city are inseparable from economic and political systems, and they frequently change as residents of the city seek to make a living amid the ruins, political conflict, and sporadic tourism of the holy city.

There can be no debating the extent to which geographic, religious, and ethnic walls define the Jerusalem landscape. Standing near the walls of the Old City, the wall (or "fence") separating "Jerusalem" from the "West Bank," by some accounts dividing one part of Jerusalem from another, suggests a rich analogy between the past and the present. Roughly equal in height and function, the two walls are nevertheless opposites of each other: one belongs to the "religious" past, the other to the "secular" present. In this sense, the two walls represent the antinomy of tradition and modernity, the dynamic of persistence and change in Western monotheism.

To ponder the two walls is not to relish a postmodern irony, even though the juxtaposition has received shockingly little notice. Nor is it to denounce all walls and barriers as such, even though there is good reason to doubt the lasting value of walls as a technology for keeping populations and territories distinct in an age of globalization and the Internet. Walls, after all, are expensive, both in economic and cultural terms; the new barrier wall is only part of an elaborate system of checkpoints running through Israel and the West Bank. An extension of the "us and them" thinking often emphasized in monotheistic traditions, these walls and boundaries threaten to make the city the most unwell-



On the horizon: A view of the security barrier/separation wall from West Jerusalem. In the foreground: Graffiti, including the phrase "end the occupation."

coming, un-Jewish, un-Christian, and un-Muslim one on earth. One factor behind the wall's appeal, I believe, is blindness to "biblical" forms of modern identity formation.

Hidden forms of biblical identity coexist with openly biblical declarations, whether by Christian Zionists in the United States or Jewish Zionists of many kinds. For Moshe Dayan (*Living with the Bible*, New York: Bantam, 1978, viii. See also Nur Masalha, *The Bible and Zionism*, London: Zed Books, 2007), the establishment of Israel and the capture of Jerusalem represented a fundamental reversal between imagination and reality:

My parents who came from another country sought to make the Israel of their imagination, drawn from descriptions in the Bible, their physical homeland. In somewhat the reverse way, I sought to give my real and tangible homeland the added dimension of historical depth, to bring to life the strata of the past which now lay beneath the desolate ruins and archaeological mounds — the Israel of our patriarchs, our judges, our kings, our prophets.

Dayan is just one example of a widespread phenomenon of biblical justification for Zionism, a phenomenon that crosses boundaries of most kinds of Zionism and Christianity alike, including David Ben-Gurion, Tzvi Kook, and Hal Lindsey (See Masalha, *The Bible and Zionism*, Zed Books, 2007, and Gabriel Piterberg, *The Returns of Zionism*, London: Verso, 2008).

Of course, one can criticize Dayan's position from the standpoint of halakhic Judaism, which one can find in Yeshayahu Leibowitz, or from the standpoint of Zionism itself, as in Gershom Scholem's writings (Gershom Scholem, *On Jews and Judaism in Crisis: Selected Essays*, Ed. Werner J. Dannhauser, New York, NY: Schocken, 1976 and Yeshayahu Leibowitz, *Judaism, Human Values, and the Jewish State*, ed. Eliezer Goldman, trans. Eliezer Goldman et al., Cambridge, MA: Harvard University Press, 1992).

By themselves, such sectarian forms of biblical identity could not thrive without "secular" values, most prominent of which are "freedom" and "democracy." Only by conforming these "secular" categories to the discourse of "us and them," by drawing new lines of righteous group identity, can more explicitly "religious" identities gain a foothold. Yet the biblical traditions invoked today bear scarce resemblance to their ancient or medieval forms. Biblical distinctions between "us" and "them" arose long before the invention of bureaucratic methods of ghettoization, concentration camps, and atomic bombs. These technologies enable the most destructive and efficient means of enforcing identity differences ever known. In a religious landscape where "bad faith" characterizes so many uses of religious tradition, biblical hermeneutics by itself stands little

See *Jerusalem*, p. 16

THE AAR THANKS THE FOLLOWING OUTGOING COMMITTEE, TASK FORCE, AND JURY MEMBERS

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 Linda L. Barnes, Boston University (New England–Maritimes Regionally Elected Director)
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 Barbara Brown Zikmund, Wesley Theological Seminary (Theological Education)

Jerusalem, from p.15

chance of reducing religious and political violence. What is needed instead is a robust suspicion of the map that divides life between “secular” and “religious” domains.

The Hot Potato of Sovereignty

Without appeals to sentimentality or tragedy, we can say the Israelis are “stuck” with the burden of legitimacy, or at least the upper hand in the claim to legitimate sovereignty in Jerusalem. Of course, control of the city forms a crucial part of nationalist discourse — the “reunification” of the city in 1967 is memorialized everywhere next to signs celebrating the sixtieth anniversary of the founding of Israel. The trend throughout the city is to build up Jewish areas: luxury hotels and housing in Mamilla, outposts in East Jerusalem, Silwan, and the Old City, and the hilly neighborhoods springing up in the outskirts to house new immigrants and the fast-growing ultra-Orthodox (*haredi*) population.

How are the Israelis “stuck”? Imagine being responsible for the preservation and maintenance of the Egyptian pyramids, the Taj Mahal, or even Thomas Jefferson’s Monticello. In terms of religious demography and scale, the burden of Jerusalem exceeds any of these single monuments. But the crisis is already measurable: secular Israelis are leaving Jerusalem, the local economy is stagnant, and 78 percent of Israelis either refuse or prefer not to live there (Greg Myre, “Israeli Riddle: Love Jerusalem, Hate Living There,” *New York Times*, May 13, 2007). Popular distaste for Jerusalem reveals an Israeli contradiction between desire and fulfillment, imagination and reality: Israeli “control” of Jerusalem not only fails to weaken Palestinian claims, it has also failed to translate into proportional Israeli growth. What is more, the current period of stalled negotiations and relative quiet (broken recently by attacks by Palestinians from villages near Jerusalem) only makes visible the great expense of maintaining tension between the multicultural myth and the adversarial reality. The recently constructed separation or security wall can be seen from many places in the city, rippling across the landscape as a repudiation of the “reunification” discourse.

Unlike the insular United States, Israel is considered the front line in the clash of civilizations. President Bush made this point with explicit gratitude in his May 2008 speech to the Israeli Knesset, reaffirming United States support for Israel as crucial to his goal of spreading liberty and democracy in the region. But the pervasive culture of antiterror vigilance and checkpoints has come to define Israel at no small cost to other potential investments of resources. Without such a costly, melodramatic display of adversarial contrasts, the very idea of a clash of civilizations would be impossible. Like all cultural borders and checkpoints, Israel has come to define “civilization” itself. American visitors stay in the Western part of the city and visit Arab shops (often in tour groups accompanied by armed guards) only to see how “they” live. Orientalist fantasies are performed and displayed in the tourist shops running from the Jaffa Gate down along the Via Dolorosa, and they reinscribe the Palestinians as exotic others doomed, like the American Indians, to a vanishing past.

But the patent falseness of such a frontier narrative, along with its astronomical expense, contributes to the burden of Israeli legitimacy. Israelis, as guardians of the frontier, pay a disproportionately high price in psychological terms as well. As many recent expressions of popular cinema and culture show (including Amos Kollek’s 2007 *Restless* and Yoav Shamir’s 2008 *Flipping Out*), the work of occupation dehumanizes all sides.

Bush Doctrine: Freedom to Prevail

The last three American presidents have charted a series of steadily worsening interventions in Israel and Palestine, yet all three have highlighted Jerusalem as the focus of their desires for political and religious peacemaking. President Bush’s remarks during his May visit promulgated his long-standing doctrine of promoting freedom and democracy in the Middle East. Though couched in these universal terms, the speech nevertheless followed a familiar “us and them” rhetoric of righteous conflict, one that cemented the blend of religion and politics at the heart of American policy:

Ultimately, to prevail in this struggle, we must offer an alternative to the ideology of the extremists by extending our vision of justice and tolerance and freedom and hope. These values are the self-evident right of all people, of all religions, in all the world because they are a gift from the Almighty God. Securing these rights is also the surest way to secure peace. . . . Societies where citizens can express their conscience and worship their God will not export violence, they will be partners in peace. . . . Above all, we must have faith in our values and ourselves and confidently pursue the expansion of liberty as the path to a peaceful future (Online at www.whitehouse.gov/news/releases/2008/05/20080515-1.html).

Bush’s well-known political and religious clarity requires a sharp distinction between extremists (“they”) and “we” who love justice, tolerance, freedom, and hope. By this logic, Jerusalem, the symbolic capital of the Judeo-Christian political-religious civilization, demands a struggle in which civilization will prevail over those extremists. Insofar as Israel accepts the burden of defending civilization in these terms, it must continue pouring resources into the city, its security systems, and the settlements surrounding it, even while thousands of Israelis leave the city in search of a different kind of life shaped by other kinds of desire.

To “prevail in this struggle,” as Bush said in Jerusalem, is to compel the values of freedom and democracy on the people of the Middle East, by force if necessary. One of Bush’s greatest successes has been to link “religious” (“Judeo-Christian”) values with the “secular values” of democracy and freedom. He has filled a vacuum created by the dualism of “secularity” and “religion” with a powerful union of the two. But the imperative to prevail is an American luxury many Israelis and Palestinians may prefer to replace with the freedom to coexist. “Prevail” is also the verb Bush used to describe the outcome of the war in Iraq in May 2003. Western desires for Jerusalem, more forceful and ardent among Christians than Jews (if only because world Christians outnumber Jews by at least 12:1), now contribute mightily to the failure to achieve political compromise.


Border Crossing, from p. 14

on insights from both the church and the academy about the impact of globalization and intercultural experiences on the church’s international mission work.

The Border Crossing Project anticipates significant benefits from these various initiatives, for both individuals and institutions. The school hopes to create more substantial connections between ministry students and doctoral students inside and outside the classroom, places where they can reflect on their commitments and vocations. The substantial proportion of ministry students at the Divinity School who go on to doctoral study will be better prepared for such work, clearer about why they are there and where their careers might take them. Doctoral students interested in a vocation in theological education — and those who had not considered the idea — will be better prepared intellectually and personally for such a path.

There are also payoffs for Divinity School faculty. Professors with ministry backgrounds will have opportunities to think about the intersections of their churchly and academic vocations. Those without church connections can explore the world of faith communities in a collaborative way.

The project will also have institutional benefits. The Divinity School will build connections between students in its various degree programs, improving its preparation for ministry and for teaching careers. The project’s use of clergy and congregations in a variety of teaching initiatives will also build its connections to faith communities and to neighboring seminaries. Participating clergy will have the opportunity to refresh their theological educations by working with faculty and students.

Ultimately, school leaders hope that the Border Crossing Project will benefit both the church and the academy. These two callings — teaching and ministry — require practitioners who are deeply reflective about their vocations and commitments. Students and congregation members need teachers and clergy who are not only well-trained but also clear in their motives. Through these programs, Divinity School students can enter into their vocations with a better sense of who they are and why they do what they do. 

The Case Study Initiative: Teaching Pluralism

Elinor J. Pierce, *Pluralism Project at Harvard University*



Elinor J. Pierce is the senior researcher for the Pluralism Project at Harvard University. She coproduced (with Rachel Antell) the documentary film *Fremont, USA* and was a content advisor for the film *Acting on Faith*. Pierce was a researcher and section editor for the CD-ROM *On Common Ground* and coedited *World Religions in Boston*

with Diana L. Eck. She completed her BA in anthropology and international studies, with a core in religious studies, from Macalester College in St. Paul, Minnesota (1988). She earned her Master of Theological Studies degree from the Harvard Divinity School (1996).

OVER THE PAST fifteen years, the Pluralism Project has documented the changing religious landscape of America. We have studied the ways in which these changes, largely stimulated by the “new immigration” of the post-1965 period, have posed new issues for virtually every public institution in the United States, including all of our educational institutions.

At the same time, there has also been increasing research in the field of education documenting the effectiveness of case studies in learning, either as a substitute for or an enhancement of the primarily lecture-based courses that are still the usual fare in many universities and theological schools. Indeed, research has consistently shown that active case-study learning is far more effective in teaching critical thinking than lectures (See the many studies cited by Derek C. Bok, *Our Underachieving Colleges*, Princeton: Princeton University Press, 2006, chapter 5).

The Pluralism Project has developed a case study initiative to explore how the case method can be creatively applied to teaching and learning in the theological and religious studies classroom. Our basic texts are the issues that arise in the contexts of our civil society, public life, and religious communities. Staff and graduate students are currently researching, writing, and refining case studies on topics ranging from inclusiveness in city-sponsored prayers to a controversy over bringing the *kirpan* to school.

Diana Eck now utilizes the case method at Harvard University in the course “Religion in Multicultural America: Case Studies in Religious Pluralism.” We have begun to engage colleagues at other colleges and universities in the teaching of new case studies as we refine and expand this initiative. Our goal is to create a case collection to serve as a curricular resource for teachers in a wide range of educational settings. Funding from the Henry Luce Foundation, the Ford Foundation, and the Center for the Study of World Religions (CSWR) at Harvard Divinity School has been critical to this work.

In May 2008, the CSWR hosted a case discussion and workshop, led by Willis Emmons of Harvard Business School’s Christensen Center for Teaching and Learning. The focus of discussion was the Pluralism Project case, “Driven by Faith.” The first page of the case study follows.

Driven by Faith or Customer Service? Muslim Taxi Drivers at the MSP Airport

When Steve Wareham heard that there had been another formal complaint about taxi service at the Minneapolis St. Paul International Airport (MSP), it came as no surprise. As Airport Director, Wareham had been working with the taxi advisory council for years to improve customer service. Together, they enhanced the taxicab ordinance with input from drivers, owners, and taxi companies. Wareham was proud of the progress made on key service issues through this collaborative process. But not every problem had been solved: one issue, which threatened to derail the larger process, had been tabled.

Beginning in 2002, airport staff became aware that some passengers who were carrying alcohol — often visible in the plastic bags from duty-free shops — had been refused taxi service. The drivers, many of whom were Muslims from Somalia, explained that their faith did not permit them to consume or transport alcohol. Wareham and his colleagues at the Metropolitan Airports Commission (MAC), the regional governing body for airports, found the issue troubling. Such service refusals were prohibited by the taxicab ordinance: drivers who refused a fare for any reason were sent to the end of the line, and had to wait two to four hours for another fare. Losing fares represented a significant economic and practical hardship; for the drivers, this was an issue of religious accommodation.

Yet, given the practical concerns that arose curbside, and the number of passenger complaints, refusals had also emerged as a serious customer service issue. Passengers being moved from one taxi to another disrupted the flow of traffic, and posed a safety concern. Those who were refused service were confused and frustrated, and often insulted: on one occasion, a traveler threw a bottle of wine to the pavement in anger.

