

APPENDIX H – CENTER FOR RELIGION AND CULTURE

THE VANDERBILT CENTER

for

THE STUDY OF RELIGION AND CULTURE

A Recommendation to the

STRATEGIC ACADEMIC PLANNING GROUP

from

THE SENIOR STEERING COUNCIL

of

The College of Arts and Science
Strategic Academic Planning Committee

Developed from a report to SAP-CAS Caucus 1 by

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CENTER FOR THE STUDY OF RELIGION AND CULTURE

EXECUTIVE SUMMARY

A Center for the Study of Religion and Culture will integrate the strengths of faculty and resources from the College of Arts and Science, the Divinity School, Blair School of Music, the Medical School, the Law School, and other interested units of the University. The Center will help to unite the research interests of more than thirty-five faculty at present (including nine from five departments in the College in addition to Religious Studies) and additional faculty later, using interdisciplinary methods to address contemporary and historical issues involving religion and culture.

The Center will focus its efforts on a general but fundamental question: How are we to understand the role of religious beliefs, traditions, and institutions in shaping the modern world? It will recognize the importance—throughout history and in all societies—of the impact of religion on culture at large, including art, architecture, literature, music, group and personal identity, education, political structures and values, concepts of justice, and treatment of women, outsiders, and marginalized groups.

At the present time Vanderbilt University has only two graduate programs in the top ten of the National Research Council's ratings. The Graduate Department of Religion (GDR), which is ranked seventh in the country, is the only one in University Central. A Center for the Study of Religion and Culture will draw on existing excellence to create additional strengths throughout the University. Five of the Universities of the six that presently outrank Vanderbilt's graduate study of religion--Harvard, Chicago, Princeton, Yale, and Emory--have a similar center for the study of religion. Even among those, the Vanderbilt Center for the Study of Religion and Culture will be distinctive in its focus and the range of participating faculty.

RATIONALE

- * A Center for the Study of Religion and Culture will further Vanderbilt's role as a national and a world university.
- * The Center builds upon traditional strengths of humanist and social science scholars and unites them into coherent but flexible research groups.
- * The study of religion provides an ideal point of entry for examining both history and culture.^a
- * The study of religion brings us to the heart of intellectual tasks such as the role of rituals and symbols in coalescing personal and group identity, the place of religion in art and literature, Western science and its cultural roots, justice as culture-specific and universal, and ecology and ethics.
- * Excellent but small departments in the College and in other units of the University can use the Center as a vehicle for developing specific research projects, for gaining externals funds, and for enlarging the scope of their intellectual discourse.

^a Many contemporary problems are rooted in religious communities and thought (for example, South Asian religions and dilemmas of population growth; Christianity and the history of anti-Semitism; Chinese thought and international law; Islam and international trade; religion, ethnicity, and violence such as that between Protestants and Catholics in Northern Ireland, Orthodox Christians and Muslims in the Balkans, and Hindus, Muslims, and Sikhs in India).

We identify six initial tasks facing the Center and its staff:

- * To confront the diverse complexities of religion in the modern world.
- * To create a flexible vehicle for uniting Vanderbilt faculty and graduate students on focused, yet time-limited themes of intellectual inquiry.
- * To underscore our distinctive presence in the academy and on the larger public stage.
- * To compete for the best graduate students.
- * To maximize Vanderbilt's resources for the study of religion in light of the University's location and constraints.
- * To create a means to attract major, external funding.

We believe the proposed Center will address these tasks. The effect of this initiative will be substantial. Vanderbilt can present itself as a regional and national center for the comparative study of cultures around the world. We will improve our reputation and attract stronger graduate students in departments such as Classical Studies, History, Religion, Anthropology, Comparative Literature, and the Blair School of Music.

Vanderbilt cannot be a world university without increased attention to three-fourths of the world's cultures. While we cannot cover all areas of religion in the same depth, we can enhance the quality and rigor of our discussions by engaging a far wider range of peoples and traditions.

CONTEXT

Competing institutions engaged in the academic study of religion and culture have not stood still since 1993, the year of the most recent NRC rankings. In the past few years, Harvard, Emory, and Chicago have made major appointments in non-Western religions, primarily Islamic Studies, East Asia (China and Japan), and South Asia (India and Pakistan). These three universities, plus Princeton and Yale, also have centers for research in religion. (Please see Appendix C.) Given Vanderbilt Divinity School's mission to educate students for work in religious and social institutions, most commonly Protestant Christian in character, and given the small size of the College department, we are pleased to have achieved these national standings. However, we lag seriously behind in two specific areas: coverage of world religions and graduate student aid.

Regarding the first, we have not fully addressed world religions and the complexity of the political, social, and cultural factors dominating the modern religious world. Vanderbilt is especially weak in its coverage of South Asia, East Asia, Africa, and the Islamic world—all contexts that exert an enormous impact on the world today and that have long and intricate traditions that are studied at other universities with which we compare ourselves. At the present time it would take a major investment to build a strong program in any one of these areas, but that is not our only option. Since the GDR already has a successful program in History and Critical Theories of Religion (HACTOR), specialists in these other religions who focus on comparative studies will find a congenial intellectual home. In addition to the traditions just mentioned, we have not fully marshaled our already strong resources at Vanderbilt in Jewish studies and in Jewish-Christian dialogue, both of which deserve to be fostered.

