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Humanities Institute (USCI) 111 1982  
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Humanities Institute Proposal

RELIGIOUS STUDIES AND SOCIO-CULTURAL CHANGE

Walter H. Capps

This proposal takes its origin from a powerful irony. There is consensus that many of the most critical issues and socio-cultural developments of our time are of a specific and clearly demonstrable religious nature, evoking interests and questions that belong intrinsically to the study of religion. And yet, such subjects are not regularly, frequently or substantially addressed by religious studies; this, in spite of the fact that most members of the teaching profession in the field would probably agree that such issues do belong, in some sense, to religious studies' proper sphere of concern.

The Humanities Institute herein described is being proposed to analyze this fact carefully and comprehensively, and to explore and cultivate its curricular ramifications. It is being designed to face and respond positively and constructively to the question: how can the academic study of religion properly and effectively enunciate such sensibilities, in specific curricular terms, while sustaining the very highest standards of scholarly integrity?

Background and Rationale

Religious studies came into prominence as a cross-cultural and interdisciplinary field of inquiry in American higher education

less than twenty years ago, as the product of developments which reach much further back, even to the beginnings of the history of American higher education. In this brief span of time, religious studies has moved through its infancy stages to the place of being able to enjoy rather wide acceptance as a legitimate area of scholarship and curricular offering. In addition to programs sponsored in theological seminaries, private and church-related colleges, a significant number of state universities (Iowa, Indiana, Minnesota, Florida State, Montana, Oregon, Oregon State, UC Berkeley, UC Riverside, UC Santa Barbara, UCLA, Colorado, Arizona State, San Francisco State, Michigan State, Wisconsin-Oshkosh, North Carolina, Tennessee, to list only some of the more prominent) have established departments of religious studies and/or interdisciplinary networks of course offerings. Further, the prestigious private universities, such as Yale, Princeton, Duke, Stanford, offer religious studies programs at undergraduate, master's and doctoral levels. Today there are more than 10,000 persons teaching in religious studies programs in institutions of higher education in North America. There are some eighteen professional societies belonging to the Council on the Study of Religion, with a combined individual membership of more than 15,000 persons. The profession has created and continues to support a number of excellent scholarly journals, among them the Journal of the American Academy of Religion, the Journal of Biblical Literature, the Journal for

the Scientific Study of Religion, the Journal of Religion, Religious Studies Review, and Religion. Beyond this, the profession has established its own publishing house. It is actively involved in the work of the American Council of Learned Societies and other cross-disciplinary professional organizations. Professors from within its rank sit on governing boards and advisory committees of some of the leading intellectual centers in the country. They are also represented, in a variety of ways, in the work of the National Endowment for the Humanities, the National Humanities Center, as well as in that of the state-based Councils on the Humanities and Public Policy. All such involvement testifies not only to the vigor with which this academic field came into being, but, also, to the remarkable industry which the profession has been able to exhibit during the past twenty years and more.

And yet, it is being recognized more and more that the strategies that were devised to encourage this development and to insure such academic legitimation do not extend automatically or easily to provide longer-term sustenance or to identify longer-range objectives. Thus, from a variety of quarters, attention has been directed toward the current and future needs of religious studies. The Bulletin of the Council on the Study of Religion has been featuring a series of articles on the general subject of "research needs [field by field] within the academic study of religion," analyses which were provoked by a conference that was held on this subject, convened by the Council on the

Study of Religion, funded by the National Endowment for the Humanities, co-sponsored by the Johnson Foundation, and held at the Wingspread Conference Center, near Racine, Wisconsin, February 16-18, 1978. In the years immediately preceding, attention was directed toward the subject of "effective teaching of religious studies" via a project sponsored by the Society for Values in Higher Education -- a project in which the Council on the Study of Religion and the American Academy of Religion cooperated. The overall intention through both of these endeavors was to create reliable perspectives on the dynamics of the development of the academic study of religion, its current strengths and weaknesses, and the needs that could reliably be projected for the future. Jaroslav Pelikan, the convener of the Wingspread meetings, explained its focus as "the caring and feeding of scholarship."

But similar attention has not been directed as deliberately and comprehensively to the dynamics of curriculum development. Nor have the concerns for the general vitality of religious studies been directed specifically toward curricular needs. Religious studies has not yet undertaken a comprehensive analysis of the sequences of curricular development which have brought it to its current

place, and to identify those which might be cultivated to carry it toward a positive future.

More specifically, despite the strong reception that religious studies has enjoyed (from students who take courses, administrators of educational institutions, instructor's colleagues in other departments and programs within the university, and the larger academic community), there is considerable concern within the profession that the curricular starting point -- the "first course" of study, frequently called Introduction to Religion -- has only been tentatively or provisionally defined. The course is used typically to deal with a kind of sampling of the principle tenets of the major religious traditions of the world. And yet, as natural as such course content seems to be, it does present a number of curricular, pedagogical, and conceptual drawbacks. For one, the course usually provides no more than a cursory look at the religious traditions it focuses upon. Second, it is difficult for anyone -- instructors and students alike -- to know how to move from this orientation to whatever courses function as being next in the curricular sequence, which sequence is also difficult to establish and discern. And, third, the course offers little assistance to the students in their desire for more than academic assimilation of the vast panoply of information which is disseminated -- information about distinctive cultural orientations, competing truth claims, alternative world views, and the like. Yet, frequently, the alterna-

