



Making the Global Local

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A Word From the Dean

Douglas E. Oakman, Dean of Humanities

This year Prism adopts a fresh look. The Humanities faculty wish to highlight and showcase through this new format the rich and multifaceted divisional work within departments. We hope readers will find these pages both informative and illuminating of the nature of the humanistic disciplines. Each department offers reports of student and faculty activities, short opinion pieces, announcements of publications, and other features.

The addition of seven new division colleagues in 2005-2006 and a spate of recent departmental hiring has led to intentional work around professional development (e.g., divisional retreats each spring) and frequent conversations about the teacher-scholar ideal. As a new generation of faculty takes its place at the university, PLU's traditions and ideals are reshaped. However, the educational mission remains in strong continuity with the past.

This continuity is seen in the new Kelmer Roe fellowships, which support divisional student-faculty research (a major emphasis in



PLU 2010 planning). Kelmer Roe was professor of Greek, Latin, and Christianity at Pacific Lutheran University from 1947 to 1967. Thanks to the generosity of Mrs. Naomi Nothstein (PLU '53), Dr. Don Nothstein (PLU '50), and Dr. David Roe (PLU '54), the first Kelmer Roe fellowships were awarded this year and were determined by a committee made up of Jim Albrecht, Tamara Williams, and Samuel Torvend. Professor Patricia Killen and Professor Roberta Brown joined with student Asha Ajmani to work on the project "Early Washington in the Letters of A.M.A. Blanchet, Bishop of Walla Walla and Nesqually 1846-1879." Professor Eric Nelson and student Steve Erbey addressed the project "Troubled Look: An Investigation of the Eye and Face in Ancient Medicine and Literature." Finally, Professor Douglas Oakman

and student Ronan Rooney jointly researched "Literacy and the Galilean Jesus Movement in Social Perspective."

Educating for lives of thoughtful inquiry, service, leadership, and care prepares students to be global citizens and well-rounded people vitally involved in the contemporary world. As the college and professional schools currently continue discussions to reform the General University Requirements, Humanities faculty are increasingly conscious of how their educational work shapes indispensable human qualities—the mastery of language, the powerful use of words in poetry and fiction, the cultivation of hope through the imagination, the fostering of empathy for the experience of others, the critical investigation of religion in the construction or distortion of humane community, and the philosophical promotion of the examined life.

As Terence said so memorably long ago, *Homo sum: humani nil a me alienum puto*. ("I am a human being: I consider nothing human to be foreign to me.") In these days of 9/11, Iraq and Abu Ghraib, Danish cartoon protests, or tsunamis and Katrina, inculcating such broad, humane qualities seems absolutely necessary for the educated person of the twenty-first century. Indeed, the humanities curriculum takes new forms and once again proves its enduring value and worth!

Contents

2 Department of English

New Faculty

Rick Barot

Jason Skipper

3 Visiting Writer Series

Study Abroad

Peeling the Earth Another Way

4 Alone Down Under

"Figure It Out!"

5 Department of Languages and Literatures

Notes From the Chair

New Faculty Profiles

Tenure-Track Faculty

6 Visiting Faculty

7 Hong Hall Goes Global

German Election Roundtable

Scandinavian Program Hosts

Lively Caricature Program

Study Abroad

Chinese

8 Classics

French

German

Scandinavian Studies

9 Spanish

Department of Philosophy

What's Happening In (and Out) of
the Philosophy Department

Business Ethics

10 Social and Political Philosophy

Biomedical Ethics

*Philosophy, Animals, and the
Environment*

11 Creation and Evolution

12 Department of Religion

Reflections on our Lutheran Heritage

The Importance of Academic

Religious Studies in the PLU

Undergraduate Curriculum

13 Rethinking our Middle Name

14 News from the Religion Department

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Prism, the magazine of the Humanities Division at Pacific Lutheran University, expresses the scholarly viewpoints or deliberations of Humanities faculty, and occasionally others by invitation, while also announcing publications and achievements within the Division.

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Department of English



Rick Barot:

"A Sense of Radiance"

Kent Leatham, '07

Rick Barot, PLU's new tenure-track professor of poetry, brings a passionate commitment to making students understand "what an elementary resource for living great writing can be for their lives--elementary as air, fire, water."

Born in the Philippines, Rick grew up in the San Francisco Bay area and got his B.A. from Wesleyan University in Connecticut. Originally studying for a political science degree, Rick shifted his attention to literature after discovering a copy of Virginia Woolf's diary and deciding that the power of Woolf's language—"lyrically heartbreaking, strange and vivid as a peacock"—was worth a lifetime's devotion.

Rick received a Master of Fine Arts from the Iowa Writers' Workshop, after which he taught at Stanford University as a Jones Lecturer and a Wallace E. Stegner Fellow in Poetry. In 2001 he received a poetry fellowship from the National Endowment for the Arts. His debut volume, *The Darker Fall*, was selected by Stanley Plumly for the Kathryn A. Morton Prize in Poetry.

Rick feels that poetry should give both readers and writers a "sense of radiance" by making the world "particular, by exercising our attentiveness to our own strengths and flaws, the strengths and flaws of others, the health

of our environment, the political health of our civic life."

PLU attracted Rick in 2005 because of the university's size, liberal arts emphasis, and focus on quality and intimacy in education. He believes in "investing students with a sense of purpose, one student at a time." Already he has been impressed by students' concern with making a difference in their world through the talents they have developed at PLU.