Second, despite the current standing of the GDR, it is threatened by inadequate financial aid for its students. We are not competitive for top applicants, and the time-to-degree average of our students is too long. The GDR's self-study of November 1996 concluded that "the single greatest problem for the Department is that of finding adequate financial resources for a competitive graduate fellowship program.... We know that we are losing many of our very best applicants each year to schools that provide full tuition plus graduate fellowships. We compete well for students with the second tier of graduate programs in religion, but not with the top tier." The external committee that reviewed the department made the same point: that the GDR has deep strengths in its faculty and library resources, but urgently needs more financial support for student aid.

OPERATION

The Center should be:

Sponsored by the central administration, the College, and the Divinity School.

Structured with an explicit transinstitutional agenda and participation of faculty and students in the College, the Divinity School, the Law School, the Medical School, Peabody, Blair, VPPS, and other Vanderbilt entities.

Organized according to annual program themes.

Guided by Vanderbilt faculty research interests.

Stimulated by a discovery process in the promotion of the innovative and original study of religion and culture.

Oriented toward generating publications, lectures, and conferences.

Designed to secure outside funding.

Overseen by a five-member steering committee, including the chair of the Department of Religious Studies, the chair of the Graduate Department of Religion, the dean of the Divinity School, and two other members to be appointed by the Chancellor or the Provost.

While the Center will decide on programmatic themes for annual attention, the following topics typify our concerns:

- Philanthropy, Religion, and Secular Values
- Religion and Mediterranean Cultures: Athens, Rome, Jerusalem
- Religion and Public Education
- Authoritative Scriptures and the Problem of Canon
- African American Religion and Music
- Fundamentalism, Evangelicals, and the Religious Right in the University
- Jewish/Christian Relations in the 21st Century
- Hispanic Americans and Hispanic Religion in the 21st Century
- Islam in the United States
- The Rise of "Spirituality" and American Consumerism
- Issues in Medical Ethics and Biomedical Engineering

Several essential areas of world religion are inadequately represented at Vanderbilt. Given the challenges facing graduate study in religion, new hires in the College and other schools must have expertise in the faith traditions of a major world system and intellectual and research skills oriented toward comparative studies of these traditions. Typically, graduate programs in South Asian religions, for example, have at least three research scholars in closely aligned areas: one in Sanskrit, another in the Vedic tradition, and a third in Hindu thought and practices. We cannot expect to duplicate this solution at the present time. Instead, we propose that new appointments who cover these massive areas of history and culture be united by a common research agenda about world religions and the comparative study of religion.

Missing from Vanderbilt are scholars who can speak authoritatively for the classical Rabbinic period in Judaism, contemporary Islam, Chinese religions, and South Asian religions. The latter three areas compromise a population of some three billion people. In addition to covering these areas, we expect new hires to take part in continuous dialogue with each other and with other humanist and social science scholars focused on these traditions as they evolve in this new century.

STRUCTURE, STAFF, COSTS

Center: Administration, Research, Fellowship Costs

We propose to create four new faculty lines, positions for Center personnel, and graduate student stipendiary support. The director of the Center should be a leading scholar in one of the fields indicated below in numbers 6, 7, and 8.

- [1] Full-time director
- [2] Part-time assistant director
- [3] Up to eight Internal Senior Fellows
- [4] Junior Fellows: one-year Post-Exam

New Faculty Lines (to be located in multiple departments and, preferably, schools):

- [5] Chair, Judaism and Comparative Religion^a
- [6] Professor or Associate Professor, Islam and Comparative Religion
- [7] Professor or Associate Professor, China and Comparative Religion
- [8] Associate or Assistant Professor, South Asia and Comparative Religion

Other possible areas: Sub-Saharan African Studies, Greco-Roman Religions, Native American Studies

Endowment for Graduate Student Stipends

2 new graduate student T.A. fellowships annually,
@ \$17,000 for 5 years each

Funding Resources

The proposal calls for an endowment of \$19,044,444, half of which would reside in the

^a Partial funding for this Chair is in hand: approximately \$400,000 exists toward a Chair in Jewish Studies in the Department of Religious Studies.

College, the other half in the Divinity School and/or other participating schools. Six major foundations relevant to this project have been identified. For descriptions of their mission statements and lists of sample grants, please see Appendix D.

Once Vanderbilt University commits to such a Center, it falls to us and others to seek funds for its long-term operation through outside monies.

