From the Chair

Las Vegas can get chilly in August, so count this as a warm-up. Since the theme of our forthcoming scholarly craps game is “religious conflict,” it seems the least I could do in this last column is risk an answer to the question you are no doubt asking: “Just what is religious conflict anyway?” As the first entrant in a contest that should enthral everyone, those who know me well will not be surprised if I retreat to two intersecting dichotomies substructing a four-cell table. The first distinction concerns the locus of conflict between the micro and the macro. The micro ranges from intra-personal to inter-personal religion, while the macro moves from churches to denominations, faith traditions, and would-be civil religions. The second distinction has to do with the dynamics of conflict and whether religion is a cause or consequence. The four cells are as follows:

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<td>Consequence</td>
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**Cell 1** is the principle arena for religion’s *struggle for power* – its effort to gain or maintain power, whether against other religions or against secular authority at any institutionalized level. **Cell 2** concerns religion’s *effort to recruit and mobilize members* despite competition and opposition from other religions and/or manifold secularity. Turning to the consequences of conflict for religion, **Cell 3** refers to situations where religion becomes a *proxy for or victim of non-religious conflict* that may originate with ethnic, economic, intellectual or political disputes. Finally, **Cell 4** involves the *effects of religious competition, prejudice and discrimination*, whether it emanates from within a given religious tradition, between faiths, or from non-religious antagonists. It should not go without saying any single religious body may be subject to more than one conflict simultaneously.

(Please see Chair, page 2)
Section News

Election Results
As chair of the nominating committee, I am happy to announce the results of the recent elections for ASA Religion Section Council members and our new Chair-Elect. Congratulations to the winners, and many thanks to everyone who agreed to run. Your commitment to the well-being of our section is a wonderful thing, and we are all in your debt.

New council members and officers will be contacted sometime soon by ASA with further information about your new role and any expectations for the meetings in Las Vegas. I'm sure you will also be contacted by our section chair offering his own congratulations and bringing you up to speed on section business.

Chair Elect:
Penny Edgell, University of Minnesota

Council Members:
John Evans, UC San Diego
Melissa Wilcox, Whitman College

Once again, congratulations and thank you, one and all!

Fred Kniss
ASA Religion Section Past Chair

Award Winners

Distinguished Book Award:

Distinguished Article Award:

Graduate Student Paper Award:

Honorable Mention:

Section Officers 2010-2011

Chair
N.J. Demerath III, UMass, Amherst
demerath@soc.umass.edu

Chair Elect
Daniel Olson, Purdue University
dolson@purdue.edu

Past Chair
Fred Kniss, Easter Mennonite Univ.
fred.kniss@emu.edu

Secretary/Treasurer
Wendy Cadge, Brandeis Univ.
wcadge@brandeis.edu

Council
Kevin Dougherty, Baylor (2013)kevin_dougherty@baylor.edu
Elaine Howard Ecklund, Rice (2011)ehe@rice.edu
Mary Ellen Konieczny, Notre Dame (2013)MaryEllen.Konieczny@nd.edu
D. Michael Lindsay, Rice (2012)dml1@rice.edu
Lisa Pearce, UNC Chapel Hill (2012)ldpearce@unc.edu
Fenggang Yang, Purdue (2011)fyang@purdue.edu

Student Representative
Besheer Mohamed, Chicago (2011)btml@uchicago.edu

Newsletter Editor
Richard Flory, USC (2011)rflory@usc.edu

Webmaster
Trish Snell, Notre Dame (2011)psnell@nd.edu

The Sociology of Religion Section of the American Sociological Association encourages and enhances research, teaching, and other professional concerns in the study of religion and society.

There my chips are on the table and my dice are in the air. Feel free to make your own bets against your own odds. I look forward to jousting with you all at Caesar's Palace. And please note that, in addition to our come-one-come-all 7 a.m. Council Meeting, a later Business Meeting, and five sessions beginning with 8:30 Roundtables on Sunday's Section Day, our Reception with awards and assorted frivolities will actually be the night before on Saturday evening beginning at 6:30 p.m. There are no section receptions on Sunday because they would compete with the post-Presidential Plenary bash.

See you in Las Vegas.

Jay Demerath, University of Massachusetts, Amherst
People

Seth Abrutyn was recently hired as an Assistant Professor in the Sociology Department at The University of Memphis.