tive to a world-religions Introduction to Religion course is one in which the instructor is allowed to capitalize on his/her own point of view which also, very frequently, involves communication of a personal or rather private religious orientation. Someone has commented that the first course in religious studies is one in which the instructor either provides survey information about the major religious traditions of the world or else he simply "teaches himself." And, when this is the choice, the world-religions course carries the merit of apparent objectivity. Yet, such uncertainties indicate and illustrate that there is growing awareness within the field that the rationale for offering the first course should be thought through carefully, that its purpose be carefully reconsidered, and that the points of entry into the academic study of religion be identified and translated, with precision, into curricular terms. In short, there is a growing perceived need to consider the expectations students have when embarking upon such a program of study, what knowledge they bring with them when they enroll for such courses, and how the information they receive and the knowledge they acquire can and will illumine the more common and public arenas in which they will go on to live their lives. Implicit in this awareness is a recognition that to a degree beyond that which is warranted, perhaps, the content of religious studies has been created by somewhat precious conceptions of the nature of the field of religious studies. Consequently, the understanding of what religion is has been formed, too, in terms rather

narrowly academic. Hence, the most common public perceptions of religion are not always honored by religious studies as being "religious" in the way religious studies deems matters to be "religious."

The Specific Occasion

It is become more and more apparent that many of the occurrences which lend formation to collective human experience are religious in nature, by definition, or by strong and direct implication. At no time, perhaps, has this fact been more self-evident than at present, for the same occurrences are among the major news items of the day. And it takes no clever hermeneutical sleights-of-hand to be able to call them religious. The world beyond religious studies knows they are religious, recognizes them as such, and even turns to religious spokesmen such as Billy Graham and Oral Roberts to provide interpretation and commentary.

The last several years have witnessed a revolution in Iran and the re-emergence there of a society at least partially dedicated to the principles of an Islamic theocracy. While this was occurring, there was perpetual tension in the Middle East, with a clash between distinctive modes of life and competing eschatologies. There are social, cultural and economic revolutions and upheavals throughout Central America, and in each one of them religious factors are profoundly present. Within the United States, considerable momentum has been captured by a conservative wave of religious enthusiasm, which

has reinvoked a view of the world in which battle lines are drawn between good and evil, light and darkness, the elect and the others, which battle will not find resolution short of a final conflagration -- so the narrative forecasts read -- which will be both international and cosmic in scope. Related to this are the various (and, frequently, competing) versions or visions of "America" which function in the nation's collective consciousness -- a subject which was addressed in an earlier generation by Reinhold Niebuhr in his book, The Irony of American History, and belongs to the substance of issues being examined by Robert Bellah, John Wilson, Peter Berger and others today. And to cite these brief examples is only to begin to acknowledge the compelling global issues which also beckon for resolution and clarification, and which involve religious factors directly and fundamentally. In speaking about the "role for universities in ending the arms race," for example, David Saxon, President of the University of California, noted recently:

Any catalogue of the causes of the arms race would have to include such elements as the social, economic, and ideological forces that intensify competition; cultural differences and how they alter the equation; and the whole ancient, tangled, discouraging complex of circumstances that work against cooperation among nations. All of these topics demand our attention because they are directly related to our survival into the twenty-first century.

Such "ideological forces" and "cultural differences" involve



the study of religion deeply and directly. Indeed, on these bases, one could mount impressive evidence that the items of most current interest in the world about us are religious in nature, substance, or by strong and direct implication.

But this is just the problem, for the religious studies profession has been slow to acknowledge the same human occurrence as being "religious" in a manner which is in keeping with the objectives of religious studies. The prevailing tendency, in practice, is to regard the same phenomena as being extra-curricular to religious studies, or, alternatively, to give such subjects bona fide religious-studies stature in after-hours optional lecture series, in hastily organized ad hoc bull sessions, or in regular courses only after sufficient time has passed to insure that the topics can be analyzed retrospectively. The effect is to approach such matters as though they were sidelights, proper topics in a way, but not obligatorily or effectively so.

That this has been the prevailing disposition within the profession seems to provide part of the explanation as to why judicious scholarly interpretations were so long in coming following the Jonestown incident. The same observation applies to the situation in Iran, when the Ayatollah Khomeini came to power. Not until Harvey Cox's splendid article "Understanding Islam" appeared in The Atlantic -- written by a non-specialist as well -- did religious studies' analysis become part of the national conversation. And the same is occurring today -- or

to be plain -- one of those powerful nurturing conditions which fails to occur -- in the discussion about the strengths and weaknesses of "secular humanism," the linkages between religious devotion and national patriotism, and the like.

We can turn the matter the other way around. The religious studies profession frequently justifies its work by claiming that it is impossible to understand a particular culture without coming to terms with its religious quotients. The claim is sincere, and the argument can be registered with strong force. And yet the profession has not developed a mode or method of critical cultural consciousness which, say, utilizes analyses of religious phenomena as a primary means of cultural understanding. It has characteristically restricted its focus to the world of the past tense, instead, or to lands and cultures rather far removed. It has not yet come to terms with the place of religious factors within the dynamics of contemporary socio-cultural change. Nor has it yet developed deliberate methodological strategies by which the information and knowledge it has acquired, and can make accessible, might more regularly and substantially contribute to a more comprehensive understanding of the interaction of formative forces within our collective life.