BUDGET SUMMARY

	Annual Recurring	Endowment College	Endowment Other Schools
Endowed Chair, Judaism and & Comp. Religion	\$ 1,250,000	\$ 1,250,000	
Prof/Assoc. Prof, Islam and Comparative Religion	\$ 85,000	\$ 750,000	\$ 750,000
Prof/Assoc. Prof, China and Comparative Religion	\$ 85,000	\$ 750,000	\$ 750,000
Assoc./Assist. Prof., South Asia and Comparative Religion	\$ 67,000	\$ 750,000	\$ 750,000
Part-time assistant director	\$ 35,000	\$ 388,889	\$ 388,889
Internal Senior Fellows, up to eight at \$4,000 each	\$ 32,000	\$ 355,556	\$ 355,556
Junior Fellow, one-year post exam	\$ 35,000	\$ 388,889	\$ 388,889
Graduate Fellowships (10 @ \$17,000 stipend, \$25,000 tuition) TA stipend, tuition and fees fellowships (2 new each year, 10 total)	\$ 420,000	\$ 4,666,667	\$ 4,666,667
Symposia, Lectures, Travel	\$ 20,000	\$ 222,222	\$ 222,222
Total	\$ 542,000	\$ 9,522,222	\$ 9,522,222
Grand Total of Endowment			\$ 19,044,444

Appendix A

Core Departments in the Center

The Graduate Department of Religion at Vanderbilt (the GDR) is composed primarily of the faculty of the College's Department of Religious Studies and the graduate-level faculty of the Divinity School. Both departments rank in the top twenty religion programs in the United States—16th for the undergraduate department and 7th for the Graduate Department of Religion.^a This happy circumstance depends upon interschool cooperation between the five faculty in the college department and the nineteen faculty in the Divinity School, plus nine additional College, Blair, and Medical faculty engaged mainly in the newest Ph.D. program, History and Critical Theories of Religion (HACTOR).

The work of Vanderbilt's programs in religion is oriented not toward the advocacy of any particular religion but toward the academic study of religions as intellectual and cultural phenomena. No other academic subject arouses the passions and opinions that surround this topic. At the same time, no other university subject matter receives explicit recognition like that seen in the U.S. Constitution.

The Department of Religious Studies, the Divinity School, and the Graduate Department of Religion address religion in different contexts. At the professional level, the Divinity School, which has a working affiliation with some religious organizations but is not sponsored by any, offers professional training primarily for those considering careers in religious and social institutions. It is in a league of four in this country: only Harvard, Yale, Chicago, and Vanderbilt have university-based, non-sectarian divinity schools. The Undergraduate Department and the Graduate Department are constituted differently from the Divinity School inasmuch as they are oriented toward humanities education and, for the GDR, toward preparation for teaching and research. While individual scholars may teach in all three of these environments, their tasks vary in each. Maintaining this difference requires a kind of vigilance. When handled poorly, hostility can erupt; when handled well, a lively and rigorous form of intellectual discussion emerges.

The graduate program and undergraduate department share these characteristics:

- Field-based studies of lived religion
- Interest in texts and traditions and their use in the contemporary world
- A focus that is phenomenological and critical, not solely theological
- Overlapping methods and foci with Anthropology, Sociology, Classical Studies, Comparative Literature, History, and Philosophy departments in the College, ethnomusicology at Blair, and other forms of scholarly inquiry
- A unifying language that is comparative, not determined by faith traditions

^a In the most recent ranking for the field, the National Research Council's 1993 report (published in 1995) on research-doctorate programs in the United States, Vanderbilt's GDR ranked seventh nationally in scholarly quality of faculty, and eighth nationally in effectiveness in educating research scholars. It was the second most highly ranked department at Vanderbilt, and the highest in University Central. The undergraduate department ranked 16th in the Gourman Report, the only recent objective measure of undergraduate religious studies departments.

The high ranking enjoyed by the GDR stems from the quality of its faculty and its graduate students. Of all Vanderbilt graduate departments, the GDR has the largest number of Ph.D. candidates, has produced the largest number of Ph.D. degrees, and has a substantial minority population, including the largest number (15) of African American Ph.D. candidates.^a

Furthermore, the GDR is one of the most selective graduate humanities department at Vanderbilt. In 1999 the GDR admitted 30 out of 119 applicants (= 25%). The entire set of graduate programs in the College admitted 455 out of 1173 applicants (= 39%). The GDR was the most productive humanities department in 1999 at the point of graduation: Religion granted 20 Ph.D.s, while all other humanities programs together granted 19.

The GDR has a strong placement record, even in today's highly competitive job market. GDR alumni/ae have assumed positions in universities, colleges, seminaries, and international universities, such as:

- Yale University, Duke University, Emory University, Southern Methodist University, Texas Christian University, University of San Diego, University of St. Thomas, University of the South, Valparaiso University, Colgate University, University of Rochester, Loyola University of New Orleans
- Rhodes College, Morehouse College, Davidson College, Hobart and William Smith Colleges, College of Wooster, Elizabethtown College, Manchester College, Wheaton College, West Virginia Wesleyan College, Millsaps College
- Chicago Theological Seminary, Andover Newton Theological School, Garrett-Evangelical Theological Seminary, Lutheran Theological Seminary, Louisville Theological Seminary, United Theological Seminary in Ohio, Iliff School of Theology, Central Baptist Theological Seminary, Union Theological Seminary (Philippines)
- Doshisha University, University of Swaziland, University of Botswana, University of Western Australia, Korea Nazarene University

In addition to their numerous articles and professional papers, graduates have also had a strong record of publishing books based on their dissertations. The following publishing houses have issued books by our Ph.D. students in recent years: Yale University Press, University of Chicago Press, Indiana University Press, American Academy of Religion, Society of Biblical Literature, E. J. Brill, Sheffield Academic Press, Mercer University Press, Fortress Press, Westminster John Knox Press, Orbis Books, Pilgrim Press, Chalice Press.