Since Wareham became Airport Director in 2004, he had worked closely with Landside, the department that handles parking and commercial vehicles, to resolve the issue. Early on, he sought input from Somali community representatives and Muslim leaders. For a time, the taxi starter — a dispatcher employed by the MAC — would provide bags to travelers in order to cover the wine or other visible alcohol. It was a “don’t see, don’t look” policy. This worked for a while, but soon the drivers began refusing service to those carrying the distinctive bags. One cab company, which had all Muslim drivers, suggested that the starter refer passengers with alcohol to a cab from another company. After a few days, the MAC was asked to discontinue the practice: the loss of business proved difficult for the drivers and owners alike.

On March 29, 2006, Wareham received a message from Vicki Tigwell, the chair of the MAC. She forwarded the most recent customer complaint:

My wife and I needed a cab from MSP to Apple Valley. The starter directed us to a cab. After loading most of our luggage, he (the driver), noticed I was carrying duty-free liquor, and refused to transport us. The next three cabs also refused. The starter came out and finally located a driver who would take us. We were very unhappy about this abysmal treatment by four cab drivers. . . . I request you take action against the company and the driver, and draft a policy to prevent this behavior in the future.

Tigwell’s message ended with a directive for Wareham: “I expect you to solve this.”

Excerpt from Elinor Pierce, “Driven by Faith or Customer Service: Muslim Taxi Drivers at the MSP Airport,” *Pluralism Project Case Study*, 2008.

“Driven by Faith” clearly presents a dilemma: in doing so, it also provides a means to grapple with some of the important issues our society faces in confronting the challenges of religious pluralism. As in all of the Pluralism Project’s cases, it grows out of a real controversy and may be understood as emblematic of a larger issue. In this instance, the question of how Wareham might respond to the Airport Commission’s call to solve the problem of fare refusals — amidst competing interests — raises complex issues about the limits of religious accommodation.

The case study takes Steve Wareham as its central character, outlining his perspective, professional path, and commitment to a collaborative process. It briefly mentions applicable ordinances and laws as a point of reference; it also includes, as an attachment, the ruling, or *fatwa*, from a local Muslim organization on the issue. The case highlights other voices, including taxi drivers who believe this is an issue of religious accommodation and the passengers who consider it an issue of customer service. The narrative also describes the unique setting of the dispute: a Midwestern airport at which the majority of the drivers are Somali Muslim refugees. Through thick description, students are better able to “inhabit” the case and take an imaginative leap into the controversy when asked, “If you were Steve Wareham, how would you respond?” Or, “If you were a taxi driver, what solution might you propose?”

“Research has consistently shown that active case-study learning is far more effective in teaching critical thinking than lectures.”

The written case provides a starting point for critical thinking, investigation, and discussion. As students begin to engage with the case, they explore some of the questions that will arise for them in their professional lives as educators or clergy, or in their public lives as citizens of a complex and religiously diverse society. In the course of case discussion, students become active participants who are asked to analyze situations, identify boundary conditions, formulate responses, evaluate performances, and construct creative responses to conflict.

The discussion itself is guided by a series of questions, which are often open-ended: “What, if anything, does Wareham need to know about the religious needs of the drivers to make this decision?” In discussion, students may also explore the larger consequences of decision-making: “What are the risks of doing nothing?” followed by “What are the risks of doing something?” Students may be asked to vote: “How many of you are impressed by the approach Wareham is taking?” As the conversation progresses, students are asked, “Is this the real issue or are there other issues?” And, “Is there a compromise here, or is there a null set of options?”

“Driven by Faith” is in two parts: the “A” case brings the reader from the description of the dilemma to the point of a proposed solution; the “B” case describes the outcomes and resolution of the dispute. For more information about the case study initiative, please contact Elinor J. Pierce at epierce@fas.harvard.edu.

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≥ \$120,000	<input type="checkbox"/> \$195	<input type="checkbox"/> \$156	<input type="checkbox"/> \$156	\$40,000 - \$50,000	<input type="checkbox"/> \$80	<input type="checkbox"/> \$64	<input type="checkbox"/> \$64
\$105,000 - \$119,000	<input type="checkbox"/> \$175	<input type="checkbox"/> \$140	<input type="checkbox"/> \$140	\$30,000 - \$40,000	<input type="checkbox"/> \$60	<input type="checkbox"/> \$48	<input type="checkbox"/> \$48
\$90,000 - \$105,000	<input type="checkbox"/> \$150	<input type="checkbox"/> \$120	<input type="checkbox"/> \$120	\$20,000 - \$30,000	<input type="checkbox"/> \$45	<input type="checkbox"/> \$36	<input type="checkbox"/> \$36
\$75,000 - \$90,000	<input type="checkbox"/> \$135	<input type="checkbox"/> \$108	<input type="checkbox"/> \$108	Under \$20,000	<input type="checkbox"/> \$40	<input type="checkbox"/> \$32	<input type="checkbox"/> \$32
\$60,000 - \$75,000	<input type="checkbox"/> \$115	<input type="checkbox"/> \$92	<input type="checkbox"/> \$92	Under \$15,000 <u>and</u> living outside the United States.			<input type="checkbox"/> \$15*
\$50,000 - \$60,000	<input type="checkbox"/> \$95	<input type="checkbox"/> \$76	<input type="checkbox"/> \$76	*Must make under \$15,000 <u>and</u> live outside the U.S.			
				Student		<input type="checkbox"/> \$30	

Directions: Find your annual income. Mark the dues under the category you chose in section 4. Only one box should be checked.

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BRIEFS


NAPTS Call for Papers 2009

The North American Paul Tillich Society welcomes proposals on the following topics for presentations to its Annual Meeting in Montréal on November 6–7, 2009. Submit electronic proposals to David Nikkel by April 1, 2009, at david.nikkel@uncp.edu.

- Tillich and the “death of God” theology.
- Tillich and the “new atheism.” Given Tillich’s endorsement of an element of atheism in any viable theology and his expression of appreciation for the challenges hurled by some atheists, what might be Tillich’s assessment of the so-called new atheism?
- Tillich after Mark C. Taylor’s *After God*. Proposals may relate to Taylor’s appropriation of Tillich’s theology to represent a (monistic) type of religion; comparison of their respective concepts of God or of the divine; and/or comparisons of their respective understandings of the relation between religion and culture.
- Tillich in comparison with Canadian philosophers and theologians Douglas John Hall, Gregory Baum, and/or Charles Taylor.

- The metaphysics of Paul Tillich and Albert Einstein — two forms of ecstatic naturalism?
- Tillich and Evangelicalism in conversation — the “emerging church” and a theology of culture.
- Responses to recent books on Tillich: Andrew Finstuen’s *Hearts of Darkness* — on original sin in the theology of Tillich, Niebuhr, and Billy Graham — or Ronald Stone’s *Moral Reflections on Foreign Policy in a Religious War*.
- Responses to Tillich’s recently published first course (1920) on philosophy of religion.

Scholar of Islam Wins Third Major Book Prize

Vanderbilt University Associate Professor Leor Halevi has received the 2008 Ralph Waldo Emerson award for *Muhammad’s Grave: Death Rites and the Making of Islamic Society* (Columbia University Press, 2007). The book received a 2008 Award for Excellence in the Study of Religion from the American Academy of Religion and a 2007 Albert Hourani Prize from the Middle Eastern Studies Association. Halevi is currently working on another book, *Forbidden Good: Cross-Cultural Trade in the History of Islam*. 

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JAAR Call for Papers

The Return of Religion after “Religion”: Consequences for Theology and Religious Studies

TALK ABOUT “the return of religion” continues to be omnipresent in public conversation and within a variety of academic fields. Along with this talk about religion’s return has come a new attention to theology. Indeed, the centrality of theology is evident in the work of scholars who are not themselves theologians (the work of Agamben, Badiou, and Zizek on political theology; Eric Santner’s notion of “psychotheology”; the attention to theology in recent American political philosophy in William Connolly’s *Why I Am Not a Secularist* and Jeffrey Stout’s *Democracy and Tradition*).

However, public talk about the return of religion is taking place at precisely the same time as we see within the academic study of religion a sharp genealogical critique of the category “religion” from both theologians (Milbank) and scholars of religion (Asad, Balagangadhara, Dubuisson, King, and Masuzawa). The category is now under fire as essentialist, provincially Western, imbricated in colonial projects and the like.

What are we to make of this juxtaposition? How are we to think about the prominence of public discourse about “religion” precisely when the category is under fire within the academic study of religion? *JAAR* invites proposals for a special issue that critically examines the


return of religion after “religion” and its consequences for both theology and religious studies.

What is the meaning of the “return of religion” for theology and religious studies more broadly? How might genealogical interrogations of the category “religion” by theologians and religious studies scholars reconfigure both fields? How do we think these two questions together? How will the growing prominence of religious voices in the public sphere reshape our ideas about theological reflection and the work of religious studies more broadly? What obligations fall to theologians and religious studies scholars in an era in which religion is an integral if contested aspect of public discourse? How do both scholarly communities take up this nexus of issues in a context marked by robust religious diversity?

Deadline for submission is Monday, June 1, 2009.

Please submit papers to:

Journal of the American Academy of Religion
Department of Religious Studies
PO Box 400126
University of Virginia
Charlottesville, VA 22904-4126

Please direct queries to jaar@virginia.edu. 

Religion and Reasons: Justification, Argument, and Cultural Difference

ARE RELIGIOUS reasons similar to or fundamentally different from scientific and scholarly reasons? The *JAAR* invites papers that explore the features of reason, justification, and legitimation in religious contexts. Religions provide many kinds of reasons for belief and action. Much attention, for example, has been given to the forms of reasoning embedded in cultural forms labeled as “magic” and “divination,” and similar issues arise for a host of other practices, including textual exegesis.

Do particular examples of religious reasoning bring fundamental problems for understanding across cultures or conceptual schemes? How are reasons, whether religious or scientific, implicated in contestations for influence or power? Does consideration of religious reasoning challenge contemporary academic understandings of what counts as reason or rationality?

Topics may include but are not limited to:

- The forms of reasoning embedded in interpretative activities such as divination, dream interpretation, and textual exegesis;
- The roles of extraordinary states


(such as mysticism, shamanism, possession, and paranormal phenomena) in discovering and legitimating both knowledge and norms for practice;

- The persuasive dimensions of performative practices, including dance and theater;
- The philosophical grounds for argumentation, rhetoric, and cross-cultural interpretation; and
- The complexities in accounts of Western, scientific, or scholarly reasoning that are contrasted with religious reasoning. We particularly encourage papers that offer both specific case studies and theoretical reflection.

Deadline for submission is Monday, August 3, 2009.

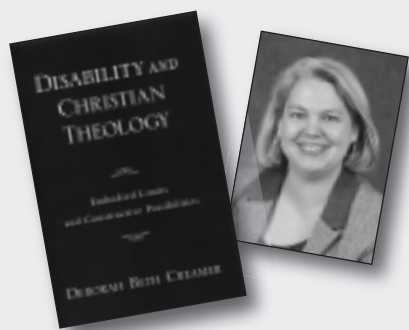
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THE BOOK CORNER

WELCOME to The Book Corner. In each March and October issue, we will feature books that have recently been published by Oxford University Press in the various AAR/OUP book series. The books featured in this issue were published between July and December 2008. For more books published in the various series, visit www.aarweb.org/Publications/books.



Deborah Beth Creamer. *Disability and Christian Theology: Embodied Limits and Constructive Possibilities.* Oxford University Press, 2008.

Attention to embodiment and the religious significance of bodies is one of the most significant shifts in recent theology. As of yet, however, little of this attention has been paid to disability as an aspect of human embodiment. *Disability and Christian Theology* seeks to correct this oversight. The author reviews possibilities for theological engagement with disability, focusing on three primary tasks: challenging existing theological methods to engage with the disabled body, analyzing possibilities for a disability liberation theology, and exploring new theological options based on an understanding of the universality of human limits.

Limits are an unavoidable aspect of being human, a reality we often forget or deny. Yet not only do all humans experience limits, most of us experience limits in the form of disability at some point in our lives. In this sense, disability is more “normal” than its absence. If we take such experiences seriously and refuse to reduce them to mere instances of suffering, the author asserts, we discover insights that are unavailable when we take a perfect or generic body as the starting point for our theological reflections.

Out of the many possible applications of these insights, this book focuses on two areas of particular interest: theological anthropology and metaphors for God. Creamer offers new images and possibilities for theological construction that attend appropriately to diversity in human embodiment.

ISBN: 978-0-19-536915-1

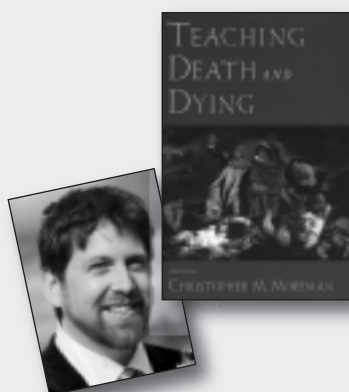
Christopher M. Moreman, ed. *Teaching Death and Dying.* Oxford University Press, 2008.

The topic of death and dying confronts us with profound questions about the nature of human existence, God, and the possibilities of an afterlife. Teaching it therefore represents special challenges. Courses on some aspect of death and dying, which first emerged in the 1960s, can now be found at most institutions of higher learning. But such courses tend to stress the psychosocial aspects of grief and bereavement while ignoring the religious elements inherent in the subject.

This is the first collection of scholarly essays to address the teaching of courses on death and dying from a religious studies perspective. It brings together scholars with an interest in death studies from across a broad and varied range of disciplinary perspectives, including religious studies, theology, philosophy, psychology, social work, history, education, and medicine.

The book provides an overview of the subject and considers what a course on death and dying should accomplish; examines practical applications of the study of death and dying; presents ideas for the use of film and other media in teaching a course; illustrates ways to bring the students out of the classroom with different approaches to site visits; and covers beliefs in the afterlife and anomalous paranormal experiences relating to such beliefs.

ISBN: 978-0-19-533522-4



Edwin Chr. van Driel. *Incarnation Anyway: Arguments for Supralapsarian Christology.* Oxford University Press, 2008.

This book raises in a new way a central question of Christology: What is the divine motive for the incarnation? Throughout Christian history, a majority of Western theologians have agreed that God’s decision to become incarnate in the person of Jesus Christ was made necessary by “the Fall” — if humans had not sinned, the incarnation would not have happened. This position is known as “intra-lapsarian.” A minority of theologians, however, including some major nineteenth and twentieth century theological figures, championed a “supralapsarian” Christology, arguing that God has always intended the incarnation, independent of “the Fall.”