Andy Borella (University of Turin-Italy) had his research on the Amish covered by La Repubblica, the second largest Italian newspaper, and was interviewed about his research on the program TG2-Storie (Tg2- Stories), on RAI2, the second national Italian network.

Elaine Howard Ecklund was promoted to Associate Professor in the Department of Sociology at Rice University, where she is also the Director of the Religion and Public Life Program and a Rice Scholar at the Baker Institute for Public Policy.

Penny Edgell (University of Minnesota) with co-PI Prof. Kathy Hull (University of Minnesota), recently received a grant from the NSF (sociology program) for a project titled "The Role of Cognition in the Development of Social Fragmentation, Commonalities, and Consensus." The purpose is to understand how ordinary citizens respond to high-profile social controversies.

Daniel Escher (University of Notre Dame), received a Graduate Research Fellowship from the National Science Foundation to study the social effects of mountaintop removal coal mining, especially the involvement and non-involvement of local religious bodies in the area.

Brian Grim (Pew Forum) testified on June 3, 2011, before the House Foreign Affairs Subcommittee on Africa, Global Health and Human Rights. His remarks focused on restrictions on religion in Africa, placing them in a larger global context.

Publications

Seth Abrutyn (University of Memphis), and Kirk Lawrence, “From Chiefdoms to States: Toward an Integrative Theory of the Evolution of Polity.” Sociological Perspectives 53(3): 419-442.


Assistance Requested

The Sociology Department of Sherubtse College in Kanglung, Bhutan (www.sherubtse.edu.bt) is requesting your kind assistance. The department is now concluding its second year offering sociology courses. Because we do not yet have a sociology library we are asking for book donations from the global community of sociologists. Our need for literature is vital in that Bhutan is undergoing profound and rapid social change and we believe that the discipline of sociology—and your book donations—can significantly contribute to its betterment. Both contemporary and time-tested classics will be greatly appreciated with single-subject books more useful than textbooks. We especially need books that focus on social theory, qualitative research methods, social statistics, the sociology of development, political economy, globalization, environmental sociology, rural sociology, social change, sociology of the family, sociology of religion, the sociology of health and medicine, technology and social forecasting and social demography. Questions can be directed to sherubtsebookdonations@gmail.com. Please send your donations by October 15, 2011 to our North American collection point at:

Sherubtse College Bhutan Book Donations
c/o Mr. Pema Gyeltshen
KPTL Express Corp
45-45 47th Street
Woodside, New York
NY 11377
Robert N. Bellah (University of California, Berkeley), Religion in Human Evolution: From the Paleolithic to the Axial Age (Harvard University Press) 2011

Religion in Human Evolution is a work of extraordinary ambition—a wide-ranging, nuanced probing of our biological past to discover the kinds of lives that human beings have most often imagined were worth living. It offers what is frequently seen as a forbidden theory of the origin of religion that goes deep into evolution, especially but not exclusively cultural evolution.

How did our early ancestors transcend the quotidian demands of everyday existence to embrace an alternative reality that called into question the very meaning of their daily struggle? Robert Bellah, one of the leading sociologists of our time, identifies a range of cultural capacities, such as communal dancing, storytelling, and theorizing, whose emergence made this religious development possible. Deploying the latest findings in biology, cognitive science, and evolutionary psychology, he traces the expansion of these cultural capacities from the Paleolithic to the Axial Age (roughly, the first millennium BCE), when individuals and groups in the Old World challenged the norms and beliefs of class societies ruled by kings and aristocracies. These religious prophets and renouncers never succeeded in founding their alternative utopias, but they left a heritage of criticism that would not be quenched.

Bellah’s treatment of the four great civilizations of the Axial Age—in ancient Israel, Greece, China, and India—shows all existing religions, both prophetic and mystic, to be rooted in our biological past to discover the full range of human constraints and possibilities.

Reviews:

“This great book is the intellectual harvest of the rich academic life of a leading social theorist who has assimilated a vast range of biological, anthropological, and historical literature in the pursuit of a breathtaking project... In this field I do not know of an equally ambitious and comprehensive study.”

Jürgen Habermas

“This is an extraordinarily rich book based on wide-ranging scholarship. It contains not just a host of individual studies, but is informed with a coherent and powerful theoretical structure. There is nothing like it in existence. Of course, it will be challenged. But it will bring the debate a great step forward, even for its detractors. And it will enable other scholars to build on its insights in further studies of religion past and present.”

