



RELIGIOUS STUDIES NEWS

October 2009

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2009 Annual Meeting News

Meet Me in Montréal	8-9
<i>Highlights of the City and Getting Around</i>	
Performances and Exhibitions	9
Workshops	10-13
<i>Leadership, Sustainability, Religion and Media, and Teaching Strategies</i>	
Québec and Canadian Focus	14
<i>Twenty-Seven Sessions and Events</i>	
Globalization Focus	15
<i>Twenty-six Sessions and Events</i>	
Reel Religion	16
<i>Eight Films to be Shown</i>	
Special Topics Forums	16
<i>Twenty-eight Sessions on a Wide Range of Topics</i>	
Wildcard Sessions	17
<i>Eight Sessions of Interest</i>	
Visa Requirements	17
<i>Passports and Visa Required for Many Participants</i>	
Students Events	18
Sponsor a 2010 Australian or Oceanian Scholar	18
An Early Glimpse of Québec	19
<i>Cultural Pluralism in Québec</i>	

FEATURES

In the Public Interest	34
<i>Religion and the Obama Campaign</i>	
Research Briefing	35-36
<i>Saying Your Prayers, Constructing Your Religions: Medical Studies of Intercessory Prayer</i>	
From the Student Desk	36
<i>Running With a MA in a PhD World</i>	

From the Editor	3
Officer Elections	3-5
<i>Candidates for Vice President and Student Director</i>	
Centennial Celebration	6-7
<i>Launch of Centennial Year and the New Look of the AAR</i>	
Academy Announces Annual Awards	20-22
<i>Marty Award, Journalism, Excellence in Teaching, Religion and the Arts, and Book Awards</i>	
Introducing New Spotlight on Teaching Coeditors	23
<i>Reid Locklin and Ellen Posman</i>	
Briefs	24, 33
<i>News from Around the Academy</i>	
The Academic Study of Religion in the Face of Budget Cuts From the Editor	3
<i>Advice from Academy Leaders</i>	
AAR Guidelines for Teaching about Religion in K-12 Public Schools	27-28, 30
<i>Parts One and Two</i>	
AAR/Luce Summer Seminar on Theologies of Religious Pluralism and Comparative Theology	29
<i>A Report from Cohort One</i>	
The Problem that "Lies" Within: How "Collegiality" Undermines the Academy	31
The Wind Is in Our Sails	32-33
<i>Important Milestone for The Fund for Theological Education</i>	
New Statement of Best Practices	33
<i>The Posting of Graduation and Placement Records by Graduate Programs in the Academic Study of Religion</i>	
Regional Meetings and Calls for Papers	37-40
Membership Corner	42
Academy Fund	43-44
<i>Contributors to the AAR</i>	

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

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. 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 6. Sustainability Workshop at the Annual Meeting, Montréal, Québec, Canada.

November 6. 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.

November 9. Annual Business Meeting at the Annual Meeting. From 11:45 AM–12:45 PM at the Palais des Congrès, Room 518C.

November 20. New program unit proposals due.

December

Journal of the American Academy of Religion December issue.


TBD. Program Committee meeting, Atlanta, GA.

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. Submit announcements online, and review policies and pricing, at www.aarweb.org/Programs/Career_Services/Job_Postings. 

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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

We hope that this issue of *Religious Studies News* finds you enjoying the beginning of a new academic year.

We are very happy to announce that the election of our new Vice President and Student Director is now underway. The Vice President sits on the Executive Committee, the Board of Directors, and the Program Committee, and will be in line to be confirmed as President-elect and eventually President. The Student Director also sits on the Board of Directors and communicates the concerns and issues of our student members. This is your chance to cast your vote to determine our future leadership, so please do so if you have not already. Go to www.aarweb.org to vote. A link to the elections ballot will be available on the home page. Elections close on Wednesday, October 28.

In 2009, we mark the beginning of our Centennial year. We have several unique events planned for the Montréal Annual Meeting to kick off a year of celebration. From a plenary panel focusing on global perspectives of religious studies, to a lecture on "Our Home and Native Land: Colonial Encounters and the History of Religion, Spirituality, and the Secular" by the American Lectures in the History of Religions program, to a Centennial Celebration reception, we hope you will take the time to help us commemorate this most auspicious time in American Academy of Religion history.

The October *Spotlight on Teaching* focuses on past Excellence in Teaching Award winners and asks them to relate how their pedagogy and teaching methods have changed in the years since they won their awards.

This issue also has many suggestions of places of interest, things to do, and sessions to attend during the Annual Meeting in Montréal next month. We hope this Annual Meeting provides an enriching experience for all our members. We hope to see you in Montréal!

Stephanie Gray
Editor 

Future AAR Annual Meeting Dates and Sites

- 2009 — Montréal, QC, Canada
November 7–10
- 2010 — Atlanta, GA
October 30–November 1
- 2011 — San Francisco, CA
November 19–22
- 2012 — Atlanta, GA
November 3–6
- 2013 — Baltimore, MD
November 23–26

The next issue of *Religious Studies News* will be released in March 2010 in online format. There will no longer be a print version of *RSN*. Current 2010 members will receive an e-mail link to our new online version of *RSN* in early March. From an open forum to comments on articles from readers, we hope that you will find the online version of *RSN* an exciting way to interact with contributors and the wider membership on topics of relevance and timeliness in the field of religious studies and theology.

AAR Officer Elections

A Message from the AAR Nominations Committee

The Nominations Committee is pleased to place four excellent names on the ballot this year for Vice President and Student Director. We are grateful to each of them for their willingness to serve the Academy in this way.

Once again, AAR members will be able to vote by electronic ballot. A paper ballot will be mailed to members whose e-mail addresses are not on file. Please know that we guarantee the privacy of your vote.

We expect a large number of our members to vote in this election. Please be among them.

Rebecca Alpert, Chair
Nominations Committee

Call for Nominations

The Nominations Committee will continue its practice of consultation during the Annual Meeting in Montréal to begin the process of selecting nominees for Vice President and Secretary in November 2010. The committee takes seriously all recommendations by AAR members.

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

- Scholarship: "represents the mind of the Academy," "international reputation," "breadth of knowledge of the field," "widely known."
- Service to the Academy: "serves the Academy broadly conceived," "gives papers regularly," "leads sections," "chairs committees," "supports regional work."

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

How to Vote


All members of the Academy are entitled to vote for all officers. The elected candidates will take office at the end of the 2009 Annual Meeting.

Please vote online at www.aarweb.org. Paper ballots are only sent to those without e-mail addresses on file or by special request (please call 404-727-3059). Vote by Wednesday, October 28, 2009, to exercise this important right.

Vice President

The Vice President serves on the Executive and Program Committees, as well as on the Board of Directors. He will be in line to be confirmed President-Elect in 2010 and President in 2011. During his tenure, the Vice President will have the opportunity to affect AAR policy in powerful ways; in particular, during the presidential year, the incumbent makes all appointments of members to openings on committees.

Student Director

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 (GSC). 



See page 4 for candidates' statements

Candidates for Vice President

Orlando Espín



Orlando Espín is professor of religious studies and theology at the University of San Diego, where he founded and directs the interdisciplinary Center for the Study of Latinola Catholicism. Espín earned his doctorate at the Catholic University of Rio de Janeiro, Brazil, defending a dissertation on the grounds for dialogue between Catholicism and the Yoruba (Lukumí) religion in Cuba. He has specialized in the study of popular religions among United States

Latinos/as, as well as in Latinola theology. Espín has also focused on the intersection(s) of interculturality, globalization, and religious dialogue. Author or editor of eight books and coeditor of an award-winning dictionary, Espín has published over three hundred book chapters and articles in professional journals. He has received several national and international awards, and holds an honorary professorship and an honorary doctorate. He has twice been elected president of the Academy of Catholic Hispanic Theologians of the United States (ACHTUS), was the first Latinola elected to the board of directors of the Catholic Theological Society of America, founded and was first chief editor of the Journal of Hispanic/Latino Theology, and has served in various roles in the Hispanic Theological Initiative and in the Hispanic Summer Program of Theology and Religion. Espín has been active in the American Academy of Religion, having served on the steering committee of the Latinola Culture and Religion Group, and as a member of the Committee on the Status of Racial and Ethnic Minorities in the Profession.

Otto Maduro



Otto Maduro earned his PhD from the Catholic University of Louvain (Belgium) in 1977. He is currently professor of World Christianity at Drew University Theological School (since 1992). Maduro has chaired Drew's Church and Society Division and the PhD program in Religion and Society. He has printed nearly two hundred articles in twelve languages in journals in more than twenty countries. Maduro's books in English include Religion and Social Conflicts (Orbis 1982),

and the edited volumes The Future of Liberation Theology (Orbis 1989), Expanding the View (Orbis 1990) and Judaism, Christianity, and Liberation (Orbis 1991). Additional books in languages other than English include Mapas para la Fiesta, which was published in Spanish in the United States in 1998 and in seven editions in South America. Maduro's essay "Marxismo y Religión" won Best Essay of the Year, 1977–1978, in Venezuela. Maduro is associate editor of Cristianismo y Sociedad, Concilium, SIC, Liaisons Internationales, Maiêutica, the Journal of Hispanic/Latino Theology, and the Journal of World Christianity; formerly also of Social Compass, JAAR, and the Journal of Contemporary Religion. He has also been the director of the Hispanic Summer Program since 2006 (www.hispanicsummerprogram.org). Maduro has won Drew University's Will Herberg Distinguished Professor Award (1997) and Drew University Scholar/Teacher of the Year Award (2007).

Statement on the AAR

THE AMERICAN Academy of Religion has been an important venue for the exchange of ideas and dialogue among scholars of religion. But is the AAR poised to effectively respond to the rapidly changing methodologies and demographics of the twenty-first century? Are we? We, who are the AAR, can dream our collective future role as scholars of religion if we are willing to commit to the necessary changes.


As *American*, the AAR should strive to be ever more inclusive of scholars of religion and methodologies from all United States ethnic and racial communities, and of the religion issues on which these scholars and methodologies focus their research and attention. We, who are the AAR, have a choice: either we become a truly inclusive society, representative of the evident future of the United States and of religion scholarship, or we will become increasingly associated with the methodological and demographic past. Furthermore, we must find effective ways of expanding our contacts and dialogue with scholars of religion and methodologies from the other areas of the American continent (i.e., Central and South America, as well as *all* of North America), without disregard for other areas of the world, and especially those regions and peoples that have historically been disregarded by our religion scholarship or treated exclusively as voiceless objects of our study.

As an *Academy*, the AAR should strive to implement the original meaning of the term "academy" (i.e., a creative and multivocal ambience of dialogue and exploration). Hence, the twenty-first century — through ever more prominent new

methodologies, and through significant demographic changes — is inviting us to devise effective new ways for interdisciplinary and intercultural conversations. Future scholarship will increasingly open new approaches and new perspectives, and present us with new issues, for such is the evident and proven thrust of history and of scholarship.

As an academy of scholars of religion, we must strive to understand our scholarly craft through methodological prisms that embrace interdisciplinarity and interculturality, inasmuch as religions (the objects of our study) are no longer merely or even mainly expressive of the issues of the Eurocentric world. Therefore, the scholarly study of religion in the globalized world of the twenty-first century needs to challenge the historical preferment granted a handful of disciplines and a handful of First World methodologies.

If elected, I hope to contribute to our Academy's becoming more of what it can be — a twenty-first century society of scholars who are active contributors in both the intellectual and public spheres. The AAR will not respond to the present century by "tweaking" our conventions with "trendier" offerings. What we, who are the AAR, need is to call ourselves into this century, with its challenges, its promises, and its innovative and committed scholarship.

Needless to add that the practicalities for the implementation of the above will depend on our mutual support as AAR members — support sought and earned through dialogical, inclusive means. I commit myself to just such dialogical, inclusive leadership. 

Statement on the AAR

FOR A VARIETY of reasons, the disparate array of phenomena that we tend to loosely associate with the word "religion" continues to increasingly come under public scrutiny throughout the world. What a growing number of scholars and political leaders in most urban centers of the globe saw for more than a century as a waning, decreasingly influential occurrence in public or private lives — religion — is, at least since the 1960s, on the contrary appearing in more and more corners of the globe, and in a mounting array of dimensions of human life, proving to be a lively, complex, explosive, influential, ambiguous, changing, rich, and in too many ways crucial reality.


This, of course, has a continuous, significant impact in, among others, academia, politics, the media, and the editorial world — in the United States no less than in the rest of the nations of the north Atlantic and the "two-thirds" world. Higher demand of, and interest in, the study of religion, new sources of funding for research on religion, novel opportunities, and requests to publicly discuss religious issues; a broadening of the regions, cultures, traditions, and aspects being considered in the teaching, research, writing, and public policy in relation to religion; as well as wider innovative channels for all of the above, are among the consequences of this heightened presence of religious phenomena.

A key component of this new scenario is what the Peruvian theologian Gustavo Gutiérrez called "the irruption of the poor in history;" i.e., the increasingly visible, challenging, and decisive presence of movements, groups, ideas, traditions, and claims of populations hitherto invisible and marginalized — not just in the religious arena, but, typically in some relation to it (also in politics, the economy, ethical discussions, public policy decision-making, etc). In the specific

area of the study of religion, this irruption of the poor and marginalized has been gradually more and more evident in the AAR — in its membership, committees, and program units, as well as in the variety of presenters, themes, approaches, papers, and discussions of our Annual Meetings.

We can, indeed should, do more in this latter direction, particularly in these challenging but also stimulating times of crisis, with their sudden, unexpected opening of possibilities for the public debate of claims, debates, and perspectives very much stifled throughout the last quarter of a century in the major international decision-making instances, in most of the global media, as well as in significant sectors of academia across the continents — an opening that already begins to show not only in the study of religion, but also in the ways in which diverse religious bodies relate to each other and to public issues, as well as in the conduct of global media and public officials in relation to issues until recently caught within monolithic perspectives with strong religious overtones. This, which is indeed true in the United States, seems to be the case in a rising number of nations today.

Simultaneously, this critical epoch also presents us with novel hurdles for funding our research and its related travel, for presenting and publishing our work, for keeping our jobs and hiring our recent graduates, as well as for financing our graduate students and employing them as teaching and research assistants. There are so many tasks before us to summon our membership to be creative, share information, join efforts, and effectively tackle the tests lying before us.

This is the time, therefore, of both new-fangled hindrances and fresh occasions for expanding the scope and impact of our field. 

Candidates for Student Director

Elizabeth V. Lawson



Elizabeth V. Lawson is a doctoral student in Temple University's Department of Religion (TUDOR). She received both her BA in anthropology/archaeology with honors (2000) and her MA in religion/Islamic studies (2004) from the University of Georgia. Her Master's thesis surveyed feminist commentary on women's roles in Islam as prescribed by the Qur'an. Elizabeth currently serves as an AAR student representative for the Mid-Atlantic Region. She is also the head of TUDOR's Graduate Student Association (GSA). In this role,

Lawson is the student liaison for the department, where she is actively involved in Temple's Teaching and Learning Center, presenting at their annual conferences (2008 and 2009). Her presentation at last year's conference, "Learning Differently, Teaching Differently: Ways to Accommodate Various Student Learning Styles," was adopted as a seminar offered throughout the year for faculty and adjuncts at Temple. Lawson has just completed her course work, is studying for her exams, and preparing her dissertation proposal. Her dissertation research focuses on identity constructions for converts to Islam and Judaism in America.

Christiana Z. Peppard



Christiana Z. Peppard is a doctoral candidate at Yale University (Department of Religious Studies) who graduated from Yale Divinity School with a MA in Religion (Ethics) and received a BA (human biology) from Stanford University. From 2001–2003, she worked at Yale University's Interdisciplinary Center for Bioethics, where she coedited the volume *Expanding Horizons in Bioethics* (Springer, 2005). Peppard has trained as a hospital chaplain and was part of a National Endowment for the Humanities

summer seminar on end-of-life care (2003). Her areas of academic interest include biomedical ethics at the edges of life; Catholic moral theology and social thought; poetry as an ethical methodology; globalization; and environmental ethics. Her dissertation focuses on the ascription of value to fresh water and identifies elements for a global fresh water ethic. She is Scholar-in-Residence at the Episcopal Cathedral of Saint John the Divine in New York City, where she lives with her spouse and their vigorous two-year-old daughter.

Statement on the AAR

BEING A GRADUATE student is a juggling act. We simultaneously must attend seminars, stay on top of our research, learn new languages, teach, and maintain commitments and relationships in our nonacademic lives. One of graduate school's biggest challenges is learning how to navigate the profession. At some point during the first years of our program, we begin to wonder: "How do I submit a conference proposal? What journals should I be reading? What professional organizations do I need to be in conversation with? How do I publish an article?"

In my quest to find these answers, I discovered that many of my peers were in the same confused position, often not knowing who to turn to for answers. This predicament motivated me to become the head of TUDOR's Graduate Student Association. In the past three years, I have implemented a new orientation program for incoming graduate students, aided in the coordination of Temple's internal program review for the department, and helped organize professional conferences and social gatherings. My goal as student liaison is not only to facilitate relationships between students, but also students and faculty. Supporting these interactions is the reason why professional graduate communities like that of AAR is of great importance to us as budding teachers, scholars, and mentors.

In recent years, the AAR Graduate Student Committee (GSC) has dedicated itself to incorporating programs that bring together our community of graduate students, focusing on sessions that aim to provide professional support (i.e., last year's session on "Careers beyond the Academy"). The GSC also sponsors social gatherings, which serve as a more informal way of networking. In many cases, valuable academic connections are made over a beer or a cup of coffee — useful information is shared and professional collaborations are formed.

I would like to expand on these programs and events to reach out to students who are not yet ABD. Talking with colleagues across universities, I repeatedly hear them ask how one goes about selecting a dissertation topic. Sessions that focus on formulating a dissertation proposal, engaging in preliminary research, and support for those of us just beginning the writing process would all be beneficial additions to AAR's graduate student-oriented programming. Such programs can broaden AAR's outreach by appealing to students who may not quite feel ready to present their research, but still want to actively engage our organization and the profession at large.

The workshop from the last Annual Meeting that most caught my interest was "If I Knew Then What I Know Now: Lessons for the First Year Teaching." I would very much like to see this become an ongoing conversation in the AAR, as I have found in speaking with peers at other institutions that teaching support can be a difficult resource to tap into for some students. As many of us will likely find ourselves with a heavy teaching load as we begin our careers, it is important to develop ongoing mentoring programs to help prepare us for "the trenches," and to further lay the groundwork for dynamic, successful career development. I am fortunate to be part of a department that places a high premium on good teaching practices and mentoring, and I would like to bring this knowledge and experience to AAR's graduate students.

My enthusiasm and commitment to graduate student mentoring, as well as my administrative skills, will be helpful assets in this position. I also bring with me Temple's commitment to supporting diversity in academia, an important consideration given the range of AAR's graduate student membership. I look forward to the opportunity to further facilitate a professional graduate community for our members as the new national Student Director.



Statement on the AAR

AN AAR MEMBER since 2003, I have attended all but one of those Annual Meetings (2007, for the birth of my daughter the day after the conference ended!) and have been active in the Religion and Ecology Group and also presented a paper at the Womanist Approaches to Religion and Society Group at the 2008 Annual Meeting. I received a MA in religion from Yale Divinity School and am currently a doctoral candidate in the department of religious studies at Yale University. My interests include environmental ethics, especially the ascription of value to fresh water, which is the topic of my dissertation; the poetry, ethics, and legacy of civil rights activist Pauli Murray; and bioethics at the edges of life.

Through my degree programs and in conversation with peers at other institutions, I have become attentive to a range of issues facing graduate students, including mentorship (with faculty and with doctoral students who are farther advanced in their degree programs), as well as issues of voice and voicelessness in the classroom and in the wider academy. A particular concern for doctoral students in the next few years will be career development — navigating the demands of publication with concern for pedagogy and the formation of students (to which the AAR has been attentive), as well as casualization of labor and, more recently, the effects of the contemporary economic downturn on academic hiring. As Student Director, I would plan to support the already strong resources of the AAR Graduate Student Committee on a number of these topics (including, for example, Special Topics Forums at the Annual Meeting). I would also hope to develop ways to address some of the other issues listed above in collaboration with graduate students and younger faculty members who are navigating similar professional constraints.

During my time at Yale, I have been a teaching fellow for a range of courses, including "Religious Ethics and Modern Moral Issues" with Gene Outka; "Faith and Globalization" with Tony Blair and

Miroslav Volf; and "Vexations: Religion and Politics in the Black Community" with Emilie Townes, with whom I also had the privilege of helping to organize (as staff assistant) the interdisciplinary Middle Passage Conversations conference at Yale in April 2008. Thus, in addition to my academic location in a department that houses a significant number of subspecialties in the study of religion, I have other experiences that have contributed to my conviction that interdisciplinary work in the study of religion is both difficult and vital. Of course, the question of what constitutes the study of religion is a live one in our classrooms and in our theorizing. Along with extant programs of the Graduate Student Committee and in conjunction with other committees, I would hope to contribute to a conversation about the importance of graduate courses on Theories and/or Methods in the Study of Religion. Such a conversation might focus on resources on these topics from the Syllabus Project. It might also take conceptual cues from forthcoming issues of the *JAAR* as to what "growing edges" and challenges remain in our theorizing and our teaching about the study of religion. Finally, it might also be worth exploring whether and to what degree the offering — perhaps even (at-will) departmental requirement? — of such courses might be recommended by the AAR as a "best practice" for graduate education in the study of religion.

In short, I would be honored to serve as Student Director and would be committed to the development of existing programs while also seeking to respond to stated student needs with the creative and institutional resources available from the Board of Directors.



AAR Launches Centennial Celebration at the Montréal Meeting

IN 2009, we mark the one hundredth anniversary of the founding of the organization that became the American Academy of Religion. Beginning in 1909 as the Association of Biblical Instructors in American Colleges and Secondary Schools and continuing from 1922 as the National Association of Biblical Instructors, the AAR took its current name in 1963.

Over the last century the study of religion has grown in nearly every way possible. The number of scholars interested in religion has expanded dramatically. In the same century, the number of theological schools and religious studies departments in North America has also grown. The field itself has become far more rich and complex. And the membership in our Academy has increased markedly, from a few hundred to over 11,000.

In order to celebrate this century of scholarship, the AAR will launch a series of special events and programs. These will begin at the 2009 Annual Meeting in Montréal and continue through the 2010 Annual Meeting in Atlanta. Here is some of what is in store:

In addition to preparing his presidential plenary address, 2009 AAR President Mark Juergensmeyer has put together a unique set of plenary panels for the Montréal meeting. For the Centennial kickoff, these panels will replace our usual single plenary speaker system. Mark has gathered a truly remarkable group of speakers for the Centennial in Montréal. One panel, featuring Azyumardi Azra (Syarif Hidayatullah State Islamic University), Shrivatsa Goswami (Radha Raman Temple), Koichi Mori (Doshisha University), Kim Knott (University of Leeds), and Sylvia Marcos (Universidad Autonoma del Estado de Morelos and Claremont Graduate University) will treat "Global Perspectives on Religious Studies." Another panel, entitled "Rethinking Secularism," will bring Charles Taylor (McGill University), José Casanova (Georgetown University), Saba Mahmood (University of California, Berkeley), and Craig Calhoun (New York University) together to address this timely topic. And a third panel, entitled "Islam and Modernity," will feature Tariq Ramadan (University of Oxford), Nilüfer Göle (L'École des Hautes Études en Sciences Sociales), and Robin Wright (*Washington Post*), with Reza Aslan (University of California, Riverside) presiding. The sole single plenary speaker for the Montréal meeting (finally!) is Tariq Ramadan, whose address will be entitled "Contemporary Islam: The Meaning and the Need of a Radical Reform."

We will do other special programming in Montréal, notably at a Centennial Reception that will honor past presidents, past executive directors, and distinguished guests. Following Mark Juergensmeyer's Presidential Plenary, we encourage conference participants to attend the reception in the Palais des Congrès (PDC-710) to reflect on the history of the AAR and envision the future of the Academy. Please join us to help celebrate this special evening!

The American Lectures in the History of Religions program, a longstanding AAR enterprise, has made special plans for the "AAR/ALHR Centennial Scholars and Artists Panels" that will convene at both the Montréal and Atlanta Annual Meetings. The Montréal event is entitled "Our Home and Native Land: Colonial Encounters and the History of Religion, Spirituality, and the Secular" and will feature George Elliott Clarke (University of Toronto), Alanis Obomsawin (National Film Board of Canada), Nelson Maldonado-Torres (University of California, Berkeley), and Ines M. Talamantez (University of California, Santa Barbara). The AAR/ALHR event in Atlanta in 2010 will be

entitled "Bondage and Liberation: Questioning Debts to Slavery and Enslavement to Debt."

The *Journal of the American Academy of Religion* is also helping to observe the AAR's Centennial. The editorial board of *JAAR* has put forth a formal call for papers that examines the ways in which the study of religion has changed over the last several decades. This special issue of *JAAR* will be entitled "The AAR at 100: A Centennial Reflection."

Over the last year, the AAR Executive Staff has worked closely with our Board of Directors and a local Atlanta marketing firm to "rebrand" the AAR for the Centennial year. Last November, the Board approved a new logo; and beginning this fall, we will rework all of our publications into a common format and look.

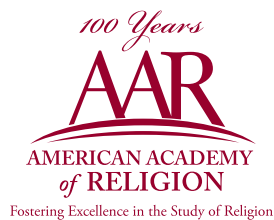
The Executive Staff has also made arrangements for a special sponsorship program that will allow publishers and other friends of the

Academy to recognize our Centennial. These "gold sponsor" organizations will receive special attention in the Montréal *Program Book*. Edwin Mellen Press and the American Theological Library Association have already become sponsors and we expect several other groups to do so as well.

In an effort to support AAR student members and as a means to forward our international connections efforts, this fall we will announce the start of our Centennial International Travel Awards for Dissertation Research. Our plans are to hold a competitive program in which we will award two \$5,000 research grants to students who plan to do dissertation research abroad. The inaugural awards will be funded with unrestricted contributions to the Academy Fund received during the previous fiscal year. The Centennial Fund, a special fund for contributions secured during the Centennial Celebration, will provide AAR members and friends an opportunity to help secure the future of the International Travel

Awards. 2010 AAR President Ann Taves will continue the Centennial celebrations at the 2010 Annual Meeting in Atlanta. In addition to her Presidential Plenary, under Ann's guidance the Atlanta program will return to single plenary speakers who will address the broad theme of "Religion and Science," with particular attention to the ways that new research on the brain/mind and new scholarship on primatology can inform thinking about religion. Plenary speakers for the Atlanta Annual Meeting include Frans de Waal (a noted primateologist from Emory University), Anne Harrington (who teaches the history of science at Harvard University), and Jonathan Z. Smith (who will speak at our Lifetime of Learning Plenary).

We hope that the AAR membership gathered at the Annual Meetings in 2009 and 2010 will take advantage of the many special programs we have planned to help the American Academy of Religion celebrate its Centennial! RSN



American Academy of Religion Centennial Fund Gift/Pledge Form

Name AAR Member ID

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I would like to support the AAR Centennial Fund with a

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Signature Date

- 2. Pledge of \$ _____ to be paid in _____ payments of \$ _____ to be paid by 12/31/10. The minimum suggested pledge and payment amount is \$50.**

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Card Number Expiration Date (mo/yr)

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- Please send me a pledge reminder one month prior to my scheduled payment(s).

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Card Number Expiration Date (mo/yr)

Signature Date

(Should you choose to discontinue or suspend your monthly gift, please contact us at 404-727-3049 or in writing to 825 Houston Mill Road, Suite 300, Atlanta, Georgia 30329.)

Thank you for supporting the AAR. Gifts to the AAR are tax-deductible to the fullest extent of the law, as no goods or services are provided in consideration of the gift. Please send your completed pledge form to **American Academy of Religion, 825 Houston Mill Road, Suite 300, Atlanta, Georgia 30329, or fax it to 404-727-7959.** Please contact us at 404-727-3049 with any questions.

Donate online at www.aarweb.org/donate

Centennial Scholars Panel

"Our Home and Native Land": Colonial Encounters and the History of Religion, Spirituality, and the Secular

DO COLONIAL powers depend on the force of religion to subjugate peoples and occupy land? Do colonized peoples, by contrast, resist their colonizers by means of a spiritual encounter with the land they inhabit? Both concepts — religion and spirituality — emerge in the academy alongside the concept of the secular. With these terms in mind, we ask how does the study of religion focus or obscure the workings of colonialism and the hybrid traditions that live in its wake, especially in the Americas?

Seeking both to recognize and interrogate the history of our discipline, the History of Religions Jury, under the auspices of the American Lectures in the History of Religions, has convened the Centennial Scholars Panel. Four distinguished scholars and artists will discuss how their work explores some of the ways that colonialism has shaped categories of religion, spirituality, and the secular, especially within the Americas. With increasing awareness of the legacies of colonialism for the study of religion, scholars have gained perspective on the discipline's contributions both to naturalizing colonialism and to confronting colonial and postcolonial uses of religion for identity creation and domination. The title, taken from the Canadian anthem, points to the unavoidable ambivalence of being "at home" in postcolonial worlds. Gathering together such creative and interdisciplinary conversation partners, the panel offers an extraordinary chance to rethink what it is to be at home in the study of religion.



Alanis Obomsawin

Alanis Obomsawin, a member of the Abenaki Nation, is one of Canada's most distinguished documentary filmmakers. Her body of work speaks profoundly to the continued legacies of colonial power for the religious and political contexts of First Nations peoples in North America. For almost forty years, Obomsawin has directed documentaries at the National Film Board of Canada, including *Kanehsatake, 270 Years of Resistance*. In 1983, she was made a member of the Order of Canada, in recognition of her dedication to the well-being of her people and the preservation of the First Nations' heritage through her filmmaking and activism. In 2009, she was honored with the Outstanding Achievement Award from the Toronto Hot Docs Documentary Film Festival, which cited her as a "master storyteller" with a profound ability to clarify the complicated histories of First Nations living within colonialism.



George Elliott Clarke

George Elliott Clarke is one of Canada's leading poets, playwrights, and literary critics. He has long taken religion as a critical and creative entry point for his scholarly and artistic explorations of many dimensions of African-Canadian history and expe-

2009 PANELISTS

rience. His essays in *Odysseys Home: Mapping African-Canadian Literature* (University of Toronto Press, 2002), especially "Must All Blackness Be American?: Locating Canada in Borden's *Tightrope Time*," "Nationalizing Gilroy's *The Black Atlantic*," and "Treason of the Black Intellectuals," adeptly navigate the complex relationships among nation, community, language, and race, and confront directly the question of what it is for intellectuals to be "at home" in postcolonial contexts. His *Execution Poems* (Gasperau Press, 2001) won the Governor General's Award for Poetry. In 2005, Clarke was given the Martin Luther King Jr. Achievement Award and was named a Pierre Elliott Trudeau Fellow. In addition to being a poet, playwright, librettist, and literary critic, Clarke is the E. J. Pratt Professor of Canadian Literature at the University of Toronto.



Nelson Maldonado-Torres

Nelson Maldonado-Torres is associate professor in the department of ethnic studies at the University of Berkeley, and the author of *Against War: Views from the Underside of Modernity* (Duke University Press, 2008). He has thought critically and compassionately about how a variety of colonial and postcolonial encounters have shaped our understanding of religion. Religion, in his view, has informed and manufactured civilizational boundaries as well as shaped constructions of the modern versus the nonmodern with all its withering negative stereotypes. Maldonado-Torres also examines how the

process of "othering" has informed our notions of religion and spirituality. Not only does he look at the way human beings were treated as colonial and racial subjects in the Americas, but he also examines how the "black" person, the Jew, and the Muslim are treated in religiopolitical and philosophical discourses. His ongoing work is on the construction of the idea of religion, namely the genealogy of religion in imperial and colonial contexts.



Inés Talamantez

Inés Talamantez, a longtime AAR member, is a professor in the department of religious studies at the University of California, Santa Barbara, where she displays a wide range of pedagogical and research interests ranging from gender and religion and ritual studies to religion and ecology. Talamantez's defining contributions have been to the burgeoning fields of Native American religion and indigenous studies. Through both impassioned and inspired teaching and creative and lyrical scholarship, her work offers new ways to imagine the colonial encounter. Her research on Mescalero Apache cosmology and ceremonialism, with a specific focus on the initiation rituals of Apache girls, has forwarded critical scholarship in religion in many ways: from challenging assumptions about the measure of time to rethinking the relations among human embodiment and natural environments.

RSN

AAR Centennial Fund

IN 1996 the American Academy of Religion formally launched the Academy Fund, the core of AAR's fundraising program. Encouraged by an earlier capital campaign and quiet giving opportunities, the Academy Fund has continued to attract donors and has seen increasing financial support over the past thirteen years.

As the AAR turns 100 we introduce the Centennial Fund, a special edition of the Academy Fund. The Centennial Fund will be supported by donations which are received during the AAR's Centennial Celebration, from August 1, 2009 – December 31, 2010. Members can choose to have their gift support the General Centennial Fund or can designate their gift toward the International Dissertation Research Grants.