Van Driel offers the first scholarly monograph to map and analyze the full range of supralapsarian arguments. He gives a thick description of each argument and its theological consequences, and evaluates the theological gains and losses inherent in each approach. He shows that each of the three ways in which God is thought to relate to all that is not God — in creation, in redemption, and in eschatological consummation — can serve as the basis for a supralapsarian argument. Van Driel illustrates this thesis with detailed case studies of the Christologies of Schleiermacher, Dörner, and Barth. He concludes that the most fruitful supralapsarian strategy is rooted in the notion of eschatological consummation, taking interpersonal interaction with God to be the goal of incarnation. He goes on to develop his own argument along these lines, concluding in an eschatological vision in which God is visually, audibly, and tangibly present in the midst of God’s people.

ISBN: 978-0-19-536916-8

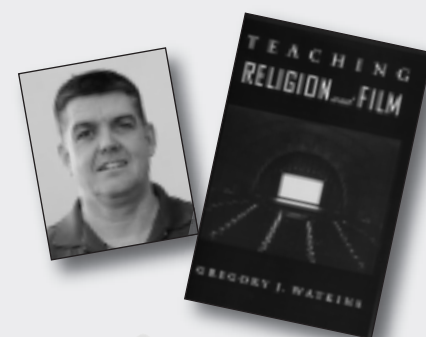
Gregory J. Watkins, ed. *Teaching Religion and Film.* Oxford University Press, 2008.

In a culture increasingly focused on visual media, students have learned not only to embrace multimedia presentations in the classroom, but to expect them. Such expectations are perhaps equally prevalent in a field as dynamic and cross-disciplinary as religious studies. The practice poses some difficult educational issues, but the use of movies in academic coursework has far outpaced the scholarship on teaching religion and film. What does it mean to utilize film in religious studies, and what are the best ways to do it?

In this book, an interdisciplinary team of scholars thinks about the theoretical and pedagogical concerns involved with the intersection of film and religion in the classroom. They examine the use of film to teach specific religious traditions, religious theories, and perspectives on fundamental human values.

Some instructors already teach some versions of a film and religion course, and many have integrated film as an ancillary to achieving central course goals. This collection of essays helps them understand the field better and draws the sharp distinction between merely “watching movies” in the classroom and comprehending film in an informed and critical way.

ISBN: 978-0-19-533598-9



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The Place of Personal Faith in the Classroom

John D. Barbour, St. Olaf College

John D. Barbour is a professor of religion at St. Olaf College and author of *The Value of Solitude: The Ethics and Spirituality of Aloneness in Autobiography* (University of Virginia Press, 2004).

MANY RELIGIOUS studies professors consider personal references to one's own faith to be out of place in an academic context. Even professors of biblical studies and theology at the church-related liberal arts college where I teach are cautious about revealing their religious convictions. We want students to learn to think critically. Nevertheless, I think we scholars of religion are so worried about looking like Sunday-school teachers or evangelists that we do not explain our own religious convictions when it would be appropriate to do so.

As I've gotten older (I am now 56), I've become more comfortable about revealing my views, which I used to conceal as much as possible. Although students don't care for self-indulgence, proselytizing, or bias in the classroom, they welcome candid statements about what a professor thinks, including what he believes about some matter of faith, if the comments compare his position with other possibilities and invite discussion and contrasting views.

It can be appropriate for a professor to speak of faith in that way, just as it can be appropriate for a political scientist to explain her political opinions, an art historian to justify his assessments of works of art, or a scientist to espouse a particular energy or environmental policy. In most fields, teachers must learn to balance critical distance and passionate engagement with their subject matter.

To be sure, the study of religion is different from other academic fields. At public universities, professors must honor the separation of church and state. Students are to be taught about religion, not indoctrinated in a specific faith. And at public and private institutions alike, practitioners of religious studies have been anxious to prove that they can be as tough-minded and academically rigorous as their colleagues in any other discipline. That often means trying to be as detached, scientific, impersonal, or value-neutral as possible.

Scholarly detachment is crucial, whether one is explicating Aquinas or studying Islam's impact on the gender roles of Indonesian villagers. In stark contrast with much of their previous experience, students should be exposed in a college classroom to the idea that religious assertions have intellectual content, which can be discussed rationally. But analysis and assessment should not mean that references to one's own views (which may, of course, be a lack of religious belief) are somehow illegitimate. Something important is lost when a teacher is not able — because of external or internal constraints — to articulate a personal response to the religious issues at stake.

An older colleague who teaches philosophical ethics told me: "I used to be vigilant about never revealing my own position on any issue. I was worried about suppressing a student's viewpoint. Now I realize that students are tougher than we give them credit for. We professors overestimate our impact on our students. They encounter many teachers and will find their own way."

Students need something to respond to. They deserve teachers who know where they stand and who can articulate and criticize their own views. I think I'm just getting to the point where I can do that comfortably, at least on certain occasions.

“Although students don't care for self-indulgence, proselytizing, or bias in the classroom, they welcome candid statements about what a professor thinks, including what he believes about some matter of faith, if the comments compare his position with other possibilities and invite discussion and contrasting views.”

Sometimes I offer my own interpretation of a scriptural passage and explain how it influences my version of Christian faith. In a theology course, I observed that, for me, the resurrection is meaningful not as a statement about what happened to Jesus's body, but as a symbol of the disciples' renewed commitment to his message. I also explained why most Christians would criticize that view. In a class on religious autobiography, I commented that Kathleen Norris's *Dakota* appeals to me because its "spiritual geography" makes me think about what spaces are sacred for me, and because it shows why a Benedictine monastery's ritual and communal life can appeal to a Protestant.

As I try to get students to appreciate a literary text, I might explain how it says or shows something about what is holy — for the author but potentially also for me, and for students. Our responses to a vision of ultimate reality require not simply detached observation but appreciation and critical evaluation, which necessarily engage one's own values.

How and when one refers to one's values or beliefs depends a lot on institutional context and culture. I feel fortunate to teach at a college that allows and encourages the process of "faith seeking understanding," in Anselm's words, without imposing any litmus test of orthodoxy or common belief. A liberal arts college,

especially one associated with a religious tradition, can offer more genuine intellectual freedom than some public institutions do. A colleague in economics tells me that he no longer has to avoid discussions of religious values when they arise naturally in his field, the way he did when he taught at a major state university.

Of course, an atheist, Jew, evangelical Christian, or Muslim, for example, might feel stifled by the majority of liberal Protestants and Catholics at my institution. Professors of religious studies face different challenges at different colleges, and in teaching various subjects. At some religious institutions, religion professors are supposed to defend the denominational creed and must be very tactful when they express any doubts or dissents they have. And a friend who teaches the Bible in a conservative part of the country says: "I won't open the door to the proselytizers and those who can only accept one religious position as valid. I need a high wall between academic study and pious testimony."


At every institution, the power imbalance in the classroom tempts students to try to please teachers by agreeing with their positions. And although I am willing to take the risks involved in speaking about what I believe and why, for other professors — the untenured, those who are fervent skeptics or believers, and members of controversial religious groups — the risks are far greater.

Editor's Note:

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Three generalizations about speaking of faith seem to apply. First, the most significant references to one's own views usually come at unpredictable moments in the course of teaching, rather than as the kind of ritualized confessions of so-called social location that many academics now do as a set piece. Second, an instructor's reference to her own views should never be an end in itself but be pedagogically valuable — to explain the subject matter, and to show students that self-critical awareness of one's own views can influence one's interpretations. And third, many students are enormously relieved to learn that the instructor, too, has doubts, uncertainties, or views that are at odds with other members of his religious tradition.

As I think back to moments when I've explained my own religious beliefs in class, I realize that I was also expressing another kind of "faith seeking understanding": my version of faith in the values underlying the academic enterprise. I was giving testimony about the significance of the subject matter and the humanities. I asserted the values of encountering ancient traditions and difficult texts, of self-criticism, and of giving reasons for what one believes.

Most of all, I tried to get my students to see why a book or an idea mattered, why it might speak to them as it spoke to me. I find myself, pretty far down the road of my career, more often explaining, thinking out loud about, and seeking further understanding of what I've been doing as a teacher all these years. 

In the Next Issue of *Spotlight on Theological Education*:

Theological Illiteracy and Its Effect on the Enterprise of Theological Education

Summer Seminars on Theologies of Religious Pluralism and Comparative Theology: Cohort Two

*The American Academy of Religion
is pleased to announce the formation of
Cohort Two of our Luce Summer Seminars*

THESE WEEK-LONG SEMINARS will provide training to theological education faculty who often prepare students for future religious leadership and ministry. The Theological Education Steering Committee invites applications from theological educators interested in pursuing questions about the meaning of religious diversity. The seminars will help address the question of religious diversity as a properly theological question: What is the meaning of my neighbor's faith for mine? While we expect that the bulk of applicants will come from seminaries and divinity schools, we also welcome theological educators who teach in theology and religious studies departments.

The seminars, composed of twenty-five participants and eight instructors, are designed for those relatively new to the theologies of religious pluralism and comparative theology, allowing them to learn from expert scholars and advance their understanding. The result of the summer seminars will be to increase the number of theological educators who can teach in the areas of theologies of religious pluralism and comparative theology in a variety of institutions in which theological education takes place. All accepted applicants will be awarded a cash stipend of \$1,000, plus the grant will cover their expenses incurred during their participation in the seminars.

Cohort Two will meet June 13–20, 2010, at Union Theological Seminary, New York City, then on October 29, 2010, at the Annual Meeting, Atlanta, and, finally May 29–June 5, 2011, at the University of Chicago Divinity School, Chicago.

The application deadline for Cohort Two is January 15, 2010. All accepted applicants will be notified by mid-February 2010.

Further information on the seminars can be found at www.aarweb.org/Programs/Summer_Seminars or by contacting the Project Director, John J. Thatamanil, Vanderbilt Divinity School, john.j.thatamanil@vanderbilt.edu.



Dean of the School of Theology

Azusa Pacific University invites applications and nominations for the position of dean and professor of the School of Theology. The dean reports directly to the provost and serves as the chief administrator of the school through providing academic and administrative leadership. The School of Theology is divided into the Undergraduate Division and the C.P. Haggard Graduate School of Theology. The C.P. Haggard Graduate School of Theology's programs are accredited by the Association of Theological Schools. The School of Theology enrolls 320 graduate students, 228 undergraduate students, and engages APU's 4,000 undergraduate students, all of whom are required to take 18 units of courses within the school.

The dean is responsible for improving and promoting the quality and effectiveness of the school's instructional, research, and service programs, community engagement, and resource development. The dean also works closely with the university president in holding in trust the theological and biblical direction of the university, providing both proactive and responsive leadership for evangelical, faith-informed learning.

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Michael Whyte, Ph.D.
Office of the Provost
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In the Public Interest

Barack Obama's Endorsement of Faith-based Initiatives: Bringing Religion to the Public Square in the Context of the Separation of Church and State

Andrew Flescher, California State University, Chico

Andrew Flescher (PhD, Brown University) is an Associate Professor in the Department of Religious Studies at California State University, Chico, where for five years he also served as the director for the Center for Applied and Professional Ethics. He specializes in the field of contemporary religious thought, with particular interest in ethics, comparative religion, and the theory and philosophy of religion. He is the author of *Heroes, Saints, and Ordinary Morality* (Georgetown University Press, 2003); *The Altruistic Species: An Interdisciplinary Approach to Human Altruism* (Templeton Foundation Press, 2007); and the forthcoming *Four Models of Moral Evil* (Georgetown University Press).

OBAMA'S announcement this past June that he would expand the scope and commitment of George W. Bush's policy of steering federal social service dollars to religious groups has been greeted with mixed feelings by traditional supporters and detractors of faith-based initiatives. Moreover, it has renewed debates over the appropriateness of the foray of religion into the public square in a secular society. Is the governmental support of religious organizations, even organizations that serve the public good, legitimate in a democracy such as ours, which is committed to upholding the disestablishment clause of the First Amendment? Conversely, does it make pragmatic sense to restrict the means by which leaders of faith organizations are allowed to implement their programs as they see fit? This is all to ask: is Obama's plan to support faith-based initiatives a tenable one, in spirit with the First Amendment, and still able to deliver the pragmatic benefits it is intended to deliver? What are some of the likely objections of the Right and of the Left to the Obama compromise, and is Obama in a position to answer them?

Obama, in contrast to many of our nation's historic liberals, affirms that religion ought to be counted among the essential societal goods. In a keynote address Obama delivered in June 2006, he alarmed his largely liberal audience when he stated that over the long run "we make a mistake when we fail to acknowledge the power of faith in people's lives . . . and I think it's time that we join a serious debate about how to reconcile faith with our modern, pluralistic democracy." In *The Audacity of Hope*, he admonishes Democrats who dismiss religion in the public square as irrational, fanatical, or premodern. Americans "want a sense of purpose, a narrative arc to their lives, something that will relieve a chronic loneliness or lift them above the exhausting, relentless toll of daily life. They need an assurance that somebody out there cares about them, is listening to them — that they are not just destined to travel down a long highway toward nothingness." Liberals who caricature religion as antithetical to democracy squander precious political capital, and they lend support to the mainstream Right's characterization of them as not responsive to the spiritual needs of everyday toiling Americans who benefit from reli-

gion's transformative effects. Liberals are rightly worried about the coercive effects of theocratic demagoguery from those who resort to the rhetoric of fear in order to promote a divisive Christianity. But for every demagogue that Jefferson's "wall of separation" helps to marginalize, there is a spiritual leader preoccupied with procuring the conditions for social justice, like California's Rick Warren, whose momentum would be thwarted by the complete privatization of religion.