We are being self-critical, of course. However, in being so, our remarks should not be construed as basis for calling upon the academic study of religion to find a radically new departure. Nor do they belong to some not-so-subtle plea for relevancy. The intention instead is to assist religious studies

to reclaim more of those powerful nurturing conditions which are responsible for shaping it into a discernible pattern of knowledge and mode of inquiry. For -- it will be our contention\* -- the academic study of religion finds its intellectual origins in the work of certain respected nineteenth century thinkers (Durkheim, Weber, Frazer, Tylor, et al.) who illumined the fact of religion while addressing more extensive basic human issues. For none of these scholars and writers was it sufficient to focus upon religion in some isolated or narrowly-conceived sense. But each understood religion to belong to a dynamic socio-cultural matrix, the penetration of which required the analyst to come effectively to terms with the interdependencies of social, cultural, political, psychological, and economic factors. Thus, to the extent that this proposal expresses a mission, we are calling for renewed sensitivity to this expanded perspective in the approach to religious studies which informs curricular orientation and development.

The same point can be made by another route. The late Thomas F. O'Dea (who created a course "Method and Theory in Religious Studies" as the basis for the graduate program in religious studies in the University of California, Santa Barbara) liked to remind his students, as he put it, that religious studies is a "second-time through discipline." Professor O'Dea meant that in order to make sense of it and take full advantage of one's study of it, one needed to know something else as well, like history, philosophy, art, sociology, et al. But it is

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\* And also the contention examined in the several Summer Seminars for College Teachers held at UCSB under Walter Capps' direction

equally true that religious studies must always have a double focus, or is distinctively multi-layered. It must be concerned, first, with what counts as the relevant data, or with that to which the inquiry is specifically directed. But it must also be concerned about the larger frameworks of interest and attention under whose auspices the inquiry is being carried out. In short, religious studies deals not simply with the data, but also with the process by which the data is translated into useful human knowledge. It is this necessary double focus that we wish to make explicit and refreshing anew. And it is the latter component in the equation that we wish to submit to a deliberate and thorough examination. That is, we are interested in coming to a better understanding of the means by which information about religion is translated into knowledge. This will require us to trace the process by which such knowledge is acquired, which, in turn, will force us to come to terms with the distinctive ways in which attention is directed and interest is focused on the subject primarily in the initial efforts to come to terms (as, for example, in the selected subjects and methodological strategies belonging to the "Introduction to Religion" course). We wish, in sum, to make these processes more explicit by treating the questions as to how public perception of religion can be effective and substantial means of entry to the academic study of the subject.

Purpose of the Institute

The purpose of the Institute is to be found in the several characterizations of religious studies which have been identified in the previous paragraphs, particularly as these bear upon curriculum incentives. In the first place, it is necessary to direct specific attention to the matter of ongoing curriculum development and curricular vitality of religious studies, approaching this subject-field as a relative newcomer to the academic scene. In this sense, it is appropriate to examine the curricular scope of religious studies, the subjects and sub-topics it addresses, the methods it utilizes, the forms and sorts of human knowledge to which it gives place, and the curricular arrangements through which all of this is pursued. Secondly, it is necessary to concentrate attention on the content of the first course in religious studies, the various functions it serves, the ways in which it provides introduction to religion as well as orientation to religious studies, and the manner which it establishes curricular sequences to connect such content with that of other courses within the curriculum. In all such terms, the Institute will examine curriculum patterns and outlines, mechanisms which provide transition from elemental course to those more advanced, and particularly as this bears upon the content and structure of the Introduction to Religion course.

Purposes such as these stand also as methodological background to the Institute's more specific intention,

namely, to explore ways in which the most common and public conceptions of religion might be employed as points and means of entry into the substance of religious studies. That is, rather than being content to allow the substance of religious studies to be created by the academics of religious studies, the Institute will approach the subject as being composed in direct correspondence with methods of discerning the dynamics of socio-cultural change. This is to take seriously, for instance, that the religious factors implicit in the revolution in Iran are "religious" in modes and forms which religious studies ought to be able to explore and sustain. It also affirms that the religious dimensions in the socio-cultural upheaval, say, in contemporary Latin America or even in the shifting religious enthusiasms being expressed currently within the United States are fit subjects for the academic study of religion. That is to say that when phenomenological categories of interpretation are cultivated and methodological approaches are composed, they should be equipped to recognize within such socio-cultural change the fundamental data of the academic study of religion. This is the intention of the Institute. And it shall utilize the socio-cultural forms and the contemporary manifestations of the same to come more effectively and fundamentally to terms with the scope, substance and power of religious studies. It is apparent that the world knows such occurrences to be of significant religious consequence because this is indeed their nature and temper. In sum, the purpose of the Institute is to explore ways in which the academic study of

religion might become more curricularly sensitive to the contemporary public facticity of religion, and, in so becoming, strengthen (rather than diminish, as is feared) its hard-won academic and pedagogical integrity.

### Logistics

The proposed Humanities Institute will be sponsored by the University of California, Santa Barbara, and will be administered through its Department of Religious Studies in cooperation with the University's program in University Extension. The Institute is scheduled for an eight-week period, beginning June 21, 1982 and concluding August 13. All of its sessions will take place on the campus of the University of California, Santa Barbara.

The director of the Institute is Walter H. Capps, Professor of Religious Studies, UCSB, former Director of the Robert Maynard Hutchins Center for the Study of Democratic Institutions, President of the Council on the Study of Religion, Trustee of the California Council for the Humanities, Member of the Project on "Effective Teaching" sponsored by the Society for Values in Higher Education, and Convener of the Wingspread Conference on "Research Needs" in Religious Studies. In 1976 and 1977, Dr. Capps conducted a Summer Seminar for College Teachers, sponsored by the National Endowment for the Humanities. In 1978-79 he directed an academic year-long Seminar in Residence for College Teachers, under the same NEH sponsorship. And during the summer

1981, he is conducting a Summer Seminar for College Teachers on the theme "Religious Studies: Bases of the Inquiry." It is through his extensive and repeated involvement in such seminars, together with his own professional associations and the focus of his scholarly work, that the subject of the proposed Humanities Institute has been suggested.