The General Centennial Fund will provide operational and program support to the AAR, including individual and collaborative research grants and exciting new technological enhancements and networking opportunities that will benefit members. Keep an eye on the *eBulletin* and *RSN* for more news about this.

The International Dissertation Research Grant is a new program that will provide a much needed resource to our junior scholars by providing funding to perform dissertation research outside their home country. In the future, we hope to endow this project.

We have asked our staff and our board to carefully consider their donations to either of these funds and we encourage every member to make a charitable contribution to support the Centennial Fund. We suggest any new donor consider a minimum initial gift of \$100 to commemorate our 100 years. In an effort to enable more members to support the Centennial Fund we have introduced recurring giving, which allows the donor to make payments on a credit card, on a schedule of your choice. Members can also make a pledge to support the Centennial Fund. To ensure your pledge is credited toward the Centennial Fund, pledges must be completed by December 31, 2010. Each gift makes a difference.

As the AAR begins to celebrate the second century and as the Centennial Fund kicks off, we thank you for your generosity and ask you for your continued support.

RSN

The New Look of the AAR

ACENTENNIAL CELEBRATION gives cause to examine the history of what the AAR has accomplished and to give thought to future goals. With this in mind, AAR has worked with Spitfire Media in Atlanta over the past year on new branding. The AAR Board of Directors accepted the recommendation of Executive Office staff and adopted a new logo for the organization. The new logo embraces a fresh, clean look and is evocative of the new horizons of scholarship the Academy will explore. AAR is in the process of changing over all of its branding to this new design and aesthetic. The goal is to showcase a cohesive and professional look for the organization and to get us started on the next one hundred years.

100 Years
AAR
AMERICAN ACADEMY
of RELIGION

Fostering Excellence in the Study of Religion

The Past Look of the AAR



1966-1968



1969-1978



1979-1980



1981-1982



1983-1994



1995-2009



Montréal the metropolis has everything a big city can offer.

BUT MONTRÉAL IS ALSO ONE OF A KIND, A MULTICULTURAL CITY THAT BLENDS ITS FRENCH ACCENT WITH THAT OF OVER EIGHTY OTHER ETHNIC COMMUNITIES AND CHARMS VISITORS WITH ITS EURO-AMERICAN AMBIANCE. MONTRÉAL IS INNOVATIVE AND INVIGORATING, OFFERING A WHIRLWIND OF CULTURAL CREATIONS, BOTH TRADITIONAL AND MODERN. ITS DOWNTOWN BUSTLES WITH LIFE AT THE FOOT OF ITS MOUNTAIN, WHILE HISTORY IS ROOTED IN THE OLD QUARTERS NEAR THE RIVER. WITH ITS YEAR-ROUND PARTY ATMOSPHERE, MONTRÉAL BEATS TO THE RHYTHM OF ITS FESTIVALS: JAZZ, COMEDY, CINEMA, FIREWORKS, AND MORE! STROLL THROUGH ITS COLORFUL STREETS AND TYPICAL NEIGHBORHOODS REPRESENTATIVE OF A MOSAIC OF NATIONS. . . .

Montréal ? Oui, s'il vous plaît!



The architecture of Montréal is characterized by the juxtaposition of the old and the new and a wide variety of styles, the legacy of two successive colonizations by the French and the British, and the close presence to its south of the architecture of the United States. Much like Québec City, the city of Montréal had fortifications, but they were destroyed between 1804 and 1817.

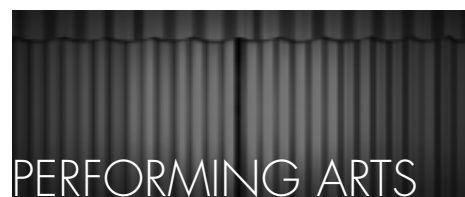
For over a century and a half, Montréal was the industrial and financial center of Canada. The variety of buildings included factories, warehouses, mills, and refineries that today provide a legacy of historic and architectural interest, especially in the downtown area and in Old Montréal. Many historical buildings in Old Montréal are still in their original form, notably the impressive nineteenth century headquarters of all major Canadian banks on Saint Jacques Street.

In 1958, Montréal started development projects for a new subway system and underground city, enlarged the harbor, and opened the St. Lawrence Seaway. New buildings replaced the old, including Montréal's two tallest skyscrapers: the forty-nine-story Royal Bank of Canada Building and the forty-six-story Place Victoria. The Summer Olympics arrived in 1976 and with them, one of Montréal's most recognizable landmarks, the Olympic Stadium.



Indisputably, French cuisine plays a starring, if not dominant, role on the Montréal dining scene. Yet other cultures — notably

Chinese, Eastern European, Greek, Italian, Portuguese, and Thai — provide sufficient diversity for culinary feasting at area restaurants representing some seventy-five ethnic groups. Other restaurants offer fare ranging from appetizers of sweet breads in gingerbread crust to entrees of chicken legs stuffed with pistachio paste. Bring-your-own-wine restaurants on Prince-Arthur Street and the Square Saint-Louis are popular year-round. Days tend to start with café au lait sipped at a leisurely pace while evening meals often end with platters of Québec-produced cheese. While diners can order à la carte, the table d'hôte — two- to four-course offerings — are typically more economical. For pricier splurging, the menu dégustation — a five- to seven-course tasting showcase — includes soup, salad, fish, sherbet, meat dish, dessert, and coffee or tea. Such a meal, along with a bottle of wine, can last for hours and provide a lifetime of memories.



Inherit the Wind

5170 Côte-Ste-Catherine
Segal Center for the Performing Arts at the
Saidye Bronfman Center for the Arts

Presented by Ernst and Young

By Jerome Lawrence and Robert Edwin Lee;
Directed by Greg Kramer

Thursday, November 5, 8:00 PM
Saturday, November 7, 8:30 PM
Sunday, November 8, 2:00 PM and 7:00 PM

Speaking truth to power and exposing ignorance, intolerance, and injustice — these are the powerful themes at the heart of *Inherit the Wind*, one of the twentieth century's most compelling and enduring dramas. The play is a fictionalized telling of the infamous "Monkey Trial" of 1925 —

when a Tennessee schoolteacher named John T. Scopes challenged a state law banning the teaching of evolution by introducing his students to Charles Darwin's theories. He was prosecuted by William Jennings Bryan and defended by star attorney Clarence Darrow in what would turn out to become one of the greatest trials of the century.

Cinemanía Film Festival

Cinema Imperial
1430 de Bleury Street
www.cinemaniafilmfestival.com

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



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.

Montréal Holocaust Memorial Centre

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

The exhibition weaves the cataclysmic events of the Holocaust into a tapestry of Jewish his-

tory 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 twenty 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 of 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.

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. More than 250 crèches from 111 countries are represented in the annual offering.

(continued on next page)

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Sacred Africa: Ancient Art from Sub-Saharan Africa at the Montréal Museum of Fine Arts

1380 Sherbrooke Street West
514-285-2000
www.mmfa.qc.ca

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



Notre-Dame Basilica

110 Notre-Dame Street West
514-842-2925
www.basiliquenddm.org/en

Montréal's Notre-Dame Basilica has nothing in common with Paris's except the name. It is a neogothic building dating from 1829, constructed on the site of a much older and smaller church, which had been outgrown by its parishioners. Notre-Dame is noted for its lavish and beautiful interior — stained glass windows, paintings, statues, gold-tipped polychrome carvings, and a rich altarpiece. It also has a notable Casavant organ and its largest bell, le Gros Bourdon, is the biggest on the continent.

Mount Royal

1260 Remembrance Road
514-843-8240
www.lemontroyal.qc.ca/en/learn-about-mount-royal/homepage.sn

The lookout on top of Mount Royal is an excellent goal for an urban walk. It is in Mount Royal Park, laid out long ago by Frederick Law Olmsted, who is best known for landscaping New York's Central Park. From the beautifully appointed lookout terrace, downtown Montréal is at your feet, with a view to the river and beyond to the Monteregian Hills. Sight lines to landmarks are marked. The top of Mount Royal is divided between the park and two large cemeteries, the Catholic Notre-Dame-des-Neiges and the nondenominational Mount Royal. Both cemeteries can provide interesting walks for those of gothic tastes and together they form a necropolis among the largest in the world.

The Olympic Stadium

4141 Avenue Pierre-De Coubertin
514-252-4141
www.rio.gouv.qc.ca/index.jsp?locale=en

The Olympic Stadium was built for Montréal's 1976 Olympics and is still used for some sports events and major concerts. An elevator ascends the world's tallest inclined tower to a lookout on top; tickets are for sale at the base. The stadium is one of Montréal's most curious pieces of architecture.

Biodôme

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

The word Biodôme comes from the Greek words *bios*, 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.

Botanical Gardens

4104 Sherbrooke East
514-872-1400
www2.ville.Montreal.qc.ca/jardin/en/menu.htm

Come visit Chinese, Japanese, and First Nations's gardens, greenhouses, a touch garden with braille labels for the blind, an alpine garden, and an arboretum.

Insectarium

4581 Sherbrooke East
514-872-1400
www2.ville.Montreal.qc.ca/insectarium/en/index.php?section=1&intParent=1

The Insectarium, located inside the Botanical Gardens, aims first and foremost to awaken visitors to the wonders of the insect world, and to explain how insects play an essential part in ensuring the Earth's ecological balance.



Underground Pedestrian Network


The name "Underground City" refers to the vast network of pedestrian walkways below the city. There are thirty-three kilometers of connecting passageways beneath downtown, with the métro (subway), commuter trains, and buses also converging here. The passageways also 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. Its typical architecture tends to create a warm and authentic atmosphere. Famous for its specialty shops, art galleries, and designer boutiques, the likes of Parasuco, Hugo Boss Shan, and Matt Bailey, Crescent shopping is the ideal mix of style and class.

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 artisan prices. Watch glass-blowing artists at work in the Gogo Glass boutique and enjoy Québec-grown products in the three restaurants and cafés-terrasses. 

Getting Around in Montréal

NAVIGATING the Annual Meeting may seem a little more challenging this year in Montréal, since the headquarters hotels are about a kilometer away from the Palais des Congrès, where Registration, the Exhibit Hall, Job Center, and the majority of sessions will be located.

Shuttles

To facilitate easy movement between locations, the AAR will be running three complimentary shuttle buses in a loop stopping at the La Centre Sheraton, the Fairmont Queen Elizabeth, and the Palais des Congrès. Buses will depart every fifteen minutes on the following schedule:

Friday, November 6	8:00 AM–10:00 PM
Saturday, November 7	6:30 AM–12:00 AM
Sunday, November 8	6:30 AM–12:00 AM
Monday, November 9	6:30 AM–8:00 PM
Tuesday, November 10	6:45 AM–1:00 PM

Métro

In addition, Annual Meeting attendees may want to use Montréal's Métro system. Fares are CAN\$2.75 each way, but a three-day tourist pass with unlimited rides is only CAN\$17.00. The Palais des Congrès is located adjacent to the Place-d'Armes station, making it accessible from locations throughout the city. From La Centre Sheraton it is a short walk to the Bonaventure station, and from the Fairmont Queen Elizabeth, it is a short walk to the Square-Victoria station. More information about the Métro, including maps, fares, and hours of operation, can be found at www.stm.info/English/metro/a-index.htm.

Underground City

Finally, Montréal's underground city provides an easy way to get between destinations without having to brave the cold November weather. The

Underground City is directly under the heart of Montréal. Constantly growing, the "city" — which links many major buildings and multilevel shopping malls in the area — is a shopper's paradise in any season. You'll be amazed by its brightly lit, scrupulously clean passageways, linking thousands of boutiques, major hotels, restaurants, universities, dozens of office buildings, and attractions. Every day more than 500,000 people connect through here on their way to work, shop, dine, or spend a night — or day — on the town. Safe and sheltered from the elements, the Underground City offers a huge range of goods and services as well as a handy way to get from place to place without weather or traffic problems. For a map of the underground, see www.stm.info/English/metro/souterrain2006.pdf.

Accessibility

Please note that the Métro and the Underground City are not accessible in many locations for persons with disabilities. One bus on the AAR's shuttle route will be accessible. In the case that shuttle service is not adequate to meet an attendee's physical needs in navigating official Annual Meeting locations, AAR will reimburse the attendee the cost of making alternative arrangements (i.e., a private taxi). To receive the reimbursement, please submit all taxi receipts with a letter detailing the nature of your physical disability and the Annual Meeting locations that were inaccessible no later than December 31, 2009. Only travel between official Annual Meeting locations (i.e., hotels and convention center) will be covered. In addition, a block of hotel rooms has been set aside at the Hotel InterContinental for those with disabilities. Please contact the Annual Meeting team (annualmeeting@aarweb.org) if you have any questions.

Annual Meeting Performances and Exhibitions

THE AAR IS showcasing the following performances and exhibitions during this year's Annual Meeting.

Sweetgrass Singers (A8–402)

Sunday, 8:30–9:30 PM

The Sweetgrass Singers are a group of Kanienkehaka (Mohawk) women from the community of Kahnawake. The singers are a nonprofit singing society that supports Mohawk language and cultural initiatives. The women are a group of mothers who are raising their children with the language, culture, and traditions of the Kanienkehaka people. They are part of the six-nations Haudenasaunee confederacy and are known throughout the confederacy for their songs. The women have traveled throughout Eastern Canada and the United States sharing their stories, songs, and dances with both First Nations and nonindigenous people. The Sweetgrass Singers always encourage audience members to participate in the songs and dances that celebrate Kanienkehaka culture and look forward to the opportunity to share their stories, songs, and dances with members of the AAR.

Bharatanatyam by Hari Krishnan and inDANCE (A8–403)


Sunday, 8:30–9:30 PM

Bharatanatyam is a dance form traditionally performed by courtesans and temple-women known as devadasis or bhogamvullu in South India. When their lifestyles were criminalized by the state in 1947, their practices were rein-

vented, "classicized," and reinterpreted by upper-caste elites. Hari Krishnan, Artist-in-Residence at Wesleyan University and Artistic Director of inDANCE, has studied dance with women from over ten different devadasi lineages, and this session will offer excerpts from their very rare repertoire. It presents a counterpoint to the universalized and reinvented forms of "classical Indian dance" seen elsewhere. Commentary on the pieces will be provided by Daves Soneji of McGill University, and will be accompanied by live music.

The Red Box (A9–403)

Monday, 8:00–10:30 PM

The Red Box is a play whose love story begins in modern-times with Victor, who has never before told his story. Barbara, with a hidden agenda of her own, gets Victor to confront his complicated past as a Holocaust survivor. As the play travels through his memory, Victor relives falling in love for the first time with a non-Jewish boy, coming to terms with his sexuality, and examining his own family's dysfunction, all while the Nazi party is rising to power. He then lays out the series of mistakes he made from thinking with his heart, including running away to decadent Berlin, until he finds himself as a prisoner in a concentration camp. Victor is persecuted for being both gay and Jewish. It is Victor's detailed path of survival and the people he meets along the way that cause him to question relationships, spirituality, and the unfathomable atrocity he was forced into. 

AAR Sustainability Task Force to Host Annual Meeting Half-day Workshop

AT THE ANNUAL Meeting in Montréal, the AAR's Sustainability Task Force will host a half-day workshop addressing the roles and methods of religion and theology teachers wanting to infuse sustainability topics into the curriculum. The workshop, "Religious Studies in an Age of Global Warming: Transforming Ourselves, Our Students, and Our Universities" will be from 1:30 PM to 5:30 PM on Friday, November 6, and will be led by Roger S. Gottlieb, Worcester Polytechnic Institute and task force member, and Stephanie Kaza, University of Vermont. Task Force members Barbara A. B. Patterson (chair), Emory University; Isabel Mukonyora, Western Kentucky University; Laurel D. Kearns, Drew University and Drew Theological School; and Sarah McFarland Taylor (former chair), Northwestern University, will serve as breakout group facilitators at the workshop.

Gottlieb teaches in the Department of Humanities and Arts at Worcester Polytechnic Institute and is one of the world's leading voices of religious environmentalism. His works in this area include *This Sacred Earth: Religion, Nature, Environment* (the first comprehensive textbook in the field); *A Greener Faith: Religious Environmentalism and Our Planet's Future*

(the first book-length analysis of religious environmentalism); *The Oxford Handbook of Religion and Ecology: Joining Hands: Politics and Religion Together for Social Change*; and *A Spirituality of Resistance: Finding a Peaceful Heart and Protecting the Earth*.

Kaza is Director of the Environmental Program at the University of Vermont, where she teaches environmental humanities. She is best known for her work in Buddhist environmental thought and Buddhist-Christian dialogue. Her books include *Dharma Rain: Sources of Buddhist Environmentalism*; *Hooked: Buddhist Writings on Greed, Desire, and the Urge to Consume*; and *Mindfully Green*. At the University of Vermont, Kaza works closely with the Office of Sustainability on campus greening and socially responsible investing.

Teaching the environmental crisis poses unique challenges and opportunities for higher education. The scope and extent of the threat demands that faculty inform themselves about a host of practical, theological, moral, historical, and political concerns that probably were not part of their original scholarly field. At the same time, the encompassing nature of the threat touches all of our lives.

Faculty, like students, experience fear, grief, and despair as we witness the vanishing species, changed weather, and polluted waters of our planet. Yet the very universality and severity of the environmental crisis also provide a unique opportunity to make our teaching intensely relevant to the world outside the classroom, and to experience the deep satisfaction of offering teaching that is personally, morally, and politically important.

This workshop will explore these challenges and opportunities, giving participants the chance to examine their own responses to the environmental crisis, to engage with faculty concerning teaching resources, sample syllabi, course modules, and instructional themes, and ways to connect with other academic departments and the wider campus sustainability movement. Material will be provided to support the development of "Religion and Environment" courses, and integration of environmental themes into courses such as "Introduction to Religious Studies," "Social Ethics," "Religion and Politics," or studies of particular religions.

The workshop will take up relevant theological issues (e.g., ecological interpretations of scripture), moral problems (e.g., stew-

ardship versus biocentric ethical models), the role of religious environmentalism in relation to other social movements (e.g., feminism, racial justice), and engaged teaching techniques designed to (re)connect students to these crucial moral issues and their meaning for life on earth.

"This workshop crosses a multitude of sub-field boundaries and appeals broadly to scholars across the curriculum who wish to address the most critical issues facing the Academy — and the world — today," said Sarah McFarland Taylor, former chair of the Task Force. "If you attend one workshop in Montréal this year, make it this one!"

You may register for the workshop when you register for the Annual Meeting, or by using the form on this page and faxing it to 301-694-5124. The registration fee for the workshop is \$50 until October 20, 2009. After that, registration is \$75 onsite only. You are encouraged to register early as the workshop is limited to the first seventy-five participants.

RSN

Don't Let Time Get Away from You!

Register for the AAR Annual Meeting Job Center by October 12. The Job Center is an efficient way for candidates and employers to communicate and participate in job interviews. Those who register by the deadline will receive full benefits of the Center.

EMPLOYERS:

Unlimited use of the interview hall

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

Seven months of online access to candidate CVs organized by specialization

Ability to use the message center to communicate with registered candidates

CANDIDATES:

Opportunity to place CV online for employer review

Personal copy of registered job advertisements and employers' interview plans

Ability to use the message center to communicate with employers

For more information about the Job Center, and to register, see www.aarweb.org/jump/jobcenter.

Sustainability WORKSHOP

Religious Studies in an Age of Global Warming: Transforming Ourselves, Our Students, and Our Universities

Friday, November 6, 2009
1:30-5:30 PM
Montréal, QC

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 _____

Registration is limited to the first 75 participants.

Send your registration form and payment of \$50.00 before October 20, 2009 (\$75.00 after and onsite).

PAYMENT INFORMATION

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

Credit Card (Check one):

Visa Mastercard American Express Discover

Credit Card Number _____

Expiration Date _____

CID* _____

Cardholder Signature _____

Name on Card (Please Print) _____

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

For more information, contact Robert Puckett, Director of Meetings, at rpuckett@aarweb.org, or by phone at 404-727-1461.

The Sustainability Workshop is arranged by the Sustainability Task Force of the American Academy of Religion: Barbara A. B. Patterson, chair, Roger S. Gottlieb, Laurel D. Kearns, Isabel Mukonyora, and John J. O'Keefe.



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



Register by Fax: 301-694-5124

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, 9:00 AM–3:45 PM.

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, Edwin David Aponte, Chester Gillis, L. DeAne Lagerquist, Rosetta Ross, and Steve Young. 



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, and 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

9:00–9:15	Introduction	10:00–10:45	Institutional Perspectives: How these characteristics play out in different institutional contexts	11:00–12:00	Breakout 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 (Patricia Killen, Pacific Lutheran University)
				2:00–2:45	Breakout session (random small groups with ARC members as facilitators)
				2:45–3:45	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) _____


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

For more information, contact Jessica Davenport, Associate Director of Professional Programs, at jdavenport@aarweb.org, or by phone at 404-727-4707.

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

 **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

Teaching Strategies Workshop

Space, Place, and Religious Meaning in the Classroom

Date: Friday, November 6, 2009

12:00–6:00 PM

Where: Montréal, QC, Canada

THE TEACHING Strategies Workshop is arranged by the AAR Space, Place, and Religious Meaning Consultation and the Wabash Center for Teaching and Learning in Theology and Religion.

Leonard Norman Primiano, Cabrini College, Presiding

As religious studies teachers, we tend to be skilled at integrating textual material, social historical analysis, ethnography, sociological study, and other approaches into our courses, but we often neglect to include a sensitivity to and sensibility of religious constructions of space and place, despite the fact that these components are central to religious experience.

This half-day workshop is intended to aid faculty in the development of classroom techniques that incorporate the study of religious space and place into our courses. Participants in the workshop will: 1) Deepen their intellectual sensitivity to space and place as components of religion; and 2) Learn specific techniques to employ religious space and place in the classroom.

12:00–1:00 PM

Jeanne Kilde, University of Minnesota

Introductions and Address on Theoretical Understandings and Methods in the Study of Space and Place and Religious Meaning

This session will be to provide an overview of approaches to the study of space and place for nonexperts. It will focus on how the various approaches can be deployed in the classroom to help students ground their study of religious space and place.

1:15–2:15 PM

Lunch (provided). Lunch groups will be encouraged to reflect on how the theoretical material present in the first session might be applied to special places they already use in their classrooms and lectures, or locations they have been to or plan to visit that they would like to incorporate in their courses. Participants will begin to think critically about the types of spaces/places they might integrate into their courses.

PRELIMINARY AGENDA:

2:15–4:00 PM

Panel discussion with audience on the use of space and place by professors of religious studies whose work focuses on a variety of religious traditions and geographical locations. Panelists include:

- Joanne Punzo Waghorne, Syracuse University
- David Simonowitz, University of California, Los Angeles
- David R. Bains, Samford University
- Susan L. Graham, St. Peter's College
- Barbara Ambros, University of North Carolina, Chapel Hill
- Leonard Norman Primiano, Cabrini College

Each of these scholars focus their research on the study of space/place and will share their classroom strategies pertaining to the study of a range of religious traditions.

4:00–4:15 PM


Coffee/Tea Break

4:15–5:15 PM

Small group break-out sessions. Group members will focus on the syllabi they have brought with them, discussing ways to incorporate strategies posed during the panel discussion.

5:15–6:00 PM

Full group discussion, questions, and answers.

Registration is limited to the first 45 participants. No fee is required. Lunch will be provided. 

Vancouver School of Theology

No religion says “blessed are the greedy,”

says VST's Distinguished Theologian in Residence, Sallie McFague, on religion's role in justice and sustainability.

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VST Open Houses
November 19, 2009
February 6, 2010

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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



For more information about
AAR Career Services, e-mail careers@aarweb.org.

Religion and Media Workshop

Texts, Scripts, Codes: How Religions and Media Make the World We Live In

Katharine Rhodes Henderson, Auburn Theological Seminary, Presiding

Friday, November 6, 2009

9:30 AM–5:00 PM

THIS YEAR'S annual Religion and Media Workshop will highlight how religious texts, scripts, and codes make and unmake political and social worlds. Interdisciplinary panels, discussions, and performances will interrogate how media texts translate religion for global publics, how media scripts religious and national identities, and how religious cultures code the transmission and reception of media objects. The thirtieth anniversary of the Iranian Revolution will anchor the day's interdisciplinary examination of the relationships between religion, media, cultural authority, and social change. We invite you to join a discussion of these themes with leading reporters, performers, and academics. This year's unique three-part workshop includes panels, a performance, and small group discussion. Our morning program features a series of interdisciplinary panels on representation, performance, authority, and technology across religious traditions and in a variety of geographic contexts, as well as in media contexts that confound geography. Panels will include an exploration of issues of regulation and authority. An intensive afternoon discussion of the Iranian Revolution will amplify the critical vocabularies developed throughout the day. As always, there will be ample time for small thematic conversations around issues of urgent relevance to the study of religion and media.

Isaac Weiner, Georgia State University
Legal Discourse of Religious Noise and Public Space

Nabil Echchaibi, University of Colorado
Regulation and Authority within Islam Online

Shanny Luft, University of North Carolina
Evangelical Regulation of Film-watching in the Early Twentieth Century

Munir Jiwa, Graduate Theological Union
(Mis)Representation in Muslim Communities


J. Barton Scott, Duke University
India Authentic

Neil Arner, Yale University
Religious Pluralism, Publicity, and Politics

Jason C. Bivins, North Carolina State University
Religion and Performance

Setrag Manoukian, McGill University
Iranian Post-Election Multimedia Analysis

Business Meeting:

Jenna Tiitsman, University of North Carolina and Auburn Media, and Kaley Middlebrooks Carpenter, Villanova University, Presiding 

Religion & Media Workshop

*Texts, Scripts, Codes: How Religions
and Media Make the World We Live In*

Friday, November 6, 2009
9:30 AM–5:00 PM
Montréal, QC, Canada

TO REGISTER

You can register online when you register for the Annual Meeting at www.aarweb.org/meeting/annual_meeting/current_meeting. Or complete the information below, arrange payment, and send via fax (1-330-963-0319) or surface mail (Religion and Media Workshop, c/o Experient, 2451 Enterprise Parkway, Twinsburg, OH 44087, USA).

BADGE AND ADDRESS INFORMATION

Name/Title

Institution

Phone

Fax

Surface Address

E-mail

Registration is limited to the first 75 participants. Send your registration form and payment of USD \$55.00 before November 6, 2009 (after November 6, register onsite with an increased registration fee of USD \$70).

PAYMENT INFORMATION

Check: (Payable to "AAR Annual Meeting," include "Religion and Media Workshop" on the memo line)

Credit Card (Check one):

Visa Mastercard American Express Discover


Credit Card Number

Expiration Date

CID*

Cardholder Signature

Name on Card (Please Print)

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

 **Register by Fax:** 301-694-5124

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

Cell Phones in Canada

SOME CELL PHONES or calling plans may not allow your phone to work in Canada. Please check with your carrier. Even if your phone will work, another consideration you may have is the cell phone bills that you may face when you return home. International roaming charges can cost USD\$0.29–0.69 per minute, depending on your carrier. And if you have a "smartphone" like an iPhone or Blackberry that is constantly checking for new e-mail, you will be charged for every minute that your phone is on. Please check with your cell phone carrier about international plans that may help you avoid these costly surprises. Below are some links to help:

AT&T

www.wireless.att.com/learn/international/roaming/affordable-world-packages.jsp

Sprint/Nextel

www.nextel.com/en/services/worldwide/travelabroad_sprint.shtml


T-Mobile

www.tmobile.com/International/LongDistanceOverview.aspx

Verizon

http://lb2b.vzw.com/international/Global_Travell/index.html

Registration and Housing for 2010 Annual Meeting in Atlanta to Open Early!

Early Bird registration and housing for the 2010 Annual Meeting in Atlanta will open on November 6, 2009. Both registration and housing will be open on this date at www.aarweb.org. Computers will be available in the Cyber Café and the AAR Booth in the Exhibit Hall of the Palais des Congrès for AAR members to preregister during the 2009 Annual Meeting in Montréal. Early Bird registration will run through the dates of the 2009 Annual Meeting and will close on March 31, 2010. Registration for tours and workshops will be available beginning April 1, 2010. Members who have preregistered for the meeting will be sent an e-mail giving them the opportunity to add these to their registration. 



A7–108 North American Religions Section

Saturday, 9:00–11:30 AM
Theme: *The History of Religion in Québec*

This panel provides a comprehensive and critical look at the history of religion in Québec, from the earliest encounters with native peoples to the rich religious diversity of today. Each panelist, who are eminent senior scholars of Québec religious history, will examine a particular aspect and period of this history.

A7–129 North American Hinduism Consultation

Saturday, 9:00–11:30 AM
Theme: *Hinduism in Montréal and Canada: Communities in Community*

This panel presents four papers and a respondent discussing the variety of expressions of Hinduism found in Montréal and in other regions of Canada. The papers emphasize the subtleties among South Asians within the Hindu diaspora in a manner that reflects the subnational status of Québec within the broader context of Canada. As a whole, the papers suggest some differences in the Canadian Hindu context in relation to other diaspora groups.

A7–131 Religion Education in Public Schools: International Perspectives Consultation

Saturday, 9:00–11:30 AM
Theme: *Québec's New "Ethics and Religious Culture" Program*

As of September 2008, a new course entitled "Ethics and Religious Culture" (ERC) became mandatory for all Québec primary and secondary schools (except for grade nine). The program represents a radical departure from previous programs. This panel examines the new program from diverse perspectives. The panel was constituted in the spirit of an "epistemic community," where the individual members share common values and purposes, but where salient issues are examined and knowledge is constructed through very different lenses.

A7–208 Theology and Religious Reflection Section

Saturday, 1:00–3:30 PM
Theme: *Theological Contributions in the Work of Gregory Baum*

The work of Canadian theologian Gregory Baum has spanned more than fifty years, revealing his astonishing openness to being attentive to the theological questions that animated his inquiry. This panel presentation will consider some of the key themes within Baum's theology, exploring his faithfulness to the Christian mission of solidarity and why that mission speaks to twenty-first century challenges. A central goal of the panel is to reflect on the continued relevance of Baum's theology, and to situate it in the context of Québec.

A7–304 Comparative Studies in Religion Section

Saturday, 4:00–6:30 PM
Theme: *Multiculturalism and Religion in Québec: Negotiating Religious Pluralism*

In this panel, papers engage in comparative explorations of how Canadians and Québécois in particular have developed a full range of strategies for negotiating religious pluralism in an increasingly multicultural context.

A7–317 New Religious Movements Group

Saturday, 4:00–6:30 PM
Theme: *Québec's New Religions: Inside, Outside, or Parallel to the Catholic Church*

This panel will describe and analyze some of Québec's indigenous new religious movements that have been shaped by the rapidly changing relationship between the province's ultramontane Catholic Church and an increasingly secular society. A typology of *intégriste/fondamentaliste* (integral/traditional) formulated by Québec sociologists will be utilized to analyze four apocalyptic new religions in terms of their orientations towards the Church, Vatican II, and secularization resulting from the "Quiet Revolution."

A8–103 Arts, Literature, and Religion Section

Sunday, 9:00–11:30 AM
Theme: *Jewish Poets of Montréal*

This panel examines the bearing of religion upon the lives and writings of four of the most prominent twentieth and early twenty-first century Jewish poets of Montréal — A. M. Klein, Irving Layton, Leonard Cohen, and Chava Rosenfarb, a Holocaust survivor who writes in Yiddish.

A8–104 Arts, Literature, and Religion Section and Religion, Film, and Visual Culture Group

Sunday, 9:00–11:30 AM
Theme: *Ways of Looking at Jesus of Montréal: From the Streets of St-Denis to Mont-Royal*

The aim of this panel is two-fold. The first is to offer examinations of a film that has been popular in religion and film circles. Panelists here will offer several takes on the film from various perspectives: sort of a Wallace Stevens's "Thirteen Ways of Looking at a Blackbird" mixed with a John Berger "Ways of Seeing" approach. But instead of simply piling on more commentary to the film, our further aim is to stimulate a metacritical dialogue on religion and film research. That is, in and through the multiple approaches to a specific film, we make clear that there are myriad ways to view a singular film religiously.

A8–250 Special Topics Forum

Sunday, 3:00–4:30 PM
Sponsored by the Public Understanding of Religion Committee
Theme: *The Commission on Reasonable Accommodation in Québec: Reflections with Cochairs Charles Taylor and Gerard Bouchard*

In February 2007, Premier Jean Charest called upon Charles Taylor and Gerard Bouchard to head up a commission on the question of Reasonable Accommodation. The commission was in response to a series of highly publicized events in which non-Christian immigrant minority groups were seen to be making "unreasonable" demands upon the people of Québec to accommodate their religious requirements. The commission was unique in that it included twenty-one regional citizen's forums in which individuals were given ninety seconds to voice their opinion, concerns, and desires for the future of interreligious relations in Québec. The final report, delivered in May 2008, has had mixed reviews from politicians, religious, and nonreligious interest groups. This forum provides the opportunity for the cochairs to offer their reflections on the process, the issues raised, and the future of interreligious relations in Québec and beyond.