I think about the
mornings it saved me
to look at the hearts penknifed
on the windows
of the bus, or at the
initials scratched

into the plastic partition,
in front of which
a cabbie went on about
bread his father
would make, so hard you
broke teeth on it,

or told one more story
about the plumbing
in New Delhi buildings,
villages to each floor,
his whole childhood in a
building, nothing to

love but how much now
he missed it, even
the noises and stinks he
missed, the avenue
suddenly clear in front of
us, the sky ahead...

from "Reading Plato,"
The Darker Fall, 2002

Jason Skipper

"It's the Characters' Story"

Gretchen Flesher, '06

When Jason Skipper arrives in class he is often carrying a heavy notebook. He begins to write on the board, glancing at his notebook filled with ideas about character, "It's not your story, it's not your story, it's the characters' story." Or setting: "Stepping into a story is like stepping into a dark room." Or dialogue or action. That

he comes prepared is evident. But beyond preparation it is clear that he possesses a spontaneous knowledge of the subject that is easily reachable at every moment of workshop and lecture. There is preparation, depth of knowledge, and care in his teaching. It is care shown in hours and hours spent with each student's story.

Jason Skipper teaches creative writing and literature. As a tenure-track creative writing professor he has helped organize and promote a visiting writer series at PLU, which hosts and introduces these writers on our campus.

Dr. Skipper completed his Ph.D. at Western Michigan University in Kalamazoo where he taught in and worked as the Assistant Coordinator of the Creative Writing Program. He earned his Master's Degree at Miami University of Ohio, and his undergraduate degree at the University of Texas, his home state. Numerous journals have published his work: *Blue Mesa Review*, *Cream City Review*, *Faultline*, *The Crab Orchard Review*, *Copper Press*, *Heckler*, *Mid-American Review*, and *GW Review*. His work has been nominated three times for a *Pushcart Prize*, and he has received awards and honorable mentions from *Glimmer Train*, *Zoetrope: All-Story*, and *Touchstone Journal*.

Visiting Writer Series

Melissa Huggins, '07

Within the liberal arts community of PLU, students are committed to learning across a range of disciplines from professionals experienced in their field of study. The unique atmosphere created by a school of our size allows for greater personal interactions, a close-knit student body, smaller classes and greater accessibility to professors. This year the English Department created a new opportunity that combines these qualities of PLU, resulting in an intimate academic experience known as the Visiting Writer Series.

Developed by our new Assistant Professors of English Rick Barot and Jason Skipper, the vision of the



During the last year of my parents' marriage, my father got in the habit of taking in strays. Not vagrants, really, but people down on their luck who frequented his bar called "Greener Acres." I'd wake up Sunday mornings or get off the bus from school to find some tear-eyed woman or vacant guy sitting on my living room couch, flipping through court television, as I just sailed on by.

-Jason Skipper, "Hands," *Hustle*

Visiting Writer Series focuses on two key events surrounding each writer: a public reading open to the entire community, as well as an intimate conversation between students and the writer called "The Writer's Story."

In the interest of appealing not only to writing and literature students, but also to members of the broader PLU community, Barot and Skipper had certain criteria in mind when discussing which authors to invite. "We wanted talented writers who present interesting lives in their work that, in some way, speak directly to PLU students," Skipper said. "We wanted writers from whom our students and faculty could learn — not just about writing and literature, but life."

For the inaugural year of the series, Barot and Skipper concentrated on inviting outstanding writers from the Northwest. With support from various campus organizations, they assembled a group of six talented, well-reputed writers: Peter Bacho, Jonathan Johnson, Gabi Calvocoressi, David Long, Linda Bierds and Peter Orner.

"The reading series so far has gone exactly the way I thought

and hoped it would: we've had wonderful readings by dynamic authors, good turnout at each event and real interest from the students who have attended," Barot said.

"The connections students make with the writers, and vice-versa, have been amazing, and a real blast to experience," Skipper added. "Our sole goal is to make sure that keeps on happening."

The English Department is confident the series will continue its success and is looking forward to bringing new authors with unique perspectives on their craft.

"These readings let student writers see that the phenomenon on the page, though it may be set in stone, is something written by an actual person," Barot said. "It's good to see those beings up on stage, nervous, funny, halting, drinking water, reading something that breaks your heart. It makes you think you can do the same thing yourself."

Study Abroad

Peeling the Earth Another Way

Kate Fontana, '08

Imagine slicing the Earth along its meridians, spinning it so the skin splayed out into a star-shaped map. Most of the continents would be segmented; but Antarctica, so often the forgotten white strip at the bottom of the map, would be whole and centered, the sepals of the flower, the palm of the hand. This is how I see it now, because I was there. I swam in the volcano-warmed waters of Deception Island. I watched penguins porpoise



photo by Charles Bergman

photo by Charles Bergman



like fireworks, feed their downy chicks, waddle in pretentious procession to the ocean. A minke whale stared at me, claimed me in Paradise Harbor. What a blend of estrangement and belonging—for as much as I did not belong here, I was embraced like an old friend.