The contents of the Institute will be organized around the presentations of a number of resource persons who have expertise on the topic by virtue of their active involvement and/or participation in one or another of its constituent dimensions. Those invited to be Consultants of the Institute, and thus to serve in such capacities, are: Kenneth Briggs, Religion Editor, THE NEW YORK TIMES; Hubert Jessup, television producer with the ABC-TV affiliate station in Boston, and Emmy Award winner for his production of "The Baxters," a weekly syndicated drama in which ethical and religious issues are explored and subsequently discussed by the television audience; John Dart, Religion Editor, THE LOS ANGELES TIMES, and author of a book on the Nag Hammadi discoveries, called The Gnostic Gospels; Robert White, former U.S. Ambassador to El Salvador, and a career officer with the U.S. State Department in Latin America, one who is particularly sensitive to the ways in which religious factors are implicit in the process of social and cultural change; George McGovern, presidential nominee of the Democratic Party in 1972, and author of a forthcoming book on "religion and politics in contemporary America;" WJacobn



Needleman, Director of the Center for the Study of New Religious Movements in America, in Berkeley; Nikki Keddie, Professor of History, UCLA, President of the Middle East Studies Association of North America, specialist in Iranian history and culture, and author of Iran: Religion, Politics and Society; Francis FitzGerald, author of a number of prize-winning books, including Fire in the Lake (about early U.S. involvement in Vietnam and the beginnings of the Vietnam War), and analyst of the Moral Majority (as evidenced by her May 1981 article on the subject in THE NEW YORKER); Robert Bellah, Ford Professor of Sociology, UC Berkeley, and the writer most usually associated with the concept of "civil religion"; Michael Novak, Senior Fellow, The American Enterprise Institute, and member of the U.S. Human Rights Commission.

The intention in bringing these persons to the Institute during the course of the eight weeks is to give participants opportunity to address issues in depth and from a variety of intellectual perspectives. Thus, presentors in the Institute will include writers, journalists, scholars, specialists in various fields within the humanities and social sciences, politicians, and religious studies professors.

The Institute will be initiated with a two weeks' study of the development of religious studies as an academic field which has grown up with the support of significant currents within western intellectual history. The intention here is to place the more specific purposes of the Institute within an ongoing sequence of perceived intellectual development. It

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will be on such occasions that the director of the Institute will have opportunity to provide portrayals of the contributions of the seminal theorists of religious studies (including those who belong to religious studies' present, such as Mircea Eliade, Ninian Smart, Clifford Geertz, Victor Turner, and Mary Douglas). Basic to this portion of the Institute's work is an analysis of the questions that inspired such research and scholarship. We wish to examine the possibility that the seminal theorists' interests are (were) similar in kind, intensity and substance to those responsible for the Institute's founding. They too recognized that significant and formative religious components were present in the social and cultural dynamics of their day, and they sought to come to intelligible terms with such dynamics.

July 5, 1982: Special Topic -- Religion in America Today

The two initial weeks of the Institute will be directed toward establishing the question within the broader, ongoing context of intellectual development. The middle four weeks will deal with specific topics which bear particularly upon the Institute's inquiry as well as upon the content of the first course in religious studies. It is during this period of time that all of the visiting presentors will participate in the Institute, each one addressing himself/herself to subjects belonging to the theme of the Institute -- Religion and Socio-Cultural Change -- and from very specific vantage points. The final two weeks of the Institute will bring the discussion and presentations back to the questions and concerns raised during the first two weeks. It is during this period that participants in the Institute will develop model curricula

to be employed as basis for the Introduction to Religion course. The meetings of the Institute will follow this schedule:

Week of June 21, 1982: Orientation

- Orientation to the subject and purpose of the Institute
- Analyses of the dynamics of the development of religious studies as a distinctive field of study
- Analyses of stages in curriculum formation within religious studies
- Typical ways of approaching the subject-matter of the Introduction to Religion course

Week of June 28, 1982: Specification

- The 'public facticity' of religion in the theoretical approach of Max Weber
- Religion as "social reality" in the thought of Emile Durkheim
- Religion as "cultural system" in recent theoretical accounts, principally that of Clifford Geertz
- Purpose of the Institute refined

Week of July 5, 1982: Special Topic -- Religion in America Today

How newspaper correspondents and editors determine what is important and newsworthy about religion in America today:

- Kenneth Briggs, Religion Editor, THE NEW YORK TIMES
- John Dart, Religion Editor, THE LOS ANGELES TIMES

How 'television' discerns patterns of religious enthusiasm vis-a-vis religion in America today:

- Hubert Jessup, television producer, creator of "The Baxters"

Morphological characteristics of media portrayals and depictions of religion in American life: religion's 'public media facticity'-- how accurate? how useful?