Obama typically cites some well-known statistics when he speaks of faith: 95 percent of Americans believe in God, more than 67 percent belong to a church, 37 percent call themselves Christians, and throughout our society religion is on the balance not confined to places of worship. These numbers feed into a thesis that faith-based initiatives, whether they have yet been shown to be more effective, are likely to be so because they induce participation in a way their alternatives do not. In the case of Christians, the motivation is to follow the example set by Jesus to love thy neighbor, the grounds for which disappear for many without the religious imperative. But following Jesus's example does not mean narrowing one's circle of concern to include only Christians. In a speech this past June to the East Side Community Ministry in Zanesville, Ohio, Obama named some faith-based initiatives the success of which could be neither denied nor attributable to something other than the faith of its participants. Ready4Work, a program to keep ex-offenders from returning to crime; Catholic Charities, a service that feeds and shelters homeless veterans; and the many religious coalitions committed to rebuilding New Orleans after Katrina — all of which I won't take the time to name here — these, he impressed, were examples of projects undertaken by men and women of faith for the sake of people "of all faiths or no faith at all." That something is "faith"-based, then, pertains to the identity of the organization doing the work, not its beneficiaries. Obama takes issue with those who advocate what is sometimes referred to as "compassionate conservatism," the doctrine developed by a fundamentalist strategist and adviser to the president, Marvin Olasky. Compassionate conservatism insists on our originally sinful nature and propensity for indolence. Its clarion call is for personal responsibility, an inner reformation via the adoption of good Biblical virtue. Obama rejects this ground for faith-based initiatives, insisting whenever he brings up the topic that no particular interpretation of scripture, or scripture itself for that matter, should be imposed upon any recipient of federally supported programs. Federal dollars, while available for religious groups and institutions, would in an Obama administration be only earmarked for secular purposes. Works are in this respect elevated above faith. While to some on the Left, this outcome still gives religion undue prominence, for Obama it's merely a case of religion pulling its own weight. Obama sees faith-based initiatives as an opportunity for religion, whose mark on our society in any case cannot be denied, to genuinely live up to its potential to be a contributing force in society rather than a draining one.

Critics of the proposal, nevertheless, abound. First, there are staunch separationists who remain worried about the state's (albeit unintentional) endorsement of the majority religion. These also include those who care a great deal about religion. When we allow a "gap in the hedge" of separation between the church and the world, Roger Williams once said, God's garden doth become a "wilderness." Defenders of separation of church and state rightly worry that supporting religion in any federal capacity is a slippery slope: it will be hard to prevent governmental backing of faith-based initiatives from playing to the advantage of the majority religion. They argue that if the state ever formally gets involved with religion then the bright lines that have preserved the disestablishment clause will become irretrievably muddled. Moreover, the nonreligious critic will additionally be alarmed that the money going towards faith-based initiatives could be more efficiently applied to programs more narrowly focused on the critical services faith-based initiatives promise to render. While religious organizations may help needy students in underfunded school systems or come to the aid of impoverished impregnated teens, and so on, they will not do so to the exclusion of the furtherance of their own ambitions. And precisely this difference will unduly cost the taxpayers money.

Is Obama's plan to support faith-based initiatives a tenable one, in spirit with the First Amendment, and still able to deliver the pragmatic benefits it is intended to deliver?

In his proposed Council for Faith-based and Neighborhood Partnerships, Obama outlines a few guiding principles that he thinks will address those worried about the disestablishment clause. First, organizations receiving a federal grant will not be allowed to use that grant money to proselytize to anyone that their initiatives target for help. This means that while participants in a particular faith-based initiative may all be members of the same religion, none of them are allowed to attempt to convert recipients of their aid to their way of life. Second, any organization receiving a federal grant cannot discriminate against anyone in their hiring practices. Whether one is already a member of a particular religious community can have no bearing on whether one is hired to participate in that community's federally funded faith-based initiative. Discrimination is disallowed on the basis of applicants' personal views; e.g., if one happens to be pro-choice or against the teaching of creationism in the schools. Third, in the Obama plan, federal dollars that go directly to sectarian organizations can be used only for secular programs. Finally, these programs will be scrutinized by a federal oversight body, and

the funding for them will remain contingent upon the manifest demonstration of their success. In other words, checks will be put in place to ensure that the church is working in service of the state, and not in service of itself. The proposal put forward under the Council for Faith-based and Neighborhood Partnerships thus shows respect for the descriptive truism that in some corners of society religion remains the impetus through which social reform can realistically occur while preventing the disrespect of any of its participants or recipients.

Such a response, will, of course, not assuage conservative supporters of faith-based initiatives, who applaud Obama's expansion of the Bush agenda but vehemently object to the idea of government oversight of how these earmarked resources will be allocated. For them, as the saying goes, "the good damns the perfect." The prohibition against discrimination alone has many sectarian organizations up in arms. When Obama was asked by Rick Warren if those organizing faith-based initiatives under his administration would be allowed to favor "like-minded" people in the hiring process and Obama answered "no," commentators from the Christian Right pounced. Just earlier in the month of August, Obama had stated that in his view some passages from the Bible ought not to be given constitutional authority, such as those from Leviticus that countenance slavery or condemn eating shellfish. To this, James Dobson, chairman of the Focus on the Family, replied that Obama had grossly distorted the Bible, a distortion consistent with what Dobson called Obama's "fruitcake" interpretation of the Constitution. Conservative critics have concerns that faith claims cannot be compartmentalized or expected to conform to secular norms when the two come into conflict, lest they lose their ability to motivate good works. Since they believe works are always justified by faith, it is counterproductive to divorce the two. For them, altruism and benediction go hand in hand. The beneficiaries of their brand of Christian charity are at once the recipients of material and spiritual generosity.

While there is some truth to this descriptive account of how charity comes to be within religious settings, it is also belied by the many faith-based organizations that do not object to the forthcoming restrictions imposed on them by the state. A year ago, when the details of Obama's endorsement of faith-based initiatives began to emerge, Christian Broadcasting Network correspondent David Brody informed *CNN* viewers that the response from the Christian communities he covered was "relatively positive." Obama has had productive encounters with several prominent conservative Christian leaders, such as Franklin Graham. If Obama's further regulations reduce the amount and influence of the presence of a certain sort of faith-based contribution, one that is prohibitively resistant to government regulation, then I think this is a necessary and relatively small price to pay in order to ensure that the governmental support of faith-based initiatives does not, in the final analysis, threaten the disestablishment clause of the First Amendment. RSN

Research Briefing

Paging God: Religion in the Halls of Medicine

Wendy Cadge, Brandeis University and Harvard University



Wendy Cadge is a sociologist at Brandeis University and a Susan Young Murray Fellow at the Radcliffe Institute for Advanced Study at Harvard University during the 2008–2009 year. Her first book is titled *Heartwood: The First Generation of Theravada Buddhism in America* (University of Chicago Press, 2005). Her current book project, *Paging God: Religion in the Halls of Medicine*, has been supported by grants from the Louisville Institute, the Robert Wood Johnson Foundation Scholars in Health Policy Research Program, and the John Templeton Foundation, through a grant to Princeton University for the Cognitive and Textual Methods Project (Robert Wuthnow, PI). More information is at www.brandeis.edu/departments/sociology/cadge.html.

ARRIVE AT the hospital at 9:00 AM to meet Karen, a staff chaplain. Her day started at 6:30 AM when she made rounds in the pre-op surgical unit, the place where patients having same-day surgeries wait for their operating rooms to be ready. A few minutes after 9:00 AM, Karen and I are sitting at a palliative care meeting. Just before the meeting starts, a nurse sticks her head in

the door and asks Karen to see a patient who “just won’t die. . . . He wants to die, the family is ready for him to die, everyone who needs to be in has been in but still he won’t let go.”

Karen says no problem, and after the meeting ends we go speak with this patient’s family. We then go, at their request, to pray with the patient. Although he is unconscious, Karen introduces herself and speaks with him briefly before saying a prayer: “I lay my hands on you in the name of God the Father and his son Jesus.” Karen talks to God in the prayer saying that “in God’s mansion there are many rooms and we know that you have a room, God, with those who have come before. God, we know you have things in store that are greater than our imagination and we ask you to prepare us for them.” She concludes the prayer in the name of “God the Father, Son, and Holy Ghost,” crosses the patient on the forehead, and sits with him for a few minutes before leaving the room.

“*The time I spent with Karen, other chaplains, and intensive care unit staff at academic hospitals across the country helped me see the formal and informal ways religion and spirituality is present in hospitals.*”

Karen then visits a few more patients before she is paged by Joanne, a social worker, who asks for help in the viewing room. We descend to the basement of the hospital in the service elevator as Karen explains that the hospital has been working to create a space where family members who could not be at the hospital when a loved one died can see the person’s body before the funeral home picks it up. A case has come up this morning and Joanne wants Karen to help her train two other social workers.

We meet them in the morgue where they discuss logistics about the key to the viewing room and how you sign out a body. They then retrieve the body of a woman who died that morning. Joanne goes upstairs to escort the family, and Karen shows the other two social workers — both of whom seem uncomfortable in the presence of a dead body — how to move the gurney, take off the top sheet, and uncover the woman’s face. After the body is prepared, Karen sits down in one of the two chairs in the small viewing room and tries to put the social workers at ease.

When the family members arrive, all of us, save Karen, leave the room. Karen stays with the family in the viewing room for about twenty minutes until they are finished, and Joanne escorts them back upstairs. Karen, the two social workers, and I return the body to the morgue. We remove the gloves worn for transporting bodies and wash our hands. Karen announces it is time for lunch, and leads me towards the cafeteria.

The time I spent with Karen, other chaplains, and intensive care unit staff at academic hospitals across the country helped me see the formal and informal ways religion and spirituality is present in hospitals. These stories are central to the book I am writing.

Paging God: Religion in the Halls of Medicine. In addition to these stories, however, I wanted to learn about the history and development of chaplaincy in American hospitals.

A grant from the American Academy of Religion allowed me to make two visits to the archives of one of the largest professional chaplaincy organizations, the Association of Professional Chaplains, outside of Chicago, Illinois. These archives include historical materials about the history of the association as well as detailed information about which hospitals employed chaplains, when, and why. I combed through these materials, including association publications and materials from the American Protestant Hospital Association with which it was affiliated. I learned that questions about the training and certification of chaplains have been addressed repeatedly by this organization, as have concerns about how chaplains across different religious groups should be trained and who is responsible for their training. In addition to visits I hope to make to the archives of the National Association of Catholic Chaplains and the National Association of Jewish Chaplains, these materials complement my ethnographic observation and interviews, and strengthen this book project.

I am grateful to Karen and her chaplain colleagues across the country who spoke with me, the Association of Professional Chaplains for allowing access to their materials, and the American Academy of Religion for this grant support.

RSN

HONOR SOMEONE WITH A GIFT TO THE AAR

Make a contribution to the American Academy of Religion in honor or in memory of a friend or colleague through a gift tribute to the Academy Fund.

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Celebrate graduation, publishing, tenure, retirement, or any occasion with a gift to the American Academy of Religion in the name of a friend or colleague. An honor gift is a unique way to recognize those special people around you in a meaningful way. Charitable gifts of \$25 or more will be personally acknowledged with a letter informing the recipient of your generosity and thoughtfulness.

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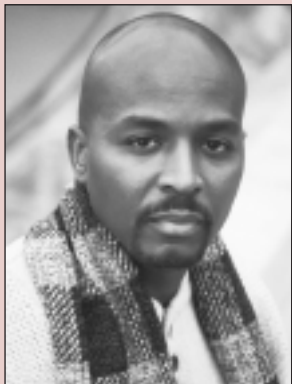
To make a gift in honor or in memory of someone, please contact the Development Office at 404-727-7928, make an online donation at www.aarweb.org/about_AAR/Support_AAR or mail a check to:

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From the Student Desk

Timbre, Tempo, and Time Signatures: A Jazz Musician's Journey into Biblical Studies

Kirk D. Lyons Sr.



Kirk D. Lyons Sr. is a former jazz musician and currently a PhD fellow in New Testament and Early Christian Origins at Union Theological Seminary in New York City. He can be contacted at klyons926@aol.com.

DURING A RECENT radio interview addressing the lack of diversity in divinity schools, I was confronted with the question “Why are so few minorities attending and teaching at theological schools today, and what are the consequences of this chronic underrepresentation of minorities in higher religious education?” As my title suggests, my tenure as a professional jazz musician before I began my PhD in biblical studies has provided me with an aesthetic framework and an interpretative lens with which to begin to respond to this daunting question.

Throughout their history, African-American jazz musicians have endured extreme bias and scathing critiques from the larger white musical establishment, which questioned their legitimacy. Nonetheless, they have withstood these criticisms — and emerged as pioneers of the first American “classical” music. The global renown of black jazz musicians became so great that they experienced a kind of cognitive dissonance when subjected to continuing marginalization by their white American counterparts. When they were faced with the incapacity of the idioms of the white musical tradition to reflect the variances and nuances of their own cultural narratives, jazz musicians developed a proclivity for using conventional instruments in unconventional ways. In the same way, minority biblical scholars have become adept at unconventional applications of conventional methods of biblical interpretation.

Still, nondominant cultures continue to agitate and to ask whether their use of dominant idioms is sufficient for the change and self-expression they seek. Just as critics of James Cone have chided him for using European templates for black theology, Vincent Wimbush has challenged African-American biblical scholars

to reach beyond the delimiting discursive forms we've inherited. Perhaps this challenge is one that should be engaged by the generation of scholars I represent. The conundrum in this proposition is that although we are required to make original contributions to our field, we often find little or no support for the development of (what is perceived by many as) obscure and uncomfortably imaginative concepts.

Seminal elements of music have helped me to make sense of the challenges and questions that minority scholars continue to face in academia. The resistance to the cultivation of different voices is symptomatic of a lack of appreciation for the inherent beauty of what musicians call timbre. Timbre is the characteristics or color of any voice that distinguish it from other voices. The practice of systematically controlling the spectrum of distinction and difference in the academy and religious communities has constrained the intellectual and spiritual formation of generations of scholars and clergy. Deference toward a homogeneous pedagogical prism stifles the emergence of a harmonically iridescent academic environment.

Although a degree of progress has been made, the regulation of the tempo at which progress occurs remains a lingering concern. While underrepresented people long for an *allegro* tempo (swift, with cheerful expression), the reality of change is often closer to *largo* (slow and lethargic). In music, a time signature is what quantifies and regulates the volume of information allowed within each bar or section of music. In an academic context, the time signatures of our era are often publishing venues, which serve as gate-keepers regulating the inclusion of divergent voices into an ongoing conversation. When the innovations of provocative individuals, ideas, and events are excluded, it robs us of the revolution of ideas that could contribute to the development of a multidimensional consciousness.

As a minority scholar confronted with the reality of navigating intellectual terrain that is inherently kinder and gentler to that which is familiar, I'm reminded of an encouraging anecdote from the jazz community. In the 1970s, when Miles Davis had transitioned from playing the brand of jazz that he had become renowned for, he began a concert by performing a new style of music unfamiliar to the audience. They responded by throwing debris onto the stage. When he noticed his young percussionist about to react to this hostility, he quietly walked over and whispered to him, “Play through it.” By the end of the performance, the audience gave them a ten-minute standing ovation. One cannot be certain if a parallel appreciation for the emergence of different voices will ever be fully realized in the academy in our lifetime. In the meantime, we will continue to “play through it.”

RSN

Call for Submissions

From the Student Desk is currently seeking submissions for upcoming issues of *RSN*. Articles should address the challenges and perspectives unique to graduate student members of the AAR; a wide diversity of topics is encouraged. Issues of particular interest right now are the admissions experiences of recent applicants to doctoral programs, and the effects of university budget cutbacks on graduate student life and job searches. Submissions should not exceed 800 words and should be emailed to cshughe@emory.edu.