Our J-Term course in Antarctica, taught by Professor Charles Bergman, doubtlessly exemplifies PLU's mission to educate global citizens open to newness, beauty, analysis and service. Together, the travel and class magnified the learning potential far beyond either's individual capacity. With albatross tailing us in the Drake Passage, we read Coleridge's *Rime of the Ancient Mariner*. We read *In Patagonia*, by Bruce Chatwin, and trekked the windswept, glacier-carved land of southern Chile and Argentina. And we journeyed together—eighteen students, two faculty members, trusted friends by the end—which allowed us to process verbally our visions and experiences.

photo by Charles Bergman



I wish the whole world could see what I saw, an eon in the blue stripes of a glacier. I feel like Marco Polo, back from the Orient, and can't help but whisper to each new person: *you must know about this place. I can show you how to peel the Earth another way.* For some, our stories will have to suffice; for a blessed few, thanks to this program and PLU's commitment to global learning, we will read the palm of the world for ourselves—her *own* ambassadors, her *own* map-makers.

Alone Down Under

Jenna Calhoun, '09

I have come to loathe the negative connotations that arise from the image of being alone. After spending a month traveling around Australia, I have found a new respect for spending time on my own. As a part of our Travel Writing course, taught by Professor David Seal, our class was strongly encouraged to spend a decent amount of time by ourselves. I held a secret fear of walking along Sydney's Circular Quay among strangers or trekking through the Queensland countryside where any number of venomous serpents may have been waiting for my luscious ankles to pass. Gradually this fear transformed to an "adventurous-confident-look-what-I-can-do" attitude. I tried to determine what it was about my fresh surroundings that set my mind at ease and made me forget all the normal distractions that usually tug at the corner of my mind. Whether I was watching children mischievously tap on aquarium glass tanks or simply soaking in the quiet ambience of a main street café, I knew that the Aussie way of life was the one that I wanted for myself.

As our class traveled across the country, from Sydney to Uluru, from Port Douglas to Brisbane, the Australian people never failed to offer their warm and easy welcome. PLU senior Juliet Mize commented, "Being alone in Australia was a great experience. The entire country is suffused with a relaxed, peaceful feeling." Spending time on my own gave me the opportunity to have genuine conversations with the Australian people who were as

eager to know me as was I them, and in the process, I forgot my fear.

"Figure it out!"

Dane Tudhope-Locklear, '07

"It's Africa, figure it out!" announced our professor, Barbara Temple-Thurston, in her rich South-African accent. I will never forget those words, half in jest, half in seriousness, meaning, I suppose, that we had better learn to deal with life as it was, not as we were accustomed to it.

In the first few days of our arrival in Namibia we bemoaned the abrupt halt we seemed to take, waiting for schedules to materialize out of the nebulous African sky and frustrated that everything appeared to take almost a lifetime to accomplish.

But we "figured it out." We learned that life in Namibia runs akin to the pace of honey, and that it's just as tempting. From the tallest sand dunes in the world spilling into the ocean, their ochre tops almost reaching the sky, to the wide open expanses of the Etosha Game Reserve, where lion, zebra and giraffe gazed at us with as much indifference as we perhaps look upon deer or rabbits, Namibia continually renewed her rapturous hold on us. It is a country of incredible diversity, whose past is fraught with unbelievable strife, but whose people, it seems, remain not completely encumbered by such a legacy, determined to build a new and better society. Whether it was a professor of literature at the University of Namibia, or five little girls gathered to braid my hair, or the Minister of Education, the people we encountered were as captivating as the places we visited. They were willing and open, ready to share their stories and patient with our questions.

In a country such as this, home to both geographic and economic extremes little known elsewhere in the world, and home, too, to people of such gracious character, I was humbled. There was every reason to "figure it out," and I feel lucky to be among the twenty or so individuals in our course to have done so, even by some small measure.

Department of Languages & Literatures

Notes from the Chair

Tamara R. Williams

Associate Professor of Spanish

"If we do not recognize our humanity in others, we shall not recognize it in ourselves."

—*The Buried Mirror*, Carlos Fuentes

"Revitalized" and "relevant" are the two words that describe recent developments in PLU's Department of Languages and Literatures. Three new assistant professors (German, Norwegian and Spanish), two visiting assistant professors (in French and German) and a visiting instructor in French have joined us over the last two years. Their presence has infused an already strong department with new energy and opportunities to reshape our future. PLU's emerging national leadership as a globally oriented university in pursuit of a vision to educate students "for a just, healthy, sustainable, and peaceful world" provides a nurturing context for the department's growth and transformation, as well as a compass for our direction.

As a traditional prerequisite of international education, the study of languages and literatures must nourish this vision or it will wither and die. Currently, pundits limit our discipline's relevance to part of President Bush's recently announced National Security Language Initiative to strengthen "national security and prosperity in the 21st century through the development of foreign language skills." This utilitarian application of foreign languages is neither new nor entirely accurate, for as humanists that "do" modern and classical languages and literatures, we regard our work as teachers and scholars much more broadly. I am reminded of the words of the acclaimed Mexican author and essayist Carlos Fuentes who argues: "People and their cultures perish in isolation, but they are born or reborn in contact with other men

and women, with men and women of another culture, another creed, another race. If we do not recognize our humanity in others, we shall not recognize it in ourselves."