Week of July 12, 1982: Special Topic -- Religion in America Today, II

"Civil Religion" revisited, and contemporary religious movements:

- Robert Bellah, Ford Professor of Sociology, UC Berkeley
- Jacob Needleman, Director, Center for the Study of New Religious Movements in America, Berkeley

Week of July 19, 1982: Special Topic -- Religion and Socio-Cultural Change

The revolution in Iran, and the rise of an Islamic theocracy

-- Nikki Keddie, Professor of Iranian History, UCLA

Indigenous religious factors in the social revolutions in Latin America

-- Robert White, former U.S. Ambassador to El Salvador

Week of July 29, 1982: Special Topic -- Religion and Socio-Political Change

The interpenetration of religious and political forces in the United States today

-- George McGovern, former U.S. Senator, South Dakota

-- Michael Novak, Senior Fellow, American Enterprise Institute

-- Francis FitzGerald, writer

Week of August 2: Return to Point of Orientation

Identification of religious factors within processes of socio-cultural change

Patterns of development of religious studies should it desire to make such processes perceptible, and make of the same its proper subject

Cultivation of theories to match Institute discoveries regarding the public facticity of religion

Week of August 9: Return to Curriculum Development

Intention is that participants in the Institute will work together and individually to create model curricula to be used as basis for first course of study ("Introduction to Religion" course) as well as as foundation of undergraduate curriculum in religious studies

Environrs

The city of Santa Barbara, in which the Institute will be located, is one of the most attractive sites possible for an venture of this kind. A city of a combined population of approximately 150,000, it lies on a south coast of the Pacific Ocean where the sea waves have been gentled by the presence of the Channel Islands. Boasting a mean temperature during the month of July of only 76 degrees Fahrenheit, cooled by the moist air from the ocean, it provides a delightful working environment. Furthermore, the University of California, Santa Barbara, has excellent facilities, including one of the fastest growing libraries in the nation. Since the Santa Barbara campus of the University of California has the largest program in religious studies within the UC system, and, in every respect, is the center of such activity, it has been given impressive allocations and sustained support to develop the requisite resources. In addition, the UCLA library is within close reach; daily transportation is provided campus-to-campus.

An important added feature is that housing arrangements for participants in the Institute are available through one of the finest sorority houses in Isla Vista (the campus community adjoining UCSB). The Kappa Kappa Gamma house is available for the eight-week period, to be used exclusively by Institute participants. Single and family accommodations are available at very reasonable prices (1981 rates: \$25 per person per week, and meals at \$6 per person per day). The building is large, well equipped to accommodate the Institute participants, and located only a few short blocks from the beach, in close proximity to splendid

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recreational facilities, and within easy walking distance to the UCSB library. Certainly the locale is superb. And the director's experience on three occasions with the Summer Seminars for College Teachers has enabled him to bring this aspect of a successful summer study-program to near perfection.

### Dissemination

The director of the Institute has consulted with three leading publishers of texts in the field of religious studies, to solicit their attitude to the project. Predictably, their response goes beyond being fully enthusiastic. They have all recognized for some time that deliberate attention ought to be given to the content of undergraduate courses in the study of religion, and to the sequence of development which might pertain between introductory courses and those which follow thereafter.

With this encouragement, participants will probably try to write textbooks which might be adopted for course instruction. However, each participant in the Institute will be asked to draw up a syllabus for what he/she would propose as the outline and content of the Introduction to Religion course. And, beyond this, participants in the Institute will work together to compose a first course -- committed to the same objectives -- which might be used, regardless of circumstances and proclivities of instructors, in typical curriculum programs offered wherever religious studies is sponsored through the humanities and social sciences.

The design of the course, together with the findings and some of the products of the Institute, will be shared with the more than 15,000 subscribers to The Bulletin of the Council on the Study of Religion. Through this medium, such findings will be portrayed as a "Report from the Humanities Institute on Religion and Socio-Cultural Change," and will become a most significant document charting and detailing the development of the discipline. It is to be anticipated that the Report will be well received, and will be useful in stimulating discussion among persons teaching within the field. It is realistic to expect, too, that the contents of the Report will be made the subject of discussion in the various regional meetings of the professional societies -- the American Academy of Religion, in particular -- which belong to the Council on the Study of Religion.

travel 800  
 per diem 140  
 reimbursement 1,400  
 2,340

George McGovern, former U.S. Senator, South Dakota

travel 900  
 per diem 180  
 reimbursement 1,400  
 2,480

John Healdeman, Professor of Philosophy, San Francisco State University, Director, Center for the Study of New Religions

travel 75  
 per diem 150  
 reimbursement 1,400  
 1,625

Presentors' Expenses:

Kenneth Briggs, Religion Editor, THE NEW YORK TIMES

travel	900
per diem	100
reimbursement	<u>732</u>
	1,732

Hubert Jessup, Television Producer, ABC-TV, Boston

travel	825
per diem	100
reimbursement	<u>549</u>
	1,474

John Dart, Religion Editor, THE LOS ANGELES TIMES, and author of  
The Laughing Savior (analysis of the Nag Hammadi documents)

travel	50
per diem	50
reimbursement	<u>183</u>
	283

Robert White, Former U.S. Ambassador to El Salvador, and Career Officer,  
U.S. Department of State

travel	800
per diem	150
reimbursement	<u>1,465</u>
	2,415

George McGovern, former U.S. Senator, South Dakota

travel	900
per diem	150
reimbursement	<u>1,465</u>
	2,515

Jacob Needleman, Professor of Philosophy, San Francisco State University,  
Director, Center for the Study of New Religious Movements in America

travel	175
per diem	100
reimbursement	<u>549</u>
	824



Presentors' Expenses (cont.)