A8–307 History of Christianity Section

Sunday, 5:00–6:30 PM
Theme: *Monastic Reflections in Contemporary Québec*

Although monasticism is seen to be out of place in contemporary Québec, it has importance both socially and intellectually. Indeed, it continues to develop socially, taking on new forms and in new physical locations, but also intellectually, helping to address some of the most pressing questions of modern society. This panel is dedicated to papers addressing the changing "place" of monasticism in the province.

A8–312 Study of Judaism Section

Sunday, 5:00–6:30 PM
Theme: *Yiddish Montréal: From the Political Left to the Religious Right*

Although seemingly distinct, the political left and religious right were both significant and interdependent in Yiddish Montréal of the twentieth century. Not only did they share common educational and social antecedents, they often shared strategies, where rabbis used tactics of the labor movement to ameliorate their situation. As well, the major communal structure of Jewish Montréal in the prewar years was the Jewish Community Council (Vaad Ha'ir) wherein not only were all political positions represented, but the Council funded all Jewish schools, including the socialist and communist as well as the traditional yeshivas. Although each presentation focuses on very different periods and milieus, they all bring to the fore two crucial issues in understanding the evolution of Yiddish-speaking Montréal: religion and politics.

A9–103 Buddhism Section

Monday, 9:00–11:30 AM
Theme: *Buddhism in Québec*

The growth of Buddhism in Québec resembles that of the growth of Buddhism across Canada and North America. Québec now has dozens of Buddhist temples and meditation centers, of which about half cater to a Western-born membership. Still, because Québec is a francophone region, Buddhism in Québec has some unique accents. Researchers in this session have been studying these features and will present on unique aspects of Buddhism in Québec.

A9–117 Contemporary Islam Group

Monday, 9:00–11:30 AM
Theme: *Attraction and Repulsion: Muslim Alterity in Contemporary Québec*

This panel explores fear of and fascination with the "other" by examining interreligious and secular-religious encounters of Muslims and non-Muslims in Québec, where anxieties arising from conquest, language, and accelerated immigration have led to striking instances of "attraction" and "repulsion."

A9–126 Religion and Popular Culture Group

Monday, 9:00–11:30 AM
Theme: *Folklore in Québec: Intangible, Essential, Cultural, and Religious Knowledge*

The linguistic and religious particularity of Québec and the complex politics that emerged from centuries of isolation from the metropolitan states (France and England) have created an environment extremely sensible to the specifics of its different communities. While recent history has given us examples of a society trying to define its own identity, scholars are going back to the roots of

Québec's culture, hoping to get a better understanding of the contributions made by the people. Spreading through time, cultures, languages, and religious beliefs, the papers of this panel explain how, in a given milieu, the motives and figures of the oral tradition and religious influences can help us learn about what Québec was and is becoming.

A9–329 Religion and Migration Consultation

Monday, 4:00–6:30 PM
Theme: *Religion, Ethnicity, and Identity in the Greater Montréal Area*

This panel will present the results of the four years of research of the GRIMER (Groupe de Recherche sur le Montréal Ethno-Religieux), an interdisciplinary research group affiliated with the religious studies and geography departments of the Université du Québec à Montréal. Funded by the Social Sciences and Humanities Research Council of Canada, the group's general goal is to analyze the role of religion and its various expressions amongst different ethnocultural minorities that established themselves in the Greater Montréal area after about 1970. The primary objective, more precisely, is to examine the function of the religious factor in the construction of "ethnic identity" and "consciousness," as defined by the Belgian sociologist Albert Bastenier (2004).

A10–106 North American Religions Section

Tuesday, 9:00–11:30 AM
Theme: *Managing Religious Diversity and Articulating Identity in Québec*

The papers on this panel explore the recent efflorescence of debate over the proper management of religious diversity in Québec. In response to several high-profile legal cases involving the notion of reasonable accommodation of minority religious practices, many Québec communities, politicians, government agencies, and private citizens have sought to weigh in on this issue. While there is a clear thematic coherence to the papers on the panel, they are also diverse in that they consider issues of religious pluralism, secularism, gender, race, memory, and historic preservation in both rural and urban settings.

A10–125 Childhood Studies and Religion Consultation

Tuesday, 9:00–11:30 AM
Theme: *Adolescents, Young Adults, and Religion: Canadian and Québec Studies in a Global Context*

Beliefs and religious practices are just part of what could be called youth religion or religiosity. Many studies show that spiritualities, religiosities, and religious orthodoxies often adopt the diversified ways or styles of youth subcultures. In this regard, one could ask if it is really relevant to conclude that adolescents and young adults have truly distanced themselves from religion, or are adolescents and young adults forging new relations to their religious heritage that is notably founded on a dynamic of choice that typifies the globalized world they negotiate. In this panel, the presenters will communicate recent research results on adolescent and young adult religion in Québec and the rest of Canada that suggest new theoretical ways to reflect on the religion or religiosity of youth in the global context.

Sessions with a Focus on Canada

A7-226 Wesleyan Studies Group
Saturday, 1:00–3:30 PM
Theme: *Methodism and Wesleyan Traditions in Canada*

A8-108 Bible in Racial, Ethnic, and Indigenous Communities Group
Sunday, 9:00–11:30 AM
Theme: *Minority Biblical Interpretation in Canada*

A8-210 Study of Islam Section and Women and Religion Section
Sunday, 1:00–2:30 PM
Theme: *Shariah Courts in Canada: Islam, Gender, and Public Policy in Family Law Arbitration*

A8-212 Anthropology of Religion Group
Sunday, 1:00–2:30 PM
Theme: *The Anthropology of Religious Pluralism in Canada*

A8-222 Native Traditions in the Americas Group
Sunday, 1:00–2:30 PM
Theme: *Issues for Canada's First Nations Peoples*

A8-269 Law, Religion, and Culture Group
Sunday, 3:00–4:30 PM
Theme: *First Nations, Islam, and Secularism: Religion and Law in the Canadian Context*

A9-108 Religion and Politics Section
Monday, 9:00–11:30 AM
Theme: *Religion, Politics, and Law in Canada*

A9-228 Buddhism in the West Consultation
Monday, 1:00–3:30 PM
Theme: *Buddhism in the West: A Canadian Focus*

A9-328 Pentecostal-Charismatic Movements Consultation
Monday, 4:00–6:30 PM
Theme: *Origins and Identity of Canadian Pentecostalism*

A10-100 Wildcard Session
Tuesday, 9:00–11:30 AM
Theme: *The Revitalization of Aboriginal Spirituality in Canada*



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Sessions with a Focus on Globalization

A7-132 Sikh Studies Consultation

Saturday, 9:00–11:30 AM
Theme: *Identity and Diaspora*

A7-135 Transformative Scholarship and Pedagogy Consultation

Saturday, 9:00–11:30 AM
Theme: *Learning in Place: Globalization, Poverty, and Race*

A7-209 African Religions Group

Saturday, 1:00–3:30 PM
Theme: *The Convergence of Multiple "African Diasporas" in North America*

A7-211 Asian North American Religion, Culture, and Society Group

Saturday, 1:00–3:30 PM
Theme: *Negotiating Diasporic Spaces: Practices of Religion, Aesthetics, and Pedagogy*

A7-302 Special Topics Forum

Saturday, 4:00–6:30 PM
Theme: *Diasporas of Religion and Religions of Diaspora*

A7-323 Sacred Space in Asia Group

Saturday, 4:00–6:30 PM
Theme: *Pilgrimage and Globalization: Affirming and Contesting Boundaries through Movement and Performance*

A7-328 World Christianity Group

Saturday, 4:00–6:30 PM
Theme: *Global and Local Perspectives and Patterns in World Christianity*

A8-200 Special Topics Forum

Sunday, 1:00–2:30 PM
Theme: *Transnationalism and Pedagogy: Teaching and Learning beyond Borders*

A8-226 World Christianity Group

Sunday, 1:00–2:30 PM
Theme: *Recent Research on Immigrant Christianity in North America*

A8-229 Religion and Colonialism Consultation

Sunday, 1:00–2:30 PM
Theme: *Colonialism and Empire*

A8-258 Religion and the Social Sciences Section

Sunday, 3:00–4:30 PM
Theme: *Multiculturalism and Pluralism in Canada, the United States, and Europe*

A8-262 African Religions Group

Sunday, 3:00–4:30 PM
Theme: *Religion and Power in Africa and the Diaspora: Conversations with Jacob Olupona*

A8-266 Confucian Traditions Group

Sunday, 3:00–4:30 PM
Theme: *American Confucianism*

A8-304 Wildcard Session

Sunday, 5:00–6:30 PM
Theme: *Studying Religion and International Development: Affinities, Intersections, and Potentials*

A8-308 North American Religions Section

Sunday, 5:00–6:30 PM
Theme: *Re(de)fining Religious Identities East to West*

A8-313 Teaching Religion Section

Sunday, 5:00–6:30 PM
Theme: *Globalization and Pedagogy: Practical and Theoretical Approaches*

A8-315 African Religions Group and Religions, Medicines, and Healing Group

Sunday, 5:00–6:30 PM
Theme: *Permutations of West African Healing Traditions: Amisari Indigenous Healers in Nigeria, Santeria Practitioners in the United States, and Umbanda Practitioners of Paris*

A8-317 Black Theology Group

Sunday, 5:00–6:30 PM
Theme: *Black Theology across Borders*

A9-100 Special Topics Forum

Monday, 9:00–11:30 AM
Theme: *Global Economies of the Sacred*

A9-112 Teaching Religion Section

Monday, 9:00–11:30 AM
Theme: *Challenges and Opportunities of Teaching "Faith and Globalization"*

A9-133 Religion and Migration Consultation and Space, Place, and Religious Meaning Consultation

Monday, 9:00–11:30 AM
Theme: *Sacralizing Space in Exile and Diaspora*

A9-200 Plenary Panel

Monday, 1:00–3:30 PM
Theme: *Global Perspectives on Religious Studies*

A9-202 Wildcard Session

Monday, 1:00–3:30 PM
Theme: *Approaches to the Study of African Diaspora Religions*

A9-223 Religion and Ecology Group

Monday, 1:00–3:30 PM
Theme: *Exploring Ecological Discourse in Global Contexts: Tensions and Tropes Rooted in Local Soils*

A9-318 Latina/o Religion, Culture, and Society Group

Monday, 4:00–6:30 PM
Theme: *Religion and Transnationalism: Migrating Identities*

A9-333 Asian North American Religion, Culture, and Society Group

Monday, 4:00–6:30 PM
Theme: *Issei Buddhism in the Americas: The Japanese-American Buddhist Diaspora*



Special Topics Forums

A7-100 Student Town Hall Meeting: “Yes We Can!” The Future of Students in the AAR

Saturday, 9:00–11:30 AM
Sponsored by the Graduate Student Committee

A7-101 Queer Careers

Saturday, 9:00–11:30 AM
Sponsored by the Status of LGBTIQ Persons in the Profession Task Force

A7-102 A Celebration of the Tenth Anniversary of the AAR Excellence in Teaching Award: A Participatory Workshop with the Excellence in Teaching Award Recipients

Saturday, 9:00 AM–12:45 PM
Sponsored by the Teaching and Learning Committee and Wabash Center for Teaching and Learning in Theology and Religion

A7-200 (In)formation: Religious Studies and Theological Studies

Saturday, 1:00–3:30 PM
Sponsored by the Academic Relations Committee and Theological Education Steering Committee

A7-201 Publishing Your Book: Thoughts from Oxford University Press and from the Editors of the AAR Book Series and JAAR

Saturday, 1:00–3:30 PM
Sponsored by the Publications Committee

A7-202 To Sustain and Renew: AAR, NativeEnergy, and Building Supportive Partnerships between Academia and First Nations/First Peoples

Saturday, 1:00–3:30 PM
Sponsored by the Sustainability Task Force and NativeEnergy

A7-301 “Our Home and Native Land”: Colonial Encounters and the History of Religion, Spirituality, and the Secular

Saturday, 4:00–6:30 PM
Sponsored by the American Lectures in the History of Religions Jury

A7-302 Diasporas of Religion and Religions of Diaspora

Saturday, 4:00–6:30 PM
Sponsored by the International Connections Committee

A7-336 Beyond the Boundaries: Public Lecture Series I

Saturday, 6:00–8:00 PM
Pharoaon Lounge
139 rue Saint-Paul Ouest
www.lepetitmoulinsart.com/pharoaon
Sponsored by the Graduate Student Committee

A8-101 The Big Lie: The Mismatch of Job Expectations and Placement Reality

Sunday, 9:00–11:30 AM
Sponsored by the Academic Relations Committee and Job Placement Task Force

A8-139 Nurturing the Next Generation of Scholars Workshop

Sunday, 9:00–11:30 AM
Sponsored by the AAR and the Fund for Theological Education

A8-136 Women’s Caucus, SWP, REM, and LGBTIQ Women’s Mentoring Lunch

Sunday, 11:45 AM–12:45 PM
Sponsored by the Status of Women in the Profession Committee, Status of Racial and Ethnic Minorities in the Profession Committee, Status of LGBTIQ Persons in the Profession Task Force, and the Women’s Caucus

A8-200 Transnationalism and Pedagogy: Teaching and Learning Beyond

Sunday, 1:00–2:30 PM
Sponsored by the International Connections Committee and Teaching and Learning Committee

A8-201 Conversation with Zarqa Nawaz, 2009 AAR Religion and the Arts Award Winner

Sunday, 1:00–2:30 PM
Sponsored by the Religion and the Arts Award Jury

A8-202 How to Propose a New Program Unit

Sunday, 1:00–2:30 PM
Sponsored by the Program Committee

A8-203 The Marty Forum: James H. Cone

Sunday, 1:00–2:30 PM
Sponsored by the Public Understanding of Religion Committee

A8-250 The Commission on Reasonable Accommodation in Québec: Reflections with Cochairs Charles Taylor and Gerard Bouchard

Sunday, 3:00–4:30 PM
Sponsored by the Public Understanding of Religion Committee

A8-279 “Cracks in the Tower”: Barriers to a Career in Religion

Sunday, 3:00–4:30 PM
Sponsored by the Graduate Student Committee and Job Placement Task Force

A8-300 Conversation with Kwok Pui Lan, 2009 Excellence in Teaching Award Winner

Sunday, 5:00–6:30 PM
Sponsored by the Teaching and Learning Committee

A8-301 Queering Communities of Color

Sunday, 5:00–6:30 PM
Sponsored by the Status of Racial and Ethnic Minorities in the Profession Committee

A8-331 Beyond the Boundaries: Public Lecture Series II

Sunday, 6:00–8:00 PM
Le Pèlerin-Magellan
330 Rue Ontario E
www.restomontreal.ca/restaurants/index.php?section=viewresto&cresto_id=2205&lang=en
Sponsored by the Graduate Student Committee

A9-100 Global Economies of the Sacred

Monday, 9:00–11:30 AM
Sponsored by the International Connections Committee

A9-101 Got Life Yet?: A Structural Analysis

Monday, 9:00–11:30 AM
Sponsored by the Status of Women in the Profession Committee

A9-102 AAR Guidelines for Teaching about Religion in K-12 Schools

Monday, 9:00–11:30 AM
Sponsored by the Religion in the Schools Task Force

A9-137 Wabash Luncheon for Graduate Students

Monday, 11:45 AM–12:45 PM
Sponsored by the Graduate Student Committee and the Wabash Center for Teaching and Learning in Theology and Religion

A9-201 Religion Scholars and National Governments: Should They Be Partners?

Monday, 1:00–3:30 PM
Sponsored by the Public Understanding of Religion Committee

A9-300 The Turn to Spirituality: Enlightenment after the Enlightenment?

Monday, 4:00–6:30 PM
Sponsored by the Theological Education Steering Committee

A9-335 Beyond the Boundaries: Public Lecture Series III

Monday, 6:00–8:00 PM
La Grande Gueule
5615 A ch. de la Côte-des-Neiges
Sponsored by the Graduate Student Committee



Reel Religion

Please see the *Annual Meeting Program Book* for more information.

Malls R Us (A6-403)

Friday, 9:00–11:00 PM
This film shows how malls are the new sacred spaces in which people experience a secular version of transcendence and communal identity, an environment in which we “lose ourselves” in amusement and splendor. But the film also asks whether the “religion” practiced in malls brings liberation, or simply creates more consumers for global capitalism.

Shugendō Now: The Creative Reinvention of a Japanese Mountain Ascetic Tradition (A6-404)

Friday, 9:00–11:00 PM
Shugendō practitioners perform ritual actions from shamanism, “Shintō,” Daoism, and Tantric Buddhism. The filmmakers represent their creative reinvention of hallmark practices, including a twenty-six kilometer Lotus Ascent, Three Day Monk Camp, and Ecopilgrimage.

Jésus de Montréal (A7-406)

Saturday, 9:00–11:00 PM
A band of actors performs a critically acclaimed and updated rendition of the Passion Play, only to come into conflict with the Roman Catholic hierarchy that hired them. As events in the actors’ lives begin to follow the Passion narrative they are dramatizing, questions of what is real and what is imagined emerge, along with issues of artistic integrity and the commercialization of art.

Me and the Mosque (A7-407)

Saturday, 9:00–11:00 PM
In this film, journalist and filmmaker Zarqa Nawaz visits mosques throughout Canada and talks to scholars, colleagues, friends, and neighbors about equal access for women. Discussions about the historical role of women in the Islamic faith, the current state of mosques in Canada, and personal stories of anger, fear, acceptance, and defiance punctuate the film.

Pray the Devil Back to Hell (A8-404)

Sunday, 8:30–10:30 PM
This film offers an arresting account of Liberian women’s nonviolent, interreligious resistance to Charles Taylor and the warlords who sought to overthrow him. In the face of brutal civil wars, these women reached across an entrenched Muslim-Christian divide to start a grass-roots movement for peace.

Eve and the Fire Horse (A8-405)

Sunday, 8:30–10:30 PM
This film traces the life of nine-year-old Eve and her Chinese Canadian immigrant family. Eve attempts to make sense of her frenetic religious environment: her father’s traditional ways, her mother’s embrace of Buddhism, and her sister’s conversion to Catholicism. Amidst this spiritual chaos, Eve maintains ties to her Chinese religious roots and comes to her own religious synthesis.

Bonjour Shalom (A9-400)

Monday, 8:00–10:00 PM
This award-winning film explores the relationship between Hassidic Jews in Montréal’s Outremont district and their predominantly French-Québécois neighbors. The film allows us to enter the intimacy of the Hassidic world where we discover not only what is unique to their way of life, but what they share in common with other residents.

Religulous (A9-401)

Monday, 8:00–10:00 PM
Bill Maher’s film *Religulous* is a carefully orchestrated tour through some of the most controversial arenas of modern Christian, Jewish, and Muslim practices today. Despite its limited portrayal of religion, however, the film does raise pertinent questions about what makes religious beliefs legitimate, and what exactly constitutes a “rational critique” of religion today.



Wildcard Sessions

A8-102 Priestly and Lay Dimensions of Zoroastrianism

Sunday, 9:00–11:30 AM

It has been nearly twenty years since an academic panel on Zoroastrianism was offered at an AAR Annual Meeting. This Wildcard Panel consists of five internationally renowned scholars of the religion, representing a wide scope of research interests. The presider of the panel is also a highly respected scholar, whose work on Parsi identity and history is seminal. This diversity of interest is reflected in the papers presented. The topics of the papers range from a discussion of the historical use of Zoroastrian texts as a means of either circumscribing or opening up the religion to the laity; the role of the Internet in defining the religion today; priestly and lay attitudes to the priesthood will be explored alongside the continuity of lay ritual; and the impact of the religion on the development of Sinhalese culture.

A8-204 International Christian Perspectives on Christian Zionism

Sunday, 1:00–2:30 PM

The phenomenon of Christian Zionism (in its contemporary forms, faith-based Christian political support for the state of Israel) provides opportunities for reflecting on the intersections of religion with history, popular culture, domestic political movements, foreign policy analysis, and interreligious engagement, among other topics. Specifically, the subject is becoming a locus of rich intra-Christian conversation, including matters of biblical interpretation, fundamentalism, and evangelicalism. Although Christian Zionism is largely an Anglo-American phenomenon, the diverse international perspectives included in this panel discussion will reflect on the global expressions of the movement and its significance. The exchange will be directed toward seeking methodological consensus on this broadly interdisciplinary subject.

A8-251 Paul Ricoeur and Theology: The Hermeneutics of Texts and the Phenomenology of Experiences

Sunday, 3:00–4:30 PM

This session will address the work of the late French philosopher Paul Ricoeur and his enduring influence in contemporary theological discourse. By giving equal weight to texts and actions, his method creates a charitable philosophy that resonates deeply with concerns expressed by scholars of lived religious experience (sociologists and philosophers of religion and practical and contextual theologians). In recent years, several studies of Ricoeur's work in the fields of theology and religion have emerged — submissions from contributors that make use of Ricoeur's work in the context of theological and religious studies. This panel of established and emerging Ricoeur scholars will provide new opportunities for critical engagement with Ricoeur and promote creative applications of his work in contemporary academia. The session will address future topics for consideration and we encourage scholars interested in planning for a future Ricoeur and theology program unit to attend.

A8-252 Whither the “Death of God”: A Continuing Currency?

Sunday, 3:00–4:30 PM

This session features a conversation between prominent radical theologian Thomas J. J. Altizer and well-known cultural critic Slavoj Žižek on the continuing and changing currency of the “death of God” idea within theology, religious studies, philosophy, the arts, and the trajectory of global culture in general. How has the notion of the death of God evolved as the secularization thesis has declined? Has the phrase become passé or is it alive, current, and still significant? Must we understand this phrase in new senses in the present globalizing world? What are the most important resources and thinkers for contending with its meaning? Around the core exchange of the two panelists, some thirty or more scholars, junior and senior, who have been closely engaged with the death of God idea

have been invited to participate actively from the audience, with the intent to catalyze a lively, multifaceted conversation on these issues.

A8-303 Building a Successful Academic Center: Religion, Politics, and Public Engagement

Sunday, 5:00–6:30 PM

One potential venue for building knowledge and understanding about the intersection of religion and public life are academic centers housed in universities, but independent from any particular department or discipline. A few university centers have gained significant reputations as prominent public venues for critical scholarship and cutting-edge knowledge resources. Participants in this wildcard session will critically reflect on this phenomenon and think through the challenges and potentials that these centers can offer to the study of religion and the role of academia in building public knowledge about religion. Questions addressed include: In what ways does the knowledge and reflection fostered by academic centers differ from that of department-based scholarship? How can academic centers cross disciplinary boundaries and foster cutting-edge research and scholarship? What are the challenges and limits of starting and running a successful center — both in terms of the home institution and the external partners and audiences?

A8-304 Studying Religion and International Development: Affinities, Intersections, and Potentials

Sunday, 5:00–6:30 PM

A small yet growing body of literature on religious aspects of economic development is now forthcoming from international development scholars and institutions such as the World Bank. This largely follows upon the critical review of how conventional approaches to development have often failed to deliver theoretically and practically. The study of “religion” fits perfectly with this insistence on revision of supposedly universal understandings of personal and collective welfare. Curiously, there is relatively little focus on this topic among religious studies scholars. This panel session will explore some of the insights and creative potential for the study of “religion and development.” Scholars whose teaching and research focuses on this topic will outline its dimensions and propose trajectories for further inquiry.


A9-202 Approaches to the Study of African Diaspora Religions

Monday, 1:00–3:30 PM

This panel attempts to show through a variety of African diaspora religions (Brazilian Candomblé, Haitian Vodou, and the Cuban religion of Palo Monte) the significant role these traditions play in shaping the cultures of the Americas. In addition to reshaping material and popular culture through fashion, music, and dance, these traditions also provide alternative ways in which women's spirituality can be explored. Through field research, as well as looking at the construction of female spirituality in contemporary literary work, this proposal argues that African diaspora religions create a liberating space for the exploration of female spirituality.

A10-100 The Revitalization of Aboriginal Spirituality in Canada

Tuesday, 9:00–11:30 AM

This roundtable provides an opportunity for a group of religious studies scholars who work in the area of aboriginal religious traditions to continue a conversation started at the Aboriginal Policy Research Conference and the Canadian Society for the Study of Religion Annual Congress. Participants present results of their recent research and discuss contemporary issues related to the revitalization of Aboriginal spirituality in Canada. Implications for government policy will be addressed. The panel organizers encourage members of the AAR Native Traditions in the Americas Group to join the discussion and provide insight into related issues in the United States context. 

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From a base of four founding members in 1909, the AAR has grown to 11,000 members today. Spend the evening with colleagues and friends to reflect on the past, celebrate the present, and imagine the future of the AAR.

Visa Requirements

IT IS NECESSARY for those entering Canada to clear customs and immigration. **Visitors from the United States and the European Union must present a passport in order to enter Canada.** Please be prepared. Non-United States and European Union citizens should inquire about possible visa requirements. Visitors from Mexico will now require a visa. Please see www.cic.gc.ca for details. 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 Canadian consulate of your country. 



Student Events at the Annual Meeting

The Student Lounge

The Student Lounge is a place for students to relax in the midst of the hectic Annual Meeting. We hope that you will take advantage of the free coffee and the chance to talk with fellow students. The lounge will be open Saturday–Monday, 8:00 AM to 6:30 PM and Tuesday, 8:00 AM to 12:00 PM. The Graduate Student Committee has also organized a series of round-table discussions on topics related to professionalization and student life. We invite you to join us as we discuss the following topics.

The student round-table discussions are sponsored by the American Theological Library Association.

Saturday, 9:00–10:00 AM

Building Intellectual Community: The Graduate Student Imperative
Led by Christopher M. Rios, Baylor University

Saturday, 10:00–11:00 AM

Why Are They Writing? Tips for New Adjuncts and Those Looking to Adjunct
Led by Rob Huttmeier, Drew University

Saturday, 2:00–3:00 PM

A Career on Campus: Considering Academic Librarianship
Led by Christopher J. Anderson, Drew University

Saturday, 3:00–4:00 PM

Approaches to Effective Online Teaching
Led by David Walsh, Arizona State University

Sunday, 9:00–10:00 AM

Balancing School and Family: Making the Decision
Led by Ann Duncan, University of Virginia, and Shayna Sheinfeld, McGill University

Sunday, 10:00–11:00 AM

Writing Blocks
Led by Holly White, Syracuse University

Sunday, 2:00–3:00 PM

Personal Life and Grad School: Counterparts or Complimentary?
Led by Xavier Gravend-Tirole, Universités de Montréal and Lausanne University

Sunday, 3:00–4:00 PM

Canadian Students in the Academy
Led by Janet Gunn, University of Ottawa

Monday, 9:00–10:00 AM

Best Teaching Tips: Thirty Ideas in Thirty Minutes
Led by Dennis Feltwell, Duquesne University

Monday, 10:00–11:00 AM

Practicing Faith in Graduate School
Led by Christopher D. Rodkey, Lebanon Valley College

Monday, 2:00–3:00 PM

Balancing School and Family: Maintaining the Balance
Led by Ann Duncan, University of Virginia, and Shayna Sheinfeld, McGill University

Monday, 3:00–4:00 PM

The First Year on the Job
Led by Cameron Jorgenson, Campbell Divinity School

Special Topics Forum

“Cracks in the Tower”: Barriers to Careers in Religion

Sunday, 3:00–4:30 PM (A8–279)
Sponsored by the Graduate Student Committee and the Job Placement Task Force

This special topics forum addresses many of the barriers that make navigating the academy a difficult process (for example, issues of race, class, gender, sexual orientation, language, physical mobility, etc.). Panelists will share strategies for negotiating many of these barriers and for maintaining human flourishing in the academy. Panelists will also address the current job market and the many challenges that graduate students may face in the job application and interviewing process.

Moderator: Davina C. Lopez, Eckerd College

Panelists:

Josie Hendrickson, Whitman College

Kate Ott, Religious Institute on Sexual Morality, Justice, and Healing

Lisa Stenmark, San Jose State University

Grace Ji-Sun Kim, Moravian Theological Seminary

Student Town Hall Meeting: “Yes We Can!” The Future of Students in the AAR

Saturday, 9:00–11:00 AM (A7–100)
Sponsored by the Graduate Student Committee

Students comprise one third of the membership of the AAR. We bring renewed vitality and fresh perspectives to the study of religion. And, yes, we know how to have a good time. Can we shape the future of the Academy? Yes we can! Join us for our Student Town Hall, a forum where you can offer your suggestions, hear about new initiatives led by the Graduate Student Committee, and get a preview of this year’s student-focused programming. Topics about which we are most concerned include: how you can be involved in the AAR, ways you can be a force for positive change in your department, and of course, how you can secure research funding and navigate the career search. Our future is full of promise. Yes we can! Reception provided.

“Beyond the Boundaries” Public Lecture Series

The AAR is committed to fostering the public understanding of religion. Inspired by this goal, the Graduate Student Committee has established this series of public talks to be held in a variety of Montréal cafes. Student members will present their cutting-edge research in these innovative evening sessions designed to move our discussions of religion out of the traditional academic setting of the Annual Meeting and into the community. This year’s talks center around three themes: the relationship of aboriginal peoples and the church in Canada; the rich Jewish identity and culture in Montréal; and religion and multiculturalism in Canada. Plan to join us for these stimulating discussions on Saturday, Sunday, and Monday evenings between 6:00 and 8:00 PM. Consult the AAR website and “Especially for Students” materials for venue details and speaker information.

My Reservations: Theopoetic Reflections on Indigenous Canada

Saturday, 6:00–8:00 PM (A7–336)
Pharaon Lounge, 139 rue Saint-Paul Ouest

Reverend Carmen Lansdowne’s poetry is a personal reflection of her interdisciplinary inquiries into indigenous epistemologies and Christian missiology. As a member of the Heiltsuk First Nation on the central West Coast of British Columbia, Lansdowne holds a particular perspective on the relationship between the church and aboriginal peoples in Canada; one that is ambivalent in some senses because, prior to residential schools, her community converted whole-heartedly to Methodism, but they have not escaped the trauma of residential schools or the ever-present systemic racism in Canada. Like many other aboriginal communities in Canada, Lansdowne’s village is economically depressed and displays many of the typical dynamics of native life in Canada. This evening will offer some poetic reflections on being aboriginal and a Christian theologian.

Lansdowne is a doctoral student at the Graduate Theological Union in Berkeley, California, an ordained minister in the United Church of Canada, and a member of the Heiltsuk First Nation in Bella Bella, British Columbia.

“We Said We Were Sorry”: Apologies and First Nations

Sunday, 4:00–6:30 PM (A8–331)
Le Pelerin-Magellan, 330 rue Ontario Est
Barbara Greenberg, PhD candidate, University of Toronto

In 1986, the United Church of Canada (UCC) offered an apology to First Nations peoples for the UCC’s role in residential schooling. The UCC’s apology is unique in that their apology was acknowledged by the First Nations community, but was not accepted. In 1998, another formal apology was presented and accepted. Barbara Greenberg will examine the 1986 and 1998 apologies using the psychoanalytic theories of Melanie Klein in order to gain an understanding of the important role apologies play in making amends for past injustices. It is Greenberg’s belief that Klein’s theories will provide a new theoretical lens to discuss and understand the interaction between the UCC and the First Nations peoples. She will discuss how her thesis work has potential beyond the “ivory tower” by discussing the pros and cons of political apologies that could help to mend relations between First Nations and the UCC in Canada.


“Oh, the Stories We Could Tell”: Religious Narratives in Popular Culture

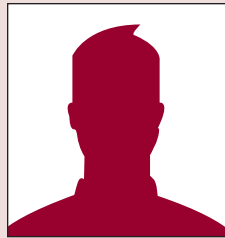
Monday, 4:00–6:30 PM (A9–335)
La Grande Geuele, 5615A ch. de la Cote-des-Neiges
Shelly Colette, PhD candidate, University of Ottawa

We see religion all around us every day — from shrines in Chinese food restaurants, to our standard cuss words, to *The Da Vinci Code*. Religious narrative is so ever-present in our daily lives that, often, it doesn’t even register as “religious.” Where does the line between secular and religious lie in our cultural environment? Can we actually make such a clear distinction between what is religious and what is not? In this talk, Shelly Colette will discuss the ways in which biblical myths and stories are reconstructed in such popular media as film, television, literature, and even fashion magazines, and will explore the impact that these “remakes” have on our secular society.

Graduate Student Conversations on the First Year of Teaching

Monday, 11:45 AM–12:45 PM (A9–137)
Sponsored by the Graduate Student Committee and the Wabash Center for Teaching and Learning in Theology and Religion

Join our table conversations on common issues faced by “newly” minted faculty. Discussions will be led by faculty hosts to explore questions and concerns emerging in the first years of teaching. Delicious box lunches will be provided. Registration is limited to forty-nine students, so early registration is recommended. Advanced registration is required at www.aarweb.org/jump/RegTeaching. 



Don’t forget to join us on Facebook if you haven’t already: “Student Members and Friends of the American Academy of Religion.”

We are in the process of updating the student member portion of the AAR’s website. Stay tuned for more information at www.aarweb.org/Members/Students.