Language is the essence of a culture. Through our engagement with texts in their original languages (both written and visual) we are participants in continuous cross-cultural encounters that make possible the preservation and renewal of thousands of years of knowledge and experience regarding the human condition, life's enduring questions, and the aesthetic expressions chosen to represent them. "A painting, a poem, or a film can tell us much about how a culture sees itself," Fuentes continues, "the way the culture is, what it can do, and what that culture has yet to do." Gleaning recent research done by my colleagues offers some concrete examples of this point. Assistant Professor of Classics Eric Nelson's *Idiot's Guide to Rome* and his participation as featured scholar in the History Channel's *Rome: Engineering an Empire* bring to a broad audience basic knowledge of the Roman Empire at a time when as a nation we grapple with the reality of our own country's unprecedented global dominance. Assistant Professor of German Kirsten Christensen's feminist re-readings of the writings of medieval women mystics shed light on the origins, dimensions, and representations of women's spiritualities that resonate in our time. Assistant Professor of Chinese Paul Manfredi researches the impact of globalization on the alternative art scene in China. Drs. Claudia Berguson and Troy Storfjell bring refreshing critical approaches to the field of Norwegian literatures and cultures: Dr. Berguson through her re-readings of the canonical writer of the Norwegian nationalist period, Sigrid Undset, and Dr. Storfjell through his critical re-examination of the representation and reality of Sámi cultures in Scandinavia through a post-colonial lens. Dr. Janet Holmgren (German), Dr. Paloma Martínez-

Carbajo (Spanish) and Dr. Carmiña Palerm (Spanish) share a common interest in post-Second World War European literatures and their intersection with national remembering, memory, and healing.

A record number of 105 majors in Languages in 2005 is perhaps the best measure of our relevance. Students are attracted to a revamped French Program that three years ago integrated a substantial Francophone component into its curriculum, including a module on French film in the Americas and an intensive French J-Term course in Martinique focusing on Franco-Caribbean cultures. Through two new semester—study abroad programs directed by members of our department—one in Hedmark, Norway, the other in Oaxaca, Mexico—students are able to bridge language study with academic work and experiential learning focused on interdisciplinary approaches to the global issues of development, democracy, and culture. Finally, PLU's revitalized program at Sichuan University continues to expose students to the cultural magnificence and complexity of China, the world's fastest growing economy and vital trading partner to the local Puget Sound area.

New Faculty Profiles

Tenure-Track Faculty

Kirsten M. Christensen earned her Ph.D. in Germanic Studies, with an emphasis on medieval and early modern literature and culture, from the University of Texas at Austin in 1998. Her research has focused on writings by medieval women mystics. In particular, she explores the often fraught relationships between women mystics and their male contemporaries to understand the ways gender relations impacted women's theologies and religious communities. Professor Christensen's teaching interests include not only medieval and

early modern literature, but also East German and post-Unification literature and film, and language pedagogy. Before coming to PLU, she taught at Mount Holyoke College and the University of Notre Dame. She is delighted to be part of PLU's German program, which is large enough to offer a robust variety of courses to its majors, yet small enough to allow close collaboration and exploration between students and faculty. She is particularly grateful to be able to teach language and culture at PLU, whose commitment to global awareness and citizenship provides a deeply supportive environment for language students and faculty. Professor Christensen and her husband Ted Warren are the parents of two young sons, Grayson and Hal.

Carmiña Palerm was born in Madrid, spent her childhood in Mexico City, and then moved with her family to the United States, where she attended the University of California at Santa Barbara. She received her doctoral degree in Spanish and Portuguese from Stanford University in 2001. Professor Palerm is currently working on a book titled *Fiction as Counter-History: Memory, Space and Resistance in Roig and the Post-Franco Novel*, which explores how the so-called "lost history" of Spain under Franco was secured against oblivion via the novelistic representation of

various *spaces*: rural, urban, public, and private. Professor Palerm looks forward to teaching a wide range of courses including the post-Franco novel of memory, women writers, and representations of the city in contemporary Spanish novels and films. Professor Palerm and her husband Art Strum are the parents of six-year-old son Alyosha.

Troy Storfjell brings new insights to PLU's Scandinavian Studies program. Professor Storfjell's areas of specialization include literary and cultural studies, film, ethnicity, gender, national identity, colonialism and postcolonialism, and critical theory. In particular, he has focused on the indigenous Sámi people, on Nordic colonialisms, and on contemporary Norwegian literature and Nordic film (particularly the Nordic road movie). He approaches these topics from a historical materialist perspective, examining the ways in which material relations and socio-economic systems produce understandings of the world that, in turn, justify and reproduce those very relations. Important to his work is a recognition of the materiality of language itself, and how language is directly connected to the situations of those who use it. He taught previously at the University of Colorado, Boulder; Augustana College (Sioux Falls); the University of Washington, Seattle; and the University of Wisconsin-

Madison, where he also earned his masters and doctorate. Troy and his wife Kiana Weinschenk are very happy to be the parents of Espen and Nikolai Storfjell.

Visiting Faculty

The French program welcomes two new faculty members, Visiting Assistant Professor **Scott Taylor** and Visiting Instructor **Jaime O'Dell**. Working in the areas of performance studies and theater semiotics, Scott brings the joy of the theater to his teaching. He also examines the sociological, historic, and aesthetic evolution of the contemporary French and Francophone stage and its struggle to find and maintain voice, identity, and relevance in a globalized world. With an M.A. in French literature as well as pedagogy, Ms. O'Dell brings fresh sensitivities to her beginning French classes. Together, Scott and Jaime are helping us embrace our thirty-some majors, our many minors, and others who are studying French in order to serve in Africa, European-based NGO's and the U.N. for whom French is an official, and often required language.