Nikki Keddie, Professor of Iranian History, UCLA

travel	50
per diem	100
reimbursement	<u>549</u>
	699

Francis FitzGerald, writer

travel	925
per diem	150
reimbursement	<u>1,098</u>
	2,173

Robert Bellah, Ford Professor of Sociology, UC Berkeley

travel	175
per diem	100
reimbursement	<u>732</u>
	1,007

Michael Novak, Senior Fellow, American Enterprise Institute, writer

travel	825
per diem	150
reimbursement	<u>732</u>
	1,707

Total Presenter  
Expenses \$ 14,829

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## Resume

### Biographical Data:

born, May 5, 1934, Omaha, Nebraska  
married, August 21, 1960, to Lois Grimsrud  
children: Lisa Margarit (b. October 22, 1964); Todd Holden (b. September 17, 1966); Laura Karolina (b. May 9, 1972)

### Education:

B.S., Portland State University, 1958  
B.D. Augustana Theological Seminary (Summa cum laude), 1960  
S.T.M. Yale Divinity School, 1961  
M.A. Yale University, 1963  
Ph.D. Yale University, 1965  
Post-doctoral research, The Warburg Institute, University of London, 1968-69  
Post-doctoral research, Oxford University, 1971

### Employment:

Assistant-in-Instruction, Yale University, 1963-64  
Assistant Professor of Religious Studies, University of California, Santa Barbara, 1964-69  
Associate Professor of Religious Studies, University of California, Santa Barbara, 1969-73  
Professor of Religious Studies, University of California, Santa Barbara, 1973 to present  
Director, Institute of Religious Studies, University of California, Santa Barbara, 1971-77  
Associate, Center for the Study of Democratic Institutions, 1977-1979  
Program Director, The Robert Maynard Hutchins Center for the Study of Democratic Institutions, 1979  
Director, The Robert Maynard Hutchins Center for the Study of Democratic Institutions, 1980-81

### Membership, Professional Societies, Councils, Board of Directors, Related Activities:

Member, Board of Directors, La Casa de Maria Retreat and Conference Center, Montecito, California, 1966 to present  
Chairman, Board of Directors, La Casa de Maria Retreat and Conference Center, Montecito, California, 1979 to present  
Member, Board of Directors, Pacific Lutheran Theological Seminary, Berkeley, California, 1966-81  
President, Council on the Study of Religion (the "umbrella agency" for the major professional societies in religious studies and theology in North America), 1976 to present  
Member, The Collegium, Pacific Lutheran University, Tacoma, Washington, 1977 to present  
Chairman, Committee on Humanities, The Collegium, Pacific Lutheran University, Tacoma, Washington, 1977 to present

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1966); Laura Karolina (b. May 9, 1972)

Education:

B.S., Portland State University, 1958  
B.D., Augustana Theological Seminary (Summa cum laude), 1960  
S.T.M. Yale Divinity School, 1961  
M.A., Yale University, 1963  
Ph.D., Yale University, 1965  
Post-doctoral research, The Warburg Institute, University of London, 1968-69  
Post-doctoral research, Oxford University, 1971

Employment:

Assistant-in-Instruction, Yale University, 1963-64  
Assistant Professor of Religious Studies, University of California, Santa  
Barbara, 1964-69  
Associate Professor of Religious Studies, University of California, Santa  
Barbara, 1969-73  
Professor of Religious Studies, University of California, Santa Barbara,  
1973 to present  
Director, Institute of Religious Studies, University of California, Santa  
Barbara, 1971-77  
Associate, Center for the Study of Democratic Institutions, 1977-1979  
Program Director, The Robert Maynard Hutchins Center for the Study of  
Democratic Institutions, 1979  
Director, The Robert Maynard Hutchins Center for the Study of Democratic  
Institutions, 1980-81

Membership, Professional Societies, Councils, Board of Directors, Related Activities:

Member, Board of Directors, La Casa de Maria Retreat and Conference Center,  
Montecito, California, 1966 to present  
Chairman, Board of Directors, La Casa de Maria Retreat and Conference Center,  
Montecito, California, 1979 to present  
Member, Board of Directors, Pacific Lutheran Theological Seminary, Berkeley,  
California, 1966-81  
President, Council on the Study of Religion (the "umbrella agency" for the  
major professional societies in religious studies and theology in North  
America), 1976 to present  
Member, The Collegium, Pacific Lutheran University, Tacoma, Washington,  
1977 to present  
Chairman, Committee on Humanities, The Collegium, Pacific Lutheran University,  
Tacoma, Washington, 1977 to present

Membership (cont.):

Member, Advisory Committee, National Humanities Center, Research Triangle Park, North Carolina, 1977 to present  
Member, Board of Directors, Program for the Study of New Religious Movements in America, Graduate Theological Union, Berkeley, California, 1977 to present  
Senior Advisor, Center for Contemplative Studies, University of Dallas, Irving, Texas, 1977-1979  
Member of Review Panels, National Endowment for the Humanities, 1974-80  
Member, American Academy of Religion, 1964 to present  
Member, Society for the Scientific Study of Religion, 1964 to present  
Member, American Association for the Advancement of the Humanities, 1980 to present  
Consultant to administrations of Marylhurst College (Portland, Oregon); Arizona State University (Department of Religious Studies); University of California, Santa Cruz (Religious Studies Program); University of California, San Diego (Religious Studies Committee); San Francisco State University (Religious Studies Committee); University of Colorado (Department of Religious Studies); University of Washington (Committee on Religious Studies); University of Dallas (Center for Contemplative Studies); University of Southern Illinois (Religious Studies Department); University of Nevada-Reno (Religious Studies Committee); Western Michigan University-Kalamazoo (Religious Studies Committee); Pembroke State University (Department of Philosophy and Religion)  
Member, California Council for the Humanities, 1981 to present

Extra-Mural Grants:

National Endowment for the Humanities, Summer Seminar for College Teachers, 1976 and 1977, Director  
National Endowment for the Humanities, Seminar in Residence for College Teachers, 1978-79, Director  
National Endowment for the Humanities, Summer Seminar for College Teachers, 1981, Director  
Lilly Endowment, "The Influence of Religious Studies upon Religion, Research Project, 1976-79, Principal Investigator  
Laucks Foundation, "The Impact of the Vietnam War upon American Religious Consciousness," co-sponsor, Center for the Study of Democratic Institutions, 1978-80, Principal Investigator  
Johnson Foundation, "Research Needs in Religious Studies," co-sponsored by the National Endowment for the Humanities and the Council on the Study of Religion, 1977, Principal Investigator

Scholarships, Fellowships, Awards:

Rockefeller Doctoral Fellow, Yale University, 1962-63 and 1963-64  
Summer Fellowship, University of California, 1966  
Post-Doctoral Fellowship for Cross-Disciplinary Study, Society for Values in Higher Education, 1968-69  
Fellow, Humanities Institute, University of California, 1971-72  
Fellow, Creative Arts Institute, University of California, 1972-73  
Recipient of University Grant, Innovative Projects in University Instruction, University of California, 1972-73  
Effective Teaching Award, Society for Values in Higher Education, 1972  
"Distinguished Alumnus" Award, Pacific Lutheran University, Tacoma, Washington, 1973

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Professional Activities (Published Books):

- Editor and Author, The Future of Hope (Philadelphia: Fortress Press, 1970)
- Editor, The Religious Personality (Belmont: Wadsworth, 1970)
- Editor and Author, Ways of Understanding Religion (New York: Macmillan, 1972)
- Author, Time Invades the Cathedral (Philadelphia: Fortress Press, 1972)
- Co-Author and Co-Editor, Encounter with Erikson: Historical Interpretation and Religious Biography (Missoula: Scholars Press, 1976)
- Author, Hope Against Hope. From Moltmann to Merton in One Theological Decade (Philadelphia: Fortress Press, 1976)
- Editor and Co-Author, Seeing with a Native Eye. Essays on Native American Religion (New York: Harper and Row, 1976)
- Co-Editor and Co-Author, Silent Fire. An Invitation to Western Mysticism (New York: Harper and Row, 1978)

Professional Activities (Articles, Papers, Addresses -- partial list):

- "Being and Becoming and God and the World. An Analysis of Whitehead's Account of their Early Association," in Revue Philosophique de Louvain. No. LXIII (1965), 572-90.
- "Two Contrasting Approaches to Christology," in The Heythrop Journal. Vol. VI, No. 2 (1965), 133-44
- "Plurality of Theologies: A Paradigmatic Sketch," in Religious Studies. Vol. III, No. 1 (1967), 355-67
- "A Via Positiva in Kant," in The Journal of Religion. Vol. XLVII, No. 4 (1968), 351-75
- "The Meaning of Secular, Secularism, and Secularization," in Lutheran World. Vol. XVI, No. 3 (1969), 263-70
- "Nathan Soderblom: Homo Religiosus?" in Lutheran Quarterly. Vol. XXI, No. 4 (1969), 392-96
- "A Revolution in Theology," in The Journal of Religion. Vol. LI, No. 1 (1971), 67-74
- "Segerstedt on We-Feeling: A Refinement of Comfort-Challenge," in Acta Sociologica. Vol. XIV, No. 3 (1971), 162-68
- "Comparative Motif-Research in Irenaeus, Thomas Aquinas, and Luther," in Studia Theologica. Vol. XXI, No. 1 (1971), 133-59
- "Scholarly Approaches to Religion," in Teaching Religion to Undergraduates: Ideas and Approaches from Teachers to Teachers (New Haven: Society for Values in Higher Education, 1973).
- "Geo Widengren on Syncretism: On Parsing Uppsala Methodological Tendencies," in Numen (Journal of the International Association for the History of Religions). Vol. XX, No. 3 (1973), 1963-85

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Professional Activities (cont.):

- "On Clearing the Ground in the Science of Religion," in Science of Religious Studies in Methodology (Proceedings of the Study Conference of the International Association for the History of Religions, Turku University, Finland, August, 1973. The Hague: Mouton Publishers, 1979)
- "On Religious Studies, In Lieu of an Overview," in Journal of the American Academy of Religion. Vol. XLII, No. 4 (1974), 727-33
- "Origins of the Theology of Hope," in Interpretation. Vol. XXIX, No. 1 (1975), 84-86
- "First Impression--and Second Thoughts," in The Bulletin of the Council on the Study of Religion. Vol. 8, No. 2 (April, 1977), 37-40
- "On Religious Renewal," in The Center Magazine (March/April, 1977)
- "The Interpenetration of New Religion and Religious Studies," in Understanding the New Religions, eds., Jacob Needleman and George Baker (New York: Seabury Press, 1978), 101-5
- "Humanities at Large," in The Center Magazine (March/April), 1978
- "The Vocational Crisis: Symptom of a Deeper Illness," in The Bulletin of the Council on the Study of Religion. Vol. 9, No. 3 (June, 1978), 65-68
- "The War's Transformation," in The Center Magazine (July/August, 1978)
- "Thomas Merton's Legacy," in The Center Magazine (March/April, 1979) also published in Dialogue (Quarterly Journal of Opinion and Analysis, published by the International Communication Agency, Washington, D.C.), Vol. 12, No. 3 (1979), 26-32
- "Religious Context: A World of Broken Pieces," Part II of Report on the Project on the Impact of Vietnam, in The Center Magazine (September/October, 1979)
- "The Contemplative Era -- Prospects and Perils," address given to founding meeting of Center for Contemplative Studies, University of Dallas, May 13, 1979
- "Bullish Aspirations in Bearish Market Conditions: The Job Crisis in Religious Studies," in The Bulletin of the Council on the Study of Religion (December, 1979)
- "A Time for Renewal at the Center," in The Center Magazine (March, 1980)
- "Motherhood of God in the Writings of Hildegard of Bingen," paper given for "In Her Image" Symposium, University of California, Santa Barbara, March, 1980