2009–2010 From the Student Desk Editor



AAR Student Director Nichole Phillips is pleased to announce the appointment of Carl S. Hughes, a third-year PhD student in Theological Studies in the Graduate Division of Religion of Emory University, as the 2009–2010 From the Student Desk editor.

AAR

AAR RESEARCH GRANT PROGRAM

DID YOU KNOW THAT you could receive up to \$5,000 in research assistance from the AAR? Since 1992, the Academy has awarded over \$540,000 to members for individual and collaborative research projects. The application deadline is August 1st of each year. For application information and eligibility requirements, see www.aarweb.org/grants.

2008-2009 RESEARCH GRANT WINNERS

COLLABORATIVE

Whitney Bauman, Florida International University
Inherited Land: The Changing Grounds of Religion and Ecology
Collaborators: Rick Bohannon, St. John's University;
Kevin O'Brien, Pacific Lutheran University

Gereon Kopf, Luther College
Ethics of Memory and Politics and Commemoration: The Case of the Nanjing Massacre
Collaborator: Yuki Miyamoto, DePaul University

Winnifred Sullivan
Re-Describing the Sacred/Secular Divide: The Legal Story II
Collaborator: Robert A. Yelle, University of Memphis

INDIVIDUAL

Thia Cooper, Gustavus Adolphus College
Theologies of Immigration: Faith and Practice in Brazilian-American Community

Margaret Cormack, College of Charleston
Saints in Icelandic Placenames and Folklore

Susan Ross, Loyola University Chicago
Exploring Global Feminist Theologies in a Postcolonial Space: A Learning and Research Immersion Project for Feminist Graduate Students and Post-Graduates from Africa to the U.S.

A. Whitney Sanford, University of Florida
Gandhi's Environmental Legacy: Food Democracy and Social Movements

Caroline Schroeder, University of the Pacific
From Ascetic Ingenue to Jephthah's Daughter: Children and the Representation of Children in Early Christian Monasticism

Laura Stivers, Pfeiffer University
Making a Home for All in God's Compassionate Community: A Feminist Liberation Assessment of Christian Response to Homelessness and Housing

Liz Wilson, Miami University
Buddhist Gender Matters: The Sexed Lives of Celibate South Asian Buddhist Saints

Record Attendance at Leadership Workshop

THE ACADEMIC Relations Committee addressed student learning at its Leadership Workshop during the Annual Meeting of the American Academy of Religion in Chicago.

The daylong workshop, "Taking Religion(s) Seriously: What Students Need to Know," had a record registration of sixty participants and speakers. Attendees explored the common goal of religion courses: that all students learn to think seriously about the ways religion impacts public life and their role as citizens.

Participants investigated what this goal entails and were then invited to consider how the curriculum they oversee addresses (or could address) it; how the mission and culture of their institution shapes this

objective; and how the objective might contribute to an assessment of their program's effectiveness.

Krista Tippett opened the meeting in an interview format with Chester Gillis of Georgetown University, who led the workshop. Tippett is the American Public Media host of "Speaking of Faith" and author of the book of the same name. Attendees were given a free copy of her book, which she signed at the end of the workshop.

"We were very fortunate to have her participate in the workshop," Kyle Cole, AAR Director of Professional Programs, said. "The members appreciated her wit, candor, and knowledge."

Following a breakout session, panelists discussed "How does this objective interact with the mission and culture of your institution?" The panelists represented a variety of institutions: Steve Young, McHenry County College; Elle LeVee, Spertus College; L. DeAne Lagerquist, St. Olaf College; and Edwin David Aponte, Lancaster Theological Seminary. Participants were then divided into groups according to institutional type to discuss specific obstacles and solutions.

"The Academic Relations Committee strives to speak to the multitude of institutional contexts influencing the study of religion," said Kyle Cole.

The concluding plenary concentrated on a principal question: "How should this

objective be assessed and how do you assess it?" Dianne Oliver, University of Evansville, led the plenary and Timothy Renick, Georgia State University, responded. Evansville is one of the few religion departments beginning to address student assessment, but there is gathering interest among other religion departments and leaders. The Academic Relations Committee believes assessment issues and student learning will be explored in future workshops.

The Academic Relations Committee plans the Leadership Workshops for the Annual Meeting: Fred Glennon, chair; Chester Gillis; L. DeAne Lagerquist; Steve Young; Rosetta Ross; Edwin David Aponte; and Kyle Cole, AAR staff liaison. RSN

Prison Chaplaincy Directors Meet with AAR Members in Chicago

PRISON CHAPLAINCY directors from ten states and the Federal Bureau of Prisons participated in a two-day gathering during the 2008 AAR Annual Meeting in Chicago. Topics covered included Asatru, Buddhism, Daoism, House of Yahweh, Moorish Science Temple, Satanism, Shi'ism, Wicca, and recent United States court decisions regarding inmate practice of religion. The chaplaincy

directors attended in order to better understand various religious practices they encounter. The scholars participating were Helen Berger, Frederick Denny, Graham Harvey, Barbara McGraw, Gordon Melton, Vivian-Lee Nyitray, and Thomas Tweed. AAR staff and Patrick McCollum, a prison chaplain and AAR member, co-organized the gathering. RSN

With Gratitude!

THE AAR congratulates the following institutions for their generous cosponsorship of South Asian scholars. Such support immeasurably strengthens the international dimension of our Annual Meeting.

Lafayette College

Muhammad Khalid Masud, Council of Islamic Ideology

Missouri State University

Premakumara De Silva, University of Colombo RSN

Media Attend Annual Meeting

MEDIA INTEREST in the 2008 Annual Meeting in Chicago was high, with some forty-five journalists in attendance. Most journalists came to interview scholars and pick up story ideas, while some came to cover the meeting itself.

The media outlets represented included A&E/The History Channel, Beliefnet, *Boston Globe*, *Chicago Sun-Times*, *Chicago Tribune*, *Christian Century*, *Christian Science Monitor*, *Christianity Today*, Ebru TV, Minnesota Public Radio's *Speaking of Faith*, *Ottawa Citizen*, *Publishers Weekly*, *Time*, *U.S.*

Catholic magazine, and PBS's WGBH Boston. Several foreign reporters — from Finland, France, Germany, and Spain — in Chicago to cover the presidential election, also attended the Annual Meeting.

The AAR hosted its fifth annual reception for journalists after Sunday evening's awards ceremony. Three of the winners of the 2008 AAR Awards for Best In-Depth Reporting were in attendance and were honored for their outstanding contributions to in-depth religion news writing during 2007. RSN

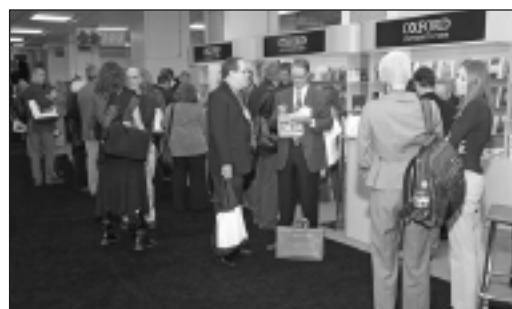
Annual Meeting 2008 Photos



AAR members mingling at Friday night's welcome reception



Members gather at the AAR Member Services Desk to ask important questions



A busy day in the Exhibit Hall



AAR President Emilie M. Townes speaking at the Annual Meeting in Chicago, Illinois.

2008 AM Satisfaction and Registration Survey

ALMOST 6,000 PEOPLE gathered together in Chicago, Illinois, last November for the AAR's first independent Annual Meeting in decades. Total registration for the meeting was 5,995. This number reflects a 4 percent increase from the AAR's share of registration at the 2007 joint AAR and SBL meeting in San Diego. However, it was still 6.5 percent less than attendance at the record-breaking 2006 meeting in Washington, D.C. Chicago's accessible Midwest location with its vibrant big city energy (not to mention the overlap with the victory celebration of Barack Obama) made it a big draw for AAR members.


The 2008 Annual Meeting was the largest in terms of programming. Over 600 AAR and Additional Meetings sessions occurred during the six-day time period from Thursday, October 30 to Tuesday, November 4. AAR continued to expand its program and hosted 398 sessions, making it the largest program ever.

Responses to the post-Annual Meeting survey reflect positive experiences by the members in attendance. Survey results are posted online at www.aarweb.org.

An overwhelming 88 percent of survey respondents thought the 2008 Annual Meeting was a satisfactory or very satisfactory experience. Satisfaction with this year's sessions was high; 90 percent of survey respondents said they were satisfied or very satisfied with the quality. The opportunity to network with other colleagues also received high marks; 90 percent reported satisfaction. Respondents rated the Chicago Annual Meeting location very favorably, giving positive feedback about its hotel facilities (84 percent) and meeting room space (72 percent).

Once again, Annual Meeting registration and housing was handled by Experient. Satisfaction with the registration and housing process was very high; 92 percent of respondents rated the process positively. The peak hotel night was Saturday, November 1, with over 2,500 hotel rooms in use. Overall more than 9,000 room nights were occupied during the meeting.

The comments from survey respondents were generally positive. The most frequent complaint was about the dates of the meeting coinciding with Halloween and Election Day. When the AAR Meeting staff realized that the election dates were an issue and that we could not hold sessions on Tuesday, November 4, we brought it to the Board of Directors. We asked them to consider two models for the meeting: 1) A footprint shift, moving the meeting to Friday–Monday, and 2) A compression, scheduling all sessions from Saturday–Monday. The Board opted for the compression model in order not to further interfere with Halloween. The 2009 Annual Meeting will be held a week later, November 7–10, and will not overlap with Halloween. The second main complaint was the exhibit hall space and hours. AAR's exhibit hall in Montréal will be in a more amenable space in the Palais des Congrès. We are working with exhibitors to consider keeping the exhibit hall open during nonsession hours to improve traffic.

The Annual Meeting Satisfaction Survey is sent via E-mail to all Annual Meeting attendees at the conclusion of each meeting and is offered online at the AAR website. The number of responses this year was 1,437, which represents about 24 percent of attendees. Respondents did not answer each question, so the values were measured from the number of respondents who did. The survey is voluntary and open to all attendees. The executive office staff would like to thank everyone who participated in the post-Annual Meeting survey. It continues to be valuable to the Annual Meeting process, for it provides the AAR's Program Committee, Board of Directors, and executive office staff with an important measure of member satisfaction. We value this opportunity to hear your comments and suggestions on how we can continue to meet your needs and to offer an excellent meeting. 

American Academy of Religion 2008 Annual Business Meeting Minutes

CHICAGO HILTON, MARQUETTE ROOM • CHICAGO, IL • SUNDAY, NOVEMBER 2, 2008 • 7:45–8:00 AM

1. CALL TO ORDER

President Emilie M. Townes called the meeting to order at 7:45 AM.

2. APPROVAL OF 2007 MINUTES

The minutes were unanimously approved (D. McGaughey/J. O'Keefe).

3. MEMORIAL LIST

President Townes read the pre-distributed memorial list of members who had passed away since November 1, 2007, and added two more to that list. Those remembered are: Catherine Bell, Wayne Booth, Chow May Ling, Robert Detweiler, John Dillenberger, James V. Geisendorfer, Daniel Hardy, Alex Hivoltze-Jimenez, Lowell W. Livezey, Lester McAllister, Joanne McWilliam, Herbert E. Melendy, Selva J. Raj, Krister Stendahl, Rosemary Keller, and Lucinda Peach.

4. PRESIDENT'S REPORT:

Emilie M. Townes

President Townes thanked members for their work on behalf of the academy and underlined the current vigor and good health of the AAR.

5. REPORT OF THE STATE OF THE ACADEMY

Director Jack Fitzmier reiterated the AAR's good health, measured against several criteria:

- Membership numbers: 2007 was a record year, with membership at the end of that calendar year standing at 11,470, and this year's membership approaching that number;
- Annual Meeting attendance (as of this meeting): we are over 5,700 this year, making this the second-largest registration number in the AAR's history (after Washington in 2006);
- The latest Auditors Report, which the Board recently accepted; and
- A new Strategic Plan, adopted by the AAR Board last spring, which included eight major items:
 - ▶ Increasing attention to membership development;
 - ▶ Adding innovative new components to the Annual Meeting;
 - ▶ Building global connections and positioning the AAR to be an international partner and resource;

▶ Reimagining governance structures (preliminary report expected in the Spring);

▶ Celebrating our centennial, beginning with the 2009 Montréal meeting and ending a year later in Atlanta (Centennial Committee is chaired by Peter Paris);

▶ Enhancing the public understanding of religion;

▶ Experimenting with more forms of technology for scholarly communication; and

▶ Enhancing the work of the AAR's ten regions.

Jack Fitzmier also updated members on plans for concurrent Annual Meetings with the SBL. Doing so in 2009 and 2010 is not feasible, for financial and logistical reasons. The AAR is already planning to meet concurrently with the SBL in 2011 in San Francisco, and every effort is being made to continue to meet concurrently in subsequent years. Doing so in 2012 and 2013 raises more complications since both societies have signed contracts with hotels in different cities in 2012, and the SBL has a signed contract for 2013. The AAR office is working to resolve those difficulties and plan concurrent meetings for 2012 and 2013 if feasible.

There have been some staff changes in the Atlanta office: Stephen Eley has replaced Joe DeRose as Director of Technology; Aislinn Jones is about to step down as Director of Meetings and Marketing to take up a part-time position as the AAR's Director of Marketing; and Robert Puckett will become the Director of Meetings.

6. 2008 ELECTION RESULTS


Emilie Townes was pleased to announce the election results: Mark Juergensmeyer is the new President; Ann Taves is the new President-Elect; and Kwok Pui Lan is the new Vice President, with these positions to take effect at the Chicago Annual Meeting.

7. NEW BUSINESS

There was no new business.

8. ADJOURNMENT

The meeting adjourned at 7:59 AM, and at 8:00 AM CST, Mark Juergensmeyer officially became the new AAR President. His first act was to offer a note of thanks to Emilie Townes for her service to the AAR.

Respectfully submitted,
Michel Desjardins 

AAR would like to thank the following outgoing Program Unit Chairs whose terms ended in 2008.