Assistant Professor of German **Janet Holmgren** is currently on leave as she and her family have welcomed a new daughter into the world. In her absence, the program has been pleased to welcome Professor **Annekathrin Lange**, who has brought great energy and creativity to our German classrooms. Professor Lange completed her Ph.D. in German at Brown University in May 2005. Her research and teaching interests include nineteenth- and twentieth-century German literature, culture and philosophy, gender studies (especially masculinity), psychoanalytical literary theory, German (especially East German) film and language pedagogy. In a course she taught in spring 2006, Professor Lange's students discovered texts by the emerging generation of German authors, those who have come of age since Unification and who speak in voices that seek to define Germany as much by its future as by its past.



Languages and Literatures Department, clockwise from upper left: Tamara Williams, Chair, Claudia Berguson, Bridget Yaden, Annkathrin Lange, Troy Storfjell, Paul Manfredi, Kirsten Christensen, Rochelle Snee, Paloma Martínez-Carbajo, Carmiña Palerm, Mark Jensen, Scott Taylor, and Emily Davidson.

Hong Hall Goes Global

Located in the middle of upper campus, Hong International Hall is now home to PLU's first living/learning community consisting of five language and culture houses: Chinese, French, German, Norwegian, and Spanish, as well as a wing for International Core students. The vision statement for the community sums up its deepest aspirations: "In these times, the Hong International Hall community creates a supportive home and a hopeful environment that challenges residents and the campus to become fluent in languages and conversant with international issues. Hong International Hall thus promotes global awareness through intentional language immersion and cultural engagement."

A generous gift from the estate of John Wilhem provided funds to remodel the second floor lounge in Hong and create a state-of-the-art "smart" classroom, a small conference room and a comfy and welcoming lounge area for students to gather, study, and enjoy foreign language media. When asked to reflect on her residential life experience in Hong, current Hong resident and Spanish major Lindsey Paxton says: "Living here daily reinforces my academic goals. I am constantly reminded of how far I can push myself."

In just two years, with the ongoing collaboration of faculty in the Department of Languages and Literatures with Residential Life and current Hong Hall Resident Assistants, HIH has become a hub of campus activities focused on languages and programs dealing with cutting edge, hot-off-the-press issues and controversies.

German Election Roundtable

In October 2005, in collaboration with the German program at the University of Puget Sound, students and faculty organized a roundtable discussion of the German elections for chancellor. The forum was held in English so that even beginning

German students could benefit. Panelists included PLU German professors Kirsten Christensen and Annekathrin Lange, PLU political scientist Peter Grosvenor, and UPS German professor David Tinsley. The 30-plus attendees learned about the German government and electoral system, saw images of the diverse and often humorous ways Angela Merkel, Germany's first female chancellor, has been portrayed in the press, and discussed the ramifications in and beyond Germany of the strange grand coalition of right and left that resulted from the election. It was a lively afternoon.

Scandinavian Program Hosts Lively Caricature Forum

It's not often that Scandinavia takes center-stage in world affairs. But in January this year, as violence erupted in the wake of caricatures of the Prophet Mohammed published in Danish and Norwegian newspapers, that changed.

When Professor Claudia Berguson, chair of the Scandinavian Studies Program, organized a roundtable discussion of the cartoon controversy on the evening of February 15, a much larger crowd of students and community members turned out than might normally have attended a discussion of Scandinavian social and political matters. The main lounge of Hong International Hall was standing room only as more than 120 people joined the six faculty members on the panel.

Those six included Berguson and Troy Storfjell from the Scandinavian program, Ann Kelleher and Peter Grosvenor from Political Science, Mark Jensen from French, and Cliff Rowe, a professor of journalism. Each professor spoke briefly from his or her area of expertise, providing context on immigration and ethnic tensions in Scandinavia, misunderstandings of the West in Islamic societies, and some of the complexities of free speech and intercultural respect.

The presence of a vocal contingent of Muslim community members lent energy to the meeting,

bringing home to PLU students and faculty the sense of anger and frustration felt by many Muslims around the world. Despite the obvious offense that they took from the cartoons, Muslim participants stressed that Islam is a religion of peace, and that nothing justified violent response.

In the wake of the evening's discussion, a number of students requested an additional forum to continue talking and learning about the topic. At a second roundtable on February 22, Professor Paul Ingram from the Religion Department joined the original faculty panelists and approximately 50 participants in discussing Islam, intercultural understanding, and freedom of the press.

Professor Berguson feels that the roundtables were important because they engaged Scandinavianist scholars with faculty members from other disciplines in a discussion of current events in Scandinavia and the world, and that the venue enabled the program to "reach a wider and more diverse student population that can relate topics from Scandinavian studies to their own majors and interests." She said she felt it was crucial that the Scandinavian program engage in critical discussion of world events. "The Hong Hall lounge will never be the same," she added.

Study Abroad

Chinese

Greg Youtz, outgoing Chinese Studies Program Chair, spent three months at PLU's Gateway China program in Chengdu serving as site director. While there, Youtz helped develop a rich and challenging curriculum for students wanting to spend a semester in China, including an extensive Tibet module that combines substantive historical and cultural study with travel to this region of geo-political importance. Youtz, along with PLU Anthropology professor Greg Guldin and others, also hosted PLU President Loren Anderson for a visit to Sichuan University, our partner institution in China.

Classics

With generous funding from the Wang Center, Classics has partnered with the University of Puget Sound and Willamette University in the Northwest Consortium of the Intercollegiate Center for Classical Studies Rome Centro, a prestigious and competitive program of study in Rome and Sicily, to offer a landmark opportunity for majors to study the ancient world abroad. We also continue to send students to the exceptional College Year in Athens program and through Arcadia in both Greece and Italy.