^a All numbers are from the Vanderbilt Graduate School, Registrar's Report for 1995-1999.

Appendix B

Faculty by Area
Graduate Department of Religion
Vanderbilt University
2000/01

Because some faculty serve in more than one area, their names appear more than once.

ETHICS

Victor Anderson	Associate Professor of Christian Ethics; Associate Professor of African American Studies
Howard L. Harrod	Graduate School, Divinity School, College of Arts and Science Oberlin Alumni Professor of Social Ethics and Sociology of Religion; Professor of Religious Studies
Darren E. Sherkat	Graduate School, Divinity School, College of Arts and Science Associate Professor of Sociology; Associate Professor of Religious Studies
Richard M. Zaner	Graduate School, College of Arts and Science Professor of Medicine (Philosophy); Ann Geddes Stahlman Professor of Medical Ethics; Professor of Philosophy; Professor of Ethics; Founder, Center for Clinical and Research Ethics Graduate School, Medical School, Divinity School, College of Arts and Science

HEBREW BIBLE

Douglas A. Knight	Professor of Hebrew Bible; Chair, Graduate Department of Religion Graduate School, Divinity School
Jack M. Sasson	Mary Jane Werthan Professor of Jewish Studies and Hebrew Bible; Professor of Classics Graduate School, Divinity School, College of Arts and Science
Renita J. Weems	Associate Professor of Hebrew Bible Graduate School, Divinity School

HISTORICAL STUDIES

Lewis V. Baldwin	Professor of Religious Studies Graduate School, College of Arts and Science
J. Patout Burns	Edward A. Malloy Professor of Catholic Studies Graduate School, Divinity School
Paul J. DeHart	Assistant Professor of Theology Graduate School, Divinity School

Dennis C. Dickerson	Professor of History Graduate School, College of Arts and Science
Kathleen Flake	Assistant Professor of American Religious History Graduate School, Divinity School
Joel F. Harrington	Associate Professor of History Graduate School, College of Arts and Science
James Hudnut-Beumler	Anne Potter Wilson Professor of American Religious History Dean, Divinity School
Dale A. Johnson	Graduate School, Divinity School Professor of Church History
M. Douglas Meeks	Graduate School, Divinity School Cal Turner Chancellor's Professor of Wesleyan Studies; Professor of Wesleyan Studies and Theology Graduate School, Divinity School

HISTORY AND CRITICAL THEORIES OF RELIGION

Victor Anderson	Associate Professor of Christian Ethics; Associate Professor of African American Studies Graduate School, Divinity School, College of Arts and Science
Paula Kane Robinson Arai	Assistant Professor of Religious Studies Graduate School, College of Arts and Science
Lewis V. Baldwin	Professor of Religious Studies Graduate School, College of Arts and Science
Gregory Barz	Assistant Professor of Musicology (Ethnomusicology) Blair School of Music
Beth Ann Conklin	Associate Professor of Anthropology; Associate Professor of Religious Studies Graduate School, College of Arts and Science
Idit Dobbs-Weinstein	Associate Professor of Philosophy Graduate School, College of Arts and Science
William Franke	Associate Professor of Comparative Literature and Italian; Associate Professor of Religious Studies Graduate School, College of Arts and Science
Volney P. Gay	Professor of Religious Studies; Professor of Psychiatry; Professor of Anthropology; Chair, Department of Religious Studies Graduate School, College of Arts and Science
Jay Geller	Graduate School, College of Arts and Science, Medical School Senior Lecturer
Lenn E. Goodman	Graduate School, Divinity School, College of Arts and Science Professor of Philosophy; Professor of Religious Studies Graduate School, College of Arts and Science
Thomas A. Gregor	Professor of Anthropology; Professor of Religious Studies; Chair, Department of Anthropology Graduate School, College of Arts and Science
Joel F. Harrington	Associate Professor of History Graduate School, College of Arts and Science
Howard L. Harrod	Oberlin Alumni Professor of Social Ethics and Sociology of Religion; Professor of Religious Studies Graduate School, Divinity School, College of Arts and Science
Douglas A. Knight	Professor of Hebrew Bible; Chair, Graduate Department of Religion Graduate School, Divinity School, College of Arts and Science

Amy-Jill Levine	Graduate School, Divinity School Carpenter Professor of New Testament Studies; Director, Carpenter Program in Religion, Gender, and Sexuality
Daniel M. Patte	Graduate School, Divinity School Professor of Religious Studies; Professor of New Testament and Early Christianity
Darren E. Sherkat	Graduate School, Divinity School, College of Arts and Science Associate Professor of Sociology; Associate Professor of Religious Studies
Gay House Welch	Graduate School, College of Arts and Science University Chaplain; Assistant Professor of Religious Studies Graduate School, College of Arts and Science