- Paula K. R. Arai, Louisiana State University (Japanese Religions Group)
- Kathleen Bishop, Drew University (Psychology, Culture, and Religion Group)
- Marcia Bunge, Valparaiso University (Childhood Studies and Religion Consultation)
- Pamela Cooper-White, Columbia Theological Seminary (Psychology, Culture, and Religion Group)
- Lisa Dahill, Trinity Lutheran Seminary (Bonhoeffer: Theology and Social Analysis Group)
- Lois Farag, Luther Seminary (Coptic Christianity Consultation)
- Stacey M. Floyd-Thomas, Vanderbilt University (Black Theology Group)
- John R. Franke, Biblical Theological Seminary (Evangelical Theology Group)
- Philip K. Goff, Indiana University and Purdue University at Indianapolis (North American Religions Section)
- Fran Grace, University of Redlands (Teaching Religion Section)
- John A. Grim, Yale University (Religion and Ecology Group)
- Wouter Hanegraaff, University of Amsterdam (Western Esotericism Group)
- Jonathan Herman, Georgia State University (Daoist Studies Group)
- Laura Hobgood-Oster, Southwestern University (Animals and Religion Consultation)
- Arthur G. Holder, Graduate Theological Union (Christian Spirituality Group)
- Martin Kavka, Florida State University (Study of Judaism Section)
- Robert P. Kennedy, St. Francis Xavier University (Augustine and Augustinianisms Group)
- Julie J. Kilmer, Olivet College (Lesbian-Feminist Issues and Religion Group)
- Kwok Pui Lan, Episcopal Divinity School (Theology and Religious Reflection Section)
- Sarah Heaner Lancaster, Methodist Theological School, Ohio (Wesleyan Studies Group)
- Lynne Faber Lorenzen, Augsburg College (Open and Relational Theologies Consultation)
- Kathryn McClymond, Georgia State University (Comparative Studies in Hinduisms and Judaisms Group)
- June McDaniel, College of Charleston (Mysticism Group)
- Barbara A. McGraw, Saint Mary's College of California (Religion and Politics Section)
- Lawrence Mamiya, Vassar College (Religion and Cities Consultation)
- Vincent J. Miller, Georgetown University (Roman Catholic Studies Group)
- A. Charles Muller, University of Tokyo (Buddhist Philosophy Group)
- James Nieman, Hartford Seminary (Practical Theology Group)
- Rebecca Sachs Norris, Merrimack College (Anthropology of Religion Group)
- Willemien Otten, University of Chicago (Platonism and Neoplatonism Group)
- Kim Paffenroth, Iona College (Augustine and Augustinianisms Group)
- Joe Pettit, Morgan State University (Religion, Public Policy, and Political Change Consultation)
- Michael Puett, Harvard University (Confucian Traditions Group)
- Joerg Rieger, Southern Methodist University (Theology and Religious Reflection Section)
- Melissa Rogers, Wake Forest University (Religion, Public Policy, and Political Change Consultation)
- Deepak Sarma, Case Western Reserve University (Comparative Theology Group)
- Elizabeth Say, California State University, Northridge (Lesbian-Feminist Issues and Religion Group)
- Kurtis Schaeffer, University of Virginia (Tibetan and Himalayan Religions Group)
- Gregory Shaw, Stonehill College (Platonism and Neoplatonism Group)
- Lisa L. Stenmark, San Jose State University (Science, Technology, and Religion Group)
- Daniel B. Stevenson, University of Kansas (Chinese Religions Group)
- Paul Waldau, Religion and Animals Institute (Animals and Religion Consultation)
- Kerry Wynn, Southeast Missouri State University (Religion and Disability Studies Group)
- Nelly Van Doorn-Harder, Valparaiso University (Study of Islam Section)
- Kocku von Stuckrad, University of Amsterdam (Critical Theory and Discourses on Religion Group)
- Robert A. Yelle, University of Memphis (Law, Religion, and Culture Group)
- Laurie Zoloth, Northwestern University (Women and Religion Section)

Job Center 2008 Statistics Reveal Employment Trends in the Field

THE 2008 ANNUAL Meeting Job Center, the first to be hosted independently by the AAR, saw a total of 568 candidates and 107 open positions. Though there was an expected decrease in candidate and employer registrations from previous years given the independent meeting and early meeting date, the AAR maintained 85 percent of the number of candidates registered for the center in 2007 and 74 percent of the number of institutions registered for the center in 2007. The ratio of registered positions to registered candidates was 1:5.3. All of these numbers indicate that, as in previous years, the number of candidates significantly exceeds the number of positions available.

The Annual Meeting Job Center is designed to ease the communication process between candidates for academic positions and employers seeking to fill available positions. The Job Center features an Annual Meeting edition of *Job Postings*, candidate credentials for review, a message center, and an interview facility.

Each year, the AAR gathers data about job positions and candidates registered for the Center. Each position and candidate is required to choose a primary classification from a provided list. They may also select additional classifications (candidates are limited to a total of three). The “primary” columns indicate the number of times each classification was chosen as a primary choice (see chart on next page).

When drawing conclusions from this data, it is important to think of the motivations that guide employers’ and candidates’ choices. Employers tend to choose more broad classifications that correspond to the classes needing to be taught. They are likely willing to consider candidates from an array of specializations, as long as each person can teach general courses. In contrast, a candidate’s primary choice is usually his or her area of research; they can teach more

broadly. Take Christian Studies as an example — one need not specialize in this area to teach a course. Despite the fact that the classification had a 1:1 primary ratio in 2008, candidates who chose this classification did not have a 100 percent chance of getting a job.

Another example is Asian Religions. From looking at the number of times this classification was chosen as primary in 2008, it might seem that each candidate in that field had about a 71 percent chance of getting a job. However, many candidates who chose Hinduism or Buddhism as their specialty have the ability to teach Asian religions. So employers needing an Asian religions teacher are not limited to only those candidates who consider it to be their specialty.

This is where the “all” columns come into play. These columns indicate the total number of times a classification was chosen as either primary or “additional.” These columns often give better indications of the ratio of positions to candidates within a particular subfield. Take the example from above. Many of the candidates who chose Hinduism or Buddhism as their primary classification likely chose Asian Religions as an additional choice. Therefore, the position-to-candidate ratio of 13:52 (or 1:4) is a better indicator of how many candidates might have sought a particular position.

Still, because of the different motivations guiding choices and because many of the classifications are interrelated, the candidate to job ratios shown below cannot give a clear indication of a candidate’s chances of getting a job. Rather, they serve mainly to identify trends in position openings and candidate specializations.

The AAR has been compiling registration data since 1990. This data is available upon request from Jessica Davenport at jdavenport@aarweb.org

Job Center Registration 2006–2008

Employers	2008	2007	2006
Positions Registered	107	152	175
Total Institutions Registered	98	132	140
Preregistered	93	141	156
Registered Onsite	14	11	19
Ratio of Positions to Candidates	1:5.3	1:4.4	1:4.27

Candidates	2008	2007	2006
Total Registered	568	669	747
Preregistered	538	583	722
Registered Onsite	30	86	25
Female Participants	195	195	224
Male Participants	336	406	461
Did Not Report Gender	37	68	62
Ratio of Female to Male	1:1.7	1:2.1	1:2.1

See additional 2006–2008 registration data in the chart on next page.

Job Classifications	2008				2007				2006			
	Employers		Candidates		Employers		Candidates		Employers		Candidates	
	Primary	All	Primary	All	Primary	All	Primary	All	Primary	All	Primary	All
Administration (e.g., President, Dean, Director, Program Director, Coordinator)	3	3	2	10	4	4	3	7	2	6	1	11
Ancient Near Eastern Languages	0	0	1	5	0	6	2	24	0	4	1	21
Archaeology — Ancient Near East	0	0	1	4	0	1	3	12	0	3	1	9
Archaeology — Greco-Roman	0	0	3	7	0	0	0	6	0	2	1	3
Arts, Literature, and Religion	3	8	24	47	0	4	11	41	0	9	13	47
Asian Religions (general or not listed separately)	10	13	14	52	6	19	9	37	9	20	8	34
Biblical Languages	0	0	0	5	2	9	4	50	1	13	5	78
Buddhism	2	8	22	44	2	17	22	35	6	16	21	33
Catholic Studies	1	8	0	17	3	11	0	18	2	6	2	30
Catholic Theology (all areas)	10	16	27	48	7	21	18	41	9	14	18	46
Central and South American and Caribbean Religions	1	5	1	8	0	7	0	1	0	3	0	3
Christian Ethics	6	13	34	64	9	18	39	74	11	18	38	80
Christian Studies	3	6	3	23	2	12	4	21	3	7	1	31
Christian Theology (general or not listed separately)	6	12	31	83	5	11	22	79	7	15	35	106
Christian Theology: Practical/Praxis	1	7	12	38	1	7	16	37	1	9	12	27
Christian Theology: Systematic/Constructive	3	11	58	99	6	14	58	102	2	9	65	113
Classics	1	1	1	4	0	2	1	16	0	0	0	16
Comparative Religions	1	13	8	54	4	32	6	43	2	18	6	49
Critical Studies/Theory/Methods in Religion	1	9	14	56	2	16	5	44	0	11	7	37
Early Christianity/Church History	1	3	10	30	2	17	33	81	1	10	38	94
Early Judaism	0	0	1	2	1	9	3	22	0	4	1	24
East Asian Religions (general or not listed separately)	2	6	10	27	6	18	6	19	14	22	13	26
Editorial	0	0	1	5	0	0	0	6	0	2	1	4
Epigraphy	0	0	0	1	0	1	0	1	0	0	0	0
Gay/Lesbian Studies in Religion	0	1	0	8	1	5	1	7	0	0	0	8
Hebrew Bible/Old Testament	1	5	0	0	9	27	81	134	11	28	91	133
Hinduism	0	4	8	19	2	13	7	18	1	9	7	19
History of Christianity/Church History	7	10	43	93	5	20	42	91	5	15	39	94
History of Religion (general)	2	10	5	30	3	19	5	25	4	16	4	34
Indigenous/Native/Traditional Religions	1	4	4	7	0	10	3	8	1	2	4	7
Introduction to Religion	0	6	1	22	1	16	1	16	0	12	0	14
Islam	17	22	37	50	17	32	23	37	14	29	26	42
Judaism	6	9	10	21	8	17	12	22	9	16	7	20
Library	0	0	0	0	0	0	0	1	0	1	0	2
Missiology	0	1	1	11	0	0	0	7	0	1	3	10
New Religious Movements	0	4	6	23	0	6	1	9	0	2	2	10
New Testament	1	2	5	12	16	30	83	127	24	39	96	148
North American Religions	2	4	47	59	4	14	28	51	2	12	29	43
Pastoral Care	1	2	6	9	1	3	3	4	2	5	5	12
Philosophy of Religion	1	3	21	71	1	10	22	62	2	10	22	72
Preaching/Ministry	0	2	1	10	1	3	3	16	0	2	0	12
Rabbinic Judaism	0	2	2	6	1	8	5	8	2	7	3	9
Racial/Ethnic Minority Studies in Religion	1	6	3	26	0	16	4	23	1	11	3	21
Religion and Science	0	2	4	29	0	6	4	20	N/A	N/A	N/A	N/A
Religion/Theology: Two or More Subfields	0	2	15	53	2	8	16	48	3	8	18	49
Religions of Africa/Oceania	0	1	1	6	0	10	1	6	1	6	0	7
Religious Ethics	2	3	11	42	1	14	10	41	3	13	9	34
Second Temple Judaism	0	0	0	0	0	7	8	51	0	5	7	39
Septuagint	0	0	0	0	0	0	2	4	0	1	1	2
Social Sciences and Religion (e.g., Religion and Society, Anthropology, Economics, Political Science, Psychology, Sociology)	0	6	16	60	0	11	11	48	1	14	16	58
South Asian Religions (general or not listed separately)	2	6	14	32	3	10	11	26	3	15	11	23
Women's Studies in Religion	0	20	6	47	1	11	7	46				
World Religions	5	13	4	49	4	26	2	37	4	22	4	57
Other	10	11	30	97	10	10	9	92	10	10	13	78
Not Reporting	0	N/A	0	N/A	0	N/A	0	N/A	0	N/A	32	N/A
Total	114	285	568	1,642	150	627	669	1,903	174	543	747	2,057

2007-2008 Employment Survey Highlights

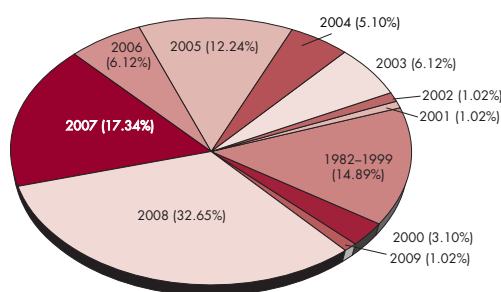
TO GET A MORE accurate picture of employment trends in the field, the AAR and the SBL have expanded our data collection efforts. Employment Information Services (EIS) created a web-based, anonymous survey to track hirings by specialization and to collect demographic information on job candidates.

In spring 2008, surveys were sent to all candidates who had registered for the joint AAR/SBL 2007 EIS Center in San Diego, California, and to all employers who had advertised a position in *Openings* in 2007. Presented here are highlights of the data received. Complete results can be found at www.aarweb.org/jump/jobcenter. This ongoing project will provide longitudinal data.

Employer Data

Out of 531 employer solicitations, 148 responses were received (28 percent response rate). Eighty percent of those who responded filled the position which they had advertised in *Openings*. Of the 118 positions filled, 76 percent of the employers report interviewing the appointee at the EIS Center. The majority of the positions filled were at the assistant professor level (67 percent), followed by full professor (13 percent), visiting professor (6 percent), associate professor (4 percent), lecturer (4 percent), and instructor (3 percent), with 3 percent of the positions ranked as "other." Sixty-two percent of the positions were tenure-track, 20 percent were nontenure-track, 13 percent were tenured, 4 percent were limited, and less than 1 percent were joint appointment. None were reported as adjunct. Fifty-seven percent of the appointees were male; 43 percent were female. The racial/ethnic distribution of the appointees was as follows: 76 percent Caucasian or Euro-American, 6 percent Asian or Pacific Islander, 6 percent African-American or black, 2 percent Latino/a or Hispanic, 2 percent multiracial, and 8 percent reported "other."