French



PLU student Tawny Clark ('08) receives instruction on the "ti-bois," a traditional Creole rhythm instrument, during J-Term 2006 in Martinique.

Professor Roberta Brown returned from a third consecutive J-Term in Martinique, an Overseas Department of France located near the southern tip of the Lesser West Indies. There, French majors and minors live individually in French and Creole-speaking families while studying on the campus of *l'Université des Antilles et de la Guyanne*. They joined students from St. Olaf College in learning from contemporary writers, economists, musicians, and anthropologists. Collectively, these professors are paving France's *Créolité* movement. Rejecting the aesthetic of homogeneity and Afrocentrism found in the *Négritude* (and Harlem Renaissance) movement of the 1930s and 40s as an out-dated echo of an equally illusory French colonial Eurocentrism, they insist instead on an inward gaze at the complex network of cultures in everyday Martinique. Opposing any ideology that proposes a single

definition of racial, national, ethnic, or religious identity, they join those who propose instead the reality of heterogeneous self-identity, the collective *nous*. After an intensive month of "being" African, French, Indian, and even pre-Colombian, students return home with far more than deep tans and scintillating French accents. Intentionally or not, from deep inside they have become purveyors of *Créolité*, beacons of hope for our twenty-first century.

German

Many of PLU's German students embrace the opportunity to study abroad. In fact, more than thirty-five German students have studied in Germany (Cologne, Freiburg, and Berlin) or Austria (Vienna and Salzburg) in just the past two years. These students return with a heightened awareness of the vibrant, multicultural character of the German-speaking countries and of their importance within the new Europe. The German skills of students who study abroad are always much sharper after even a J-Term, and they truly energize our classes when they return to campus. The annual J-Term program in Cologne, now in its sixth year, has emerged as a vital component of our German program. In partnership with EuroCentres Language School, PLU students who have completed a minimum of three semesters of German enjoy three weeks of outstanding language instruction.



PLU J-Term students learn about the rich history of Cologne's famed cathedral.

Afternoons are reserved for exploring magnificent Cologne, whose beginnings as a Roman colony make it one of Germany's architectural and historical treasures. While in Cologne, students live with host families. Most also have "siblings" from other countries who are fellow students at the EuroCentres. On weekends, students and the advising PLU faculty member travel to cities including Berlin, Munich, Nuremberg, Dresden, and Vienna. This program continues to boost enrollments in German and has become especially important for students who are not able to commit an entire semester or year to studying abroad.

Scandinavian Studies



Students on the Hedmark, Norway program enjoy an excursion with Namibian peers.

The Scandinavian Studies Program at PLU is committed to providing its majors and minors many possibilities to create a meaningful program of study that will be relevant to life and work beyond college years. Study of Scandinavia presents a unique opportunity to see the world through the eyes of small Nordic societies, and encourages students to integrate the skills and knowledge they acquire while at PLU into an active engagement in their local and global communities. Such a commitment requires diverse Scandinavian Studies courses and co-curricular events on campus, as well as the opportunity to study away.

PLU's fall semester program at Hedmark University College offers a challenging learning environment that, as one participant put it, "brings students out of our own U.S. culture and perspectives." The program, based in Hamar, Norway, combines courses, field study, and a final research paper in

Department of Philosophy

What's Happening In (and Out) of the Philosophy Classroom at PLU: Five Examples

Business Ethics

Brendan Hogan



Teaching two sections of Business Ethics during my first semester at PLU has been very rewarding. Students trained in the skills and practices of business are asked to step into the position of judge and evaluator of business, economic, and environmental practices. The course focuses on the idea of moral agency and contrasts this with the imperatives of other agents in the business world environment. We encounter the main theories of morality and then turn to descriptions of practices in the business world from standpoints outside of mere profit. Such agents as regulative bodies, corporations, the state, employees, consumers, stockholders, non-governmental organizations, and others are described in an effort to get a good purchase on the actors that contend for efficacy in the market place. As we turn to ever more specific issues of business ethics, such as the theory of the corporation, sexual harassment, gender discrimination in hiring, firing, and paying, advertising, and the global environmental crises, students put the philosophical skills they have gained to specific use.

its focus on Norway's approach to democracy, development, and peace. Students in the program interact with local and national leaders as they extend their understanding of Norway and Scandinavia to include a contemporary and global focus. Study of social democracy, conflict mediation, and political and development organizations is taken on the road during a one-week study excursion to Røros, Kristiansund, and Trondheim.

A unique aspect of the program is the participants themselves. Each year, students from Namibia join PLU students in their study of Norway. This fall's participants described their fellow classmates as a circle of friends that brought cross-cultural learning to every aspect of the program. The Hedmark program concludes with attendance at the interview of the year's Nobel Peace Prize recipient. Students return to campus with a sophisticated understanding of the role of Norway in the complex efforts to realize a peaceful, just, healthy, and sustainable world. They bring their critically informed experiences to courses and discussions that continue to encourage a realistic and relevant understanding of Scandinavia in the world of today. For many returning students, the sojourn does not end with a semester at Hedmark. Many have goals to return to Norway or to study in Namibia before they complete their study at PLU.