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Professional Activities (cont.):

- "Contemporary Monastic Life," paper given in Monasticism and the Arts Symposium, Yale University, March, 1980
- "A Look at Christopher Lasch's Look at America," in The Center Magazine (July/August 1980)
- "Toward a Christian Theology of the World's Religions," in Cross Currents. Vol. XXIX, No. 2 (Summer, 1979), 156-68
- "Celebrating 450 Years of Protestantism," address given in colloquium, Franciscan Mission, Santa Barbara, June 25, 1980
- "Paradigms of Change in the Study of Religion," paper prepared for XIVth Congress of the International Association for the History of Religions, Winnipeg, Canada, August 19, 1980
- "The Place of Tradition within a World of Change," address to west-coast chapters of American Scandinavian Foundation, September 29, 1980
- "Religious Studies as a Source of Cultural Wisdom," lecture given at Syracuse University, October 14, 1980
- "Analysis of the Global 2000 Report to the President," address given to Santa Barbara Chapter of the United Nations Association, October 22, 1980
- "John Anderson from Two Vantage Points," article on Op/Ed Page, Sunday Edition, Santa Barbara News-Press, October 26, 1980
- "Theology as an Art Form," paper given at Annual Meeting of American Academy of Religion, Dallas, Texas (November, 1980)
- "Liberalism: The Next Four Years," article on Op/Ed Page, Sunday edition, Santa Barbara News-Press, November 16, 1980
- "Contemporary Trends in American Religion," series of lectures given at Pacific Lutheran University, Tacoma, Washington, December, 1980
- "Contemporary Socio-Political Change and the Work of Religious Studies," paper given at American Academy of Religion meetings, Western Region, Pasadena, California. March 28 1981
- "Vietnam and the Collective Healing Process," paper given at the Hutchins Center for the Study of Democratic Institutions, April 22, 1981
- "The Role of an Independent Think-Tank in Times like These," public address, University of California, Santa Barbara, April 29, 1981

Professional Activities (cont.):

- "Contemporary Monastic Life," paper given in Monasticism and the Arts Symposium, Yale University, March, 1980
- "A Look at Christopher Lasch's Look at America," in The Center Magazine (July/August 1980)
- "Toward a Christian Theology of the World's Religions," in Cross Currents. Vol. XXIX, No. 2 (Summer, 1979), 156-68
- "Celebrating 450 Years of Protestantism," address given in colloquium, Franciscan Mission, Santa Barbara, June 25, 1980
- "Paradigms of Change in the Study of Religion," paper prepared for XIVth Congress of the International Association for the History of Religions, Winnipeg, Canada, August 19, 1980
- "The Place of Tradition within a World of Change," address to west-coast chapters of American Scandinavian Foundation, September 29, 1980
- "Religious Studies as a Source of Cultural Wisdom," lecture given at Syracuse University, October 14, 1980
- "Analysis of the Global 2000 Report to the President," address given to Santa Barbara Chapter of the United Nations Association, October 22, 1980
- "John Anderson from Two Vantage Points," article on Op/Ed Page, Sunday Edition, Santa Barbara News-Press, October 26, 1980
- "Theology as an Art Form," paper given at Annual Meeting of American Academy of Religion, Dallas, Texas (November, 1980)
- "Liberalism: The Next Four Years," article on Op/Ed Page, Sunday edition, Santa Barbara News-Press, November 16, 1980
- "Contemporary Trends in American Religion," series of lectures given at Pacific Lutheran University, Tacoma, Washington, December, 1980
- "Contemporary Socio-Political Change and the Work of Religious Studies," paper given at American Academy of Religion meetings, Western Region, Pasadena, California. March 28 1981
- "Vietnam and the Collective Healing Process," paper given at the Hutchins Center for the Study of Democratic Institutions, April 22, 1981
- "The Role of an Independent Think-Tank in Times like These," public address, University of California, Santa Barbara, April 29, 1981



Professional Activities (cont.):

"The Life of Learning in Times Like These," address given at plenary session, Colloquium of Scholars, California Lutheran College, May 8, 1981

"History and Controversies of the Teaching of Religious Studies on University of California Campuses," paper given at San Francisco State University, May 15, 1981

Professional Activities, Work in Process:

A Monastic Pilgrimage (book manuscript, nearly completed)

"Theology as Art Form," article scheduled for publication, Journal of the American Academy of Religion, Winter, 1982

Paper on "religion and revolution," being prepared for Conference on Religion and Revolution, sponsored by the University of Minnesota, November 6, 1981

Paper, "Geertz' Theory of Religion," to be given during plenary session, Annual Meeting, American Academy of Religion, San Francisco, December, 1981

Paper, "The Authority of Theology as Art," to be given at Annual Meeting, American Academy of Religion, San Francisco, December, 1981

"Contemporary Socio-Political Change and the Work of Religious Studies," paper to be published in The Bulletin of the Council on the Study of Religion, October, 1981

The Unfinished War: Vietnam and the American Conscience (book forthcoming from Beacon Press, winter, 1982)

"Contemporary Monastic Life," to be included in collection of papers from Monasticism and the Arts Symposium, sponsored by Yale University

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