Figure 1:
Year of Appointee's Degree



Candidate Data

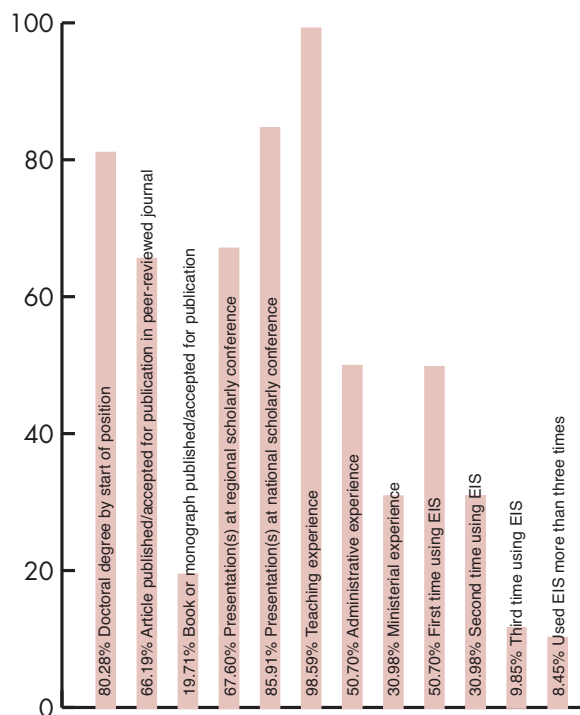
Out of 669 candidate solicitations, 209 responses were received (31 percent response rate). When asked to indicate employment status during the search, 47 percent reported being a graduate student, 34 percent reported part time/adjunct faculty, and 15 percent reported full time/nontenure-track faculty (candidates could select more than one response). Seventy-one percent held a PhD or planned to have completed theirs by August 2008, while 15 percent would be ABD going into fall 2008.

Job Offers

Of the 209 candidates who responded, 34 percent received one or more job offers. Of those, 64 percent received one offer, 19 percent received two offers, 13 percent received three offers, and 4 percent received more than three offers.

Of those candidates who did not receive or accept a new position, 68 percent planned to continue in the same employment status, the top four of which were: part time/adjunct faculty (42 percent), graduate student (41 percent), full time/nontenure-track faculty (12 percent), nonacademic employment (11 percent), and other religious related employment (11 percent) [candidates could select more than one response]. Twenty-one percent did not know at the time of the survey what they would do the following academic year.

Figure 2: Data on Candidates who Received One or More Job Offers



Position Data

Of the 67 candidates who accepted an offer, 35 percent will work in a private college/university, 29 percent will work in a church-related college, 26 percent will work in a public college/university, and 10 percent will work in a university-related divinity school. None reported working for a free-standing seminary. Seventy-two percent will work as full time/tenure-track faculty, 20 percent as full time/nontenure-track faculty, 6 percent as part time/adjunct faculty, and 1 percent in administration (e.g., dean, chair). One percent reported "other." None reported working as full time tenured faculty.

Of the 67 candidates who accepted positions, 59 percent report being thrilled with the new position, 38 percent report feeling satisfied with the position, and 3 percent report feeling unsatisfied. None reported feeling deeply unhappy about the position.

Figure 3:
Salary of Appointment

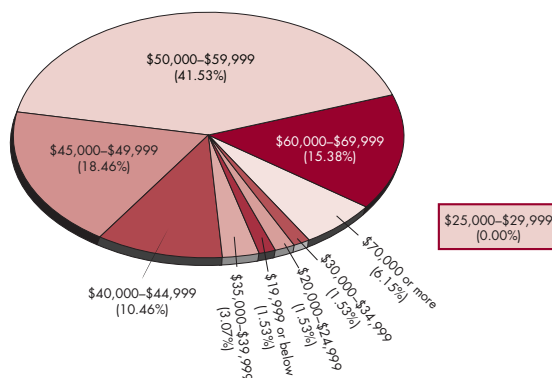
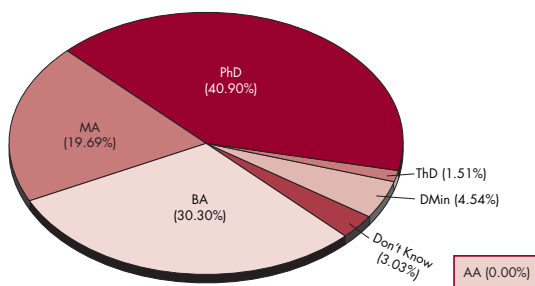


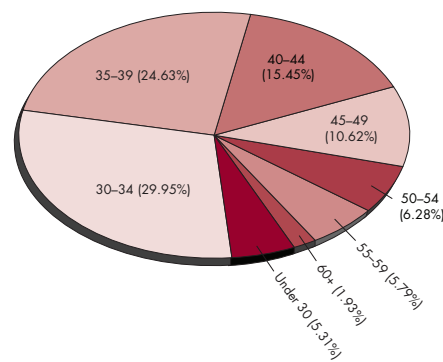
Figure 4:
Highest Degree Offered at New Institution



Candidate Demographics

Sixty-three percent of the candidates who registered for the 2007 EIS Center were male; 36 percent were female. Regarding race/ethnicity, 86 percent of the registrants reported their race/ethnicity as Caucasian or Euro-American, 5 percent African-American or black, 5 percent Asian or Pacific Islander, 2 percent multiracial, and 1 percent Latino/a or Hispanic. Two percent chose "other." None reported their race/ethnicity as American Indian or Alaskan native. In terms of citizenship, 91 percent were United States citizens, 5 percent were citizens of Canada, 2 percent were noncitizen residents of the United States, and 1 percent reported their citizenship as "other."

Figure 5: Age Distribution of Registered Candidates



Job Search Experience

Eighty-seven percent of responding candidates reported that interviewers did not exhibit unprofessional or inappropriate behavior. Those that did encounter such behavior reported offensive remarks and offensive actions.

Seventy-six percent of candidates reported that interviewers did not ask questions or broach topics of an inappropriate nature. Of those who did encounter such questions/topics, the three most common were in regards to religious beliefs, marital status, and partner's career. Forty-five percent reported that the interviewer directly asked an inappropriate question. Forty-one percent stated the interviewer indirectly broached an inappropriate topic. Seventy-four percent of the respondents answered the question truthfully, while 13 percent changed the topic in order to avoid the question. Fifty-three percent are not sure whether their response was to their advantage or disadvantage. Twenty-eight percent believe their answer was to their disadvantage and 19 percent believe it was to their advantage.

2008 ANNUAL REPORT

A Message from the President



GIVEN the important task forces begun by Jeffrey Stout, I chose to concentrate the staff and member resources into the work being done by our

current committees and task force structure. The three newest task forces — Sustainability (chaired by Sarah McFarland Taylor), Job Placement (chaired by Tim Renick), and Governance (co-chaired by Jeffrey L. Stout and Emilie M. Townes) — have begun their work. The Sustainability and Job Placement task forces are making good progress. The Governance task force has proceeded with more deliberate speed and has now secured the services of Bill Ryan as a consultant. Ryan is a research fellow with the Hauser Center for Non-Profit Organizations in the Kennedy School of Government at Harvard University. A meeting with Ryan took place in the fall as the task force moved ahead with its charge.

The February Executive Committee meeting was productive as we welcomed Ann Taves as the newly elected vice president. There are two important areas we covered in the meeting. First, we had a good discussion of the long-range planning process. A key thing we noted was that when we looked at the Centennial Strategic Plan's vision and mission statements and the eight-point goals and objectives, we needed to amplify the mission statement. We were clear that we were not trying to re-do the strategic plan, but think of how we could use the mission statement as a foundation for a clear map from which to develop a long-range plan. This engendered good conversation on the Sunday morning of the board meeting as we began to look ahead to AAR programs and structures. Second, the Executive Committee brought a recommendation to the board that AAR hold concurrent, but independent, meetings with the Society of Biblical Literature and other interested professional societies at the earliest feasible time. The Board approved this recommendation and gave Jack Fitzmier, AAR's Executive Director, and the staff the authority to begin negotiations with SBL and other interested professional societies.

I represented the AAR as a plenary speaker for the Southwest Commission for Religious Studies in Dallas, Texas, in March. During July 13–20, I represented the AAR at an international conference and workshop hosted by Shanghai University. The conference, "Globalization, Values, and Pluralism," featured papers by Chinese and international scholars. A workshop composed of teaching sessions for graduate students from Shanghai University and other universities followed the conference. Jack Fitzmier and I led the final session for the workshop. Jack presented an overview of theological education and I held a condensed discussion of stereotypes in the United States and explored some of the ways in which this translates in the Chinese context. The students engaged us with thoughtful and probing questions. It is my hope that we will continue to build bridges internationally with other professional societies. Many thanks to AAR member, Changgang Guo, for organizing this informative conference.

My final role as President of the AAR included the pleasure of presiding over the first independent annual meeting in

Chicago, Illinois. The strong program and incredible planning brought nearly 6,000 participants to Chicago, making it the second largest AAR meeting in history. I am grateful to Nikky Finney, Charles Long, and Nolan Williams for accepting my invitation to present at our plenaries. Their extraordinary talent and unique views enhanced the meeting for everyone who attended their addresses.

As has been the case with every president before me, my role and responsibility has been made easier to fulfill by an incredibly talented and professional staff in the AAR office. I close by noting the many ways that the staff and those who serve on the board and our various committees and task forces give their time and energy to AAR to help build a stronger and more vibrant professional society.

Many and deep thanks to you all.

Emilie M. Townes
President



A Message from the Executive Director



Dear AAR Colleagues and Friends:

2008 was an exciting year for the American Academy of Religion. Membership in the Academy remained strong, at well over 11,000. Our 2008 Annual Meeting in Chicago set an attendance record; nearly 6,000 AAR members attended the meeting. The Board launched several new initiatives (a Sustainability Task Force, a Governance Task Force, and a Job

Placement Task Force). Working together, the Executive Staff and the Board updated and revised our Strategic Plan. And we formed a Centennial Advisory Committee, chaired by former AAR President Peter Paris. This group will help finalize a number of initiatives and programs that we will begin in 2009, which marks the Centennial of our Academy. 2008 was also a record year for specially funded AAR programs. With support of the Teagle Foundation we completed a study of the Religion Undergraduate Major, and with help of the Luce Foundation we launched our Summer Seminars on Theologies of Religious Pluralism and Comparative Theology for theological faculty. It was a productive year indeed!

Here at the start of 2009, allow me to say a brief word about three important elements of our life as a scholarly and professional society. The first has to do with a topic that is on virtually everyone's mind — finances, funding, and institutional stability. Our Academy is not immune from the financial challenges that have rocked universities, colleges, seminaries, and scholarly societies all over the globe. At the close of calendar year 2007, the AAR's net assets totaled nearly ten million dollars. At the close of calendar year 2008, that number had shrunk to something less than eight million dollars. Not surprisingly, this decline occurred because the value of our long term investments decreased. In the midst of this sobering development, however, other indicators are more positive. Membership and Annual Meeting attendance, the two "drivers" of the AAR's annual budget, remain very strong. And internally, we are taking actions to protect our assets and demonstrate prudence in our spending. The Finance Committee plans on expanding its ranks to include expertise in the investing side of things; the staff is revising expense budgets; and for the time being, we are not planning to fill staff lines that have fallen vacant. In all, the AAR remains challenged, but thanks to years of careful fiscal management, we are financially stable.

The second area of interest has to do with our Strategic Planning efforts. Our Staff and Board have identified eight areas in which we hope to grow the AAR over the next thirty-six months: membership

development; enhancement of the Annual Meeting; a new stress on our international and global context; a renewal of our governance structures; new efforts to foster the public understanding of religion; a new vision of the use of technology in scholarly communication; renewed attention to our ten regions; and a Centennial Celebration effort that will be kicked off at the 2009 Annual Meeting in Montreal and will conclude at the 2010 Annual Meeting in Atlanta. All of these targets are all rooted in our Academy's work over the last decades, and all of them carry enormous potential for our Academy. At the spring 2009 meeting of our Board we will present implementation plans, timetables, and a system for documenting our progress. These efforts represent a sea change in the way our Academy does business. If all goes well — as I think it will — we will move into the future with institutional creativity and confidence.

Third, a brief word about the upcoming Centennial Celebration, the public aspects of which we will launch this Spring. In Montreal we will showcase several items, including an expanded plenary speaker and panel program, an event at which we honor our Academy's past leadership, a publication outlining the history of the AAR, the announcement of several new awards and prizes, and the unveiling of a new look for our publications and logo. Between Montréal and Atlanta, we are planning some new fundraising initiatives, a special edition of the *Journal of the American Academy of Religion* that will trace changes in the study of religion over the last several decades, and a way to expand the Atlanta Annual Meeting program that will bring new attention to the study of science and religion.

The growth of our guild over the last few years has been remarkable, and our Academy has kept pace with this growth. Underlying all of these changes has been a growing realization — among scholars and the public at large — of the importance of religion and the importance of the study of religion. As we enter our second century of "fostering excellence in the study of religion" our future looks bright. I look forward to sharing it with you.

Sincerely

Jack Fitzmier
Executive Director



About Us

2008 Board of Directors

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Mark Juergensmeyer, President-Elect, University of California, Santa Barbara
Ann Taves, Vice President, University of California, Santa Barbara
Michel Desjardins, Secretary, Wilfrid Laurier University
David Thibodeau, Treasurer, Nashville, TN

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Anthony B. Pinn, Rice University
Jeffrey L. Stout, Princeton University
Sarah McFarland Taylor, Northwestern University
Deanna A. Thompson, Hamline University



Financials

AMERICAN ACADEMY OF RELIGION STATEMENT OF ACTIVITIES AND NET ASSETS FOR THE YEARS ENDED JUNE 30, 2008 AND 2007

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total 2008	Total 2007
REVENUES AND GAINS					
Membership dues	\$772,897	\$	\$	\$772,897	\$768,348
Grants	2,500	413,249		415,749	125,000
Annual meeting	1,209,315			1,209,315	1,229,630
Career services	184,357			184,357	163,965
Label sales	53,676			53,676	62,385
Advertising and publications	18,613			18,613	32,724
Royalties	23,412	5,146		28,558	25,884
Publications	34,882			34,882	51,726
Contributions and gifts in kind	45,250	4,503		49,753	104,569
Luce Center rental income	107,792			107,792	107,503
Interest and dividends	154,967	65,947		220,914	229,121
Miscellaneous	3,535			3,535	
Net assets released from restrictions	167,878	(167,878)			
Total revenues and gains	2,779,074	320,967	0	3,100,041	2,900,855

EXPENSES

Research and publications	166,169			166,169	148,476
Member services	621,270			621,270	453,023
Professional development services	238,246			238,246	262,882
External relations	276,548			276,548	300,065
Annual meeting	1,095,469			1,095,469	1,068,005
Luce Center expenses	116,450			116,450	99,059
General and administration	337,473			337,473	347,255
Fundraising	112,355			112,355	96,536
Total expenses	2,963,980	0	0	2,963,980	2,775,301

Change in net assets before investment gains, (losses), and depreciation	(184,906)	320,967		136,061	125,554
Depreciation	(77,527)			(77,527)	(75,633)
Investment gains (losses)	(447,996)	(212,428)		(660,424)	789,040
Change in net assets	(710,429)	108,539		(601,890)	838,961