Spanish

The intersection of development, culture, and social change through the lens of the dynamic and evolving context of contemporary Mexico is the focus of PLU's newest semester-long study away program. Located in the southwestern Mexican state of Oaxaca, the program explores and affirms the rich diversity of contemporary Mexican society and culture. It engages the issues that challenge the country's continued growth and establishes a foundation for understanding the history of U.S.-Mexico relations and the Mexican experience in the United States. The program, directed by Associate Professor of Spanish and Chair of the Department of Languages and Literatures, Tamara Williams, was launched in the fall of 2005. It is designed for students with advanced



Students and members of the Mixtec community of La Unión Soyaltepec gather for a picture after filling 4,000 bags of earth for a reforestation project that has already planted 40,000 trees in the area.

levels of Spanish and demonstrated interest in Latin American development issues, Mexican history and politics, indigenous rights, immigration law, environmental and gender studies, cross-cultural education, literacy, international law, and public policy and administration.

The most distinctive feature of the program is that it begins with a day-long orientation involving an *encuentro*—or dialogue—with Tacoma's Oaxacan immigrant community where students hear, first hand, stories of the immigrants' homeland, their journey to the U.S., border crossings, and the challenges and opportunities they have encountered living and working in the Tacoma community. Once in Oaxaca, the students are encouraged to make the local-global connection by spending a weekend doing community service in La Unión Soyaltepec, a Mixtec community devastated by desertification and subsequent depopulation by migration. The program also offers a structured credit-bearing internship experience designed to encourage students to integrate academic work with practical experience working in non-profit settings on issues related to the fields mentioned above. The experience of working side by side with Mexican counterparts on challenging problems is ideal for students considering work in the U.S or international non-profit sector in direct-service or administrative capacities. The internship opportunity is designed to make a significant contribution to our host organizations and encourages students to be resourceful self-starters in organizations seeking progressive social change.

Social and Political Philosophy

Pauline Kaurin



In a recent Social and Political Philosophy class focusing on the issue of terrorism, students examined Machiavelli's famous text *The Prince* by way of a reality show with the same title. The students were given a hypothetical scenario in which their kingdom had undergone an attack that may have been the work of internal political opponents, enemy intelligence agents, or terrorists. Students then had to formulate and articulate (using Machiavelli as their model of a good prince) first, to a panel of judges and then, to a panel of the other prince candidates, how they would respond to this attack. In typical reality show mode, the judges asked questions and provided critical feedback, while the other prince candidates challenged one another about how best to approach this scenario, in effect trying to "out-prince" one another. There were the usual elimination rounds and voting to determine the winner. Once the game was over, students also had an opportunity to reflect on and discuss the experience: Would Machiavelli's prince be a good ruler in an age of terrorism? Why or why not? How should a ruler approach the problem of terrorism? Such questions clarify the modern relevance of Machiavelli's insights.

Biomedical Ethics

Paul Menzel

Biomedical Ethics continues to be an extremely rewarding subject for me to teach, both as an Inquiry Seminar in the First-Year Experience program and as a 200-level course for all. One experience in the 200-level section of spring 2005 was especially captivating.



During spring break the case of Terri Schiavo hit the news in a politically dominating way. As readers undoubtedly remember, even the U.S. Congress got involved — ultimately for naught — as all courts held to the view that Terri's rights were being protected by the Florida state courts that had been dealing with the case for years. Students in my class had already, well before break, discussed some major end-of-life issues, including the use of advance directives or the otherwise inferred wishes of patients, and we had noted, though briefly, the basic parameters of a persistent vegetative state (PVS).

The first class meeting after break, of course, simply demanded discussion of Schiavo, and we set aside the regularly scheduled material. Students weighed in vigorously, rather shrewdly using various concepts and distinctions previously examined in the course that often seemed to be ignored in the national discussion. Some conflicting views certainly emerged, but a considerable agreement also came forth, such as on the irresponsibility of many politicians who took the pro-parent, anti-husband side in not absorbing the basic neurological facts about PVS, or on the very understandable inability of Terri's parents to accept the fact that she really was in PVS, given that PVS patients manifest such misleading "wakefulness" behavior.

Then near the end of the period, after asking for any final thoughts, a student who had previously been quiet — let me call her Alice — brought all of us to the edge of our seats: she knew well someone who had been in PVS for years. And just like Terri Schiavo, this good high school friend — let me call her Mary — was now supported by feeding tubes. Mary's mother sat with her every day and told Alice, whenever they met, that having Mary still "here" meant so

much to her. Meanwhile Mary's father had been urging his wife to accept the physicians' prognosis that Mary was irreversibly unconscious, to agree to remove Mary's feeding tubes, and to move on with her life. The conflict had greatly strained their relationship, though he had not tried to gain legal control in order to remove Mary's life support. Alice tended to agree with the father — for her, Mary was no longer here. Alice grieved not so much any longer for Mary, but for her parents. She wondered what might change if only she, or another friend or pastor or chaplain, could break through to the full emotional and medical reality of the situation with Mary's mother in a sympathetic way. In individual conversations later, Alice and I explored these sensitive issues in greater depth.

In the minutes that Alice spoke, any personal unreality or perceived rarity of Schiavo-like cases in our classroom was shattered forever. (It should already have been, of course, simply by knowing that over 10,000 patients in the U.S. are in PVS at any given point in time.) The national controversy had already brought a societal urgency to the course. Alice's testimony brought emotional and personal urgency as well. I couldn't help but think: here, right before my eyes, was education at its provocative fullest.