There are now two AAR publications especially for students. “From the Student Desk” is published twice a year in *Religious Studies News*. See the current and past issues at www.aarweb.org/Publications/RSN. The Graduate Student E-Newsletter, *Speaking of Students (SOS)*, is a quarterly publication sent to all AAR student members. Past issues can be found at www.aarweb.org/Publications/Online_Publications/Student_Newsletter. If you have an idea for a news/feature about religious studies students or departments, please contact SOS editor Charles Bernsen at cbernsen@comcast.net.

Sponsor an Australian or Oceanian Scholar in 2010

THE 2010 Annual Meeting international focus is Australian and Oceanian contributions to the study of religion. The International Connections Committee is soliciting partnerships with departments and institutions for cosponsoring specific scholars of religion from Australia and Oceania, to lecture at the cosponsoring institution as well as participate in the Annual Meeting. Cosponsorship will allow your department to hear from these fine scholars while they are already in the United States.

To cosponsor or for more information, please contact Jessica Davenport at jdavenport@aarweb.org.

Cultural Pluralism in Québec

Gregory Baum, McGill University, and Laurie Lamoureux Scholes, Concordia University

Gregory Baum is a prominent Canadian theologian and sociologist, and professor emeritus at McGill University in the religious studies department. He has written several books and articles that examine the question of religious pluralism particularly within the Catholic tradition. Baum's most recent book is Theology of Tariq Ramadan: A Catholic Perspective (Novalis/University of Notre Dame Press, 2009).

Laurie Lamoureux Scholes is a doctoral candidate in the religion department at Concordia University. Her research explores interfaith relations in Canada.

IN 1971, the Canadian federal government defined Canada as a bilingual and multicultural society. English and French are the official languages, but there are no longer any privileged cultures in Canada. That is, the cultures brought by recent immigrants deserve equal respect. However, the Québec provincial government did not accept the multicultural policy adopted by the federal government. Instead, Québec makes a clear distinction between the host culture, which deserves protection, and the arriving cultures of the more recent immigrants whose human rights are assured by the Québec charter of 1975. Québec has called its own policy intercultural.

Although a key objective of both approaches to cultural pluralism is that immigrant cultures be respected and deserve public support, calling the Québec policy “intercultural” has symbolic importance for

French Québécois as it displays clear government support for the primacy of the Francophone host culture.

As such, since the 1971 introduction of the Canadian multiculturalism policy and later Multiculturalism Act, successive Québec governments have defined the relation of the host culture and the incoming cultures in various ways. One proposal advocated a policy of interculturalism that promoted “the convergence of cultures”; it recommended an ongoing interaction between the host culture and the other cultures, thus fostering their convergence, each coming closer to the other, yet each preserving its identity. Another government proposal advocated “a common public culture,” i.e., a set of cultural values, including the French language, that would allow citizens of the various cultures to cooperate in the building of society. More recently, interculturalism is understood to emphasize the “common citizenship” enjoyed by all Québécois, whatever their cultural origin.

This distinct approach to cultural diversity is due in large part to the fact that Québec is a small French-speaking society shaped by its particular historical experience. It is situated as a tiny minority on the vast English-speaking North American continent and hence always remains in need of protecting itself against assimilation and the loss of its distinct identity. In part, this need to protect Québec culture was born of the social and political freedoms gained through the Quiet Revolution of the 1960s. As Donald Boisvert explained in a May 2009 *RSN* article, the period was

marked by a massive rejection of the Catholic Church, which many recognized as a dominant social, cultural, and political force that had defined French Québec culture for generations. This significant shift in the moral authority from the Catholic Church to the government of Québec has meant that, for many Québécois today, Catholicism is not a religious faith, but a cultural inheritance — one that is celebrated but that will never again achieve the political power it once enjoyed in the province.

The minority status of Québec society, its rejection of Catholicism, and its need to defend its cultural identity offer some insight as to why French Québécois perhaps react more nervously than English Canadians to some of the cultural and religious symbols brought by recent immigrants. Nonetheless, Québec has not shied away from public discussion of how to negotiate this cultural diversity, particularly when it comes to questions about religion. Most notable has been the recent response to a lively debate in the press about accommodating religious practices in public, in which the government appointed the now-famous Bouchard-Taylor Commission to propose guidelines for resolving conflicts over the place of religious signs and practices in public life.

As part of the “Focus on Religion in Québec” series at the 2009 Annual Meeting of the American Academy of Religion, delegates will be given the opportunity to pose questions to the cochairs of the commission as Gerard Bouchard and Charles Taylor

offer their reflections on the public debate and their subsequent recommendations in a moderated special forum to be held Sunday, November 8 at 3:00 PM.

Québec has also taken the lead in negotiating religious diversity with the introduction of the new “Ethics and Religious Culture” curriculum. This mandatory program is offered in all Québec primary and secondary schools with the goal of opening pathways of communication between students of different cultural backgrounds, building an education grounded in openness to diversity, and establishing a community of research with students. Annual Meeting attendees can learn more about this intriguing Québec initiative in a special panel where members of the curriculum development committee and educators offer their reflections on the benefits and challenges associated with this educational approach to religious diversity.

The special “Focus on Religion in Québec” series also includes panels that explore the history of religion in Québec, religion in Québec culture, and several panels that examine specific issues of concern to many religious communities in Québec (Buddhism, Hinduism, Islam, Judaism, First Nations, New Religious Movements, etc.). Look for the fleur-de-lis in the *Annual Meeting Program Book* when planning your meeting schedule. More information about the special panels and other events sponsored by the Montréal Venue Committee can be found at <http://religioninQuebec.ca>. Le Québec vous attend!





Rendez-vous in Montréal ...

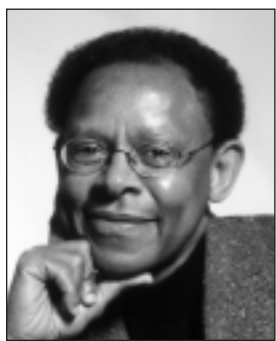
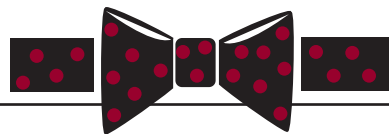
AMERICAN ACADEMY OF RELIGION

We look forward to welcoming you to our city. As you get together with colleagues, take some time to explore Montréal and sample its downtown vibe, eclectic architecture and superb cuisine.

.. To register for the Annual Meeting and to book a hotel room visit www.aarweb.org

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Cone Wins Marty Award



JAMES H. CONE, a premier theologian who has educated scholars and the public about the importance of the theological reflections of oppressed black people, will receive the 2009 Martin E. Marty Award at the Annual Meeting in November.

The Martin E. Marty Award recognizes extraordinary contributions to the public understanding

of religion. The award — which has recognized Wendy Doniger, Robert Bellah, Andrew Greeley, John Esposito, and Diana Eck — is given to someone whose work resonates with the public as well as with scholars, and whose work is known through a variety of media.

Cone, the creator of black liberation theology in the United States, has participated in numerous international conferences focused on comparative liberation theologies in Africa and South Africa, Asia, and Latin America. He has appeared as a major commentator in the Blacksides series on “This Far by Faith,” focusing on the role of religion in African-American communities past and present. Cone and his work have been

featured by Bill Moyers’s *Journal* on PBS. In 1992, *Ebony* magazine awarded Cone the “American Black Achievement Award” in the category of religion. With its focus on religion and social transformation and its critique of racism, Cone’s black liberation theology has been controversial, often accused of reverse racism by conservatives. Cone has patiently responded to the controversy in numerous newspaper interviews, most recently during Barack Obama’s public disagreement with his pastor, the Reverend Jeremiah Wright.

Cone is the Charles A. Briggs Distinguished Professor of Systematic Theology at Union Theological Seminary. He is the author of eleven books (with translations in eight languages) and more than 150 articles. He is best known for his groundbreaking works *Black Theology and Black Power* (1969), *A Black Theology of Liberation* (1970), *God of the Oppressed* (1975), and *Martin and Malcolm: A Dream or a Nightmare?* (1991). Cone is currently working on *The Cross and the Lynching Tree*.

The annual Marty Forum at the Annual Meeting will be a lively intellectual conversation because Cone will be interviewed by Cornel West, the Class of 1943 University Professor in the Center for African American Studies at Princeton University. West will interview Cone from 1:00–2:30 PM on Sunday, November 8, 2009.



The AAR Public Understanding of Religion Committee invites nominations and self-nominations for the Martin E. Marty Award for Contributions to the Public Understanding of Religion.

The award is intended to bring greater recognition to scholars whose relevance and eloquence speaks not just to scholars, but more broadly to the public as well. Nominees for this award do not have to be AAR members. For nomination details, see www.aarweb.org/Programs/Awards/Marty_Award,

or mail the name of the nominee, his or her affiliation, and any supporting information by January 25, 2010, to

Marty Award, AAR
825 Houston Mill Road, Suite 300
Atlanta, GA 30329

AAR Honors Journalists for In-Depth Reporting

LAURIE GOODSTEIN of the *New York Times*, Tracy Simmons of the *Waterbury (Conn.) Republican-American*, and David Gibson, writing for the *Star-Ledger* of New Jersey and the *Wall Street Journal*, won the 2009 American Academy of Religion Awards for Best In-Depth Reporting on Religion.

Goodstein won the contest for journalists at news outlets with more than 100,000 circulation or on the Web; Simmons for journalists at news outlets with less than 100,000 circulation; and Gibson for opinion writing.

The annual awards recognize “well-researched newswriting that enhances the public understanding of religion,” said John R. Fitzmier, Executive Director of the AAR.

Goodstein submitted articles on the authorship of the Serenity Prayer; the battle in California over same-sex marriage; and a three-part series on Roman Catholic priests recruited from overseas to serve parishes in the United States. The judges highlighted Goodstein’s “unflinchingly honest quotes,” and praised her series on foreign Catholic clergy as a “sophisticated take on how the priest shortage plays out in everyday religious life.” “Too much religion writing is drily sociological. These three pieces really got to the heart of living and preaching the Gospel,” added one judge.

Simmons submitted articles on Christian sexual ethics; the 2008 Lambeth Conference and the split over homosexuality in the Episcopal Church; religious envi-

ronmentalism; and the Green Bible. “In taking on hot-button issues — a Catholic nun whose liberal take on sexual ethics in the church won a national award, the Episcopal Church’s Lambeth debates, and a ‘green’ Bible — this writer shows a desire to include scholarly voices and give readers perspective,” said the judges, impressed with Simmons’s entries.

Gibson submitted opinion articles on defining secularism; Pope Benedict XVI’s vestments; and the abortion debate during the 2008 presidential campaign. “This was a ‘wow!’ entry from a journalist with a strong, sure voice and inviting writing style. The writer deserves a pair of Benedict’s red shoes for the deftness and depth of a piece on how the pope’s vestments, sometimes more than his words, offer clues to his papal agenda,” said one judge. “The article on abortion displayed a sensitive approach to this volatile issue, shedding a lot more light than heat,” remarked another.

In the more than 100,000 circulation or on the Web contest, Barbara Bradley Hagerty, writing for National Public Radio’s website, placed second, and Michael Paulson of the *Boston Globe* placed third. The judges praised Hagerty as a “great storyteller who knows how to get people to talk and then tells their stories so that you can’t put them down,” and Paulson for his strong, impressive reporting using “facts, figures, and personal stories” and “literary and historical insights” to inform readers.

In the less than 100,000 circulation contest, Brad A. Greenberg of the *Jewish Journal of Greater Los Angeles* placed second,

and Brett Buckner of the *Anniston (Ala.) Star* placed third. The judges praised Greenberg for his “meticulousness,” adding “the hallmark of this writer was the immense amount of reporting that went into the pieces,” and Buckner for his “engaging writing style,” noting that “all of the pieces, in one way or another, offered a clear insight into spiritual experiences.”

In the opinion writing contest, Douglas Todd of the *Vancouver Sun* placed second, and Tom Krattenmaker, writing for *USA Today*, placed third. The judges praised Todd for taking on tough topics, adding he “dissects conventional wisdom and offers a new perspective,” and Krattenmaker for challenging popular belief and showing that “something new, something more complex and subtle is going on — a great goal for religion commentary.”

Each contestant submitted articles published in North America during 2008. Names of contestants and their news outlets were removed from submissions prior to judging. Each of the first-place winners receives \$1,000.

The judges for the contests were Judith Cebula, director of Butler University’s Center for Faith and Vocation and a former religion reporter for the *Indianapolis Star*; Diane Connolly with ReligionLink, a former religion editor at the *Dallas Morning News* and a member of the AAR’s Committee on the Public Understanding of Religion; and Robert F. Keeler, a Pulitzer Prize-winning reporter and editorial writer for *Newsday*.



2009 AAR Newswriting Contest Winners

News Outlets with Circulations over 100,000 or on the Web:

- First Place: Laurie Goodstein, *New York Times*
- Second Place: Barbara Bradley Hagerty, National Public Radio
- Third Place: Michael Paulson, *Boston Globe*

News Outlets with Circulations under 100,000:

- First Place: Tracy Simmons, *Waterbury (Conn.) Republican-American*
- Second Place: Brad A. Greenberg, *Jewish Journal of Greater Los Angeles*
- Third Place: Brett Buckner, *Anniston (Ala.) Star*

Opinion Writing:

- First Place: David Gibson, writing for the *Star-Ledger* and *Wall Street Journal*
- Second Place: Douglas Todd, *Vancouver Sun*
- Third Place: Tom Krattenmaker, writing for *USA Today*

Read some of the award-winning articles at www.aarweb.org/Programs/Awards/Journalism_Awards.

Kwok to Receive Excellence in Teaching Award

Tina Pippin, Agnes Scott College



KWOK PUI Lan, William F. Cole Professor of Christian Theology and Spirituality at the Episcopal Divinity School, will be awarded the AAR

Excellence in Teaching Award at the 2009 Annual Meeting in Montréal. Kwok teaches in a variety of transcultural areas: history of Christian thought, feminist and postcolonial theologies and criticisms, spirituality, sexualities, and Asian religiosities. Her focus is on marginalized groups and the possibilities of religion in the work of love and justice.

Kwok's interests in pedagogical methods and the scholarship of teaching include her lectures on teaching and her published work (see, for example, "Jesus/the Native: Biblical Studies from a Postcolonial Perspective" in Fernando F. Segovia and Mary Ann Tolbert, eds., *Teaching the Bible: The Discourses and Politics of Biblical Pedagogy*, Orbis, 1998; and "Spirituality of Healing" in *Spotlight on Teaching*, May 2004). Out of her involvement in a Wabash Center workshop for mid-career theological faculty, Kwok offered her own case study in a coauthored article celebrating classroom surprises ("Taken with Surprise: Critical Incidents in Teaching," *Teaching Theology and Religion*, Volume 8:1: 35–46, 2005). Kwok moves beyond the idea of creating a "safe space" in the classroom to one that is more mutually challenging. In doing so, she asks provocative questions: "Instead of safe space, can we speak of nonviolent space, hospitable space, or honorable space in which people

and their traditions are honored?" And in creating a challenging space for the classroom community — one that does not avoid or ignore difficulties of communicating across boundaries of race, status, gender, age, sexuality, etc. — she asks, "What does it take for a teacher to walk on slippery ice to stimulate students' thinking about difficult issues in life and help them to confront racism with courage and moral imagination? And what does it take to do this not just once but again and again, even when one has slipped or fallen flat?" Kwok shows how such questions can lead to creating an honorable space for both teachers and students.

In addition to her research on teaching, Kwok has authored several books in Chinese and English, including *Postcolonial Imagination and Feminist Theology* (Westminster, 2005); and *Discovering the Bible in the Non-Biblical World* (Orbis, 1995). She edited a major reference work, *Women and Christianity*, four volumes (forthcoming from Routledge), and coedited several books and journal issues; for example, *Empire and the Christian Tradition* (Fortress Press, 2007), and *Postcolonialism, Feminism, and Religious Discourse* (Routledge, 2002). Kwok uses her scholarship to inform her inclusive teaching practices.

Kwok's MDiv and DMin students comment on her pedagogical commitment and the varieties of pedagogical strategies she utilizes in her classrooms, from group writing workshops to different shared leadership models. Kwok has continued to expand her repertoire, incorporating more media (music, poetry, and art) into her

teaching. One student comments that she "has found a constructive way to blend her intellectual labor with her spiritual journeying in her own academic work . . . and she is able to model this type of intellectually healthy integration for her students." Further, students note her "synergistic energy" in working with a diverse student body and with contested issues. Students appreciate the ways in which Kwok creates spaces for them to come to awareness over issues and self-awareness (of their own social locations, biases, etc.) as they engage the issues and each other in the classroom.

Both students and colleagues note Kwok's commitment as an advisor and mentor "who is helpful in negotiating the vagaries of learning theology across cultures" and "in promoting excellence in teaching, especially among the racial and ethnic minority colleagues of the academy." Colleagues especially note her service at Episcopal Divinity School and beyond: as the first chair of the AAR's Racial and Ethnic Minorities in the Profession Committee, as a faculty advisor to the Pacific, Asian, and North American Asian Women in Theology and Ministry network, and in her interfaith work in Boston.

Attendees at this year's Annual Meeting will have two opportunities to converse with and learn from Kwok Pui Lan on the subject and practice of teaching in two special sessions. The first is a conversation with the Excellence in Teaching Award winner, scheduled for Sunday, November 8, at 5:00 PM, which will be chaired by Tina Pippin. Kwok's materials are posted on the AAR website, www.aarweb.org/

Programs/Awards/Teaching_Awards. The second is a workshop cosponsored by the Wabash Center for Teaching and Learning in Theology and Religion in celebration of the tenth anniversary of the teaching award, facilitated by other award winners (Stacey Floyd-Thomas, Eugene Gallagher, Fred Glennon, Patricia O'Connell Killen, Tina Pippin, Timothy Renick, and Janet Walton). This workshop is free but requires preregistration; it takes place on Saturday morning from 9:00–11:15 AM, followed by working lunch tables from 11:30 AM–12:30 PM. See also the writings by award winners in this October 2009 issue of *Spotlight on Teaching*. RSN

The Teaching and Learning Committee welcomes nominations for the Excellence in Teaching Award.

Colleagues are to send letters of nomination to Jessica Davenport, Associate Director of Professional Programs at the AAR, jdavenport@aarweb.org. See the AAR website for guidelines for this award at www.aarweb.org/Programs/Awards/Teaching_Awards.

Religion and the Arts Winner



ZARQA NAWAZ is the driving force behind Fundamentalist Films and the creator of Little Mosque on the Prairie, which debuted to large audiences and tremendous acclaim in 2007. Nawaz, born in Liverpool and raised in Toronto, had a Bachelor of Science degree from the University of Toronto in her hands when she realized that staying out of medical school would be her greatest contribution to Canada's health care system. Unfazed, she coolly switched career plans and received a

Bachelor of Applied Arts in Journalism from Ryerson in 1992. Nawaz worked as a freelance writer/broadcaster with CBC radio, and in various capacities with CBC *NewsWorld*, CTV's *Canada AM*, and CBC's *The National*. She was an associate producer with a number of CBC radio programs, including *Morningside*, and her radio documentary *The Changing Rituals of Death* won first prize in the Radio Long Documentary category and the Chairman's Award in Radio Production at the Ontario Telefest Awards. Bored with journalism, Nawaz took a summer film workshop at the Ontario College for Art and made *BBQ Muslims*, a short film that premiered at the Toronto International Film Festival in 1996. Her next short film, *Death Threat*, also premiered at the Toronto International Film Festival in 1998. Other short film credits include *Fred's Burqa* and *Random Check*. In 2005, Nawaz's documentary entitled *Me and the Mosque*, a coproduction with the National Film Board and the CBC, was broadcast on CBC's *Rough Cuts*. RSN

The AAR invites nominations for the Religion and the Arts Award

THE AWARD in Religion and the Arts is presented annually to an artist, performer, critic, curator, or scholar who has made a recent significant contribution to the understanding of the relations among the arts and religions, both for the Academy and for a broader public.

Nominations are accepted from AAR members, though nominees need not be AAR members. Nominations must include a supporting letter (no more than 1,000 words), and any relevant supporting materials (images, DVDs, books, catalogs, etc.). Please, no self-nominations. To be considered for the 2010 award, nominations must be made by February 28, 2010, and sent to Brent Plate, Dept. of Religious Studies, 198 College Hill Road, Clinton, NY 13323, USA. Electronic submissions can be sent to: splate@hamilton.edu. RSN

In the Next Issue of
Spotlight on Theological Education:
Exploring the Transition from
Graduate School to Seminary Teaching

AAR Honors Five Authors in Its Annual Book Awards

THE AMERICAN ACADEMY of Religion offers Awards for Excellence in order to give recognition to new scholarly publications that make significant contributions to the study of religion. These awards honor works of distinctive originality, intelligence, creativity, and importance — books that affect decisively how religion is examined, understood, and interpreted.

Awards for Excellence are given in four categories: Analytical–Descriptive, Constructive–Reflective, Historical, and Textual Studies. Not all awards are given every year. More than one book may win an award in a given category. In addition there is a separate competition and prize for the Best First Book in the History of Religions. For eligibility requirements, awards processes, and a list of current jurors, please see the Book Awards rules on the AAR website, www.aarweb.org/programs/awards/book_awards.

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

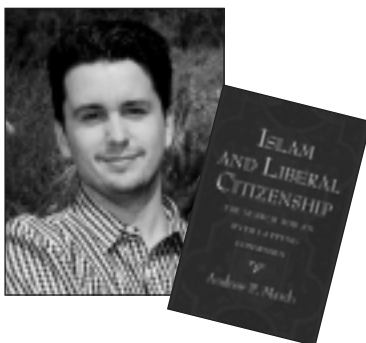


Analytical–Descriptive

G. John Renard. *Friends of God: Islamic Images of Piety, Commitment, and Servanthood*. University of California Press, 2008.

Constructive–Reflective

Andrew F. March. *Islam and Liberal Citizenship: The Search for an Overlapping Consensus*. Oxford University Press, 2008.

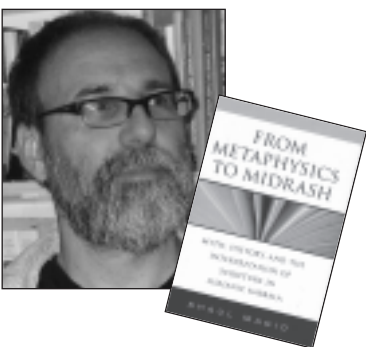


Historical

Stuart B. Schwartz. *All Can Be Saved: Religious Tolerance and Salvation in the Iberian Atlantic World*. Yale University Press, 2008.

Textual Studies

Shaul Magid. *From Metaphysics to Midrash: Myth, History, and the Interpretation of Scripture on Lurianic Kabbala*. Indiana University Press, 2008.



Best First Book in the History of Religions (Cowinners)



Benjamin Lazier. *God Interrupted: Heresy and the European Imagination between the World Wars*. Princeton University Press, 2009.



Christian Lee Novetzke. *Religion and Public Memory: A Cultural History of Saint Namdev in India*. Columbia University Press, 2009.



In order to create public awareness about Sikh Religion in the world, the Sikh Missionary Center has published, “SIKH RELIGION” (Revised 2005) and also “Pearls of Sikhism,” (May 2008), which have been sent to various libraries. The books give the History and Fundamentals of Sikhism.

A complimentary copy will be sent to AAR Members if you provide your address. Please send your address for a free copy to:
Email: sikhmissionary@yahoo.com

Our Multiple Language website is at:
<http://www.sikhmissionary.net>

SIKH RELIGION

God is One but One



Sikh Missionary Center
P.O. Box 62521
Phoenix, Arizona 85082 USA

Two New Coeditors of *Spotlight on Teaching* Announced

Reid Locklin



Reid Locklin holds a joint appointment in Christianity and culture at Saint Michael's College and at the Centre for the Study of Religion, both at the University of Toronto. A graduate of Boston University and Boston College, he is the author of *Spiritual but Not Religious?* (Liturgical Press, 2005) and other works in comparative theology, Christian ecclesiology, and spirituality. Locklin currently serves as president of the Society for Hindu-Christian Studies and codirector of a two-year workshop on "Pedagogies for Civic Engagement," funded by the Wabash Center for Teaching

and Learning in Theology and Religion and the Lilly Endowment. He can be reached at reid.locklin@utoronto.ca.

I WAS SURPRISED and delighted to be invited to serve on the Committee on Teaching and Learning and to become coeditor of *Spotlight on Teaching* alongside Ellen Posman. While I find the prospect of taking up this post after the outstanding work of Tazim Kassam rather daunting, I am also very grateful for her example and for the opportunity to collaborate with Ellen, Tina Pippin, and other committee members to facilitate critical conversations about effective pedagogy and the teaching vocation at the AAR.

My own teaching vocation began long before my studies in theology and religion. I started out as an erratic school bus driver and teacher's aide in English, mathematics, and computer science in Pine Ridge, South Dakota. After obtaining a MTS degree at Boston University and a PhD in comparative theology at Boston College, I taught religious studies for two years at Saint Joseph College, a women's liberal arts college in central Connecticut. Thereafter, I assumed my current post in the interdisciplinary Christianity and Culture Program at Saint Michael's College, University of Toronto. Like Ellen Posman, I view myself as a generalist. Though my research focuses on questions of religious pedagogy and community formation in Hindu and Christian traditions, my teaching has run the gamut: systematic theology; world religions surveys; introductions to the Hebrew Bible, New Testament, and Catholic tradition; science and religion; social justice; and now, at the senior undergraduate and graduate levels, comparative theology and interreligious dialogue.

Perhaps because I started in mathematics and English, or perhaps because both my own interests and my institutional settings have encouraged me to pursue interdisciplinary work, I have always placed greatest importance upon helping students in my classes develop better skills in critical thinking, argument, and effective research and writing, whatever the subject of enquiry.

More broadly, however, I believe that the classroom encounter ideally implicates students and teachers in a kind of learned disorientation in the face of complex realities that make real claims and invite real commitments. Jack Mezirow (In *Transformative Dimensions of Adult Learning*, Jossey-Bass, 1991; and *Learning as Transformation: Critical Perspectives on Theory in Progress*, Jossey-Bass, 2000.) has argued that transformative critical reflection starts with a "disorienting dilemma" and encourages the formation of new integrative perspectives. Others speak of students' cognitive and moral transitions from relatively simple "dualist" patterns to more complex "evolving commitments" (William G. Perry Jr. "Cognitive and Ethical Growth: The Making of Meaning," in A. W. Chickering, et. al, *The Modern American College*:

Responding to the New Realities of Diverse Students and a Changing Society, San Francisco: Jossey-Bass, 1981: 76–116.). Both proposals have suggested to me that one of my primary goals as an educator is to cultivate a self-consciously problematic attitude toward the sources we read and the ideas we consider. Challenging positions alone is not adequate, in my view, since this can actually confirm a dualistic frame. It is the interpretative frameworks themselves that should be analyzed, in order to empower students to articulate and to embrace new perspectives — or even to affirm old ones — on a transformed intellectual basis.

How is this accomplished? This is one of the primary questions I hope to bring to my new role as coeditor of *Spotlight on Teaching*, so as to learn from my fellow coeditor, from guest editors, and from the many diverse contributors who have consistently made this publication such a valuable resource. I, of course, bring my own grab-bag of teaching innovations, successes, and failures. In my career thus far, for example, I have remained committed to integrating collaborative and experiential learning methods into the religious studies classroom. In the past three years, this interest has assumed more sustained, concrete, and activist forms through my work with both international immersion and local, community-based service-learning courses. While somewhat skeptical about at least the most dramatic claims made by advocates of service-learning — whose rhetoric sometimes verges on the messianic — I have become convinced that sustained, engaged experiences across boundaries of cultural and religious difference represent a very effective tool for problematising interpretative frameworks and pressing questions of commitment on the part of teacher and student alike.

It is very telling, I think, that the three future topics Tazim Kassam suggested in her recent interview with *Religious Studies News* (May 2009) all deal, like service learning, with the problematisation of familiar boundaries: definitional boundaries of the category "world religion," boundaries between teaching and activism, and boundaries between religious studies and other scholarly disciplines. It seems obvious that the boundaries that have previously governed our disciplines and our institutional environments are, once again, entering a period of dramatic change. The role of *Spotlight on Teaching* will be not only to provide concrete strategies and inspiration for excellent classroom instruction in these environments, but also to help each and all of us to navigate the changing landscape of our fields in a way that is responsible, creative, and fruitful for our students and ourselves.

I cannot imagine a more worthwhile project nor better colleagues with whom to pursue it. I am profoundly honored and humbled to have been given this opportunity. RSN

Ellen Posman



Ellen Posman is an associate professor of religion at Baldwin-Wallace College in Berea, Ohio. She holds degrees in religious studies from Stanford University, Harvard University, and the University of California, Santa Barbara. Her expertise lies in the area of comparative religion, with specializations in Buddhism and Judaism. Posman can be reached at eposman@bw.edu.

I FEEL BOTH honored and humbled to have been asked to serve on the Committee on Teaching and Learning and to become coeditor of *Spotlight on Teaching* alongside Reid Locklin. I come to this role still at an early period in my career, but what I lack in experience I hope to make up for in my passion for teaching.

In terms of my research interests, as well as my teaching repertoire, I am truly a generalist. My specialization is in comparative religion, with a primary emphasis on Buddhism, and secondarily on Judaism. As a result, I end up teaching themed comparative courses, survey courses on Asian Religions, Judaism, and Hebrew Bible, as well as a whole host of upper-level special topics and seminars. I find that my research interests often not only inform but also stem from courses I teach, a topic I hope to explore more during my tenure as *Spotlight on Teaching* coeditor.

After obtaining my MTS degree from Harvard University and my PhD from the University of California, Santa Barbara, I settled into my current position at Baldwin-Wallace College, a small liberal arts college in Berea, Ohio, dedicated to excellence in teaching. I have been here seven years now, and have spent my time engaging in what I would happily call "experiments in pedagogy." I have tried on a lot of teaching strategies with a wide range of success rates: I have struggled with the traditional issues of being an insider (when teaching Judaism) versus an outsider (when teaching anything else) and with traditional teaching strategies ranging from the use of reading quizzes, field trips, and guest speakers to small-group work and fast feedback forms. And, in what could have been either a brilliant or brainless move, I took twenty-two students to South India for a two-week immersion course.

I am also a pedagogy junkie, leaping at every opportunity to attend a workshop or institute dedicated to learning new pedagogies or improving teaching techniques. In the process, I have become especially interested in discussions surrounding teaching in a diverse class-

room. In addition, I am fascinated by conversations surrounding how to meet the learning goals of both students and professors without compromising integrity, especially in our field of religious studies, where students often enter the classroom with very different ideas about what they hope to learn. I am excited to utilize this position to seek out those of you who are engaged in innovative teaching, who are struggling with pedagogical issues, or who have had success with a particular teaching strategy in order to learn more myself, to expand topics of conversation, and to relay possibilities to the AAR community at large.

I believe we are at an exciting, though sometimes terrifying, juncture in the world of teaching at institutes of higher education, and the fact that this publication itself will no longer be available in print form is a symbol of all that. I would be lying if I didn't admit that I sometimes tense up at phrases such as course-embedded assessment, distance learning, utilizing technology in the classroom, assigning multimedia projects, immersion format, kinesthetic learning, experiential learning, service learning, faculty-student collaborative research, short-term study abroad courses, etc. And while I understand that it is necessary to discuss the pros and cons of whether some new formats, strategies, and pedagogies are worthwhile, I also hope that *Spotlight on Teaching* can highlight successful attempts at breaking new ground in order to encourage experimentation. Indeed, I hope it can provide detailed, practical guidelines for such experimentation that can be incorporated into all types of religious studies courses and in all types of institutional settings.

I am especially delighted to be partnered with Reid Locklin in this endeavor. Our collaboration will allow us to come to each issue with multiple perspectives and to consider applications to both theology and religious studies, and to both large university and small college settings. I greatly look forward to this collaboration and to this opportunity. RSN

Court Rules that Religion Scholar Tariq Ramadan Due Additional Judicial Process

This summer a federal appeals court ruled that, in order for the government to continue its exclusion of religion scholar Tariq Ramadan from the United States, the government must convince a court that the consular official involved in denying him a visa allowed him sufficient opportunity to refute the government's reason for denial. The government alleges that Ramadan, a Swiss scholar of Islam, knew or should have known that a charity to which he gave donations gave support to Hamas, whom the government has designated a terrorist organization.

This summer's ruling was in response to an ACLU lawsuit that challenges Ramadan's exclusion from entry into the United States as a violation of the First Amendment rights of members of the American Academy of Religion, American Association of University Professors, and PEN American Center — coplaintiffs in the case — to engage in dialogue with Ramadan in the United States.

Ramadan has been denied entry into the United States since 2004, when he was scheduled to become a professor at the University of Notre Dame and to deliver a plenary address at the AAR Annual Meeting. As a consequence of the visa denial, he addressed the Annual Meeting via live video instead of in person. Ramadan will, however, deliver a plenary address in person to the 2009 AAR Annual Meeting, which takes place in Canada.