Charles Taylor

Anthony Blasi (Tennessee State University), Toward a Sociological Theory of Religion and Health (Brill Academic Press), 2011

Driven by funding agencies, empirical research in the social scientific study of health and medicine has grown in quantity and developed in quality. When it became evident, in what is now a tradition of inquiry, that people’s religious activities had significant health consequences, a portion of that body of work began to focus more frequently on the relationship between health and religion. The field has reached a point where book-length summaries of empirical findings, especially those pertinent to older people, can identify independent, mediating, and dependent variables of interest. Every mediating variable, even if considered as a “control” variable, represents an explanation, a small theory of some kind. However, taken in granular form, as it were, the multiple theories do not comprise mid-level theory, let alone a general theoretical framework. This volume seeks to move toward more general theoretical development.

Tricia Bruce (Maryville College), Faithful Revolution: How Voice of the Faithful Is Changing the Church (Oxford University Press) 2011

In January 2002, investigative reporting at the Boston Globe set off a wave of revelations regarding child sexual abuse by Catholic clergy and the transferring of abusive priests from parish to parish. Public allegations against clergy reached unprecedented levels; one Bishop would later refer to the period as “our 9/11.” Reeling from a growing awareness of abuse within their church, a small group of Catholics gathered after Mass in the basement of a parish in Wellesley, Massachusetts to mourn and react. They began to mobilize around supporting victims of abuse, supporting non-abusive priests, and advocating for structural change in the Catholic Church so that abuse would no longer occur. Voice of the Faithful (VOTF) built a movement by harnessing the faith and fury of a nation of Catholics shocked by reports of abuse and institutional complicity. Some 30,000 throughout the United States formally joined the VOTF movement to reform the Catholic Church.

Tricia Colleen Bruce offers an in-depth look at the development of Voice of the Faithful, showing their struggle to challenge Church leaders and advocate for internal change while being accepted as legitimately Catholic. In a study based on three years of field observation and interviews with VOTF founders, leaders, and participants in settings across the United States, Bruce shows the contested nature of a religious movement operating within the confines of a larger institution. Guided by the stories of individual participants, Faithful Revolution brings to light the intense identity negotiations that accompany a challenge to one’s own religion and offers a meaningful way to learn about Catholic identity, intrainsitutional social movements, and the complexity of institutional structures.
Cardell Jacobson (Brigham Young University), *Modern Polygamy in United States* (Oxford University Press), 2011

Though many people around the world are oblivious to it, polygamy continues to be practiced in the United States. The state of Texas drew world-wide attention in 2008, as federal agents surrounded the compound of The Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS) and took custody of more than 400 children. Several members of the schismatic religious group, whose women attire themselves in old-fashioned "prairie dresses," admitted that they practice polygamy. The state justified the raid by alleging that underage marriage was being forced on young women; however, a year later, all but one of the children had been returned to their parents and only ten men were charged with crimes, some barely related to the original charges. This volume offers valuable insights into the history and culture of the many people, including members of the FLDS, who lead polygamous lives in the United States in the twenty-first century.


The contribution of Islam to world civilization is undeniable, however in the last one hundred years, Muslims have been faced with all the effects and ramifications of modernity, caused by the emergence of global capitalism. What does modernity ultimately mean for Muslims, and how will the historical precepts of Islam meet with changes in our globalized world? This book makes the connection between the economic system and its social and political consequences within Muslim societies. It examines the role of Islam within Muslim societies in the context of ongoing and increasingly powerful neoliberal economic processes in a globalized world. The Muslim understanding of secularism, modernity, the state, collective identity, immigration, and Islamic political thought and economic life are all shaped by forces of globalization and new market conditions. However, this is a mutually constitutive process, as Islam also influences the West and its perceptions of Islam because of the interdependent relations brought about by the global economy. These interdependencies create social and political transformation on both sides.


Religion is now high on the public agenda, with recent events focusing the world's attention on Islam in particular. This book provides a unique historical and comparative analysis of the place of religion in the emergence of modern secular society. Bryan S. Turner considers the problems of multicultural, multi-faith societies and legal pluralism in terms of citizenship and the state, with special emphasis on the problems of defining religion and the sacred in the secularization debate. He explores a range of issues central to current debates: the secularization thesis itself, the communications revolution, the rise of youth spirituality, feminism, piety and religious revival. Religion and Modern Society contributes to political and ethical controversies through discussions of cosmopolitanism, religion and globalization. It concludes with a pessimistic analysis of the erosion of the social in modern society and the inability of new religions to provide 'social repair'.