HOMILETICS AND LITURGICS

L. Susan Bond	Assistant Professor of Homiletics Graduate School, Divinity School
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NEW TESTAMENT

Amy-Jill Levine	Carpenter Professor of New Testament Studies; Director, Carpenter Program in Religion, Gender, and Sexuality Graduate School, Divinity School
Daniel M. Patte	Professor of Religious Studies; Professor of New Testament and Early Christianity
Fernando F. Segovia	Graduate School, Divinity School, College of Arts and Science Professor of New Testament and Early Christianity Graduate School, Divinity School

RELIGION AND PERSONALITY

Volney P. Gay	Professor of Religious Studies; Professor of Psychiatry; Professor of Anthropology; Chair, Department of Religious Studies
Leonard M. Hummel	Graduate School, College of Arts and Science, Medical School Assistant Professor of Pastoral Counseling and Pastoral Theology
Bonnie J. Miller-McLemore	Graduate School, Divinity School Associate Professor of Pastoral Counseling and Theology Graduate School, Divinity School

THEOLOGICAL STUDIES

Paul J. DeHart	Assistant Professor of Theology Graduate School, Divinity School
Peter C. Hodgson	Charles G. Finney Professor of Theology Graduate School, Divinity School
M. Douglas Meeks	Cal Turner Chancellor's Professor of Wesleyan Studies; Professor of Wesleyan Studies and Theology Graduate School, Divinity School

Appendix C

Competing Centers at Five Major Universities

Comparison to other centers:

Harvard, The Center for the Study of World Religions
Princeton, Center for the Study of Religion
University of Chicago, The Divinity School, The Martin Marty Center
Emory, The Law and Religion Program
Yale, The Institute for the Advanced Study of Religion

Harvard, The Center for the Study of World Religions

"Fosters excellence in the study of religions of the world. Two characteristics mark the Center. The first is the international scope of its subject matter and constituency. The second mark of the Center is its encouragement of multiple disciplinary approaches toward religious expressions, whether in art, medicine, law, literature, music, economic activity, or cosmological sciences. The overarching goal is to understand the meaning of religion, with sympathetic insight into religious communities, and to analyze with scholarly integrity the role of religion in global perspective.

Because it offers no scheduled courses of instruction, the center retains a flexibility that regular degree-granting departments cannot have. As a research institution, it is distinguished by the quality of scholars in residence, affiliated faculty, and visiting lecturers. The Center bridges continents; it joins the Harvard Divinity School, the Faculty of Arts and Sciences, and all of Harvard's professional schools and programs at the points where their research bears on the understanding of religion.

The Center is, therefore, the focus of a large and vibrant academic community engaged in the study of religion. It harnesses all the available resources of the University to encourage study of religious life in communities throughout the world and throughout human history. The Faculty affiliated with the Center come from various departments of Harvard University. The Center regularly welcomes Visiting Professors and Fellows from around the world who come to teach and conduct research.

The Center furnishes a meeting point for an international network of scholars. Fellows are encouraged to dedicate the precious resources of their time and energy to their proposed investigations during their stay at the Center. The Center programs are designed to create a climate for the highest standards of scholarship and to allow individual scholars the opportunity to study in an atmosphere free from the distractions and commitments of their teaching responsibilities."

Princeton, Center for the Study of Religion

"The objective of the Center for the Study of Religion at Princeton University is to encourage greater intellectual exchange and interdisciplinary scholarly studies about religion among faculty and students in the humanities and social sciences.

The Center is committed to scholarly research and teaching that examines religion comparatively and empirically in its diverse historical and contemporary manifestations. The Center aims to facilitate understanding of religion through an integrated program of support for Princeton faculty to pursue research and teaching on thematic projects, awards for Princeton graduate students to complete dissertation research, an interdisciplinary seminar, undergraduate courses, public lectures, and opportunities for visiting scholars to affiliate with the Center.

The Center for the Study of Religion builds on and consolidates Princeton University's unique resources in the humanities and social sciences. Faculty and students in a wide range of departments at Princeton have earned distinction for their scholarly contributions to the study of religion. In addition to Princeton's Department of Religion, which provides a nucleus of scholars with expertise in the world's major religions, more than fifty faculty members in a dozen other departments and programs contribute regularly to the understanding of religion through their various scholarly perspectives. These faculty in Anthropology, Art and Archeology, Politics, Sociology, History, Classics, Philosophy, Music, Comparative Literature, English, Near Eastern Studies, East Asian Studies, Architecture, and Romance Languages, and in such programs as Creative Writing, Women's Studies, Latin American Studies, African American Studies, Medieval Studies, American Studies, and Jewish Studies, among others. The university's commitment to diversity, as well as its distinction as a private nonsectarian institution, makes Princeton particularly well suited for this endeavor.

With the generous support of the Ford Foundation, the Center is launching a new initiative in Religion, Race, and Gender. The planning grant we have received will be used to host meetings on the topic, bring guest lecturers to campus, and support a postdoctoral fellow, Marla Frederick from Duke University, who will spend her year at Princeton writing a book about contemporary African-American women's spirituality and social/political activism in the South. Through this program of activities, we hope to be able to find the most effective strategy for institutionalizing race and gender as key categories of analysis in all the programs that the Center will sponsor in the future.