Net assets Beginning of the year	6,713,733	1,243,183	1,100,000	9,056,916	8,217,955
Net assets End of the year	\$6,003,304	\$1,351,722	\$1,100,000	\$8,455,026	\$9,056,916

AMERICAN ACADEMY OF RELIGION STATEMENTS OF FINANCIAL POSITION JUNE 30, 2008 AND 2007

	2008	2007
ASSETS		
Cash and cash equivalents	\$426,160	\$613,526
Marketable securities	6,568,793	7,187,244
Accounts and grants receivable, net	425,680	40,322
Prepaid expenses	116,584	79,971
Furniture and equipment, net	82,295	73,587
Share of Luce Center assets, net	2,137,932	2,234,746
Total assets	\$9,757,444	\$10,229,396

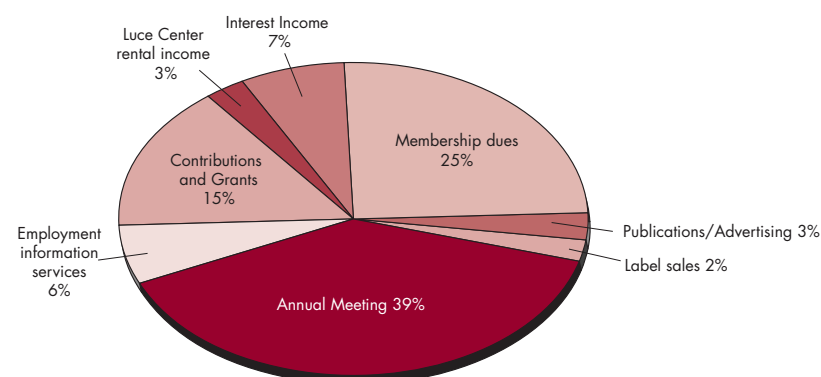
LIABILITIES

Accounts payable and accrued expenses	\$319,853	\$253,991
Accrued vacation	53,660	52,301
Deferred revenue - memberships	352,310	345,834
Deferred revenue - annual meeting	576,595	520,354
Total liabilities	1,302,418	1,172,480

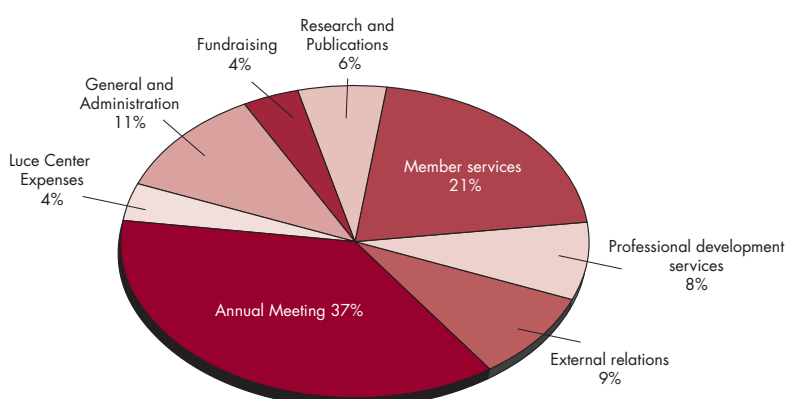
NET ASSETS

Unrestricted	6,003,304	6,713,733
Temporarily restricted	1,351,722	1,243,183
Permanently restricted	1,100,000	1,100,000
Total net assets	8,455,026	9,056,916
Total liabilities and net assets	\$9,757,444	\$10,229,396

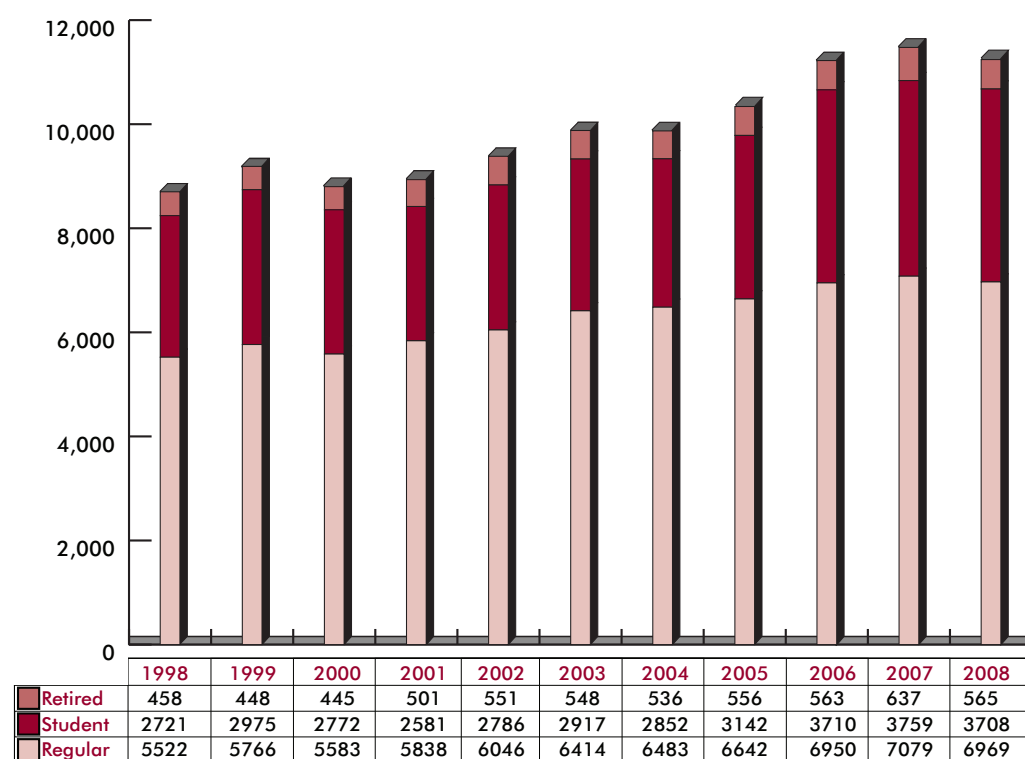
Sources of Revenue



Distribution of Expenses



Membership Trends, 1998–2008



MEMBERSHIP remained above the 11,000 mark in 2008, although this reflects a 2 percent decrease from the previous calendar year. When looked at over a ten-year period, membership has grown a robust 29 percent. The percentage of our student members continues to make up about 33 percent of our membership; regular members make up approximately 62 percent of our membership; retired members comprise the remainder. RSN

2008 Annual Meeting

THE AAR ANNUAL Meeting brings together scholars, students, religious leaders, authors, publishers, and anyone with an interest in the disciplined study of religion. The AAR Annual Meeting is large both in size and complexity, from the number of registrants, sessions, and exhibitors to the number of special workshops and conferences of related scholarly organizations. It is the largest scholarly conference on religion and, for the four days of the conference, the largest exhibition of publications focused on the study of religion.

The Annual Meeting program is largely member-driven, being developed by a program structure comprising sixteen sections, seventy-one groups, four seminars, and forty consultations for a total of 131 program units. Plenary lectures, arts series, tours, business meetings, professional development sessions, and a whole range of special events for various constituencies enhance the program. Thirty scholarly organizations have formal ties with the Academy, and some 145 other organizations and departments hold their meetings at the AAR Annual Meeting.

2008 Sessions by Program Unit Type:

Sections: 97
Groups: 204
Consultations: 59
Special Topics Forums: 26
Wildcards: 12

New Program Units

AAR's Program Committee approved the following new program units for the 2008 Annual Meeting:

Cognitive Science of Religion Consultation
Comparative Philosophy and Religion Seminar
Liberation Theologies Consultation
Martin Luther and Global Lutheran Traditions
Music and Religion Consultation
Religion and Humanism Consultation
Religion Education in Public Schools: International Perspectives Consultation
Religion in Southeast Asia Consultation
Religion in the American West Seminar
Religion, Food, and Eating Seminar
Sex, Gender, and Sexuality in Premodern Christianity Consultation
Sikh Studies Consultation
Theology and the Political Consultation
Transformative Scholarship and Pedagogy Consultation
Transhumanism and Religion Consultation

Annual Meeting Statistics

We are pleased to report that our first independent Annual Meeting in decades in Chicago, Illinois, was a resounding success! Total registration for the meeting was 5,995. This number reflects a 4 percent increase from the AAR's share of registration at the 2007 joint AAR/SBL meeting in San Diego. Chicago's accessible Midwest location with its vibrant big city energy (not to mention the overlap with the victory celebration of U.S. Presidential candidate Barack Obama) made it a big draw for AAR members.

The 2008 Annual Meeting was the largest in terms of programming. Over 600 AAR and Additional Meetings sessions occurred during the six-day time period from Thursday, October 30 to Tuesday, November 4. AAR continued to expand its program and hosted 398 sessions, an increase of 4 percent from 2007. The exhibit hall was approximately 60 percent of the size of the 2007 joint meeting in San Diego. There were 199 booths in the hall, representing 131 companies.

This reduction in size was due to the independent meetings of the AAR and SBL; some publishers reduced their booth size, while those with exclusively biblical titles participated only in the SBL meeting.

The Annual Meeting attracted attendees from around the world; 49 nationalities were represented. Canadians made up the largest international group with 245 attendees, followed by the United Kingdom (139), Germany (36), Japan (29), the Netherlands (29), Belgium (19), Denmark (13), India (12), and Norway (12). Illinois was the best-represented state in 2008 with 721 attendees, followed closely by California (549), New York (436), Massachusetts (310), Pennsylvania (272), and Ohio (218). AAR's 2008 international focus was on South Asia, and the Annual Meeting hosted seventeen attendees from India, Pakistan, Bangladesh, and Sri Lanka, including seven AAR travel subsidy recipients. RSN

Category	2008	2007
Annual Meeting Total Registrants	5,995	10,210* (5,222 AAR)
AAR Total Registrants	5,460	4,687
AAR Member	3,367	2,817
AAR Student	1,681	1,430
AAR Retired	198	195
AAR Spouse	214	245
Other Registrants (nonmembers, press, exhibitors)	537	1,070*
AAR number of sessions	398	383
Additional Meetings	231	335*
Exhibitor companies	131	150*
Exhibitor booths	199	326*

* These numbers reflect the total at the 2007 meeting, which was held concurrently with SBL.

Centennial Strategic Plan

IN 2003, THE AAR's "Centennial Strategic Plan, 2004–2009" set out our mission statement, identified a series of goals for our organization (e.g., to promote research and scholarship in the field, to facilitate members' professional development, to contribute to the public understanding of religion, to encourage diversity within the Academy), and listed a set of strategic objectives to which we were committed (e.g., attract new members, clarify the identity of the AAR vis-à-vis other scholarly societies in religion, hold stand-alone Annual Meetings, enhance the international dimension of the AAR, and prepare for our Centennial Celebration).

Recently the AAR staff, working with AAR members, the Executive Committee, and the Board, have sharpened the mission statement, prioritized goals, reiterated objectives, and put in place concrete implementation plans that can be measured and assessed. We want to remind all of our members of our central commit-

ments and strategic objectives. These spring from our original "Centennial Strategic Plan, 2004–2009," and were approved by our Board as the "Updated Strategic Plan" in April 2008.

Our Statement of Purpose and Values

The purpose of the American Academy of Religion derives from two principal goals:

- 1) To promote understanding of and critical reflection on religious traditions, issues, questions, values, texts, practices, and institutions. To this end, we foster communication and exchange among teachers and scholars and the public understanding of religion.
- 2) To serve the professional interests of AAR members as students, teachers, and scholars.

The AAR is committed to promoting equity, responsibility, and democratic accountability within the academic study of religion and in the work of the AAR itself.

Our Near-term Objectives (to be accomplished in eighteen to thirty-six months)

- Facilitate membership development by increasing membership, members' satisfaction, and member participation.
- Enhance our Annual Meeting with a successful meeting in Chicago that will set the stage for the Centennial kickoff in Montréal; to use our "stand alone" status to develop the AAR's unique program.
- Foster international exchanges by building global connections and by positioning the AAR to be a resource to our international partners.

- Reimagine our governance structures to better suit our current situation, and in this seek an ideal balance among competing values.
- Celebrate the AAR's 100th anniversary with a fundraising campaign and special programming and events.
- Enhance the public understanding of religion with new programming.
- Experiment with and deploy new technologies in scholarly communication.
- Enhance the work of the AAR's ten regions.

The AAR has a bright future. As we plan our Centennial Celebration, look for more news about progress on our Updated Strategic Plan. RSN

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at Unity Village

September 30–October 3



“Science and Religion: An Evolving Dialogue”

The Lyceum at Unity Village is an annual educational symposium open to teachers, writers, and students of spiritual and theological studies. Guest speakers, visiting scholars, Unity Institute faculty, and selected students will present scholarly papers and participate in panel discussions on groundbreaking, provocative topics in religious studies. This year's Lyceum is the second annual symposium sponsored by Unity Institute.

Major Presentations ...



“The Future of Space Flight” with Dr. Edgar Mitchell

The sixth man to walk on the moon, Dr. Mitchell's extraordinary career personifies humankind's eternal thrust to widen its horizons as well as its inner soul. He has devoted the last 35 years to studying human consciousness and psychic and paranormal phenomena in the search for a common ground between science and spirit. In 1972 he founded the Institute of Noetic Sciences to sponsor research into the nature of consciousness as it relates to cosmology and causality. He is a recipient of the Presidential Medal of Freedom and, in 2005, was a nominee for the Nobel Peace Prize. His books include *Psychic Exploration* and *The Way of the Explorer*.



“What Is the Nature of a Healthy Dialogue Between Science and Religion?” and “The Dangers and Opportunities of Bringing Science Into Faith” with Dr. Margaret Wheatley

Dr. Wheatley writes, teaches, and speaks about how we might organize and accomplish our work in chaotic times. She is cofounder and president emerita of The Berkana Institute, a charitable global foundation that works in partnership with a rich diversity of people around the world who strengthen their communities by working with the wisdom and wealth already present in their people, traditions, and environment. Her books include *Leadership and the New Science* and *Finding Our Way: Leadership for an Uncertain Time*.



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An associate professor and chair of the bioethics department at the Kansas City University of Medicine and Biosciences' College of Biosciences, Dr. Randolph is the first academically trained ethicist to address ethical issues related to space exploration. He has shared his knowledge of ethical issues around the world and regularly engages his students in discussions on ethics. Dr. Randolph is a recipient of a John Templeton Foundation teaching award for course work in science and religion.

Registration

\$299* (includes all sessions, evening events, and welcome packet with Lyceum 2009 t-shirt)
(Accommodations priced separately)

*Plus processing fee

Register by August 31 and SAVE \$50!

www.unity.org/education/lyceum.html

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