Ramadan has acknowledged making the donations to the charity but says that he understood those donations to be for humanitarian aid to Palestinian refugees, that the charity was recognized as legitimate by the Swiss government, and that when he applied for his visa he informed the United States government of the donations.

Ramadan was recently appointed His Highness Hamad Bin Khalifa Al-Thani Chair in Contemporary Islamic Studies at the University of Oxford.

Boston University to Open New Religion and Graphica Collection

Boston University has begun collecting for a new Religion and Graphica Collection. This collection, to be housed in the School of Theology Library, is exclusively dedicated to comics surrounding religion — either its advocacy, its criticism, its satire, or its consideration — the first of its kind in the United States, despite enthusiasts and scholars' long-time encouragement. The Religion and Graphica Collection will feature works including the seminal *MAUS*, *Persepolis*, *Palestine*, *Promethea*, and *Sandman* graphic novels as well as scholarly works on comics and religion. Purchasing for the collection has already begun and the collection should be available for viewing beginning in Fall 2009.

University of the South Launches Center for Religion and Environment

The University of the South in Sewanee, Tennessee, has announced the creation of the Center for Religion and Environment. Robin Gottfried, the Center's founding director and professor of economics, notes that there is a need to change minds and hearts, to integrate "faith, practice, and the understanding of environmental issues for our students." The Center offers several majors and seeks to serve the surrounding community, the wider Episcopal Church, and other faith communities in addressing environmental challenges.



In Memoriam: Peter Homans (1930–2009)

Peter Homans, Professor Emeritus of Psychology and Religious Studies at the University of Chicago and long-standing member of the AAR, died on May 30, 2009, at a nursing home in Evanston, Illinois, at the age of seventy-eight. The cause was complications from a stroke. Homans was the author of three books, *Theology after Freud*; *Jung in Context*; and, most notably, *The Ability to Mourn: Disillusionment and the Social Origins of Psychoanalysis*. All three showed his lifelong interest in the historical displacement or erosion of traditional religious authority and the birth of modern psychology and sociology. Homans was especially concerned with loss and mourning as sources of individual and cultural transformation. His last book was an edited collection, *Symbolic Loss: The Ambiguity of Mourning and Memory at Century's End*.

Homans was born in New York City and graduated in the humanities from Princeton. He briefly attended medical school at Johns Hopkins University before completing a PhD at the University of Chicago Divinity School in 1964. He also held a degree from the Protestant Episcopal Theological Seminary. From 1965 until his retirement, he taught social science and the history of religion at the University of Chicago, where he was also a member of the Committee on Human Development and the Committee on the History of Culture. A deeply caring and considerate teacher, he engaged several generations of students with his wide-reaching and cross-disciplinary approach. His research ranged from psychiatry to religion, from poetry and art to social science and medicine; and he was quietly encouraging and sympathetic to individuals and approaches that departed from the ordinary.

Homans is survived by his adoring wife Celia, three daughters, Jennifer, Patricia, and Elizabeth, and six grandchildren.



In Memoriam: Franklin Hamlin Littell (1917–2009)

Franklin H. Littell, scholar, theologian, educator, moral ethicist, and long-standing member of the AAR, died at his home

in Merion Station, Pennsylvania, on Saturday, May 23, 2009. He was ninety-two years of age.

Littell devoted his entire career to promoting and defending religious, academic, and political freedom around the globe. After spending nearly ten years in post-war Germany as Chief Protestant Religious Adviser in the High Command assigned especially to the task of de-Nazification during the occupation, he was deeply affected by the atrocities that had been committed during WWII, and thus dedicated his life to researching the Holocaust and bringing its tragic lessons in human rights to widespread public attention. His graduate seminar on the German church struggle and the Holocaust at Emory University in 1959 was the first Holocaust course taught in America. His pioneering book, *The Crucifixion of the Jews*, was the first Christian response to the Holocaust. He authored more than two dozen scholarly books and at least 1,000 major articles.

Littell was emeritus distinguished professor of Holocaust and Genocide Studies at the Richard Stockton College of New Jersey and emeritus professor and former department chair of religion at Temple University. For twenty-five years he was visiting professor in the Institute of Contemporary Jewry at Hebrew University in Jerusalem. He was the first Christian to be appointed to the International Governing Board of Yad Vashem in Jerusalem.

Littell is survived by his wife of thirty years, his four children and three stepchildren, eleven grandchildren, and four great-grandchildren.

2009 Carnegie Scholars to Focus on Islam

The Carnegie Corporation of New York named twenty-four new Carnegie Scholars for 2009. The new Scholars were selected for their compelling ideas and commitment to enriching the quality of the public dialogue on Islam. The 2009 awardees are the fifth class to focus on Islam, bringing to 117 the number of Carnegie Scholars devoted to the topic. Current AAR members, Valerie Hoffman and Intisar Rabb, were among the awardees.

Association of Theological Schools and Luce Foundation Name Six Faculty Members as 2009–2010 Henry Luce III Fellows in Theology

Selected on the basis of the strength of their proposals to conduct creative and innovative theological research, the six Fellows will engage in year-long research in various areas of theological inquiry. The 2009–2010 Fellows constitute the sixteenth class of scholars to be appointed since the inception of the program in 1993, bringing the total number of Luce Fellows to one hundred and eleven. The program is supported by a grant from The

Henry Luce Foundation, honoring the late Henry Luce III.

J. Matthew Ashley, University of Notre Dame
 Randall Charles Bailey, Interdenominational Theological Center
 S. Mark Heim, Andover Newton Theological School
 Mia M. Mochizuki, Jesuit School of Theology, Berkeley and Graduate Theological Union
 Barbara R. Rossing, Lutheran School of Theology, Chicago
 Grant Wacker, Duke University

2009–2010 Lilly Theological Research Grant Recipients

Congratulations to the following 2009–2010 Lilly Theological Research Grant winners:

For Faculty Fellowships:

Joseph Patrick Chinnici, Franciscan School of Theology
 Emmanuel Lartey, Emory University
 Ian Christopher Levy, Lexington Theological Seminary
 Eugen J. Pentiu, Holy Cross Greek Orthodox School of Theology
 Todd David Whitmore, University of Notre Dame
 Seung Ai Yang, Chicago Theological Seminary
 Mitzi Jane Smith, Ashland Theological Seminary

For Theological Scholar Grants:

James K. Bruckner, North Park Theological Seminary
 Lois M. Farag, Luther Seminary
 Cynthia Holder Rich, Western Theological Seminary
 Tat-siong Benny Liew, Pacific School of Religion
 Michelle Sungshin Lim, New York Theological Seminary
 Robert Joseph Priest, Trinity International University

For Research Expense Grants:

Thomas Cattoi, Jesuit School of Theology, Berkeley
 Monica A. Coleman, Claremont School of Theology
 Pamela D. Couture, Saint Paul School of Theology
 Robert C. Fennell, Atlantic School of Theology
 Michael J. Kruger, Reformed Theological Seminary
 Gerald L. Stevens, New Orleans Baptist Theological Seminary
 Wolfgang Vondey, Regent University

For Collaborative Research Grants (project leader is listed first):

Duane R. Bidwell, Phillips Theological Seminary, and Donald L. Batsky, Ohio State University
 Wyndy Corbin Reuschling, Ashland Theological Seminary, Jeannine K. Brown, Bethel Theological Seminary, and Carla M. Dahl, Bethel University Graduate School

The Academic Study of Religion in the Face of Budget Cuts

AMIDST the economic downturn, many departments and schools of religion or theology are facing the prospect of severe budget cutbacks.

This spring, for example, the religious studies departments at Florida International University and the University of Florida faced the prospect of closure and the elimination of many of their religion faculty positions. The University of Florida, which has bachelor's, master's, and PhD programs and fifteen full-time faculty positions, faced a cutback to four full-time positions. At one point, Florida International University (FIU) faced the elimination of its bachelor's and master's programs in religion and half its thirteen full-time faculty.

In response, the AAR sent each of these university administrations a letter strongly urging continued support for their religion programs.

Independently, FIU received support from another direction as well: a \$100,000 contribution from His Holiness the Dalai Lama. The university has since embarked on a "Religious Studies Endowment Campaign," which aims to raise \$5 million. And as *RSN* went to press, it looked as if the university had decided to keep the department, all full-time faculty positions, and the bachelor's and master's degree programs. FIU lost no religious studies faculty, one position from another department is being added, and TA support has been increased. However, "it's unclear what will happen next year," said Department Chair Christine Gudorf, "if the fundraising campaign is not successful."

By May, the situation at the University of Florida had brightened as well. Except through attrition, no religion faculty positions were lost, and all degree programs are still being offered.

At several institutions elsewhere, mergers have been under discussion. In the Northeast, for example, Towson University and Baltimore Hebrew University have agreed to merge, and Andover Newton and Colgate Rochester Crozier divinity schools have discussed merging.

At the University of Tennessee at Knoxville, the administration proposed merging the religious studies and philosophy departments. Although the faculty spent "many anxious and chaotic hours, weeks, and even months meeting, discussing, and crafting responses to the college's proposal," one upside was that "the faculty had to put aside individual agendas and work together for the good of the whole, which made this a unifying experience that strengthened us internally," commented Gilya Gerda Schmidt, head of the Religious Studies Department. "We mobilized the support of colleagues and friends within and outside the university, and we kept the lines of communication open with the college administration." In the end, the administration's initial proposal was successfully resisted. The religious studies department remains free-standing; and though three of eleven faculty positions were lost through attrition, all other faculty has been retained.

At Arizona State University (ASU), the departments of history, philosophy, and religious studies recently merged to become the School of Historical,

Philosophical, and Religious Studies. "In addition to achieving 'economies of scale,' this development," commented Linell Cady, ASU Professor of Religious Studies and the director of its Center for the Study of Religion and Conflict, "reflects a larger institutional vision of the university's president to break down what he considers departmental 'silos' by merging them into larger schools." The faculty of religious studies remains separate within the school, retaining its positions as well as its BA, MA, and PhD programs.

In light of the continuing financial challenges facing schools and departments, *RSN* interviewed AAR members Mark Juergensmeyer and Vasudha Narayanan, who were recently involved in encouraging University of Florida officials to keep religious studies programs and faculty, and Gilya Gerda Schmidt, who was recently involved in encouraging the University of Tennessee at Knoxville to reconsider its plan to merge its religion and philosophy departments.

RSN: In light of the current economy, what efforts would you suggest that chairs and faculty of religion departments take toward preserving adequate funding for their programs (even if not currently under threat of substantial funding loss)?

Juergensmeyer: The allocation of funds is a political decision, and campus administrators are political animals. So make your department visible — both on campus and in the community (community leaders can be your biggest supporters in a budget crunch). Encourage members of your faculty to be on campus-wide committees and take administrative assignments. Show that you're central to the university, not peripheral.

Narayanan: I would add that in large universities the administration may not be aware of what religion departments really do; it would be helpful for chairs or associate chairs to regularly meet some of the administrators and talk about one's colleagues. Invite the administrators to some of your talks or functions, so they get to know you.

Schmidt: The head and faculty of religious studies departments must aggressively pursue raising private funds. To this end, our department has a board of visitors whose members have been helpful in various ways in our fundraising efforts. Individual faculty, in cooperation with the college development officer, and at times the dean, also have raised funds for positions, salary supplements, conferences, and symposia. The department has one endowed chair, and we will continue to actively and persistently work on bringing in private funds to endow other positions. This will become necessary for all humanities departments as state funds for higher education shrink.

RSN: In some recent cases, it seems that religion departments have been far more heavily targeted than other arts and sciences programs. Why do you think this happens? What implications are there, if any, for the kind of educating that religion faculty should pursue beyond that of their own students?

Juergensmeyer: The prejudice against religious studies is not what you think it is. When we checked into the reasons for religion being targeted in recent budget cuts, we expected to find the old

Sunday school image of religion and the mistaken notion that religious studies departments are propagating religion or training clergy.

But that was not the reason most often given; rather, it was the idea that the study of religion does not need to have its own department. Many of our colleagues and administrators think that religion can be studied sufficiently through other disciplinary perspectives, such as philosophy or sociology or anthropology.

So we need to educate our colleagues — through campus newspaper articles, symposia, and informal conversations that promote the idea that the study of religion requires the interdisciplinary balance and focus that only stand-alone religious studies departments and programs are able to provide.

Though economics and mathematics can be studied in many departments, no university in its right mind would axe the economics and mathematics departments. The same should be true of religious studies.

Schmidt: The department of religious studies at the University of Tennessee was not more heavily targeted than other arts and sciences programs. Several other departments also lost a large percentage of their faculty to retirements and attrition. We do know, however, that in the future we will have to collaborate more closely with other humanities and social science departments, perhaps in sharing positions and/or staff resources.

RSN: If a religion department does find itself disproportionately targeted for budget cuts, what resources are available for making the case for better funding?

Juergensmeyer: Once your head is on the budgetary chopping block, you need to go immediately into crisis mode. First, take the inside strategy and quietly set up meetings with administrators to make your claims and present counterarguments to ones they may give. If this doesn't work, then shout like hell.

Don't go quietly to the sacrificial altar. Do what the University of Florida and Florida International University departments did when they were threatened — marshal internal support, evoke outcries from community leaders, exert political pressure from leading politicians, excite media attention including interviews and op-ed pieces, present letters from kindred departments around the country, and gain national support — including letters and statements from your AAR leaders, who are ready to help you.

Narayanan: If you think your department is vulnerable, I would encourage you to have a "first aid" kit ready. Get in touch with the chairs of departments in peer institutions. Consult your faculty and have a list of the contact information for a number of institutions and people who head various organizations. I am thinking of presidents of the AAR, Association for Asian Studies, Middle East Studies Association, Society of Biblical Literature, American Oriental Society, et al. Have a list of people within the university who can support you. You will need them in a hurry when the administration is moving swiftly. These people can be invaluable in writing letters on behalf of your department or supply you with crucial numbers.

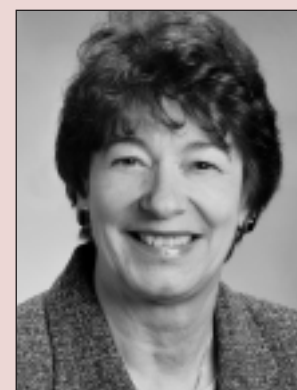
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Mark Juergensmeyer is president of the AAR. He is also professor of sociology, affiliate professor of religious studies, and director of the Orfalea Center of Global and International Studies at the University of California, Santa Barbara (UCSB). He has served as chair of UCSB's Global and International Studies Program, dean of the University of Hawaii's School of Hawaiian, Asian, and Pacific Studies, and chair of the AAR's Public Understanding of Religion Committee.



Vasudha Narayanan is distinguished professor, interim chair of the department of religious studies, and director of the Center for the Study of Hindu Traditions at the University of Florida. She is also a past president of the AAR and of the Society for Hindu-Christian Studies.



Gilya Gerda Schmidt is professor and head of the department of religious studies and chair of the Fern and Manfred Steinfeld Program in Judaic Studies at the University of Tennessee, Knoxville. She also serves on the AAR's International Connections Committee.



WABASH
CENTER

2009 AAR EVENTS

SATURDAY - NOVEMBER 7

TEACHING COMMITTEE SPECIAL TOPICS FORUM AND LUNCHEON

(Advance Registration Required)

9:00 AM-12:45 PM

LOCATION: PDC-518A

WABASH CENTER RECEPTION

8:30 PM-10:00 PM

LOCATION: FQE-HOCHELAGA 1

SUNDAY - NOVEMBER 8

GRANT WRITING CONSULTATIONS

9:00 AM-12:00 PM

LOCATION: PDC-EXHIBIT HALL

TEACHING ROUNDTABLE LUNCHEON

(Advance Registration Required)

11:45 AM-12:45 PM

LOCATION: PDC-518A

WABASH CENTER DINNER FOR NEW TEACHERS

(Advance Registration Required)

7:00 PM-8:30 PM

LOCATION: FQE-MATAPEDIA

MONDAY - NOVEMBER 9

WABASH LUNCHEON FOR GRADUATE STUDENTS

(Advance Registration Required)

11:45 AM-12:45 PM

LOCATION: PDC-519AB

ACCEPTING APPLICATIONS

2010-11 WORKSHOPS & COLLOQUIES

DEADLINE - JANUARY 15, 2010

WORKSHOP FOR

- * PRE-TENURE THEOLOGICAL SCHOOL FACULTY

COLLOQUY FOR

- * THEOLOGICAL SCHOOL DEANS: CHANGING TIMES FOR THEOLOGICAL EDUCATION
- * MID-CAREER THEOLOGICAL SCHOOL FACULTY

COLLOQUY ON

- * RELIGIOUS COMMITMENTS IN THE UNDERGRADUATE CLASSROOM
- * WRITING THE SCHOLARSHIP OF TEACHING IN THEOLOGY AND RELIGION
- * THE ROLE OF THEOLOGICAL SCHOOL LIBRARIANS (Deadline - October 12, 2009)

WWW.WABASHCENTER.WABASH.EDU

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To help people who are writing letters, you should have a packet of materials ready — information which you can send electronically. They may not have the time to go through the websites and find out about your colleagues; your “Cliff notes” should have the highlights of your department, the major grants/fellowships the faculty have received, their publications, the courses the department teaches, what your alumni do — that kind of thing.

In getting letters, you have to decide whether it is useful to deluge the administration with letters or get a few which may carry more weight. Do you want professional organizations to write (may not be of any use if your university does not care about them) or local people? The letter the AAR did for us carried the full force of the academy and was very impressive. Other colleges may pay more attention to donors or well-known alumni.

I would also suggest contacting peer institutions and marshalling basic numbers — full-time faculty, number of undergraduate/graduate students taught (or equivalent student credit hours), number of majors, etc. We have to get these numbers when our departments have external reviews anyway, and chances are that at least one of the peer institutions went through this review process in the last year and has the data handy.

RSN: What are the arguments that you think administration officials find most persuasive?

Juergensmeyer: Remind administrators of all that they get out of religious studies departments. They are cost effective, especially in smaller institutions where they provide comparative cultural studies, ethics, and the study of ancient societies all in one department. They give luster to a university's reputation as a cultured repository of the traditions of humanities and liberal arts.

And they're visible — unlike a lot of arcane subjects the university teaches, the public easily understands what religion is and why it's important. And for this reason, you might quietly add, it would be politically embarrassing if an administrator tried to axe one of them — or to put it more bluntly, the phrase “holy hell” comes to mind.

Narayanan: Above all, the administration of your university may want to see how your “numbers” stack up against peer institutions. I know this is not what we were trained to do in graduate school; nevertheless, this is crucial. Administrators need to know that while the number of your majors may not be as much as in, say, psychology, it is comparable to your peer institutions. Many administrators in your university are there to work with you — these numbers help them.

Be sure that the administration has the right statistics for your department. Frequently the grants you get may go uncounted. In large universities, there are different ways of counting external grants, and unless a grant is recorded and disbursed through the office of grants/division of sponsored research or its equivalent, it is invisible to the administration. In some universities only “expenditures” are tracked — the method favored in disciplines like chemistry. In the humanities, however, many fellowships are given directly to the applicant and bypass the university — so they are not noted. Keep a list of all the monies received by the department through grants, fellowships, and private donations.

If faculty lines in your department are being cut purely on budgetary grounds, it does not help to tell the administration, “not us, cut them.” The administrator may want suggestions on what to cut if your lines are going to

be saved. Work with colleagues to think of various alternatives about where cuts can be made and propose them. Obviously I am not talking about suggesting cutting other units, but sometimes, mergers or “clusters” may be preferable to the firing of faculty. In having clusters, for instance, the administration may save on chairs' salaries, supplements, etc. Certainly this is not the best option, but it may save your faculty positions if worse things are being contemplated.

Schmidt: Oddly enough, teaching large numbers of undergraduates, perhaps more than some other humanities departments, may not be seen as sufficiently meritorious. Our college administration would have been more favorably impressed by a large number of majors; the collectively small number of majors over the past five years was cited again and again as one reason for merging us with philosophy. Administrators need to be educated that numbers (especially of majors) are not everything. Nevertheless, our department implemented a new undergraduate honors program and new 200-level courses that correspond to areas of focus and strength within our major, hoping that these efforts will eventually translate into more religious studies majors. Administration officials find outcomes the most persuasive argument — in funding, publications, good graduate programs, and majors.

RSN: Economic downturns don't last forever. Looking long term over the coming decade, what should religion departments be doing to strengthen their position for receiving strong financial support from their universities?

Juergensmeyer: Departments endure when they are seen to be central to the university's mission, indispensable to its operations, and valuable for its future. In addition to developing ties to the administration and to campus governance committees, the religious studies department should demonstrate the distinction of its faculty — for instance, it might hold events to recognize its faculty members when they publish articles and books and receive grants and other distinctions.

Departments should also look outside the university for sources of support from the community, and seek financial funding for lectures, courses, scholarships, and endowed professorships. It's hard to axe a department that is bringing in money! Harder still to eliminate a department that demonstrates how essential it is to the university's success.

Schmidt: In a quantitative, business-style environment, only numbers matter. We can compete neither with the sciences in external funding nor with more traditional departments as regards numbers of majors. Difficult economic times require departments to be willing to make some changes. These sacrifices include a smaller faculty for the immediate future and possibly shared resources. Better funding will occur through private giving, external faculty grants, and the sharing of internal resources across the college and the campus. Ultimately, though, over the coming decade religious studies departments need to do what we do best. Education, education about the significance and value of the field of religious studies, not only of students and colleagues, but of administrators at the highest level, needs to be a permanent goal. RSN

American Academy of Religion Guidelines for Teaching about Religion in K–12 Public Schools: Introduction and Parts One and Two

Diane L. Moore, Harvard University

In 2007, the AAR Executive Board approved a request by the Religion in the Schools Task Force (RSTF) to initiate a three-year project to construct guidelines for teaching about religion in K–12 public schools to complement similar guidelines that exist for other subjects. The following document is the first half of this initiative and has gone through extensive review by members of the AAR and K–12 educators. This first half is nearly final, but is being published here to solicit additional feedback and responses from AAR members. Please send your feedback directly to the Chair of the Religion in the Schools Task Force, Diane L. Moore at diane_moore@harvard.edu. She can also be contacted for more information about the review process and timeline for this initiative.

The first draft of the second half of the Guidelines will be completed in September 2009 and will be the focus of a Special Topics Forum at the Annual Meeting in Montréal scheduled for Monday morning, from 9:00–11:30 AM.

The audience for these Guidelines comprises public school educators, administrators, members of local school boards, parents, and concerned citizens. The document must, therefore, be succinct, written in accessible language, and address issues of widespread relevance to this population. In relationship to this last criterion, the Guidelines emphasize the civic value of learning about religion as a means to diminish ignorance that can fuel religious bigotry, discrimination, and misunderstandings regarding the role of religion in contemporary local, national, and world affairs. This is by no means the only reason that learning about religion is a valuable enterprise. It is a rich intellectual experience in its own right and one that students of all ages find deeply engaging and relevant. However, in the face of an already overburdened curriculum and ever-increasing demands on educators, the most widely relevant and pressing reason for developing religious literacy is this civic dimension and its role in deepening an understanding of the religious dimensions of multiculturalism.

INTRODUCTION

THE UNITED STATES Department of Education requires states to develop content standards and academic assessments for each discipline taught in public schools from kindergarten through twelfth grade (K–12). State departments of education are guided in this task by national educational associations that have crafted their own standards and guidelines representing the collective wisdom of scholars and educators in each relevant educational field. For example, the National Council for the Social Studies (NCSS) comprises elementary, secondary, and college-level teachers, and other educational personnel who work in the broad areas that encompass the social studies: history, geography, economics, political science, sociology, psychology, anthropology, and law. Similarly, the National Council for Teachers of

English (NCTE) is made up of teachers and supervisors of English programs in elementary, middle, and secondary schools, faculty in college and university English departments, teacher educators, local and state agency English specialists, and professionals in related fields. There are similar organizations formed for the sciences, arts, physical education, English as a second language, and technology, among others. The primary aims of these associations are to promote responsible education about their fields and to provide leadership, support, and service to their educators.

Though religious studies is not a required subject in public K–12 schools, religion is embedded in curriculum standards across disciplines and it is especially prominent in social studies and English at the state and national association levels. Given the rising interest in the study of religion due to national and global affairs, there is also a growing number of elective courses offered in schools that focuses on religious themes or topics explicitly, such as “The Bible as Literature” and “Introduction to World Religions.” Given that: 1) The study of religion is already present in public schools; 2) There are no content and skill guidelines for educators about religion itself that are constructed by religious studies scholars; and 3) Educators and school boards are often confused about how to teach about religion in constitutionally sound and intellectually responsible ways, there is a strong consensus among those involved in K–12 education that a set of guidelines for teaching about religion similar to those constructed for other subjects is needed. (There have been several “consensus documents” compiled by religious practitioners, legal scholars, and educators related to teaching about religion in public schools that have been created over the years by nonprofit organizations, such as the First Amendment Center and ad hoc groups, such as the one formed to construct the *Toledo Guiding Principles*. Though these and similar initiatives provide fair, respectful, and constitutionally sound ways to teach about religion, none of them provide substantial guidance on *what* to teach about religion, nor do they do so from the authoritative perspective of religious studies scholars themselves. These guidelines are intended to fill that significant void).

The American Academy of Religion

Given the fact that there is not a similar national educational association like the NCSS or NCTE that focuses on religious studies per se, the American Academy of Religion is the professional organization best suited to construct scholarly guidelines for teaching about religion in K–12 schools. It is the world’s largest association of scholars who research or teach topics related to religion. There are over 11,000 members comprised largely of faculty at colleges, universities, and theological schools in North America with a growing number from institutions of higher education in Asia, Africa, and Europe.

The AAR has been involved in addressing issues related to teaching about religion in public schools since the 1970s. These efforts have included producing publications in the 1970s and early 1980s addressing the legal, curricular, moral, and pedagogical dimensions of teaching about religion in public K–12 schools; helping to establish a number of programs and resource centers at various universities throughout the United States (only two are currently functioning, the Program in Religious Studies and Education at Harvard University and the Religion and Public Education Resource Center at the University of California, Chico); and identifying opportunities for religious studies faculty at colleges to help educate K–12 teachers about religion. Given the absence of authoritative standards penned by religious studies scholars for teaching about religion in K–12 schools, in 2007 the AAR decided to develop a set of standards and guidelines as a resource for educators, parents, and school boards who are faced with an increasingly complex array of challenges regarding how to teach about religion responsibly in public school contexts. The AAR Religion in the Schools Task Force is guiding this initiative.

Overview of Guidelines

Part One addresses why it is important to teach about religion and Part Two outlines ways to teach about religion in constitutionally sound, intellectually responsible, and educationally innovative ways. Part Three is an overview of approaches to teaching about religion and includes grade-specific examples informed by both the *Standards for Social Studies* (produced by the National Council for the Social Studies) and *Standards for the English Language Arts* (produced by the National Council for Teachers of English). Given that religion is already present throughout both of these documents and these standards are highly influential in the creation of state and local curricula frameworks, it is appropriate to reference them in constructing guidelines for religious studies. Finally, Part Four makes recommendations for teacher educators regarding the training required for teachers to have sufficient content knowledge to teach about religion responsibly.

PART ONE

Why teach about religion?

Three fundamental premises inform this project. First, there exists a widespread illiteracy about religion in the United States. Second, there are several consequences that stem from this illiteracy, including the ways that it fuels prejudice and antagonism, thereby hindering efforts aimed at promoting respect for pluralism, peaceful coexistence, and cooperative endeavors in local, national, and global arenas. Third, it is possible to diminish religious illiteracy by teaching about religion from an academic, nondevotional perspective in primary and secondary schools.

Religion in the Schools Task Force

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Religious illiteracy is defined in this document as a lack of understanding about:

- The basic tenets of the world’s religious traditions and other religious expressions not categorized by tradition;
- The diversity of expressions and beliefs within traditions and representations; and

(continued on next page)

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- The profound role that religion plays in human social, cultural, and political life historically and today.

Conversely, religious literacy is defined in the following way:

The ability to discern and analyze the intersections of religion and social, political, and cultural life. A religiously literate person will possess a basic understanding of the history, central texts (where applicable), beliefs, practices, and contemporary manifestations of several of the world's religious traditions and religious expressions as they arose out of and continue to shape and be shaped by particular social, historical, and cultural contexts. In addition, a religiously literate person will have the ability to discern and explore the religious dimensions of political, social, and cultural expressions across time and place (Diane L. Moore, "Overcoming Religious Illiteracy: A Cultural Studies Approach" in *World History Connected*, November 2006).

These definitions assume that religion is a social/cultural phenomenon that is embedded in human political, social, and cultural life. They also assume that religion shapes and is shaped by the social/historical contexts out of which particular religious expressions and influences emerge. Finally, these definitions assume that there is a difference between devotional beliefs and practices and the study of religion from an academic, secular frame of reference. In this context, secular means a constitutionally defined approach to the teaching of religion that neither privileges nor rejects any particular religious tradition or expression.

One way to characterize this distinction is to recognize the difference between religious education that promotes a particular faith perspective (often, but not exclusively associated with religious communities and/or schools) and learning about religion through a religious studies framework that is nondevotional, inclusive, and comparative in both form and function. Faith-based explorations are intended to promote a particular theological worldview and to encourage practitioners to articulate values and adopt practices that are consonant with that set of beliefs. A religious studies approach to teaching about religion is intended to introduce

A Sampling of Consensus Documents on Teaching about Religion

American Assembly. *Matters of Faith: Religion in American Public Life*. New York: The American Assembly, 2000.

Haynes, Charles, and Oliver Thomas. *Finding Common Ground: A Guide to Religious Liberty in Public Schools*. Nashville, TN: The First Amendment Center, 2001.

Hunter, James Davison, and Os Guinness, eds. "The Williamsburg Charter, 1988" in *Articles of Faith, Articles of Peace: The Religious Liberty Clauses and the American Public Philosophy*. Washington, DC: The Brookings Institution, 1990.

Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools. Warsaw, OH: Office for Democratic Institutions and Human Rights, 2007.

students to the vast array of faith-based expressions that exist within and between traditions with the aim of deepening understanding about religious diversity and the roles that religion plays in political, economic, and cultural life across time. Both approaches are legitimate ways to think about religion that can serve complementary but distinctive ends. It is important to note, however, that the non-devotional religious studies approach is the constitutionally appropriate one to employ for teaching about religion in public schools. These Guidelines represent a religious studies perspective.

Premise Number One: There exists a widespread illiteracy about religion in the United States.

The following are examples of some of the ways that religious illiteracy manifests itself among a diverse array of United States citizens:

- Religious leaders and believers of a given religious tradition or expression are assumed to be the best sources of information about that tradition or expression and are often looked to formally or informally as "experts." [This is problematic for two reasons. First, religious leaders and believers are appropriately trained in and have allegiances to a particular set of beliefs about their tradition. Many are not trained in other representations, and those that are often learn about other interpretations as heretical or unorthodox in relationship to their own theological worldview. It is inappropriate to assume, for example, that a local Protestant clergyman or member of a congregation could accurately and sympathetically represent the many expressions of Christianity as equally valid and worthy of study. Though some religious leaders and believers may also be trained in religious studies, their training as religious leaders or believers will usually not equip them to accurately depict the diversity within their traditions. Second, religious leaders and believers approach and practice religion from a devotional perspective that is appropriate for their roles within their own faith communities but inappropriate as a lens to represent religion in the public schools.]
- Religion is deeply and nearly exclusively equated with devotional practice in ways that render the nondevotional study of religion a difficult concept for many to grasp and apply.
- Religious traditions and expressions are often represented as internally uniform and static as opposed to diverse and evolving.
- In some contexts, religion is interpreted as a "private" affair distinct from the secular "public" sphere of political, economic, and cultural life.

These common manifestations of religious illiteracy are widespread and should not be interpreted as evidence of a lack of intellectual capability or awareness on the part of those who harbor these and similar assumptions. Given that the main sources of information about religion come from training in or about one's own religious tradition (or none) and the media, it should come as no surprise that these and other forms of religious illiteracy are prevalent. Appropriately, individuals who are

raised in or convert to a certain faith tradition or expression will learn about that tradition or expression within their faith communities or through devotionally based forms of education in the schools aimed at promoting a particular religious worldview and values that are consonant with it. Individuals who are not religious also learn particular worldviews and associated values from family and/or community members. In relationship to religion, these values are often areligious or antireligious. The other main source of information about religion is the media, where coverage about religion is often inaccurate. None of these sources expose individuals to a comprehensive study of religion whereby: 1) The diversity within a given tradition or expression is knowledgeably and evenhandedly represented; and 2) Religion as a social/cultural phenomenon is explored and analyzed. Such an understanding requires a nondevotional, academic approach to the study of religion and, although there are some schools that offer instruction representing this approach in primary and secondary education, relatively few citizens have the opportunity to engage in this type of inquiry.

Premise Number Two: One of the most troubling and urgent consequences of religious illiteracy is that it often fuels prejudice and antagonism thereby hindering efforts aimed at promoting respect for pluralism, peaceful coexistence, and cooperative endeavors in local, national, and global arenas. [There are many other consequences stemming from illiteracy about religions that concern scholars of religion, including a diminished intellectual understanding of the rich role that religion plays in human social and cultural life. We highlight the civic consequences of religious illiteracy here for it is the one most universally relevant for educators across the K-12 spectrum.]