The new Center subsumes the former Center for the Study of American Religion, which was formed in 1991. Supported by The Pew Charitable Trusts and the Lilly Endowment, that center offered a program of postdoctoral fellowships, visiting scholars, graduate student support, and conferences focusing on religion in the United States. The new Center permits work to continue on American religion while also promoting scholarship on other religions and societies. It is funded by a generous grant from the Lilly Endowment and The Pew Charitable Trusts and through the Anniversary Campaign for Princeton."

The University of Chicago, The Martin Marty Center

"Established in 1998 at The University of Chicago Divinity School, The Martin Marty Center brings scholars pursuing advanced research in religion into active conversation with public groups drawn from faith communities, the professions, civil society, and other parts of higher education. It does so from the conviction that the best and most innovative scholarship in religion and theology emerges from sustained dialogue with the wider society. The Marty Center leadership believes that when students and faculty critically examine the broad human significance of the scholarship to which they have devoted themselves, they will increase the intellectual scope and profundity of their work. Furthermore, when citizens are invited to explore civic life, under the aegis of the Marty Center, from the vantage point of serious scholarship on religion, they will encounter fresh and revised perspectives on culture and the common good."

Emory, The Law and Religion Program

"The Law and Religion Program at Emory University is designed to explore the religious dimensions of law, the legal dimensions of religion, and the interaction of legal and religious ideas and methods. The program is predicated on the belief that religion gives law its spirit and inspires its adherence to ritual, tradition, and justice. Law gives religion its structure and encourages its devotion to order, organization, and orthodoxy. Law and religion share such ideas as fault, obligation, and covenant and such methods as ethics, rhetoric, and textual interpretation. Law and religion also balance each other by counterpoising justice and mercy, rule and equity, discipline and love. This dialectical interaction gives these two disciplines and dimensions of life their vitality and their strength.

Established in 1982, the Law and Religion Program provides students and faculty with unique forms and forums of interdisciplinary study. Through a variety of specialty courses and clinics, projects and publications, colloquia and conferences, the program seeks to cultivate integrated forms of knowledge and holistic understandings of the legal and religious professions. The program is ecumenical and comparative in perspective, with emphasis on the religious traditions of Christianity, Judaism, and Islam, and the legal traditions of the Atlantic continents.

The Law and Religion Program is part and product of the broader vision of Emory University to promote interdisciplinary inquiry and international initiatives in the context of a classic liberal arts education. Supplementing the traditional curriculum, several university programs join together students and faculty from a variety of perspectives and disciplines. These include, alongside the Law and Religion Program, the Center for Ethics and Public Policy in the Professions, the Institute for Liberal Arts, the Halle Institute for Global Learning, the Aquinas Center for Theology, Women's Studies, Violence Studies, African-American Studies, and area studies programs on Asia, Africa, Latin America, the Middle East, Russia and Eastern Europe. A number of these initiatives are now confederated with the Law and Religion Program into Emory's new Center for the Interdisciplinary Study of Religion."

Yale, The Institute for the Advanced Study of Religion

"The Institute for the Advanced Study of Religion at Yale centers comprehensive interdisciplinary research around the broad themes of American Religion in a rapidly changing world and opens opportunities for scholars throughout the world to confront issues about the role religion has played nationally and internationally.

The Institute for the Advanced Study of Religion at Yale invites applications and nominations for Junior and Senior Fellows for the 2000-2001 academic year. Three advanced scholars will be invited to Yale to pursue individual research and writing within an interconnected environment of seminars, symposia, lectures, and scholarly presentations. Fellows will interact with Yale faculty fellows and a wide range of staff, students, academic centers and departments throughout Yale.

Fellows will be expected to be in residence from September through May and to attend all Institute functions and to produce significant scholarship individually or in conjunction with the other fellows, and will be given the option of teaching an undergraduate or graduate course. For the 2000-2001 academic year, the Institute will extend the theme on Religion, Race and Ethnicity.

Senior scholars will be awarded up to \$75,000 and junior scholars up to \$55,000. All fellows will be entitled to a housing subsidy, travel expenses, and a \$1,000 research account."

Appendix D

Mission Statements from Major Foundations Pertinent to a “Center on Religion and Culture”

Ford Foundation
W. K. Kellogg Foundation
Luce Foundation
The Arthur Vining Davis Foundations
The Pew Charitable Trusts
Lilly Endowment

Ford Foundation

Mission Statement

The Education, Knowledge and Religion unit (EKR) Seeks to enhance educational opportunity, especially for low-income and chronically disadvantaged groups, and to address the challenges of pluralism and diversity using interdisciplinary and collaborative approaches.

In higher education and scholarship our goal is to build fields of knowledge that deepen scholarship and public understanding of pluralism and identity. We also see social science training as a means of educating a new generation of leaders and scholars who can be more effective in their civic roles, helping to chart the future of their societies.