Christian Smith (Notre Dame University) is one of two winners of the 2010 Cheryl Frank Memorial Prize from the International Association for Critical Realism (IACR) for his book, *What is a Person? Rethinking Humanity, Social Life, and the Moral Good from the Person Up* (University of Chicago Press, 2010).

*What is a Person?* presents a new model for social theory that embraces the best of our humanistic visions of people, life, and society.

According to the IACR prize committee, “*What is a Person?* draws on first-wave critical realism to critique rival approaches and advance a model of the person that can serve as the indispensable basis for sociological theory and analysis.

This year’s honor was awarded jointly to *What is a Person?* and *Dialectic and Difference: Dialectical Critical Realism and the Grounds of Justice* by Alan Norrie. According to the prize committee, “both books make, in different ways, a significant contribution to critical realist ethical theory."
Throughout my education – and, indeed, to this day – I encounter people who look down on the use of textbooks in college classrooms. True scholars assign original texts (book chapters, articles) and provide their own intellectual framework within which to interpret those texts in class. When I first began teaching, I modeled this approach. I spent the bulk of my class time lecturing at students so that they could know what sociologists were saying about a particular topic and therefore understand the primary documents I had assigned them to read.

In lecturing extensively, I was not only following in the footsteps of my mentors in college and graduate school. I was working in a venerable tradition of higher education dating back to the Medieval university in Paris, Vienna, Bologna and elsewhere. In the pre-Gutenberg era, students had limited access to books and where they were available they were often too expensive for students to purchase. Consequently faculty had to lecture to them – which typically amounted to dictating books – as a precondition of analysis (Gieysztor 1992; Haskins 1923; Rait 1918).

Things could not be more different today. Ready access to textual material means students do not need professors to dictate information so they can copy it down (McKeachie 1999), and yet the bulk of all instruction in the typical university is still by the lecture method. There has been “no general appreciation of the fact that the printing press [has] been invented in the years since the rise of the Medieval university” (Edwin Slosson, quoted in Smith 1990:214). We are mired in the ‘university’ (Edwin Slosson, quoted in Smith 1990:214). We are indeed, to this day – I encounter people who look down on the use of textbooks in college classrooms. True scholars assign original texts (book chapters, articles) and provide their own intellectual framework within which to interpret those texts in class.

I am happy to report that the fruit of our collaboration is now available from Sage/Pine Forge Press at a (IMHO) very fair price of $49.95 for the 450 page book. Moreover, faculty who use the textbook have the benefit of an on-line instructor site (www.pineforge.com/rsp5e) which includes nearly 300 active-learning strategies to go beyond lecturing in class, annotated video suggestions correlated to relevant chapters, sample syllabi, and a test bank with over 500 questions.

Freeing myself from the anti-textbook prejudice I knew as a student has allowed me to become a better teacher and helped my students learn more. Whether you try Religion in Sociological Perspective or another sociology of religion textbook, I hope you will consider what a textbook-based pedagogy can do for you.

References
ASA Meeting Highlights

For full details on each session please check the online session listings here.

Section Sessions

Saturday August 20

6:30 pm: Reception

Sunday August 21

7:00 am: Council Meeting

8:30 am: Roundtables

9:30 am: Business Meeting

10:30 am: Religion Section Session:
  “Religious Dimensions and Arenas of Social Conflict”
  Session Organizer: N. J. Demerath

Monday August 22

2:30 pm: ASA Regional Spotlight Session (Focusing on Chicago):
  “Local Faith Activists on Justice, Community Revitalization, and Intergroup Reconciliation.”
  Session Organizer, Omar M. McRoberts

Other Religion Themed Sessions

Saturday August 20

8:30 am: ASA Regular Session:
  “Religion”
  Session Organizer: Tina Fetner

10:30 am: ASA Thematic Session:
  “Race, Class, Gender and Religion”
  Session Organizer: Melissa J. Wilde

10:30 am: ASA Special Session:
  “Global Civil Society and Religion”
  Session Organizers: George M. Thomas and Zeynep Atalay