Religious illiteracy is certainly not the sole or even primary cause of the heartbreaking violence that dominates local and global news stories. It is, however, often a contributing factor in fostering a climate whereby certain forms of bigotry and misrepresentation can emerge unchallenged and thus serve as one form of justification for violence and marginalization. Many others share this concern as evidenced by a consultation focusing on this topic in 2006 that was sponsored by the United Nations (the consultation took place in May 2006 and was sponsored by the "Alliance of Civilizations," a program formed at the initiative of the Secretary-General to counter terrorism through understanding), and numerous initiatives in Europe (for example, the European Commission launched a three-year project in 2006 entitled *Religion in Education: A Contribution to Dialogue or a Factor of Conflict in Transforming Societies of European Countries*). One example of the negative consequences of religious illiteracy is that it has contributed to Christian forms of anti-Semitism. Another example in countries where Muslims are in the minority is the widespread association of Islam with terrorism and the consequent justification of individual hate crimes against those perceived to be Muslim. A third example is the antagonisms that are fueled between different expressions of the same tradition (e.g., between Protestant and Roman Catholic Christians and between Sunni and Shi'i Muslims). A fourth and final example is when some

dismiss religion altogether as obsolete, irrational, and/or inherently oppressive, thereby offending the dignity and sensibilities of people of faith everywhere.

Premise Number Three: It is possible to diminish religious illiteracy by teaching about religion from a nondevotional perspective in primary, middle, and secondary schools.

Training in religious literacy provides citizens with the tools to better understand religion as a complex and sophisticated social/cultural phenomenon and individual religious traditions or expressions themselves as internally diverse and constantly evolving as opposed to uniform, absolute, and ahistorical. Learning about religion as a social/cultural phenomenon also helps people recognize, understand, and critically analyze how religion has been and will continue to be used to inspire and sometimes justify the full range of human agency from the heinous to the heroic. Finally, those trained in religious studies learn to question the accuracy of absolutist claims such as "Islam is a religion of peace," or "Judaism and Islam are incompatible," or "All religions are fundamentally the same," thereby helping to deepen discourse about religion in the public sphere. Learning about religion is no guarantee that religious bigotry and chauvinism will cease, but it will make it more difficult for such bigotry and chauvinism to be unwittingly reproduced and promoted.

As was noted in the introduction, religion is already deeply embedded in curricula across the K-12 spectrum. Our aim is to help equip educators with the tools to teach about religion in intellectually responsible, constitutionally sound, and educationally meaningful ways. The following section focuses on the legal issues related to teaching about religion and Part Three will offer examples of how to integrate the study of religion into existing curricula and department structures.

PART TWO

Religion, Education, and the Constitution

The religious liberty clauses of the First Amendment to the United States Constitution state that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

There were two important and related Supreme Court rulings in the 1960s that were pivotal in defining the role of religion in public education. In *Engel v. Vitale* (1962) it was decided that government should not sponsor prayers in public schools. In *Abington v. Schempp* (1963), the Supreme Court ruled that the government should not sponsor Bible reading and recitation of the Lord's Prayer in public schools. While many hailed these rulings as a strong endorsement of the separation of church and state and thus an affirmation of pluralism, others felt that they signaled the demise of a common moral foundation that served to unite all Americans amidst our diversity. These same tensions persist today and many trace the roots of contemporary conflicts regarding religion in the public sphere to these rulings.

(continued on page 30)

AAR/Luce Summer Seminars on Theologies of Religious Pluralism and Comparative Theology: A Report from Cohort One

John J. Thatamanil, Vanderbilt University

THE FIRST WEEKLONG gathering of Cohort One of the AAR/Luce Summer Seminars in Theologies of Religious Pluralism (TRP) and Comparative Theology took place from June 7–14, 2009, at Union Theological Seminary in New York City. Despite (and because of) the rigors of a demanding schedule, instructors and Fellows alike appreciated opportunities for downtime in and around New York City. An especially enjoyable aspect of the Cohort's time together were the "Clooney Tours" offered by native New Yorker Francis X. Clooney S. J., Parkman Professor of Divinity and Professor of Comparative Theology at Harvard Divinity School. Seminar Fellows enjoyed trying to keep up with the speedy Jesuit who took interested participants to St. Patrick's Cathedral, Times Square, Ground Zero, Grand Central Station, the Staten Island Ferry, and other destinations. Colleagues also made a trip to the Ganesh Temple in Flushing, NY (Sri Maha Vallabha Ganapati Devasthanam) and found even the bus ride through Flushing an eye-opening educational experience for its striking ethnic and religious diversity.



The academic work of the seminar proved to be provocative for the Fellows and the instructional team alike. By nearly any measure — the first gathering of Cohort One was a success.

JOHN J. THATAMANIL

AAR/LUCE SUMMER SEMINAR PROJECT DIRECTOR
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The academic work of the seminar proved to be provocative for the Fellows and the instructional team alike. By nearly any measure — the intensity and vibrancy of conversation, the development of a new network of colleagues and friends, pages of notes generated, ideas for new courses and future research projects, and the opportunity to read drafts of forthcoming work from scholars at the leading edge of their respective fields — the first gathering of Cohort One was a success. Our conversation about religious diversity was invigorating because the exchange was itself deeply interreligious including Christian, Jewish, Muslim, Hindu, and Buddhist voices. Even those with considerable experience in interreligious dialogue observed that theological

reflection in the presence of such robust diversity is rare and poses special intellectual demands and complications. We noted, for example, that while some participants found it comfortable and even exciting to talk about hybridity and multiple religious belonging, some Jewish colleagues did not warm to these themes as they are currently struggling with questions about preserving Jewish community in an age of intermarriage. Multilateral conversations generated questions and issues that do not present themselves in the more customary bilateral or trilateral (Abrahamic) conversations.

Perhaps the most striking feature of our collective experience was the variety of new research questions generated by the Luce Summer Seminar Fellows. Although the seminars were never intended to be proseminars but rather forums in which scholars might be introduced to theologies of religious pluralism and comparative theology, the gathering of Fellows with research expertise in a variety of areas outside of TRP and comparative theology generated a host of novel questions.

Key Theoretical Questions

Clooney described comparative theology as a process in which the comparative theologian who is firmly rooted in a home tradition moves out into a deep and detailed encounter with some specific strand of another tradition in all its rich particularity and then returns home to think and write theology anew after being transformed by such an encounter. Several Fellows raised vital questions about persons whose initial subject positions are vastly different. What about persons who might want to do comparative theology but are already in a situation of multiple religious belonging and so are not rooted in one primary home tradition? What about scholars who have been rejected by or hold marginal status within their home tradition because of their feminist commitments or sexual orientation? What might comparative theology look like if it is conceived as faith/unfaith seeking understanding? Or put differently, what does comparative theology look like for persons who have a far more ambivalent relationship to their own home traditions?

Several scholars, most especially Tat-Siong Benny Liew, articulated the hope that comparative theology might transcend the partisan debates of times past between religious studies and theology. He observed that a variety of scholars now work happily on both sides of this divide and no longer feel compelled to engage in old turf wars. He and other Fellows see comparative theology as a promising field for the integration of a wide variety of methods and disciplines. Indeed, Liew hopes for a comparative theology that is willing to contextualize itself in light of a much longer history of comparative ventures by non-Western traditions. How have other traditions, while grounded in their own commitments, ventured projects that were either analogous or homologous to comparative theology? What might comparative theology learn from studying how other traditions outside the modern

West have engaged in committed comparison? Can there be a comparison of comparative theologies?

Edward Phillip Antonio and others articulated the need for more work in developing a nuanced theory of comparison: just what sort of activity is comparison? Also, what are the ethics of comparative theology? How does one learn from the "other" without consuming the other?

Devorah Schoenfeld brought to focus and crystallized a running theme in our conversations: there are a variety of "others" in interreligious encounter. Interfaith dialogue and theology are sure to take on a markedly different tone and cast depending on the kind of "other" that one encounters. She noted that there are different challenges and opportunities that arise when one encounters persons from a tradition with which one has no genealogical relationship. The "distant other" — Buddhism for Judaism or Native American traditions for Protestant Christians — presents special challenges, not least of all the absence of a shared language. How, for example, does one decide whether the category "religion" is even applicable for Native American communities? On the other hand, sheer difference can present special opportunities, as for example, when Jews find no special problem in participating in Buddhist meditative practices.

Schoenfeld notes that very different problems present themselves in the case of "the intimate other," such as the relationship between Christianity and Judaism. Here, too, there are special challenges and opportunities. In some cases, the very existence of another tradition is taken to be a critique of one's own. But the existence of tensions surrounding separation from and critique of another tradition usually means that there is a long and rich history of conversation that can serve as a resource for interreligious reflection. There was a shared sense in the group that we need to think more carefully about the nature of TRP and comparative theology in light of these rich questions about the nature of the dialogical "other."

Anant Rambachan invited the Cohort as a whole to ponder the following question: what is the meaning of my neighbor's faith for mine? Notably, Rambachan went on to frame the question more strongly still. Can we articulate from within our own traditions a reason or set of reasons why we might stand in positive need of other traditions? In putting the question in these terms, Rambachan invited the group to think differently from the now somewhat standard rhetoric about "the problem of religious diversity." For Rambachan, every tradition bears within it a history of its implied "others" — those "others" that the tradition wishes to dispute or marginalize in order to assert its own claims. The question he now puts to traditions is whether they might engage in an inversion of their customary habits by celebrating the "other" rather than seeking to repress or to otherwise marginalize it.

Some seminar Fellows identified critical institutional barriers that prevent persons from non-Christian traditions from taking up

comparative theology. In what institutional contexts can Hindu theologians feel safe in speaking in an explicitly theological idiom? Too often, even when Buddhists or Hindus are hired to teach their own traditions, it is assumed that their teaching and research will be narrowly restricted to a religious studies paradigm that prescind from questions of theological truth. When such assumptions and constraints are in place, theology becomes more or less synonymous with Christian theology. They noted that under such circumstances, the obstacles on the way to comparative theology are considerable. Such considerations were part of larger conversations about whether academia in North America is, at present, a hospitable site for the work of comparative theology given suspicions about both comparison (Is it possible? Can it be done? What are the power dynamics at work in any comparative project?) and theology. For the instructional team and Fellows alike, these questions and many others too numerous to list here were invigorating; they reminded the group as a whole that much new work remains to be done in comparative theology.

Challenges and Areas for Improvement

Naturally, no venture in which eight instructors gather with twenty-five faculty scholars can go off without a hitch! No self-respecting gathering of educators can be genuine without a little heat. Fellows with deep experience in the practice and theology of pedagogy pressed the instructional team to think harder about formulating collaborative pedagogies more appropriate to the nature of the materials at hand. They noted that the work of comparative theology and theologies of religious pluralism is intensely dialogical but pedagogies within these fields remain fairly traditional.

Fellows also articulated a hope that there might be more cross-fertilization across disciplines within theological studies. Some argued that comparative theologians and theologians of religious diversity will find their labors enriched when scholars in these fields — who are most often systematic or constructive theologians — incorporate work on religious diversity that is already taking place in practical theology.

Even these focused calls for changes to our format and agenda were felt to be promising because they articulated so well the need for new research and practice on questions of pedagogy for theologies of religious pluralism and comparative theology. At the conclusion of the week, several Fellows voiced their sense that TRP and comparative theology will never be the same again because research inaugurated by the Fellows is sure to introduce rapid and radical transformation in these fields. RSN

Applications for Cohort Two are now being accepted. The deadline for submission is January 15, 2010. Apply at www.aarweb.org/Programs/Summer_Seminars.

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 WEEKLONG 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 late February or early March 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.

(continued from page 28)

Though the heart of these decisions addressed what was not permissible in public education, there was an important affirmation in *Abington v. Schempp* regarding what was allowed in the intersection of religion and the schools:

It might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistently with the First Amendment. [*School District of Abington Township, Pennsylvania et al. v. Schempp et al.* 374 US 203 (1963)]

This important articulation has often been overlooked in the history of how the separation of church and state in the schools has been interpreted. Though there has been a slight shift over the past decade, most Americans since the 1960s believe that the separation of church and state that is affirmed in the rulings cited above means that religion in all forms was banned. As Justice Clark's comments above clearly indicate, this is not at all the case. Indeed, some have argued that it may be a violation of the First Amendment when the study of religion is not included in public school curricula. Though it is clear that teaching about religion is acceptable, how to do so in a constitutionally sound and intellectually responsible manner is a more complex undertaking.

Guidelines for Teaching about Religion

In 1974, religious studies scholar James V. Panoch developed a set of guidelines for distinguishing between teaching religion in a way that promotes a particular faith and teaching about religion from a religious studies perspective (Bracher: 2). A version of these guidelines was adopted by the First Amendment Center and are featured prominently in several of their publications, including one entitled *A Teacher's Guide to Religion in the Public Schools*.

- The school's approach to religion is *academic*, not *devotional*.
- The school strives for student *awareness* of religions, but does not press for student *acceptance* of any religion.
- The school sponsors *study* about religion, not the practice of religion.
- The school may *expose* students to a diversity of religious views, but may not *impose* any particular view.
- The school *educates* about all religions, it does not *promote* or *denigrate* religion.
- The school *informs* students about various beliefs; it does not seek to *conform* students to any particular belief.

These guidelines appropriately assume the distinction between teaching about religion from a nondevotional, academic perspective versus teaching religion through a devotional lens. As such, they provide a useful thumbnail sketch to guide educators in the public school context. Indeed, they have been very helpful in alerting teachers and administrators to the fact that there is a distinction between a secular and devotional approach. As noted above, one of the manifestations of widespread religious illiteracy is the equation of religious studies with devotional practice.

It is important to note here that teaching about religion from a nondevotional, religious studies approach is not without controversy. For example, teaching about religion gives credibility to religion itself as a valid field of inquiry and assumes the legitimacy of multiple religious perspectives. Some who believe that their convictions represent an exclusive truth may find these assumptions challenging. Many other citizens recognize the value of increasing literacy about religion and believe that the public schools are the appropriate venue for this type of learning to occur. The *AAR Guidelines for Teaching about Religion in K–12 Public Schools* represent this latter perspective and are based on the assumption that public schools are appropriately governed by secular laws and values that support the inclusion of the nondevotional study of religion from an academic perspective across the curriculum. The second half of the Guidelines will focus on how to achieve this inclusion by outlining different approaches to the study of religion (historical, literary, tradition-based or phenomenological, and cultural studies) and offer grade-specific examples of how to integrate theory with practice.

A draft of the second half of this document will be completed in the fall of 2009.

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The Problem That “Lies” Within: How “Collegiality” Undermines the Academy

Stacey Floyd-Thomas, Vanderbilt University



Stacey Floyd-Thomas is associate professor of ethics and society at Vanderbilt University Divinity School and Graduate Department of Religion. She contributes as a guest columnist at the invitation of the Status of Women in the Profession Committee, on which she has served since 2004. As a womanist ethicist, Floyd-Thomas situates her research and teaching interests at the intersection of ethics and liberation theology, women studies, critical pedagogy, critical race theory, and postcolonial studies, engaging broad questions of moral agency, cultural memory, ethical responsibility, and social justice. She has published four books, *Mining the Motherlode: Methods in Womanist Ethics* (2006), *Deeper Shades of Purple: Womanism in Religion and Society* (2006), *Black Church Studies: An Introduction* (2007), and *U.S. Liberation Theologies: An Introduction* (2010). She was also the recipient of the 2007 American Academy of Religion Excellence in Teaching Award.

THROUGH our work as members of the Status of the Women in the Profession Committee, we have come to realize that the hiring of women and people of color within the religious studies departments and theological schools has elicited mixed reactions. On the one hand, these institutions publicly present and support the view that “race-ing” forward to engender diversity within the academy is a marked sign of progress away from what once appeared to be an exclusive group. On the other hand, however, the addition of women and the smattering of underrepresented racial-ethnic groups have not altered, transformed, or ended institutional hegemony built on white male normativity.

While those of liberal sensibilities ballyhoo diversification in the academy, their conservative counterparts denounce and decry its effects and merits. Yet, all signs indicate that diversification is by no means as widespread as has been touted within higher education in general, or within the realm of religious studies and theological education in particular. Only 29 percent of faculty and 23 percent of tenured faculty are women within departments of religion and theology at colleges and universities, while 29 percent of seminary faculty and 26 percent of its tenured faculty are women. The statistics are even more bleak in both contexts where racial-ethnic minorities represent less than 16 percent of the total faculty. (This suggests that zero persons of color on a given faculty is the norm rather than the exception). Women of color represent less than 5 percent of all faculties within the field.¹ Consequently,

the data runs contrary to the assumption of diversity’s supporters or its critics that the academy is overrun with women and that the marginalization and exclusion of people of color are relics of the past. Given the rapid globalization of our society and economy, the religious pluralism in America, and the changing composition of our student bodies and campuses, the pragmatic demands of diversification are obvious: Institutions must take seriously their roles to prepare the way for diversity on campuses and for communities that are increasingly of color, and also have more than 50 percent women on faculty (faculty is currently on average 90–95 percent white, 80 percent male, and therefore disproportionately white and male).

Caught between a besieged past and an angst-ridden present, what was once delighted in as “the old boys’ club” has been supplanted with, as feminist Susan Faludi suggests, the all-encompassing fear of white men as “the new endangered species.”² As countless scholars have attested, regardless of advanced degrees or scholarly expertise, the entry of women and people of color into the profession can never translate into membership status within that most rarefied club, the collegium. Instead, those who embody the reality of diversity within the academy ironically become the supposed “problem of diversity” — a problem that elicits either liberal pity (“because they seem so out of place”) or conservative contempt (“because they really don’t belong”).

As perennial outsiders, women and racial-ethnic faculty often must wonder: *Exactly what is the role and meaning of collegiality? What are its presumed behaviors? Most importantly, is it possible to prevent collegiality from becoming a fail-safe mechanism for nepotism or a disguise for discrimination against women and people of color?* These questions are necessary for us to ask aloud and engage, if we truly seek to advance our pursuit of knowledge production.

Not surprisingly, the American Association of University Professors (AAUP) has noted that collegiality is frequently employed incorrectly as an evaluative means designed to ensure homogeneity of faculty and thought, by excluding diversity of person and practice on the basis of their difference from a perceived norm. In this respect, the invocation of ‘collegiality’ often threatens the basic academic freedom that is of fundamental importance to the academic enterprise. In the heat of important decision-making regarding promotion and/or tenure, as well as other traditional areas of faculty responsibility such as curriculum revision and academic hiring, “collegiality” can and is often misconstrued as the expectation that a faculty member should display appropriate “enthusiasm” or “dedication,” should evince “a constructive attitude” that will “foster harmony” and not encourage “divisiveness,” or display an excessive deference to administrative or faculty decisions that are based upon “reasoned” discussion. Such expectations are flatly contrary to the very foundation of academic freedom that protects a faculty member’s right to dissent from the judgments of colleagues and question the actions of administrators.³

Cultural critics such as bell hooks, Patricia Williams, and Cornel West, along with religion scholars such as M. Shawn Copeland, Katie Cannon, and Miguel de la Torre, have shown how this skewed environment is one wherein “collegial” behavior is (mis)perceived

as the ability of women and people of color as intellectuals and scholars to function symbolically as white men.⁴ Indeed, feminist scholar Michelle Wallace has shown how women of color are “the least convincing in this role, the least trustworthy.”⁵

Since no one can “outwhite” or “outman” an actual white man, women and other underrepresented faculty simply become inferior. Herein is the reality inversion and implicit mendacity of the academy: collegiality, fit, and desirability are measured by how disembodied and duplicitous women and people of color can become, by denouncing and denying their difference from their white male counterparts. Therefore, to be different, or to think or do differently, is to be subjected routinely to excessive scrutiny and constant challenges concerning one’s teaching, research, or service — regardless if one’s qualifications, training, and performance speak to the contrary. Simply put, symmetry in merit does not necessarily translate to parity in regard to the professional respect of one’s peers.⁶

This predicament of “collegiality” is especially daunting — if not dangerous — for pre-tenured faculty, for whom it is often as if two faculty manuals exist. One manual provides an explicit guide for underrepresented groups to follow, in order to understand collegiality as a virtue (as opposed to an evaluative criterion), that one displays through her or his successful execution of teaching, research, and service. The other manual is nothing more than an implicit handbook for the “old guard,” in which collegiality is employed as an ambiguous, evaluative trump card used subversively and surreptitiously to maintain conformity, ensure deference, and silence dissenting opinions and “disobedient” personalities.

Embedded within hiring practices, peer evaluations, and promotion reviews, this ambiguous notion of collegiality not only represents a “safety mechanism” that protects white male privilege, but also poses a very real danger to the academic freedom and professional success of women and other underrepresented groups. Normative faculty powerbrokers often anticipate the arrival of those who do not embody the norm as if they are the veritable barbarians at the gate. Eventually, they come to sound the “collegial” alarm, in order to forestall in covert fashion the imminent discursive or demographic shift. That is, they will proclaim a deficiency in the underrepresented faculty member’s performance that they will ground in his or her perceived lack of “collegiality” — be it his lack of “fit” (read embodiment), her “disrespect” (read dissenting opinion), or their “unwillingness to work for the best interest of the institution” (read criticism of discriminatory policies, procedures, and processes). No matter how competent, productive, or hard-working faculty of diversity may be, their very presence, promotion, and possible permanence somehow suggest an undermining of the mission, identity, and traditions of the (old boys’) institution. As a result, white male normativity comes to bemoan the crucible of diversity as the crisis of our time.

Therein lies the problem. Its resolution will be found not merely by dealing with the “flesh and blood” demographics that facilitate the diversification of faculty, curricula, and student populations, but rather, and more importantly, by exorcising the “powers and principalities” of

the “old boy’s system” that wrecks and haunts our otherwise hallowed, would-be collegial halls. Echoing the words of the late political cartoonist Walt Kelly, “We have met the enemy and he is us,” the old guard must look inward and invest in some serious soul-searching of its own, rather than continuing its course of scathing, collegial scrutiny of their sisters and darker brothers, if the academy is ever going to race forward and engender progress.

Endnotes

¹ Taken from “American Academy of Religion Survey of Undergraduate Religion and Theology Programs in the United States and Canada Further Data Analysis Summary of Results” presented at the Numbers Count: Gathering, Managing, and Using Census Data in Program Review and Enhancement Special Topics Forum at the 2003 Annual Meeting (Atlanta, Georgia, November 24, 2003) and the Association of Theological Schools “2008–2009 Annual Data Tables” (<http://www.ats.edu/Pages/default.aspx>).

² See Susan Faludi, *Stiffed: The Betrayal of the American Man* (New York: William Morrow and Company, 1999).

³ “On Collegiality as a Criterion for Faculty Evaluation” in *American Association of University Professors, Policy Documents and Reports*, 10th ed. (Washington, DC, 2006), 39–40.

⁴ See Patricia Williams, *Seeing a Color-blind Future: The Paradox of Race* (New York: Farrar, Straus, Giroux, 1997); bell hooks, *Talking Back: Thinking Feminist, Thinking Black* (Boston: South End Press, 1989); M. Shawn Copeland, “Collegiality as a Moral and Ethical Practice,” in *Practice What You Preach: Virtues, Ethics, and Power in the Lives of Pastoral Ministers and Their Congregations*, ed. by James F. Keenan, S.J., and Joseph Kotva, Jr. (Franklin, WI: Sheed and Ward, 1999); Katie Cannon, *Katie’s Canon: Womanism and the Soul of the Black Community* (New York: Continuum, November 1997); and Miguel A. De La Torre, Editor, *AAR Career Guide for Racial and Ethnic Minorities in the Profession* (Atlanta: American Academy of Religion), online www.aarweb.org/publications/Online_Publications/Career_Guide_Guide_to_the_Perplexing_A_Survival_Manual_for_Women_in_Religious_Studies (The American Academy of Religion Individual Volumes, No 2), (Atlanta: American Academy of Religion, 1992).

⁵ Michel Wallace, *Invisibility Blues: From Pot to Theory* (New York: Verson, 1990), 7, as found in Shawn Copeland, “Collegiality as a Moral and Ethical Practice,” 318.

⁶ Shawn Copeland, “Collegiality as a Moral and Ethical Practice,” 317. 

The Wind Is in Our Sails

Sharon Watson Fluker, *The Fund for Theological Education*



Sharon Watson Fluker is Vice President for Doctoral Programs and Administration at The Fund for Theological Education, where she has led the doctoral programs department since 1998. She serves on the Association of Theological Schools Committee on Race and Ethnicity and is a board member of the American Bible Society. Previously she held administrative and teaching appointments in higher education, including leadership posts at Vanderbilt University, the University of Rochester, Elms College, Dillard University, and the State University of New York, Geneseo. Fluker holds a master's degree and a PhD in political science from Northwestern University and a bachelor's degree in political science from Spelman College. She was awarded a post-doctoral fellowship at the John F. Kennedy School of Government at Harvard University and a teaching fellowship at Smith College. She and her husband, Walter Fluker, Executive Director of the Leadership Center at Morehouse College, are the parents of two sons.

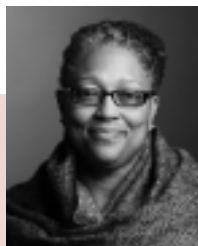
WINDS OF CHANGE — steady and gentle streams, as well as sudden, strong gusts — have swept and refreshed the landscape of theological education and religious scholarship over the past decade. An academy characterized by excellence and diversity in the teaching of religion, theology, and biblical studies is in view, but remains a destination we have yet to fully reach.

I have had the privilege to witness those winds of change — as both a professor and administrator at several institutions of higher education, and since 1998 as director of Doctoral Fellowship Programs at The Fund for Theological Education (FTE). Now more than ten years later, I have wonderful memories of working with students selected as FTE Doctoral Fellows as they have finished their graduate courses, completed their dissertations, and started their teaching careers.

These rising scholars call and e-mail us about their upcoming dissertation defense dates and send invitations to attend their final oral defense — the capstone of the doctoral journey. They share the high moments of their dissertation work, special memories of being hooded by a favorite professor at commencement, family photographs of the ceremonies marking their entrance into the academy of scholars, and celebrations of their first faculty appointments and published articles.

Today, these memories and our ongoing work with FTE Doctoral Fellows inspire continued passion for encouraging talented students from traditionally underrepresented groups (African-American, Asian-American, Native American, and Hispanic students) to consider teaching and scholarship in theological schools and seminaries as their life's work.

This remains true despite recent challenges to affirmative action policies, race-based scholarships, and the reexamination of diversity programs across higher education and beyond. It remains true because excellence in the academy depends on gifted voices that represent diverse perspectives in research, teaching, and public engagement. And it remains true because of FTE's history of investment in identifying, recruiting, and supporting emerging scholars from underrepresented racial/ethnic groups who are able to make a measurable and positive impact in the lives of students and on the quality of scholarship.



“Diversity for me is a code word for excellence. If we do not start representing the great diversity of people who are part of this society in our educational environment, we're not educating people to meet future needs, as students or as scholars.”

EMILIE M. TOWNES

PAST PRESIDENT OF THE AMERICAN ACADEMY OF RELIGION; ASSOCIATE DEAN OF ACADEMIC AFFAIRS AND ANDREW W. MELLON PROFESSOR OF AFRICAN AMERICAN RELIGION AND THEOLOGY, YALE DIVINITY SCHOOL; FTE FELLOW

History Matters

What exactly is FTE's cause? The Fund was created in 1954 out of concern that the quality of students entering ministry had declined as gifted students increasingly chose other career paths. In close collaboration with the Association of Theological Schools (ATS) and leading theological educators of that time, the Fund launched a special initiative known as the Rockefeller Brothers Trial Year Fellowship to attract talented students to ministry who might not otherwise have considered it as a vocation. During the 1960s and 1970s, FTE grew in size and scope. Its priorities embraced issues of diversity and inclusivity among students intending to enroll in theological schools and among those who teach and mentor them. The Fund developed new programs and fellowships to assist women and tradi-

tionally underrepresented groups considering ordained ministry, teaching, and scholarship as vocations.

These threads of commitment run deep in the DNA of our mission today. While several fellowship programs have changed in structure, FTE remains an ecumenical advocate for excellence and diversity in pastoral ministry and theological scholarship. Our work continues to support the next generation of leaders among pastors and scholars, providing \$1.5 million annually in fellowships and convening opportunities to gifted young people from all denominations and racial/ethnic backgrounds. The FTE has awarded nearly 6,000 fellowships to develop leaders for the church, academy, and world.

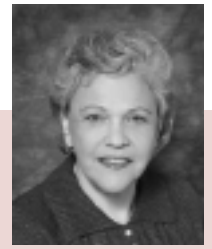
Doctoral Education: The Diversity Gap and the Twenty-first Century Challenge

Achieving diversity in doctoral education in the academy overall has been slow. This is especially true if one compares the presence of scholars from underrepresented groups to their proportion in the population. Today, 30 percent of United States citizens are persons of color. If current trends hold, half of all Americans will be persons of color in two generations. Yet a 2001 AAR research study found that racial/ethnic persons account for fewer than 10 percent of full-time religion faculty in higher education. About a third of theological schools do not have a person of color on their faculties. However, data from the Association of Theological Schools shows that full-time racial/ethnic faculty at theological schools and seminaries have registered a slow but noticeable increase from 12.7 percent in 2001 to almost 17 percent today.

“FTE has been instrumental in gatherings that bring educators and students from the social sciences, the humanities, and the theological disciplines together with leaders of faith communities. PANA is indebted to FTE for its role in supporting and fostering the religious leadership and scholarship of Asian Pacific Americans.”

FUMITAKA MATSUOKA

ROBERT GORDON SPROUL PROFESSOR EMERITUS OF THEOLOGY, PACIFIC SCHOOL OF RELIGION, FORMER EXECUTIVE DIRECTOR OF PANA



“PhD studies are extremely demanding. Rising scholars, particularly those from underrepresented groups, need a community of support. That's what the Fund offers.”

ADA MARIA ISASI-DIAZ

PROFESSOR OF ETHICS AND THEOLOGY, DREW THEOLOGICAL SCHOOL, FTE FELLOW

Preparing the next generation of diverse scholars for the academy depends on increasing the number of racial/ethnic students pursuing the PhD. But while the proportion of college students from underrepresented groups has been increasing (from 22 percent in 1997 to 28 percent in 2006), far too few of them — lacking financial support, instruction on navigating the graduate school application process, and faculty role models — go on to seek graduate degrees. In many ways, the fundamental challenge remains a supply or “pipeline” issue.

The FTE's formula for change — as a catalyst, convener, and advocate — seeks to keep this issue as a priority on the radar screen of graduate education. It requires a commensurate commitment on the part of national, regional, and local partners and the constellation of higher education institutions. Some of our dedicated partners include the American Academy of Religion, Society of Biblical Literature, Hispanic Theological Initiative, Institute for Leadership Development and the Study of Pacific and Asian North American Religion, and the Association of Theological Schools.

Over the past decade, we have learned which identification and retention strategies work for doctoral students, and also the value of collaboration and partnership in advancing the diversity cause. Sparked and sustained by visionary funding from Lilly Endowment Inc., FTE Doctoral Fellowships have helped to change the landscape.

But the challenge continues as our intervention seeks the scale and investment to match current and emerging needs.

FTE Doctoral Programs: A Decade of Success

To tackle concerns about the lack of diversity among faculty who teach religion and theology, the Fund unveiled in 1998 new competitive fellowships for outstanding racial/ethnic students. Between 1998 and 2008, FTE has awarded approximately \$4 million in support to 214 doctoral

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Statement of Best Practices for the Posting of Graduation and Placement Records by Graduate Programs in the Academic Study of Religion

The American Academy of Religion Board of Directors, at its April 2009 meeting, approved the following Statement of Best Practices for the Posting of Graduation and Placement Records by Graduate Programs in the Academic Study of Religion. The statement, composed and submitted by the Job Placement Task Force, provides some guidelines by which graduate programs in religion and theology should share its graduate and placement records to the larger public. The Statement of Best Practices is available on the AAR's website at www.aarweb.org/About_AAR/Board_and_Governance/Resolutions/placement.asp. We encourage you to discuss these best practices with your institution's administration.

A STUDENT'S DECISION to pursue graduate work in the academic study of religion is often a complex one, based on considerations ranging from intellectual and personal to professional and practical. In all cases, the decision represents an important life choice. Yet students in the academic study of religion often lack access to the very information they most need to make informed decisions. In a 2008 survey conducted by the AAR, over 80 percent of current graduate students in the field responded that they had little or no understanding of the job market for PhD graduates in their specific field of study when they started their studies, and 82 percent reported that they had little or no understanding of the job placement success for graduates in their field of study from the institution they were attending.

In light of the changing nature of the job market with regard to academic positions in the field and in order to afford students the opportunity to make informed decisions about whether and where to attend graduate school, the American Academy of Religion puts forth the following best practices for the posting of graduation and placement information by graduate programs in the academic study of religion.