In religion, society and culture we are pursuing a deeper understanding of religion as a powerful force in contemporary life and its role as a resource for strengthening the cultural values and social practices that support democracy, human achievement, justice, equity and cooperation.

Sample grants in religion

Organization: Harvard University (Cambridge, Mass.)
Purpose: for national research on world religions in America.
Program: Education, Media, Arts and Culture
Subject: Religion, Society, and Culture
Amount: \$ 641,000
Year: 2000

Organization: Princeton University (New Jersey)
Purpose: to integrate diversity into the work of the university's Center for the Study of Religion.
Program: Education, Media, Arts and Culture
Subject: Religion, Society, and Culture
Amount: \$ 120,000
Year: 2000

Organization: Union Theological Seminary (New York)
Purpose: For research on contemporary uses and functions of the Bible in African-American religious life and culture.
Program: Education, Media, Arts and Culture
Subject: Religion

Amount: \$ 108,200

Year: 1999

Organization: Columbia University (New York)

Purpose: For a research project to compare Muslim minorities in Europe and America.

Program: Education, Media, Arts and Culture

Subject: Religion

Amount: \$ 100,000

Year: 1998

Organization: Harvard University (Cambridge, Mass.)

Purpose: for research on the religious bases of women's leadership in American civil society.

Program: Education, Media, Arts and Culture

Subject: Religion, Society, and Culture

Amount: \$ 84,200

Year: 2000

Organization: Interdenominational Theological Center (Atlanta)

Purpose: for the Womanist Scholars in Religion program.

Program: Education, Media, Arts and Culture

Subject: Higher Education and Scholarship

Amount: \$ 623,000

Year: 2000

Organization: Wellesley College (Massachusetts)

Purpose: for a study of the significance of religion for immigrant groups in Boston and their relations with their home countries.

Program: Education, Media, Arts and Culture

Subject: Religion, Society, and Culture

Amount: \$ 133,000

Year: 2000

W. K. Kellogg Foundation

Mission Statement

To help people help themselves through the practical application of knowledge and resources to improve their quality of life and that of future generations."

The W. K. Kellogg Foundation is a nonprofit organization whose mission is to apply knowledge to solve the problems of people. Its founder W. K. Kellogg, the cereal industry pioneer, established the Foundation in 1930. Since its beginning the Foundation has continuously focused on building the capacity of individuals, communities, and institutions to solve their own problems.

Programming activities center around the common vision of a world in which each person has a sense of worth; accepts responsibility for self, family, community, and societal well-being; and has the capacity to be productive, and to help create nurturing families, responsible institutions, and healthy communities.

Sample grants in religion: On Valuing Diversity

American Jewish Committee. Support a conference exploring racial and ethnic fragmentation in American life \$ 79,844

American Psychological Association. Forge partnerships and linkages between communities throughout the nation with the goal of advancing an understanding, an appreciation, and a valuing of diversity \$ 195,100

American Sociological Association. Produce and disseminate an accessible report that marshals the best of social science knowledge to answer fundamental questions about race and ethnic relations in U.S. society \$ 87,640

Aspen Institute, Inc. Strengthen the impact of community-based revitalization initiatives through exploration and inclusion of racial/ethnic factors in their design \$ 200,000

Bowie State University. Promote intergroup harmony and intercultural cooperation in three Maryland counties through a university/community collaborative model \$ 1,910,970

Brookings Institution. Develop case studies from which key lessons and tools in leadership can be extracted to teach and develop emerging leaders in civil rights and race relations \$ 265,200

Joint Center for Political and Economic Studies, Inc. Design and develop a long-range plan for creating and operating a national diversity network in the United States \$ 200,000

National Civic League. Explore the development of a national award program that will recognize communities, churches, schools, institutions, and individuals that are successfully addressing the challenging issue of race in the U.S. \$ 75,000

National Public Radio, Inc. Reduce racism and promote diversity by supporting the development and strategic use of mass media \$ 800,000

Luce Foundation

Mission Statement

Established in 1993, the program of the Henry Luce III Fellows in Theology supports the research of junior and senior scholars whose projects offer significant and innovative contributions to theological studies. The program seeks to foster excellence in theological scholarship, and to strengthen the links among theological research, the churches, and wider publics.

Sample grants in religion

American Bible Society, New York, NY - To support the Biblical Arts Symposia. A three-year grant of \$300,000.

American Theological Library Association, Chicago, IL - To support a project on standards for digital publications in Theological studies. A three-year grant of \$330,000.

Center of Theological Inquiry, Princeton, NJ - To renew support for the Senior Scholar for Research. A four-year grant of \$520,000.

Drew University, Madison NJ, - For a Small Dictionary for the Study of Religion in English and Chinese. A two-year grant of \$90,000.

Harvard University, The Divinity School, Cambridge, MA -To renew support for the Urban Ministry program. A three-year grant of \$240,000.

Hispanic Summer Program, Decatur, GA - To support a fund for the faculty of the Hispanic Summer Program. A one-time grant of \$100,000.

Jesuit School of Theology at Berkeley, Berkeley, CA - To support a Pacific Rim initiative. A four-year grant of \$400,000.