2:30 pm: ASA Regular Session:
  “Religion II”
  Session Organizer: Tina Fetner

Links:

ASA
  Meeting Information
  Meeting Program
  Las Vegas Information

Other Resources

City of Las Vegas
  Las Vegas Convention and Visitors Bureau

Links:

ASA
  Meeting Information
  Meeting Program
  Las Vegas Information

Other Resources

City of Las Vegas
  Las Vegas Convention and Visitors Bureau
Call for Panelists:

“Epistemologies and the Study of Religion: Revisiting Berger's Call for 'Methodological Atheism’
Pacific Sociological Association Annual Meeting, March 22-25, 2012 San Diego, CA

Panelists need to prepare a 10 minute presentation of their position on a 'preferable,' if not 'ideal,' epistemological approach to the sociological study of religion. Half of the panel time will be devoted to multiple short presentations, the other half to dialogue and open Q&A. Seeking panelists devoted to diverse positions: Critical Realist, Constructivist, Post-Modern, Positivist, etc.

Contact: Daniel.Davis@Humboldt.edu (Humboldt State University)

INTERNATIONAL INSTITUTE OF SOCIOLOGY (I.I.S.)
40th WORLD CONGRESS
NEW DELHI
February 16-19, 2012

Congress website: www.iisoc.org/iis2012

General information

Each regular session is 90 minutes long and consists of an oral presentation of 3 to 4 papers. Interested participants should contact the session convener directly with an abstract no later than 25 August, 2011.

REGULAR SESSION INFORMATION
25 August 2011: deadline for submission of paper abstracts

Title of Session:
“Post-secular Religion”
Session Convener/s: Roberto Cipriani
Email: rciprian@uniroma3.it

For several decades religious phenomenon specialists have strived in discussing about secularization, death of God, end of religion, or, on the contrary, religious revival, return to God, expansion of the influence of religion.

In any case, what has been missed is a confrontation with empirical reality, with the results of serious and rigorous scientific researches; or, when there has been a reference to empirical reality, approach has been partial, not contextualized, too easily generalized referring to a quite varied and mutable reality.

Following the various waves of empirical researches and sociological theorizations, that have, at first, raised doubts on the real possibilities of persistence of religion, and then have emphasized a supposed revival of religion, founded on some empirical and rather impressionistic observation, not confirmed by more rigorous inquiries, it seems difficult, today, to deny that the religious fact is still a central interest for the greater part of the world population. In view of this situation, as recent studies prove, it is not possible to discuss about society leaving aside the religious issue. Yet, it is by taking post-secular religion as a point of reference that actual trends can be identified and future developments can be imagined.
Dissertations in the Pipe

Karen Macke (Syracuse University)
“Que(e)rying Activism in the Church: Culture, Identity, and the Politics of Community in Unitarian Universalist Churches

This dissertation examines the impact of organizational culture on church-based LGBTQ activism. It explores how the church, as a meso-level organization, communicates broader LGBTQ political goals to congregants and also provides a context in which to act collectively for social change. From a queer analytic perspective, my project addresses two central questions: In what ways do social interactions, discourse, and power shape shared meanings of LGBTQ identities and politics in Unitarian Universalist churches? Also, how do these shared meanings in turn impact individual and collective participation in church-based LGBTQ activism?

Stephen M. Merino (Pennsylvania State University)
“The Role of Religious Social Networks in Informal Social Support, Volunteering, and Intergroup Contact

Using data from the Portraits of American Life Study (PALS), this dissertation examines Americans' religious social networks. Each chapter focuses on a different way in which religiously based social ties affect individuals' lives. One chapter investigates the religious dimensions of close ties that are related to the provision of informal social support. Another chapter examines predictors of secular volunteering, with a focus on religious involvement and recruitment by close ties. A final chapter demonstrates that the effect of personal contact with gays and lesbians on same-sex marriage attitudes can be moderated by the religious composition of individuals' close ties.

Andrew L. Whitehead (Baylor University)
“Religion and Attitudes toward Homosexuality: An Individual and Organizational Analysis

Whitehead is investigating the intersection of religion and attitudes toward homosexuality. Examining responses to gays and lesbians at both the individual and organizational levels, he aims to provide a nuanced assessment of the religious response to homosexuality. The dissertation utilizes a variety of quantitative techniques and data sources to explore: 1) the relationship between gender ideology and attitudes toward homosexuality, 2) attribution theory and attitudes toward same-sex unions and adoption by same-sex couples, 3) the determinants of congregational responses to gays and lesbians, and 4) the relationship between gender inequality and the inequality experienced by gays and lesbians within American congregations.