Programs should post in a location accessible to prospective and current students (typically the program website) concrete data on progress towards the degree and graduation status for each year's class of students. This data should be updated on at least an annual basis. For example:

Class of 2005:
20 students started, 13 still enrolled, 1 graduated (as of Fall 2009)

Class of 2004:
18 students started, 6 still enrolled, 5 graduated (as of Fall 2009)

Programs should post in a location accessible to prospective and current students (typically the program website) the average time of completion — the period from first enrollment to graduation — for all students who have graduated from the program during a specified period of time. For example:

Average time from first enrollment to graduation for students who graduated 2002–2009: 6.5 years

Programs should post in a location accessible to prospective and current students (typically the program website) specific information — including year graduated, area of study, dissertation/thesis title, and current position, but not student name — regarding the placement status of each student who graduates from the program. This information should be updated on at least an annual basis. For example:

2006. *East Asian Religions*. "Japanese Buddhism in an Age of Empire: 1920–1945." Tenure-track Assistant Professor, Oberlin College (as of September 2009).

2006. *Ethics and Society*. "The Pursuit of the Common Good in Twentieth Century Catholic Thought." Hired as an educational program director for a nonprofit organization (as of September 2009).

The above information is crucial not merely to students who are deciding whether or not to attend graduate school, but also to students currently enrolled in programs who must make informed decisions about future career paths. In addition, this information should be an integral part of discussions by faculty members as they conduct informed assessment of program strengths, weaknesses, and future directions. RSS

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students from top-ranked competitive academic programs nationwide. Those awards represent 402 fellowships ranging from \$5,000 to \$18,000. Fifty-three percent of FTE Doctoral Program Fellows are women and 47 percent are men; 71 percent of recipients are under age forty.

What are the results? Marked by a 98 percent retention rate among Fellows enrolled in doctoral studies, FTE Doctoral Fellowship awards and support activities that accelerate the completion of degree programs while providing a community of peers and faculty mentors. Our 2009 report



"FTE has helped me understand that being a scholar is a calling. The Fund has been priceless in helping me through the process of getting my PhD."

LERONE MARTIN

FTE DISSERTATION FELLOW, EMORY UNIVERSITY

shows that 79 percent of the 91 FTE Doctoral Fellows who have completed their degrees since 1998 are now teaching in the academy. The remaining 21 percent are serving in church-related or other nonprofit organization settings. Those completing their degrees did so, on average, in less than seven years, compared to a national time-to-degree average of nearly ten years among doctoral students enrolled in humanities programs. Seventy-one percent of the awarded FTE Doctoral Program Fellows have Master of Divinity degrees; among this group 58 percent are ordained clergy. This speaks to their continued commitment to serving denominations and local communities in addition to fulfilling leadership roles in the classroom and on campus.

A Strong and Gentle Wind

We continue to be propelled by a strong and gentle wind in our sails: from generous funders who continue to support this cause; from faculty, departments, and institutions in the academy with whom we work; a growing network of energized alumni; and from fellowship recipients who directly benefit from our programs.

But we still have work to do. Diversity delayed is a deferral of true excellence. We must make faculty diversity a priority investment — as a hallmark of quality and as one of the most essential ways we prepare students for a world in need of gifted leaders who represent every source of transforming talent and intellect. RSS

BRIEFS, from page 24

Harry O. Maier, Vancouver School of Theology, and Robert A. Daum, University of British Columbia
Martha E. Stortz, Pacific Lutheran Theological Seminary, and Lisa Fullam, Jesuit School of Theology, Berkeley

Christianity Today Book Awards

Christianity Today has recently announced its 2009 book award winners. The awards serve to recognize outstanding volumes that shed light on people, events, and ideas that shape evangelical life, thought, and mission. This year, 67 publishers nominated 436 titles published in 2008.

Apologetics/Evangelism

The Reason for God: Belief in an Age of Skepticism
Timothy Keller
Penguin/Dutton

Biblical Studies

Stories with Intent: A Comprehensive Guide to the Parables of Jesus
Klyne R. Snodgrass
William B. Eerdmans Publishing Co.

Christianity and Culture

Culture Making: Recovering Our Creative Calling
Andy Crouch
InterVarsity Press

Christian Living

Reconciling All Things: A Christian Vision for Justice, Peace, and Healing
Emmanuel Katongole and Chris Rice
InterVarsity Press

Church/Pastoral Leadership

Why We're Not Emergent (By Two Guys Who Should Be)
Kevin DeYoung and Ted Kluck
Moody

Fiction

Home: A Novel
Marilynne Robinson
Farrar, Straus, and Giroux

History/Biography

Bill Bright and Campus Crusade for Christ: The Renewal of Evangelicalism in Postwar America
John G. Turner
University of North Carolina Press

Missions/Global Affairs

Transforming Worldviews: An Anthropological Understanding of How People Change
Paul G. Hiebert
Baker Academic

Spirituality

Acedia and Me: A Marriage, Monks, and a Writer's Life
Kathleen Norris
Penguin/Riverhead

Theology/Ethics

People and Place: A Covenant Ecclesiology
Michael S. Horton
Westminster John Knox Press RSS

In the Public Interest

Religion and the Obama Campaign

Shaun Casey, Wesley Theological Seminary



Shaun Casey is professor of Christian ethics at Wesley Theological Seminary in Washington, D.C. He is a member of the AAR's Committee on the Public Understanding of Religion.

THE 2008 ELECTION of Barack Obama as president generated an unusual volume of commentary on the role of religion in American presidential politics. All across the political spectrum bloggers, journalists, professors, politicians, clergy, and ordinary citizens examined and debated a host of rumors, events, and speeches dealing with some aspect of religion. From the devout of every tribe to the cultured among the despisers of religion, everyone seemed to have an opinion on the junior senator from Illinois when it came to religion.

I had something of a front row seat to the spectacle. In July of last year, after serving as a senior adviser for religious affairs to the campaign for a year, I left the comfort of my usual academic summer routine and joined the Obama campaign as a staffer for the religious affairs team. The next four months were a whirlwind of travel, organizing, and speaking, to say nothing of bad food, cheap hotel rooms, and fascinating conversations. Just days before joining the campaign I completed my manuscript for *The Making of a Catholic President: Kennedy vs. Nixon 1960* for Oxford University Press. So I hit the road predisposed to compare what I saw and did on the campaign with the epic struggle of John Kennedy's fight to become the first Roman Catholic president in American history. I noticed at least three major parallels.

The first parallel I saw was weakness. Both Kennedy and Obama faced very difficult problems regarding religion. Kennedy's Catholicism was a huge obstacle as the conventional political wisdom said that, in light of Herbert Hoover's big win over the Catholic Democrat Al Smith, America would never elect a Catholic. As a Massachusetts Catholic, Kennedy had never faced the depths of anti-Catholic prejudice of the type he would encounter especially, but not exclusively, in the South.

Likewise, Obama's problems were large. The fact that his middle name is Hussein fed fears in a significant minority of the electorate that he was in fact some sort of

radical Muslim. In addition, his membership in the Trinity United Church of Christ in Chicago, under the leadership of Reverend Jeremiah Wright, led many pundits to charge that Obama was under the sway of allegedly radical black ideology. And there was also the simple fact that as a Democrat Obama was presumed by some to be a secularist and even anti-God simply by virtue of his party affiliation. Taken together, these weaknesses at the outset of the campaign presented Obama with many problems.

The second parallel between Kennedy and Obama is their response to these weaknesses. Despite his naïvete regarding anti-Catholicism in the American electorate, Kennedy came to realize the depth of his problem very quickly and applied a type of technical rationality to the problem. He assembled a team of experts to constantly diagnose the scope of the problem and design a course of action. He directly addressed the issues surrounding his Catholicism through a combination of a listening tour of prominent anti-Catholic Protestant leaders, several speeches throughout the campaign, and constant consultation with prominent Protestant and Catholic leaders for advice.

Obama, too, applied a form of technical rationality to the religion problems he faced. He assembled the largest campaign religion staff of any Democratic presidential candidate in history. Significant assets were deployed to reach Catholic, African-American, Evangelical, and mainline Protestant voters. While it would be a gross exaggeration to attribute his win to this effort, it certainly did not do him any harm in the final outcome. Like Kennedy, Obama also addressed his problems with speeches aimed directly at these problems. Obama's famous Philadelphia speech, like Kennedy's famous Houston speech, was given in direct response to a crisis precipitated by a public provocation. In Kennedy's case, he reluctantly gave the Houston speech in response to a public challenge thrown down by Norman Vincent Peale, allies of Billy Graham, and the National Association of Evangelicals. Obama responded to the outcry over Reverend Jeremiah Wright's appearance at the National Press Club. Both speeches were born out of fear and crisis. Both speeches were critical political successes in that they eloquently addressed voter angst and allayed the fears of many voters.

The third parallel between the two candidates relates to the media. Kennedy was quite frustrated in that he was constantly portrayed as the Catholic candidate for the presidency. His inability to settle what came to be called the "religious" question dogged the campaign throughout 1960. Yet, I argue in my book, this tension actually helped him in the closing days of the race. For Obama, the Reverend Jeremiah Wright story in the media threatened to derail the campaign. While I cannot fully explore the complexities of the controversies generated by the Wright episode here, I do think the media bears some responsibility for its poor handling of the story. In the spring of 2008, when I was advising

the campaign and not yet a staffer, the night before one of the major television networks "broke" the Wright story on its national morning news magazine show, the campaign called me and asked me to go on the show to tape a response to the story. I reluctantly agreed and found myself in a downtown Washington remote network studio very early the next morning getting ready to respond to a question-and-answer segment with the anchor. Despite significant preparation with key campaign staffers, I was appalled at what I experienced. The anchor played the video of the story and then launched into a series of hostile questions.

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The video clip contained no original reporting from Trinity United Church of Christ. Instead, the investigative reporter bought a DVD of Wright's sermons and edited several selections of the most provocative clips from multiple sermons. In classic contemporary movie editing fashion, there were quick clips of worship scenes featuring African-American women in traditional African dress dancing and clapping to music interspersed with the sermon clips. Having grown up in a small southern town, I knew the name of this genre. It is called "What White People Think Black People Do When They Think White People Are Not Watching." I fended off the hostile questions from the pretty boy anchor who kept asking me how Obama, who spoke of uniting all Americans, could associate with such a divisive figure, but I was furious.

I did no harm to the campaign that morning, but as a scholar of religion I learned the hard way that the mainstream political media had no capacity and little interest in understanding either Jeremiah Wright or the theology of Trinity United Church of Christ. Instead, the major media outlet

thought that it had the goods that were going to kill the Obama campaign and that was all they were interested in. In coming weeks, I worked my contacts in the media world and discovered a lack of interest or a lack of competency among political media in understanding black liberation theology. To be fair, there were a number of religion reporters and religious media outlets that did do a good job on this front, but they were not in the national political press corps and their coverage went relatively unnoticed.

As an aside, I should note the Obama campaign's modest success in reaching moderate and young Evangelicals forced Senator John McCain to expend valuable assets in shoring up his base among conservative Protestants, which constitutes a huge part of the Republican base, despite the fact that he was clearly uncomfortable with that segment of his party. The selection of Sarah Palin as his running mate stopped the hemorrhaging of voters in the Religious Right, but it proved to be a disastrous choice among the balance of the electorate. McCain maintained a miniscule religious outreach staff in comparison to both President Bush in previous elections and the Obama campaign. Everywhere I traveled across the country, I discovered we had the religious field to ourselves. The formidable Bush religious outreach machine was apparently dead.

In conclusion, let me say a few words about the president and religion. Pundits speculate on the influence of such diverse figures as James Cone, Reinhold Niebuhr, Robert Putnam, John Rawls, Jeremiah Wright, Jim Wallis, and others on the president's thinking about religion. In most cases, there is only the flimsiest of evidence of any such influence. Truth be told, the president is not a religious intellectual. The greatest religious influences on his thinking are not public intellectuals, but rather his own experience in his community organizing days in Chicago, which fed his belief that faith-based communities can work together to address social problems. From the staffers who manage faith-related issues in the White House to the members of his Faith-Based and Neighborhood Partnerships Council, one does not find a coterie of well-trained religion scholars.

Nevertheless, religion scholars will find much to examine in Obama's governing record in coming years as religion will continue to cut across most of the crucial political questions of our day. Undoubtedly, the president's reelection campaign in 2012 will consolidate the lessons learned from its successes and failures with religious outreach in 2008 and that, too, will draw scholarly scrutiny. RSN

Research Briefing

Saying Your Prayers, Constructing Your Religions: Medical Studies of Intercessory Prayer

Wendy Cadge, Brandeis University



Wendy Cadge is an associate professor of sociology at Brandeis University. She received her PhD in sociology from Princeton University. Her first book, *Heartwood: The First Generation of Theravada Buddhism in America* (University of Chicago Press, 2005), examined immigrant and convert Buddhists in the United States. She is currently working on a book about religion and spirituality in hospitals to be titled *Paging God: Religion in the Halls of Medicine*. She writes and teaches about religion, medicine, immigration, and sexuality in the contemporary United States, including her recent article, "De Facto Congregationalism and the Religious Organizations of Post-1965 Immigrants to the United States: A Revised Approach" (*Journal of the American Academy of Religion*, vol. 76 no. 2: 344–374). Cadge's recent work has been supported by the Radcliffe Institute for Advanced Study at Harvard University, the Louisville Institute, the Metanexus Institute, the American Academy of Religion, the Robert Wood Johnson Foundation Scholars in Health Policy Program, and the Cognitive and Textual Methods Project at Princeton University. She is a recipient of the Michael Walzer ('56) Award for Excellence in Teaching from Brandeis University.

ON MARCH 31, 2006, the *New York Times* published a front-page article under the headline "Long-Awaited Medical Study Questions the Power of Prayer." The article reported the results of a multiyear, multi-medical-center study designed to determine whether prayers offered by strangers influenced the recovery of people undergoing heart surgery — they did not. Published in the prominent *American Heart Journal*, this report was the latest in a line of medical research studies published over the past forty years that asked this question. Lead author Herbert Benson and his colleagues were surprised by these results in light of earlier studies that showed such prayers to have an effect. While briefly acknowledging that intercessory prayer may not be effective in reducing complications in cardiac patients, Benson and colleagues pointed to aspects of their study design that might explain these findings. In addition to concerns about

the duration of the study, these factors included the ways that the intercessors, members of three Christian prayer groups, were instructed to offer prayers.

As scholars, we might think such double blind clinical trials of intercessory prayer have nothing to do with how we study religion. Taken as texts, however, these studies offer remarkable insights into how a group of physicians and medical scientists at Columbia University, Duke University, and other prominent medical schools have understood prayer, tried to study it, and written about it in the pages of medical journals. I trace the social history of these studies from 1965 to the present in my recent article, "Saying Your Prayers, Constructing Your Religions: Medical Studies of Intercessory Prayer," published in the July issue of the *Journal of Religion*. From single Protestant-based prayers in the 1960s to some more recent attempts (not Benson's) to combine Christian, Jewish, Buddhist, and other prayers in the 2000s, these studies reflect researchers' shifting assumptions about prayer and the evolving requirements of clinical research trials in the years in which they were conducted.

Twentieth century medical researchers were not the first to investigate whether the prayers of one group of people might affect the health of others. Calling the efficacy of prayer a "perfectly appropriate and legitimate subject of scientific inquiry" that is universally ignored by the scientific world, nineteenth century English scientist Francis Galton focused on sovereigns, a group he assumed were prayed for more than others, to determine whether prayers were answered. He concluded that they were not, but that prayer might be a comfort to people regardless. Other English scientists, including John Tyndall, also called for studies into the effectiveness of prayer, suggesting an experiment in 1872 in which a hospital would be made the focus of national prayer for one day and mortality rates compared before and after the day of prayer. The experiment was never conducted, but the "prayer gauge" debate it provoked illustrated deep tensions around the boundaries of religion and science in Victorian England and served as a precursor to contemporary intercessory prayer studies.

Between 1965 and 2006, about seventy-five researchers working in small teams published eighteen research articles in the English language medical literature that report on intercessory prayer studies. The Cochrane Review, an organization that compiles medical studies about specific topics to offer clear recommendations, analyzed these studies first in the 1990s and several times since, initially suggesting further study and only recently calling for an end to such studies. These studies first became news in 1988 when Robert Byrd published an article titled "Positive Therapeutic Effects of Intercessory Prayer in a Coronary Care Unit Population" in the *Southern Medical Journal*. The study included 393 people admitted to the cardiac care unit at San Francisco General

Hospital, half of whom were prayed for by born-again Christians who were active in local churches. Each intercessor was given the assigned patients' names, diagnoses, and general conditions and was asked to pray for "rapid recovery" and for "prevention of complications and death." After analyzing the data gathered, Byrd concluded that "intercessory prayer to the Judeo-Christian God has a beneficial therapeutic effect in patients admitted to the CCU [cardiac care unit]." Patients who were prayed for by born-again Christians they had never met, he argued, had better health outcomes than those who were not the subjects of prayer. A later study, "A Randomized Controlled Trial of the Effects of Remote Intercessory Prayer on Outcomes in Patients Admitted to the Coronary Care Unit," led by William H. Harris and published in the *Archives of Internal Medicine* in 1999, claimed to confirm these positive findings.

Many other studies reported negative effects of intercessory prayer, finding like Benson and colleagues in 2006 that prayer did not improve the health of those prayed for. As time went on, researchers and people who wrote letters to the editors of the medical journals in response to these studies also began to wrestle with methodological, theological, and epistemological questions. They asked how prayer should be offered in such studies, what the right "dosage" is, how intercessors should be trained, and how to handle non-Christian intercessors. They raised questions about whether the people not being prayed for in these studies were a true control group in the scientific sense, because they were likely prayed for by family and friends. Letter writers asked about methods of data analysis and whether these studies, if they are science, should be reviewed by institutional review panels that grant permission to do research with living beings. Some also asked about the conceptions of religion and of prayer that underlie these studies, raising questions about theology, theodicy, and deep existential questions about why people become ill, why some recover and others do not, and the differences between religious and scientific approaches to such questions.

Intercessory prayer studies illustrate a particular intersection of religion and modern medical science demonstrating shifting societal assumptions about medicine, religion, and the requirements of clinical trials in the years in which they were published. In addition, intercessory prayer studies are valuable for scholars of religion for what they demonstrate about "epistemic authority" or the boundaries we place around the subjects we study. Studying them as a group illustrates Jonathan Z. Smith's imperative that the constructed nature of the category of religion and practices traditionally connected to it, such as prayer, be recognized. By looking at a case in which religion, prayer specifically, is defined and measured so discretely and differently from how scholars of religion typically think about it, this study points to all of our need to carefully

consider our epistemologies and to be as clear as possible about how our individual, institutional, and cultural contexts shape our assumptions, research questions, and writing.

For these reasons, I have found intercessory prayer studies to be particularly valuable as teaching tools in introductory and more advanced courses in religion and sociology. In religious studies courses, students tend to recoil when they learn how these researchers defined and measured prayer, creating an opening for discussions of what prayer is, how it is constructed, how context shapes the answers to these questions, etc. Such questions can lead into broader discussion of how we define and study prayer, ritual, practice, and other common topics in religious studies courses.

One approach to teaching about intercessory prayer studies as connected to broader issues of epistemology and methodology is to begin by having students actually read one of the studies. I typically assign the article by Harris mentioned above. The article by Byrd mentioned above also works well, as does an article by Leonard Leibovici titled "Effects of Remote, Retroactive Intercessory Prayer on Outcomes in Patients with Bloodstream Infection: Randomised Controlled Trial" (*British Medical Journal*, 2001). If you assign this article, read my article in the *Journal of Religion* first so you are aware of the twist in his approach. I typically assign one of the above-mentioned articles for a full class meeting and begin by asking the class:

- Were you surprised to read this article? Why or why not?
- What are these researchers trying to learn?
- What assumptions are they making in the process (about science, religion, prayer, etc.)?
- Are you convinced by their evidence? Why or why not?
- What do you think it would have been like to be an intercessor in this study?
- What are these researchers actually testing? Are they testing the existence of God?
- Should these studies be conducted?
- Should universities allow these studies to be conducted?

This generally generates vigorous empirical debate about what the researchers did and vigorous normative debate about whether such studies should be conducted.

In a second class meeting, I then assign my article to give students a social history of these studies as well as to raise broader theoretical and methodological questions about what prayer is and how, as scholars of religion, we study it. For fun and to generate more accessible conversation, I also sometimes assign William Saletan's

(continued on next page)

From the Student Desk

Running with a MA in a PhD world

Juli Gittinger, University of Colorado, Boulder



Juli Gittinger received her Master's Degrees from the School of Oriental and African Studies (SOAS) at the University of London in 2005 and from the University of Colorado, Boulder, in 2008, both in religious studies. She currently works as a waitress in Indiana, continues to write, and will be reapplying to PhD programs in 2009–2010.

AT THE RIPE AGE of thirty-two, after completing a fun-filled but entirely impractical art school degree, I returned to college to pursue another subject that had long held my interest: religious studies. In two short years, I had a second BA. I then quickly acquired a one-

year Master's degree in London, and then a second Master's degree at the University of Colorado. All along, these graduate degrees felt more like a launching pad to PhD studies than an end in themselves. I finished with a strong thesis, a great GPA, enthusiastic recommendations, and a crystal-clear idea of what I wanted to research. Then the PhD application process began.

I hardly have to describe how ugly this application process can be — how expensive the fees for GREs, transcripts, and applications get, how stressful it is to juggle meeting schoolwork deadlines with composing pithy Statements of Purpose. In reality, though, this is what being a scholar is all about: multitasking between what you want to do and what you need to do. Off on the hazy horizon is the promise that, in three to five months, an admission letter on watermarked university letterhead will arrive at your door and be the gateway to your future. A salutary exercise in self promotion, perhaps, the PhD admission process can be a rite of passage.

This rosy optimism quickly fades when the first rejection letter arrives, pushing you into the realm of fear and anxiety with the recognition that an acceptance letter may never come. For me, it is small comfort when departments report that they had over 200 applicants and only admitted three students, or that they thought I was a great candidate but not a “good fit” for the program. Even

the added reality of the United States recession and university cutbacks can hardly soften the blow.

The advice given to me by professors is usually the same. Find someone in your field who is doing what you do (no one is doing exactly what I am doing — hooray for originality! — but at least there are some in the ballpark), then contact them to see if they are interested in your work (I found several who said they would be happy to be my advisor). Go to, and present at, conferences (I have, both regional and national), publish if you can, travel if possible. I know so many peers who have followed every one of these rules and more, and still have not been admitted anywhere.

I know enough about the admission process to know that it is not as simple as “I like this student, let's take them!” There are financial factors, of course. There are faculty considerations — your potential advisor might already have a maximum number of students, or have no influence on the admissions committee. Some research topics might just be too fringe for some departments' intended focus. Since my own work, for example, crosses into the fields of anthropology and history, some departments suggested that I would need to have a (third!) MA in one of those fields to be competitive.

This is the scary reality of PhD admissions, and if you are holding a MA thinking you

can get a teaching job with that alone, there is something you need to know: our field is so inundated with unemployed PhDs that even community colleges and small liberal arts schools advertise jobs that require “PhD in hand” or at least “ABD” status. Statistics from the AAR state that over 80 percent of teaching jobs are given to people with a PhD (and most of the rest are given to those in the process of pursuing one). When it comes to research grants for teachers and students, there's virtually nothing available for someone with just a MA. You at least have to be on the PhD track, if not have one already.

Even if I'm whining a bit here, I know I'm in good company. There are literally thousands of us MAs out there — bright, eager, full of interesting ideas, focused on our goals — who are waiting tables and answering phones. The carrot on the stick, the hope of an admission letter in the mail, motivates us to keep reading and writing and going to conferences and planning our futures. But take away that “carrot” and what is the point of going on? Is there any caché (or cash!) in having the dubious title of “independent scholar”? Can one freelance in academia? Will a book publisher, or even the *JAAR*, publish a submission from John Doe, MA? Will a school take pity on you when you apply for the third time to their program?

Along with many others, I'll continue to ponder this dilemma — as soon as I finish taking this table's order. RSN

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April 2006 article in *Slate* titled “The Deity in the Data: What the Latest Prayer Study Tells Us about God.” I aim to generate discussion in a second class period with questions such as:

- What is epistemic authority and how is it evident in intercessory prayer studies?
- How does Saletan answer the above question in his article?
- Why are these researchers studying prayer rather than another religious practice?
- Why are there studies being conducted here and now (i.e., Weber's classic “elective affinity” question)?
- How do changing religious and medical contexts over time influence how prayer is defined and measured in these studies?
- What are other examples or cases in which scientists study religion or religious topics in this way? What can we learn from such comparisons?

My goal in this discussion is to get at broader questions of methodology and epistemology in the hopes that students will recognize the constructed nature of all categories and the different ways not just scholars of religion but researchers, scientists, journalists, and others conceive of aspects of religion in ways that shape their thinking and writing about it.

A memo or paper assignment to follow these two class discussions might ask students to identify another case in which medical researchers define prayer or religion in a particular way and to locate and respond to an article written by one of these researchers in a way that makes clear what the researchers' assumptions are. Using search terms in *PubMed*, such as “meditation,” “yoga,” “prayer,” etc., students could locate other such research studies that would enable them to demonstrate that they understand the importance of epistemology (what I refer to in shorthand as the science of knowing), methodology (what I refer to as the science of finding out), and the relationship between the two in the study of religion. Discussing these issues in a careful and empirically grounded way can serve not only to reinforce the distinctions between religion and science that many students enter the classroom with, but to consider the challenges of conceptualization, measurement, and guiding assumptions evident across the disciplines.

If you have any difficulty locating these articles or have feedback about these teaching approaches, please feel free to contact the author at wcadge@brandeis.edu. RSN

Regional Meetings and Calls for Papers

For information about our ten regions and more detailed Calls for Papers, go to www.aarweb.org/Meetings/Regions.



Eastern International

University of Ottawa/Université d'Ottawa
Ottawa, Ontario, Canada
May 7–8, 2010

The Regional Program Committee invites you to submit proposals for papers and panels to be presented at the 2010 Regional Meeting. The deadline for submissions is **January 31, 2010**.

Each proposal should consist of the following:

- One-page abstract (300 words max.) describing the nature of the paper or panel
- Current CV for the participant(s)
- Cover letter that includes full name, title, institution, phone number, fax number, e-mail, and mailing address.

Please send this information as a single e-mail attachment in MS Word format to aar_eir@sju.uwaterloo.ca.

Proposals are welcome in all areas of religious studies. The Program Committee is particularly interested in papers, panels, and thematic sessions in the following areas:

- Religion, Art, and Literature
- Indigenous Religious Traditions
- Religion and International Relations
- Religion and Diaspora Communities
- Teaching Religious Studies: Methods and Technologies

The Committee is also interested in panels combining activism or performative dimensions with scholarly inquiry. The Committee wants to encourage interdisciplinary panels that maintain religion as a central theme. Scholars from any region may apply to participate. Only those proposals received by the deadline will be considered for inclusion in the program. Presentations are limited to twenty minutes, with ten minutes allowed for questions. If you require technological support for your presentation (such as an Internet connection or AV equipment), you must request it with your proposal. As a general rule, the Committee discourages panels comprised of scholars from a single institution. Exceptions to this rule would include a presentation from a research team or a panel based on other types of collaborative research.

The Committee welcomes proposals, papers, and panels in both French and English.

Student Paper Competition

Graduate and undergraduate students residing in the region are invited to enter the student paper competition. Please note that to

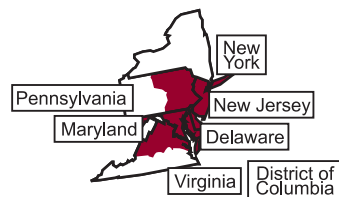
be eligible for submission, the student must attend a university in the Eastern International Region. The committee will give preference to work that is new at this conference. Two \$200 awards are reserved for winning papers. The awards will be formally presented at the business meeting on Saturday, May 8, 2010.

To enter the competition, please attach a letter of intent along with your initial proposal by the January 31, 2010, deadline. A final draft of the paper must be submitted by April 1, 2010. To be eligible for this award, the student must read the entire paper at the meeting, which means the paper and presentation must conform to the twenty-minute time limit (roughly 2,500 words). We ask that submissions to this contest be submitted by e-mail to Scott Kline at skline@uwaterloo.ca.

Undergraduates

The region welcomes submissions from undergraduates in the field of religious studies. The Committee requests that, in addition to the abstract, CV, and cover letter, the undergraduate student also submit a letter from a faculty member who has supervised the student's work.

Note: All presenters at the Spring 2010 regional conference must have active membership in the AAR. All participants must preregister for the conference.



Mid-Atlantic

Hyatt Regency New Brunswick
New Brunswick, New Jersey, USA
March 11–12, 2010

We encourage you to submit proposals for the 2010 joint regional meeting of the Mid-Atlantic and New England/ Maritimes Regions. As is customary for the Mid-Atlantic Region, once again we will be meeting with the Mid-Atlantic Region of the Society for Biblical Literature (MAR-SBL). This year we are especially interested in proposals that address the 2010 conference theme, "Perspectives on Social Change." Full calls are available at www.aarweb.org/About_AAR/Regions/Mid-Atlantic/call.asp.

Proposal Submission

Please send proposals by e-mail attachment to the section chair for the section to which you are applying no later than **November 15, 2009**. You may submit no more than one proposal to an AAR section at this regional meeting, although MAR-AAR members who are also members of MAR-SBL may also submit a second proposal for a SBL session.

Mid-Atlantic Regional Awards

As has become our custom, MAR-AAR will award the Kate Connolly-Weinert Prize of \$200 to the most innovative proposal for a group session (or panel) dealing with peace issues or women's studies; the deadline for submission is November 15, 2009.

Applicants should send their proposals to MAR-AAR President Devorah Schoenfeld at drschoenfeld@smcm.edu.

To help foster graduate student participation, the Executive Committee of the MAR-AAR will again award the Robert F. Streetman Prize of \$200 for the best student paper presented at the conference by an AAR regional member. Those interested in the Streetman prize should submit their entire paper by March 4, 2010, to Devorah Schoenfeld at drschoenfeld@smcm.edu and clearly indicate they are submitting the paper for prize consideration.

Preregistration

Online preregistration will be available in January through the AAR website. You will be notified by e-mail when our online preregistration is live. Please utilize the AAR website for registration as it saves paper and helps the region fulfill our national AAR mandate to promote environmentally sustainable gatherings.

Sustainability

As part of the American Academy of Religion's commitment to host environmentally sustainable meetings, we are asking participants to consider bringing reusable beverage containers and name badge holders from previous conferences in order to cut down on waste at the conference.

For any ongoing updated conference information please consult our website at www.aarweb.org/About_AAR/Regions/Mid-Atlantic. Information will be posted as it is available during the upcoming academic year.

2010 Proposal Guidelines

Paper Proposals (250–500 words) should include full name, title, institution, phone number, fax number, e-mail, and mailing address. The proposal should state, as fully as possible, the proposal's purpose and how the argument will proceed. Provide enough context to show that you are aware of the basic literature in the field and summarize the argument of your presentation. An abstract of the paper (150 words) should also be included.

Proposals for a *Panel Session* should also include abstracts (150 words) and contact information for each individual participant. A "panel" is a session with one announced theme and a list of participants who address that theme but do not present separate formal papers.

Proposals for a *Paper Session* should include the name of the designated session head and should also include abstracts (150 words) and contact information for each individual participant. A session with separately arranged paper titles is considered a "paper" session.

Depending on the number of participants in a session, you will have approximately twenty-five minutes to present your paper

(whether by reading it or by interactive discussion) and to respond to questions. Since the average person reads one double-spaced, ten-font page, without notes, in 2.5 minutes, your paper should not exceed ten double-spaced pages. This will allow a few minutes at the end for questions. Please do not exceed this limit.

We regret that we cannot supply any audiovisual equipment due to prohibitive rental costs so please plan accordingly. In lieu of audiovisual equipment, consider bringing photocopied handouts to your session.



Midwest

Augustana College
Rock Island, Illinois, USA
March 26–27, 2010

The Midwest Region invites research presentation proposals related to the academic study of religion from a variety of disciplinary perspectives and encompassing a wide range of religious and cultural phenomena. This year, we especially invite proposals dealing with topics related to our conference theme, "Religion, Sex, and the Body." Proposals might include research engaging topics such as ritual performance, gendered roles and identities, the embodiment of religion, theologies of the body, and sexuality among religious peoples and groups.

We are very pleased to announce that our keynote speaker will be Wendy Doniger, University of Chicago Divinity School.

Proposals are due to Section Chairs by January 1, 2010. Please contact the relevant Section Chair listed below with your proposal, which should include the following:

A cover sheet that includes your name, address, e-mail address, title of paper, and 100-word abstract.

A second sheet that includes the title of your paper and a 200- to 250-word proposal, typed, double-spaced. Do not include your name on this sheet.

Proposal submissions will only be accepted online. Please observe these restrictions:

You may submit up to two different proposals to a single section.

You may submit up to two different proposals to two different sections.