Princeton Theological Seminary, Princeton, NJ - To create the Henry Luce III Professorship in Theology and the Arts. A grant of \$2,000,000.

Swarthmore College, Swarthmore, PA - To support research and a publication on Christianity and culture in Thailand. A three-year grant of \$120,000.

Union Theological Seminary, New York, NY - To establish the Henry Luce III Chair in Reformation History. A grant of \$2 million.

United Theological Seminary of the Twin Cities, New Brighton, MN - To support the Developing Leadership in Religion and the Arts program. A three-year grant of \$240,000.

Wesley Theological Seminary, Washington, DC - To complete the endowment for programs of the Center for the Arts and Religion. A grant of \$1.7 million.

The Arthur Vining Davis Foundations

Mission Statement

Religion (Graduate Theological Education)

The Foundations' principal commitment in the field of religion is to graduate theological education. The great majority of grants will be to fully accredited graduate seminaries that primarily produce persons prepared for ordination to pastoral or pulpit ministry to congregations of all denominations.

As in our programs for higher education, evaluation of competing requests is focused on the overall qualities exhibited by the applying institution. No preference exists for any particular category or type of project for which grants are requested. However, a request should represent the President's highest priority. Proposals normally will not be considered from institutions in leadership transition. The head of a seminary or divinity school should be in office for at least one year prior to submitting a grant request. Because of intense competition in this program and limited resources, those who receive grants should wait at least four years from the time of an award before reapplying for a grant.

Support generally will go to schools known for academic excellence. These seminaries should have a solid record of continued alumni/trustee support and institutional financial stability. Size is not important but overall quality of an institution is fundamental to successful competition. Grants in the program area of religion normally range from \$75,000 to \$150,000.

Sample grants in religion

PRINCETON THEOLOGICAL SEMINARY, Princeton, NJ

\$150,000

To Support The Renovation of Miller Chapel.

SAINT MARY'S SEMINARY & UNIVERSITY, Baltimore, MD

\$120,000

For Library Expansion.

SAINT PAUL SCHOOL OF THEOLOGY, Kansas City, MO

\$100,000

For The Campus Computerization Project.

UNITED RELIGIONS INITIATIVE, San Francisco, CA

\$133,796

For The June 2000 Global Summit.

UNITED THEOLOGICAL SEMINARY OF THE TWIN CITIES, New Brighton, MN

\$150,000

For The Seminary's Technology Project.

The Pew Charitable Trusts

Mission Statement

The Religion program seeks to advance a deeper understanding of religion's contribution to the ideas, beliefs, morals and institutions that shape culture and society, and to help people of faith improve their efforts to make a greater contribution to contemporary public life.

Director: Luis E. Lugo: 1999: \$18,560,000 / 19 grants.

Religion and Public Life: To strengthen American democracy by increasing public understanding of religion's role in civic affairs and enhancing religious communities' contribution to public life. (see guidelines).

Religion and Academic Life: To integrate the academic study of religion and Christian scholars more fully into American higher education. (see guidelines)

Urban and Hispanic Ministry: To assist disadvantaged neighborhoods in Philadelphia and to strengthen the Hispanic religious community in the United States. (see guidelines)

Sample grants in religion

Emory University

06/08/2000 - Atlanta, GA

To establish the Center for the Interdisciplinary Study of Religion at Emory University and to support its research activities, fellows program and lecture series.

\$ 3,200,000/5 yrs.

Georgetown University

06/08/2000 - Washington, DC

For the establishment of the Pew Forum on Religion and Public Life to gather and disseminate the best research on religion's role in public affairs.

\$ 4,900,000/3 yrs.

The Independent Production Fund, Inc.

06/08/2000 - New York, NY

For the production of a television documentary series that examines Islam's relation to the West.

\$ 1,000,000/2 yrs.

University of Notre Dame du Lac

06/08/2000 - Notre Dame, IN

To establish a new program to support Christian scholars through collaborative research projects, a book prize and a lecture series.

\$ 3,200,000/3 yrs.

University of San Francisco

06/08/2000 - San Francisco, CA

For a research project to study the role of religion in the civic and cultural life of new immigrants in San Francisco.

\$ 600,000/3 yrs.

American Academy of Religion, Inc.

09/21/2000 - Atlanta, GA

To establish a referral service that would link members of the news media with academic experts on religion and public life issues.

\$ 1,200,000/3 yrs.

Trustees of Boston University

09/21/2000 - Boston, MA

To establish the Institute on Religion and World Affairs at Boston University and to support its research activities, fellows program, curricular offerings and lecture series.

\$ 2,500,000/4 yrs.

Lilly Endowment

Mission Statement

With about \$11.5 billion in assets, Lilly Endowment is one of the biggest givers in the US. The endowment was created in 1937 by Eli Lilly and Company. The foundation's \$500 million in grants supports religion, education, and community development. Lilly Endowment distributes two-thirds of its grants in its home state of Indiana. Recent recipients include the Hispanic Scholarship Fund, the United Negro College Fund, and the Indianapolis Neighborhood Housing Partnership. In 1999, the Endowment gave 19% (or \$104M) of its funding for that year to grants through the Religion Program.