Mellon Graduate Fellowships for Sociology of Religion at Notre Dame

As the premier university in North America for the academic study of religion, the University of Notre Dame has scores of faculty members, centers, and institutes across departments and schools whose scholarship focuses on religion. Among them is the Center for the Study of Religion and Society (http://csrs.nd.edu/), housed in the Department of Sociology. The Center is pleased to announce Mellon Graduate Fellowships for incoming graduate students.

In order to continue attracting outstanding doctoral students who can take advantage of Notre Dame's distinction in the study of religion, the Andrew W. Mellon Foundation has awarded $657,000 to ND to support an initiative in religion across the disciplines. The funding includes generous support for incoming graduate students whose records are outstanding and who will work on religious topics in their academic disciplines. Funding will be awarded to the best students in competition across eight departments, including Sociology. Strong applicants in sociology of religion will be highly competitive for fellowships.

Support for Mellon Fellows includes continuing summer stipends, research funding, and special interdisciplinary workshops. Mellon Fellows will receive a normal graduate stipend plus four years of summer funding at $5,000 each summer. Presidential Fellows who are Mellon Fellows will receive, in addition to their already higher stipends, five summers of additional support at $3,000 per summer.

Nominations for Mellon Fellowship are due May 1, 2012. Exceptionally strong prospective graduate students interested in the sociology of religion are encouraged to apply to the Sociology graduate program at Notre Dame and to express interest in these fellowships. Prospective applicants with questions may contact Christian Smith, chris.smith@nd.edu, or the Department of Sociology's Director of Graduate Studies, William Carbonaro, wcarbona@nd.edu.
From the Editor

With this spring issue of the newsletter, we begin looking forward to the upcoming ASA meetings, August 19-23 in Las Vegas, Nevada. The meetings promise to be full of interesting sessions and a time of renewing friendships and perhaps creating new collaborations and interesting new projects.

This is my last issue as editor of the ASA Sociology of Religion Section Newsletter, and I feel like I’m leaving where I started. Which is not a bad thing. As I look at the many different activities that members report for inclusion in the newsletter, I am as amazed now as I was when I first started my term as editor. Here are two measures of the intellectual output of section members over the four years I have been the newsletter editor. First, a quick count of the books published by section members over the four years I have been editor totals 75, with six noted in this issue alone. Second, over that same time period, 17 dissertations have been reported as “in the pipe” or recently defended. (Note that these are certainly undercounts since I know that not all members have reported their publications or dissertations for inclusion in the newsletter.) This suggests a very vibrant group of scholars within the ASA Sociology of Religion Section, and I have been happy to help “spread the word” about their work.

The next issue of the newsletter will be out sometime in the fall, and you will be getting an announcement from the new editor about dates and where to send your items and announcements for the newsletter.

In the meantime, I’ll look forward to seeing everyone in Las Vegas!

Richard Flory, University of Southern California

Employment Opportunity

The Department of International Relations at Boston University invites applications for a tenure-track position at the Assistant Professor level, beginning in September 2012 and subject to final budgetary approval.

Area of specialization: International Relations & Religion. Applicants should have research specialization in the interactions between religion and international relations/domestic stability. We are open as to regional expertise, but expect applicants to have a sophisticated understanding of religion on its own terms as well as having a social scientific disciplinary strength in anthropology, history, political science, or sociology. The successful applicant will take a leading role in the Department’s innovative MA in IR & Religion. Position requires commitment to undergraduate and graduate teaching, as well as research. Publications and teaching experience required. Ph.D. must be completed by the time of appointment. Salary is commensurate with experience.

Please submit curriculum vitae, graduate transcripts, samples of written work, and three current letters of recommendation to: Chair, International Relations and Religion Search Committee, Department of International Relations, Boston University, 152 Bay State Road, Boston, MA 02215. Applications must be received no later than October 1, 2011. The Department of International Relations is committed to multidisciplinary, policy-relevant research and teaching.

Boston University is an Affirmative Action, Equal Opportunity employer.