You may not submit the same proposal to two different sections.

Submit your response to the call for papers at www.aarweb.org/AboutAAR/Regions/Midwest/call.asp.

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Descriptions of the interest areas covered by each of the sections are available on the Midwest regional website at www.aarweb.org/About_AAR/Regions/Midwest/Website/sectionchair.asp.

Sections and Chairs:

Arts, Literature, and Religion

Kristin Schwain, University of Missouri, Schwain@Missouri.edu.

Ethics and Philosophy of Religion

Scott R. Paeth, DePaul University, spaeth@depaul.edu.

History of Christianity

William E. Smith, Indiana University, wsmithii@indiana.edu.

History of Religions

Kevin Wanner, Western Michigan University, Kevin.wanner@wmich.edu.

New Religious Movements

Nikki Bado-Fralik, Iowa State University, nikkibf@iastate.edu.

Religion and American Culture

John Schmalzbauer, Missouri State University, jshmalzbauer@missouristate.edu.

Religion and Sacred Texts

David Blix, Wabash College, blixd@wabash.edu.

Religion, Ecology, and Culture

Amanda Baugh, Northwestern University, abaugh@northwestern.edu, and Hayley Glaholt, Northwestern University, h-glaholt@northwestern.edu.

Religions of Asia

Michael Nichols, Northwestern University, michaelnichols2011@u.northwestern.edu.

Special Topics

Jacqueline Bussie, Capital University, jbussie@capital.edu.

Study of Judaism

Sarah Imhoff, University of Chicago, sarahi@uchicago.edu.

Theology

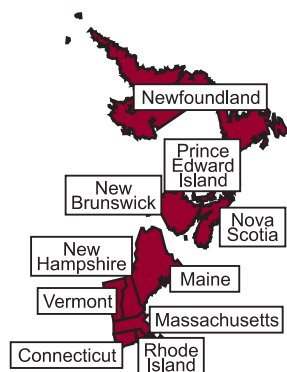
Jacqueline Bussie, Capital University, jbussie@capital.edu.

Undergraduate Students

Forrest Clinger, Ohio Northern University, fclinger@onu.edu, and Ellen Posman, Baldwin-Wallace College, eposman@bw.edu.

Women and Religion

Mary Ellen Konieczny, University of Notre Dame, MaryEllen.Konieczny.1@nd.edu.



New England-Maritimes

NEMAAR Regional Activities

NEMAAR will continue supporting regional AAR activities through a variety of initiatives emphasizing the support of activities throughout the year and throughout the

geographical area. This year, NEMAAR will also cosponsor the annual regional conference of the AAR Mid-Atlantic Region in order to provide a more structured forum for those seeking opportunities to present papers, cochair sections, or gather with scholars in such a setting.

Cosponsorship of Mid-Atlantic AAR Regional Conference

The Mid-Atlantic and New England-Maritimes cosponsored conference will be held March 11–12, 2010, in New Brunswick, New Jersey, USA. The theme of the conference will be “Perspectives in Social Change.” Mid-Atlantic leadership is seeking individuals from NEMAAR interested in cochairing or chairing sections, particularly in the following areas: religion in America, pedagogy, womanist theology, Islam, and Judaism. Other sections which may need assistance are religion in the arts, religion and philosophy, Christian history, continental theology, and religion and ethics. If you have a PhD and have published in the field, or if you are ABD and have made presentations in the field, and you are interested in cochairing a section, please contact Devorah Schoenfeld, President of the Mid-Atlantic region, at drschoenfeld@smcm.edu, or Michael Hartwig, President of NEMAAR, at portamjh@comcast.net.

A New Initiative for 2009–2010

We would like to send out a regular e-mail to members (perhaps every two months) announcing workshops, conferences, speakers, and other activities of the Academy. This is an excellent way to make NEMAAR members aware of opportunities to participate and support regional work and scholars. If you have an event you would like to have included in this regular list of activities, please send it to Michael Hartwig, Illume, portamjh@comcast.net.

Call for Events

If you have an idea for an event, we welcome additional proposals from regional members, and offer related funding and promotional support. Our goal is to sponsor events in different parts of the region, to benefit the greatest possible number of members. Such events will be organized by members and supported with regional financial and promotional assistance, provided that the event is open to any regional member. Faculty and graduate students with a faculty mentor are all eligible to apply. We have set a rolling deadline to make it possible to submit an application at any time. If you have an idea or inquiry and want feedback, please send it to Regionally Elected Director Rebecca Sachs Norris, Merrimack College, rsnorris@sacredgames.org. Proposals should be sent directly to individuals listed in the calls at www.aarweb.org/regions/new-england-maritimes/call.asp.

Cosponsoring Conferences

Instead of organizing a single annual regional meeting, which relatively few people attend, NEMAAR will function as a cosponsor of conferences proposed by members around the region. NEMAAR's contribution will involve: 1) NEMAAR grants of up to \$800 to help support conference-related costs; 2) Assistance with resources to facilitate conference planning, including best practice planning schedules; and 3) Access to regional e-mail notices to publicize the event. Proposals should be sent to Grove Harris, Harvard University, groveharris@post.harvard.edu, and should include a conference title, an abstract, a list of projected speakers, schedule, contact person, and a budget that indicates how the NEMAAR grant will be used. If sub-

mitted by graduate students, a faculty mentor must be identified. Proposals have a rolling deadline.

Teaching Workshops

The topics of greatest interest to our members include course development and teaching skills. If you would like to organize a teaching workshop, NEMAAR will provide: 1) NEMAAR grants of up to \$800 to help support conference-related costs; 2) Assistance with resources to facilitate conference planning, including best practice planning schedules; and 3) Access to regional e-mail notices to locate presenters and/or to publicize the event. Proposals should be sent to Grove Harris, Harvard University, groveharris@post.harvard.edu, and should include a workshop title, abstract, list of projected speakers and/or facilitators, schedule, contact person, and a budget that indicates how the NEMAAR grant will be used. If submitted by graduate students, a faculty mentor must be identified. Proposals have a rolling deadline.

Salon Series

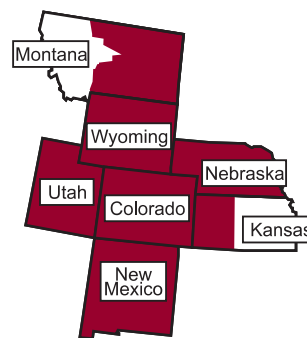
A lunch and/or dinner series, held in different parts of the region, focusing on the work of regional authors (these can be works in progress). NEMAAR will provide: 1) Grants of up to \$400 to help support related costs; and 2) Access to regional e-mail notices to publicize the series. Proposals should be sent to Michael Hartwig, Illume, portamjh@comcast.net, and should include a title, abstract, list of authors and/or facilitators, schedule, contact person, and a budget that indicates how the NEMAAR grant will be used. If submitted by graduate students, a faculty mentor must be identified. Proposals have a rolling deadline.

If you have an idea that is not listed here but that you feel is consistent with the above mentioned goals, please send an inquiry! For a list of currently scheduled events, see the New England-Maritimes region's page at www.aarweb.org/About_AAR/Regions/New_England-Maritimes.



Pacific Northwest

Information on the 2010 Pacific Northwest regional meeting is not yet available. For more information, see www.aarweb.org/About_AAR/Regions/Pacific_Northwest.



Rocky Mountain-Great Plains

Creighton University
Omaha, Nebraska
April 9–10, 2010

The Regional Program Committee cordially invites you to submit proposals for papers and panels to be presented at the 2010 Regional Meeting in Omaha, Nebraska. The deadline for submissions is **October 30, 2009**. Each proposal should consist of a one-page abstract describing the nature of the paper or panel and sent as an e-mail attachment in MS Word format to Ronald Simkins, Creighton University, rsmkns@creighton.edu. Please be sure to include reliable contact information. If you require technological support for your presentation (such as Internet connection, or audio and projection equipment), you must request it with your proposal. Proposals are welcome in all areas of religious and biblical studies, including:

- Religion and Popular Culture
- Religious Traditions: Islam, Judaism, Buddhism, Native American Religions, etc.
- Religion in the Public Square
- Pedagogical Methods and Technologies
- Syro-Palestinian Archaeology

Only those proposals received by the deadline will be considered for inclusion in the program. Presentations are limited to twenty minutes, with a brief amount of time allowed for questions.

Student Paper Awards

Graduate students are encouraged to submit proposals. There will be awards for the best AAR and SBL student papers. The awards are presented during the luncheon on Saturday and carry a stipend of \$100 each. To be considered for the award, a student should submit a copy of the completed paper (as an e-mail attachment in MS Word format), along with an abstract, by October 30, 2009. (Papers not chosen for an award will be considered for the program.) The paper should be ten to twelve pages double-spaced (for a twenty-minute presentation).

Regional Scholars Award

The SBL offers a Regional Scholars award (\$1,000 plus national recognition as a Regional Scholar) for an outstanding paper presented at the regional meeting by a PhD candidate or recent PhD (four years or fewer). If you are interested in competing in the Regional Scholars competition, you must indicate so with your paper proposal. See the regional website for more information (www.rmcp.org).

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Program Committee

All members of the AAR/SBL Rocky Mountain–Great Plains Region who are willing to serve on the Program Committee and review proposals are asked to notify Ronald Simkins, Creighton University, rsmkns@creighton.edu, Program Cochair, by October 30, 2009. An AAR committee and an SBL committee will meet at their respective annual meetings. It is hoped that at least one faculty person from each of the participating schools in the region will serve on the Program Committee. Details on the program committee proposal review process will be e-mailed to those who self-identify by the deadline.

Please send all proposals and inquiries to Ronald Simkins, Creighton University, rsmkns@creighton.edu; 402-280-2504.



Southeastern

Century City Marriott Hotel
Atlanta, GA
March 5–7, 2010

The following sections and program units invite members who wish to present a paper or coordinate a session to submit proposals (one to two pages) or completed manuscripts to the appropriate section chairs by the call deadline, **October 1, 2009**. Each member is limited to one proposal. Please use the proposal submission form available on the SEC-SOR website (www.secsor.appstate.edu). Proposals for joint sessions should be sent to all chairs.

For full information on the Call, themes, and submission guidelines, visit the region's website at www.secsor.appstate.edu.

(SBL/ASOR) Archaeology and the Ancient World (4 sessions)

Ralph K. Hawkins, Kentucky Christian University, rhawkins@kcu.edu.

(AAR/SBL) Bible and Modern Culture (5 sessions)

Brian Mooney, Johnson and Wales University, brian.mooney@jwu.edu, and Finbar S. Benjamin, Oakwood University, fbenjamin@oakwood.edu.

(AAR) Black Cultures and the Study of Religion (3 sessions)

Ronald B. Neal, Claflin University, rneal@claflin.edu.

(AAR) Constructive Theologies (4 sessions)

Mark Medley, Baptist Seminary of Kentucky, mark.medley@bsky.org, and Emily Askew, Lexington Theological Seminary, easkew@lextheo.edu.

(AAR) Ethics, Religion, and Society (5 sessions)

Darla Schumm, Hollins University, dschumm@hollins.edu, and Sally Holt, Belmont University, sally.holt@belmont.edu.

(SBL) Hebrew Scriptures/Old Testament (3–4 sessions)

Bryan Bibb, Furman University, bryan.bibb@furman.edu, and David Garber, Mercer University, garber_dg@mercer.edu.

(AAR) History of Christianity (3 sessions)

Michael Simmons, Auburn University, bishopmichael@centurytel.net.

(AAR) History of Judaism (3 sessions)

Gilya Schmidt, University of Tennessee, gschmidt@utk.edu.

(AAR) Islam (5 sessions)

Rachel Scott, Virginia Tech, rmscott@vt.edu, and Dave Damrel, University of South Carolina, Upstate, dldamrel@uscupstate.edu.

(AAR) Method and Theory of Religion (3 sessions)

Randy Reed, Appalachian State University, reedrw@appstate.edu, and Laura Ammon, University of North Florida, laura.ammon@unf.edu.

(SBL) New Testament (5 sessions)

Kavin Rowe, Duke Divinity School, krowe@div.duke.edu.

(AAR) Philosophy of Religion (2 sessions)

Mark Wells, Montreat College, mwells@montreat.edu.

(AAR) Religion and Ecology Consultation (2 sessions)

Richard M. Carp, Appalachian State University, carprm@appstate.edu.

(AAR) Religion, Culture, and the Arts (4 sessions)

Adam M. Ware, Florida State University, amware@fsu.edu.

(AAR) Religion in America (4–5 sessions)

Lynn S. Neal, Wake Forest University, nealls@wfu.edu.

(AAR) Religions of Asia (4 sessions)

Steven Ramey, University of Alabama, steven.ramey@ua.edu, and Pamela Winfield, Elon University, pwinfield@elon.edu.

(AAR) Teaching Religions (4 sessions)

Margaret Aymer, Interdenominational Theological Seminary, revdraymer@gmail.com.

Undergraduate Research (2 sessions)

Anne Blue Wills, Davidson College, amwills@davidson.edu.

(AAR) Women and Religion (4 sessions)

Emily Holmes, Christian Brothers University, emily.holmes@cbu.edu, and Jill Peterfeso, University of North Carolina, Chapel Hill, petjtm@email.unc.edu.



Southwest

Marriott Hotel, DFW Airport
Irving, Texas, USA
March 12–13, 2010

The Southwest Commission on Religious Studies invites members of constituent organizations to submit paper proposals for the

2010 Regional Meeting. Proposals should be submitted to the person designated in each Section. Please indicate if the proposal is being submitted to more than one Section. Proposals may be submitted to more than one Section, but in order to accommodate as many people as possible, papers must not be read more than once during the meeting. Unless otherwise indicated, the deadline for paper proposal submission is **November 1, 2008**.

Arts, Literature, and Religion

The Arts, Literature, and Religion Section invites paper proposals on any topic concerning the teaching of art and literature in religious studies courses. Panels will comprise papers addressing compatible topics. For a joint roundtable session with the Comparative and Asian Studies in Religion Section, papers are sought that address the peculiar needs and experiences of the comparative and Asian religious studies course. Proposals for regular panels or the roundtable should not exceed 500 words and should include title, brief description, and an indication of the main arguments of the presentation (Word attachment via e-mail preferable). Please let the Chair know if you have any AV needs. Send proposals to Katherine Downey, The Hockaday School, katherinedowney@sbglobal.net.

History of Christianity

The History of Christianity Section has an open call for papers. All submissions in the field will be considered, but papers involving historical research in the following areas are of special interest: women and gender; American evangelicalism; global Christianity; and in honor of the centenary of Edinburgh 1910, missions, ecumenics, and transcultural encounter. Suggestions for a session devoted to a particular monograph are also welcome. Send proposals to Elizabeth Flowers, Texas Christian University, e.flowers@tcu.edu.

Philosophy of Religion and Theology

Proposals are invited in all areas in philosophy of religion or in theology. Proposals involving multiple presentations or panel discussions (no more than three participants) focused upon a single topic, figure, or publication will be especially welcomed. Either have each panelist provide an abstract, which is preferred, or supply credentials of panelists. Proposals that feature interdisciplinary or interinstitutional participation, and that promise to stimulate productive discussion, will be favored. Abstracts should be no longer than 500 words in length, and the preferable means of submission is a Microsoft Word attachment. Send proposals to Rebecca Huskey, University of Oklahoma, rhuskey@ou.edu.

Ethics, Society, and Cultural Analysis

Proposals for papers and panel discussions are invited on any topic intersecting ethics, society, and cultural analysis, including politics and religion, race and religion, social ethics, poverty and economic justice, ecological and environmental ethics, medical ethics, theological ethics, sexual ethics, and the use of Scripture or tradition in ethics. Also of interest are reflections on globalization, interreligious ethical discourse, interdisciplinary methods in ethics, womanist ethics, feminist ethics, constructive treatments of contemporary ethical issues such as health care and pedagogical styles in ethics. Send proposals to Melanie L. Harris, Texas Christian University, m.l.harris@tcu.edu.

Comparative and Asian Studies in Religion

The Comparative and Asian Studies in Religion Section invites paper proposals on any topic concerning all aspects of Asian religious practice and thought, both historical

and contemporary. However, papers in the areas of religion and science, projects in healing, and reincarnation are especially encouraged. There is a special interest in a roundtable session discussing *Irreducible Mind: Toward a Psychology for the Twenty-first Century* by Edward Kelly, et al. For a joint roundtable session with the Arts, Literature, and Religion Section, papers are sought that address the peculiar needs and experiences of the comparative and Asian religious studies course.

Proposals for regular panels or the roundtable should not exceed 500 words and should include title, brief description, and an indication of the main arguments of the presentation (Word attachment via e-mail preferable). Some overhead projectors and slide projectors may be available; if using a Power Point presentation, please make your own arrangement for a data projector. Please let me know if you have any A/V needs. Send proposals to Mark Dennis, Texas Christian University, m.dennis@tcu.edu.

Theta Alpha Kappa

Student members of Theta Alpha Kappa chapters in the Southwest Region are invited to submit papers for presentation at the regional meeting. Open to all topics. One session will be devoted to the best papers. Submissions must come from the Chapter Advisor and include: 1) The presenter's name and contact information;

2) The entire paper (preferred) or an abstract of the paper (acceptable); 3) The name of the school; and 4) Venue for which the paper was prepared (i.e., honors project, senior thesis, etc.). In the event that there are more proposals than can fit in one session, local chapter advisors may be asked to select the one best submission from their schools. Submit proposals to Derek Dodson, Baylor University, derek_dodson@baylor.edu.



Upper Midwest

Luther Seminary
Saint Paul, Minnesota, USA
April 9–10, 2010

Submitting a Proposal

To submit a proposal to one of the AAR or SBL sessions, please send a proposal of 250 words or less along with a title for

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your paper to AARSBLProposals@gmail.com. Indicate in the e-mail the session for which you are proposing a paper, your name, institution, and role (if applicable), e-mail address, any AV needs, and include the proposal within the body of the e-mail. Students should indicate their school and program (see specific requirements for undergraduate and masters level students below). The deadline for submission is **December 15, 2009**.

For the full Call, visit www.aarweb.org/About_AAR/Regions/Upper_Midwest/call.asp.

Joint AAR/SBL Sessions:

Multicultural Perspectives on Theology, Religion, and Biblical Interpretation

Priscilla Eppinger, Graceland University, Lamoni, IA.

Teaching the Bible and Religion

Matthew Skinner, Luther Seminary, St. Paul, MN.

Undergraduate Research

Bruce Forbes, Morningside College, Sioux City, IA, and Lori Brandt Hale, Augsburg College, Minneapolis, MN.

AAR Sessions:

Native American Religions

Micheline Pesantubbee, University of Iowa, Iowa City, IA.

Ethics

Mary Gaebler, Gustavus Adolphus College, St. Peter, MN.

Historical Perspectives on Religion

Jim Kroemer, Marquette University, Milwaukee, WI.

Religions in North America

Murphy Pizza, University of Wisconsin, Milwaukee, WI.

Religion and Science

Greg Peterson, South Dakota State University, Brookings, SD.

Religion and Ecology

Nancy Victorin-Vangerud, Hamline University, St. Paul, MN.

Religion, Art and Culture

Phil Stoltzfus, St. Thomas University, St. Paul, MN.

Religion, Gender and Sexuality

C. Neal Key, College of St. Scholastica, Duluth, MN.

Philosophy of Religion/Systematic Theology

Courtney Wilder, Midland Lutheran College, Fremont, NE.

World Religions

Mark Berkson, Hamline University, St. Paul, MN.

SBL Sessions:

Old Testament/Hebrew Bible

Maggie Odell, St. Olaf College, Northfield, MN.

New Testament

Juan Hernandez, Bethel Seminary, St. Paul, MN, and Daniel Scholz, Cardinal Stritch University, Wauwatosa, WI.

Christian Apocrypha

Tim Henderson, Marquette University, Milwaukee, WI.

Religion in the Ancient World

Glen Menzies, North Central University, Minneapolis, MN.

Greek and Roman Religions

Philip Sellew, University of Minnesota, Minneapolis, MN.

Early Judaism and Judaic Studies

Alex Jassen, University of Minnesota, Minneapolis, MN.

Archaeology and Excavation Reports (Cosponsored by ASOR)

Mark Schuler, Concordia University, St. Paul, MN.

Multiple Submissions

Scholars may submit only one paper proposal to one session of the Upper Midwest regional meeting. Subsequent submissions will be declined.

Questions and Other Topics

Questions about the upcoming meeting or the appropriate section for proposals should be directed to Susan Hill, University of Northern Iowa, Cedar Falls, IA; susan.hill@uni.edu. Proposals for papers or topics not listed in the call are to be brought to her attention.

Information for Graduate Students

The region encourages MA students to present outstanding papers. Paper proposals from such students must be accompanied by the nomination of a faculty advisor and include a statement of nomination, name, and contact information of the faculty advisor.

The region is pleased to announce the availability of travel scholarships in the amount of \$100 and \$250 for graduate students whose papers are accepted for presentation at the regional meeting. A limited number of these scholarships are available and they will be awarded on a competitive basis. Details may be requested at the time of making a paper proposal.

Upper Midwest Regional Officers

President: Amy Marga, Luther Seminary, St. Paul, MN

Vice-President: Phil Stoltzfus, St. Thomas University, St. Paul, MN

Program Committee: Stephen Pattee, St. Mary's University, Winona, MN

Regionally Elected Director: Susan Hill, University of Northern Iowa, Cedar Falls, IA



Western

Arizona State University
Tempe, Arizona
March 13–15, 2010

Conference Theme: *La Frontera*

This year's theme, *La Frontera*, calls for analyses of the various borders that exist in our world and in our lives: geographical, chronological, theological, and transformational. While *La Frontera* can be translated as border or boundary, it can also indicate a frontier, and in that sense the conference theme invites participants to pursue undeveloped fields of study and

other topics needing research and investigation. The borderlands — social, cultural, spiritual, as well as geographical — that exist between multiple identities can be examined. Stepping across theoretical and disciplinary boundaries is encouraged. Identifying limits and limitations, transgressing boundaries of all kinds, and exploring new frontiers — that is what *La Frontera* is intended to evoke and provoke.

Proposals are due to Section Chairs by **September 30, 2009**. You must be a member of the national American Academy of Religion to present a paper at the Western Regional AAR meeting. For complete information on the Call, themes, and submission guidelines, visit the region's website at www.aarweb.org/About_AAR/Regions/Western/Website/call.asp.

Queer Caucus Preconference Session on "Queering the Syllabus"

Dirk von der Horst, Claremont Graduate University, dirkster42@yahoo.com.

Buddhist Studies Section

Kenneth Lee, Stetson University, klee@csun.edu, and Brooke Schedneck, Arizona State University, brooke.schedneck@asu.edu.

Education and Workshops Section

Karen Crozier, Fresno Pacific University, Karen.Crozier@fresno.edu or Karencr80@hotmail.com, and Bret Lewis, Arizona State University, lewis1@asu.edu.

Ethics Section

Brandon M. Crowe, Arizona State University, Brandon.Crowe@asu.edu.

Goddess Studies Section

Helen Hye-Sook Hwang, University of California, Los Angeles, magoism@gmail.com, Annette Williams, San Francisco, CA, alynums@hotmail.com, and Laura Truxler, California Institute of Integral Studies, Laura.Truxler@gmail.com.

History of Christianity Section

Marianne Delaporte, Notre Dame de Namur University, mdelaporte@ndnu.edu, and Dyron Daugherty, Pepperdine University, dyron.daugherty@pepperdine.edu.

Indigenous Religions Section

Mutombo Nkulu-N'Sengha, California State University, Northridge, mutombo.nkulu-nsengha@csun.edu.

Islamic Studies Section

Souad Ali, Arizona State University, Souad.Ali@asu.edu, and Sophia Pandya, California State University, Long Beach, spandya@csulb.edu.

Jewish Studies Section

Emily Silverman, Graduate Theological Union, ebinah@gmail.com, and Saba Soomekh, University of California, Santa Barbara, ssoomekh@yahoo.com.

Latina/o and Latin American Religions Section

The Latina/o and Latin American Religions Section is currently seeking a Section chair. Please see the Religion in America Section for submitting paper proposals.

Nineteenth Century Section

Natalie Fawcett, University of California, Santa Barbara, fawcett@cfnm.ucsb.edu, and Kristy Slominski, University of California, Santa Barbara, slominski@umail.ucsb.edu.

Philosophy of Religion Section

Hester Oberman, Tucson, AZ, heoberman@msn.com, and Jason Smick, Santa Clara University, jsmick@scu.edu.

Psychology and Religion Section

Siroj Sorajjakool, Loma Linda University, ssorajjakool@llu.edu.

Psychology, Culture, and Religion Section

Franz Metcalf, Forge Institute, franz@mind2mind.net.

Queer Studies in Religion Section

Marie Cartier, Claremont Graduate University, ezmeralda@earthlink.net, and Raedorah Stewart, Pasadena, CA, revisisraedorah@gmail.com.

Queer Studies Section and Jewish Studies Section Joint Session: On the Borders: Being Queer and Being a Jew

Emily Silverman, Graduate Theological Union, ebinah@gmail.com, Saba Soomekh, University of California, Santa Barbara, ssoomekh@yahoo.com, Marie Cartier, Claremont Graduate University, ezmeralda@earthlink.net, and Raedorah Stewart, Pasadena, CA, Revisisraedorah@gmail.com.

Religion and the Arts Section

Jennifer Rycenga, San Jose State University, jrycenga@earthlink.net.

Religion in America Section

Philip Riley, Santa Clara University, priley@scu.edu, and Rebecca Moore, San Diego State University, remoore@mail.sdsu.edu.

Religion, Literature, and Film Section

Jon R. Stone, California State University, Long Beach, jrstone@csulb.edu.

Religions of Asia Section

Toby Johnson, University of California, Riverside, toby.johnson@email.ucr.edu.


Women and Religion Section

Ann Wertman, Arizona State University, awertman@asu.edu, and Sarah Robinson, Claremont Graduate University, SarahRobinson@hotmail.com.

Womanist/Pan-African Section and Women and Religion Section Joint Session

Ann Wertman, Arizona State University, awertman@asu.edu, Sarah Robinson, Claremont Graduate University, SarahRobinson@hotmail.com, Arisika Raza, California Institute of Integral Studies, arazak@ciis.edu, and Paula McGee, Claremont Graduate University, paulamcgee@aol.com.

Womanist/Pan-African Section

Paula McGee, Claremont Graduate University, paulamcgee@aol.com, and Arisika Raza, California Institute of Integral Studies, arazak@ciis.edu. 

Membership Corner

Providing information to help you navigate your membership!

Did you know your AAR membership runs from January 1 through December 31?

Renewing by December 31 will guarantee that you have a full year of benefits, will reduce operating costs, and will allow us to invest more in your member programs. Renew today — help us serve you better.

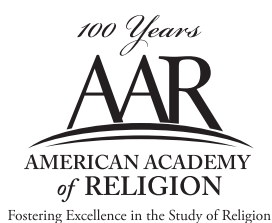
Renew for calendar year 2010 now at www.aarweb.org/Members/Dues.



Spectrum of Opportunities

Membership in the AAR provides you with a spectrum of opportunities to both enrich your professional life and contribute to the field.

- ✓ Connect with scholars in the field by attending the Annual and Regional Meetings at deep discounts.
- ✓ Search for fellow members by using the Membership Database online.
- ✓ Attend professional development workshops specially designed to assist you at every level of your career.
- ✓ Help to shape the AAR by volunteering to serve on committees, task forces, and other leadership groups.
- ✓ Answer the urgent call from journalists, public policy makers, and your fellow citizens who rely on our community to foster the public understanding of religion.
- ✓ Gain access to AAR print and online publications like the *Journal of the American Academy of Religion (JAAR)*, *Religious Studies News (RSN)*, and the monthly *E-bulletins* for the latest scholarship and news.



American Academy of Religion
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MEMBERSHIP RENEWAL

2009 CALENDAR YEAR
2010 CALENDAR YEAR

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 Ms. Mr.
 Other _____ NAME

ADDRESS

CITY STATE/PROVINCE POSTAL CODE

COUNTRY E-MAIL

PERSONAL WEBPAGE

PHONE

BUSINESS

HOME

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I AM A RENEWING MEMBER: MEMBER ID: _____

NEW MEMBER

EMPLOYMENT INFORMATION

INSTITUTION OR COMPANY

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DEGREE: HIGHEST HELD INSTITUTION YEAR

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SPECIAL INTERNATIONAL MEMBERSHIP CATEGORY*

*International Scholars working or residing outside those countries designated as high income by the World Bank may take advantage of a discounted rate of \$15 plus international postage. Members from the following countries are not eligible: United States, Australia, Austria, Belgium, Canada, Czech Republic, Denmark, Finland, France, Germany, Greece, Hungary, Iceland, Ireland, Italy, Japan, Korea, Luxembourg, Netherlands, New Zealand, Norway, Portugal, Slovak Republic, Spain, Sweden, Switzerland, and the United Kingdom.

STUDENT \$15 PROFESSIONAL \$15 RETIRED \$15

2009 DUES _____

2010 DUES _____

DUES TOTAL _____

CHARITABLE CONTRIBUTION — PLEASE SUPPORT THE CENTENNIAL FUND WITH A TAX-DEDUCTIBLE GIFT

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TOTAL AMOUNT _____

METHOD OF PAYMENT

PAYMENT MUST BE IN FULL AND IN U.S. DOLLARS FROM A U.S. OR CANADIAN BANK

CHECK (MADE PAYABLE TO THE AMERICAN ACADEMY OF RELIGION) MONEY ORDER

CREDIT CARD (VISA, MASTERCARD, AMERICAN EXPRESS, OR DISCOVER)

NAME ON CARD _____

CARD NUMBER _____ CID _____ EXPIRATION (MO/YR) _____

SIGNATURE _____ DATE _____

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Announcing the Ph.D. in Religion at CLAREMONT SCHOOL OF THEOLOGY

Applications for admission are now being accepted for the **Fall 2010** semester in four new fully accredited areas of religious and theological scholarship, in addition to Claremont's long-standing Ph.D. in Practical Theology. The new program is among initial steps in the School's transition from a denominational theological school into a multi-religious graduate university.

For more about the
CLAREMONT UNIVERSITY PROJECT
please visit: www.cst.edu/UniversityProject

Religion, Ethics, & Society

The Religion, Ethics, & Society concentration focuses on the intersection of the religious, the ethical, and the political. Viewing religion as both a source and subject for ethical reflection, students examine public spaces and the people who interact there as they engage pressing social, economic, and political questions. Students will acquire dialogic competencies, deeper knowledge of religious traditions other than their own, resources for philosophical and theological reflection, a facility with a variety of methods for moral deliberation, and the critical tools for analysis and argumentation required to contribute to thoughtful, publicly defensible ethical assessment.

Lead Faculty

- Richard Amesbury
- Grace Yia-Hei Kao
- Helene Slessarev-Jamir

An additional faculty position in ethics is under search to begin in 2010. Go to www.cst.edu for a position description.

Process Studies

The new Process Studies concentration explores the range of methods, themes and applications of process thought with special attention to Alfred North Whitehead's "philosophy of organism." This program focuses on process thought as a major approach to the study of ecology, culture and religion today. Students will develop competencies in process philosophy, religion and science, constructive theology, comparative religious studies, postmodern/poststructuralist studies, and Western and non-Western theologies and philosophies. Graduates of the program will learn to formulate a pluralistic and differentiated worldview appropriate to our contemporary societies and be capable of contributing to transformation.

Lead Faculty

- Philip Clayton
- Monica A. Coleman
- Roland Faber
- Susan L. Nelson

New Testament & Christian Origins

The New Testament & Christian Origins concentration provides advanced training in the critical interpretation of ancient Christian texts. In addition to specializing in the New Testament, the student will develop competence in related literatures in the context of post-biblical Judaism; classical Greek and Hellenistic literature, religion, and philosophy; and the cultures of the early Roman Empire. Students will be exposed to the standard methodologies of the discipline (historical criticism, literary criticism, social-scientific criticism) with special attention to the history of religion and comparative literary criticism (mimesis).

Lead Faculty

- Lincoln E. Galloway
- Dennis R. MacDonald
- Gregory J. Riley

Hebrew Bible

The Hebrew Bible concentration provides advanced training in the historical-critical, literary-critical, social-scientific, and critical theological methods necessary for biblical interpretation, as well as rigorous training in the ancient biblical languages, including Hebrew, Aramaic, and Greek. The students concentrate in one of three areas: Literary-Critical and Theological Study of the Hebrew Bible; Ancient Near Eastern Studies; or Second Temple Studies. Training in the program presumes competence in the broader field of religious and theological study and, in part, prepares students to relate Hebrew Bible studies to the broader contexts of religious, theological, social-scientific, and humanistic studies.

Lead Faculty

- Carleen Mandolfo
- Tammi J. Schneider
- Marvin A. Sweeney

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Contributors

The AAR would like to thank our members for their generous support to the Academy Fund. This list reflects contributions received between July 1, 2008, and June 30, 2009.

Gifts of \$1,000 and above

Martha and Jack Fitzmier
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Gifts from \$500 to \$999

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