Philosophy, Animals, and the Environment

Erin McKenna



This class focuses on the nature of nature, the beingness of animals (human and nonhuman), and the ethical and political issues that arise when conflicting views of these things collide. What is nature? Is nature merely a resource for human use? Does nature have intrinsic value? Are

nonhuman animals merely a resource for human use? What kinds of beings are persons? What kinds of beings have rights? How do we see ourselves fitting with the rest of the natural world? What obligations do we have?

These questions are examined from an array of philosophical views and students are asked to sort out how various views might analyze current issues. One of the ways current issues are brought into the class is through the service-learning component. Students do service at a variety of sites. Some of these include: The Humane Society, Point Defiance Zoo, therapeutic riding programs, Mother Earth Farm, Zestful Gardens, the Parkland Prairie, Bresemann Forest, Tacoma Audubon Society, Tacoma Nature Center, and here on the PLU grounds (landscaping and recycling).

Mother Earth Farm is an organic garden that grows produce for the homeless. Social justice is clearly connected to issues of a healthy and sustainable environment here, and students start to see the range of issues connected to food production. Zestful Gardens is an organic Community Supported Agriculture (CSA) farm. Students who work here start to examine the economic viability of alternative forms of agriculture and some of the costs associated with the global production and transportation of food.

Students working at the Humane Society, Point Defiance Zoo, and therapeutic riding programs witness different approaches to caring for nonhuman animals and different views about the ethical obligations we may or may not have to these other beings. Issues about the environment also come up for students in these sites, as they look at water use at the zoo, loss of natural habitat connected to the animals in the zoo, and pollution caused by domestic animals.

Work with the Tacoma Audubon Society includes work on the Parkland Prairie, Bresemann Forest, and other projects that arise during the semester. With these projects students work out in the ecosystem in which PLU exists. They start to learn about the history of the land on which PLU sits and enter into the debates about restoration of habitat, invasive species, and restoring waterways and salmon.

Some students work right here at PLU. They learn about how we care for the grounds (pesticide use, water use), what we plant (native species, grass), and what we take out (ivy, blackberries). They can witness first hand the large amount of waste produced by an institution like PLU and also see our award-winning recycling efforts.

The students in the class then come together in groups to share their service-learning experience. These groups have produced some of the best (and the funniest) presentations I have experienced in my time at PLU.

Creation and Evolution

Keith Cooper



Time will tell what direction the national debate about Intelligent Design will take. Will it be seen as old-fashioned creationism disguised in a purloined white lab coat? Or will it turn out to be the brave lad announcing that the supposed emperor of objective reason — science — has tossed aside its own white coat, revealing naked atheistic philosophical naturalism?

Undergraduates typically find themselves with firm opinions about creation, evolution, and their compatibility (or lack thereof). But very few have the intellectual tools to pursue the matter carefully. Creation and Evolution is a J-Term class that provides the opportunity for students to receive an introduction to the discipline of philosophy while exploring central issues. This course began as a grant-winning Templeton course designed by former philosophy professor Denis Arnold.

On the first day of class, students are given a survey on which to record

their initial “Opinions About Origins.” Questions range from whether God created the heavens and the earth, to the age of the earth, the origin of human life, and the connection between God and the meaning of life. Responses are anonymous, and results are shared with the class the next day. In this way students get a sense of where they stand among their peers without having to disclose publicly what they currently think about the issues. This fosters critical discussion rather than a debate.

As the last week of the term begins, students receive their original survey form back. Ten percent of their course grade is based on an essay providing “a personal—but still academic—essay explaining your considered opinion on the major questions we have investigated in this course.” The survey from the first day gets them started and provokes many thoughtful comments, but students are asked not just to produce a checklist of responses, but to create—uh, or evolve—a sustained discussion about what they think, where and why they have changed their mind over the course of the month (if they have), and what it might take for their views to change further. To provide clarity about the aims of the course, the survey includes an introduction affirming that it is not the goal of the course to change anyone’s views about evolution, creation, or their relationship, but rather for students to think more carefully about their opinions in these areas and to gain a more nuanced and well-supported perspective. Perhaps it is unfortunate that such a disclaimer is needed, but it reflects well how philosophy *should* be done—and most of all at a university of the Church.

As usually happens with the Philosophy core requirement, students in this course discover that learning about philosophy and philosophical method is of great practical value in assisting their thinking about matters of personal significance. Good citizens must learn to be charitable toward others—and the ideas of others—when grappling with difficult social issues, and the PLU Philosophy Department assists students in striving for both intellectual and personal excellence.

Department of Religion

Reflections on our Lutheran Heritage

The Importance of Academic Religious Studies in the PLU Undergraduate Curriculum

Douglas E. Oakman
Professor of Religion

The international furor over the Danish cartoons has highlighted the global importance of religious values. Pacific Lutheran University offers all students a serious and unique opportunity for the academic study of religion, study which acknowledges religion's pervasive presence and builds centrally upon two cultural traditions – Renaissance humanism and the Protestant Reformation.

Since the Renaissance, Christian humanism has approached biblical studies, theology, and religion as part of the liberal arts curriculum, incorporating especially close textual study, philosophical method, historical criticism, and comparative work. Christian humanism has taken the world seriously as well. As Paul Tillich pointed out in his *Theology of Culture*, the Renaissance stressed the development of human potentiality as an integral expression of belief in creation. Certainly the critical intellectual stance of humanism challenges students today who are no longer well prepared for such comprehensive study through American secondary education. For instance, even Christian students arrive with very little academic background in philosophy, Bible, or theology. Further, the study and mastery of languages, which

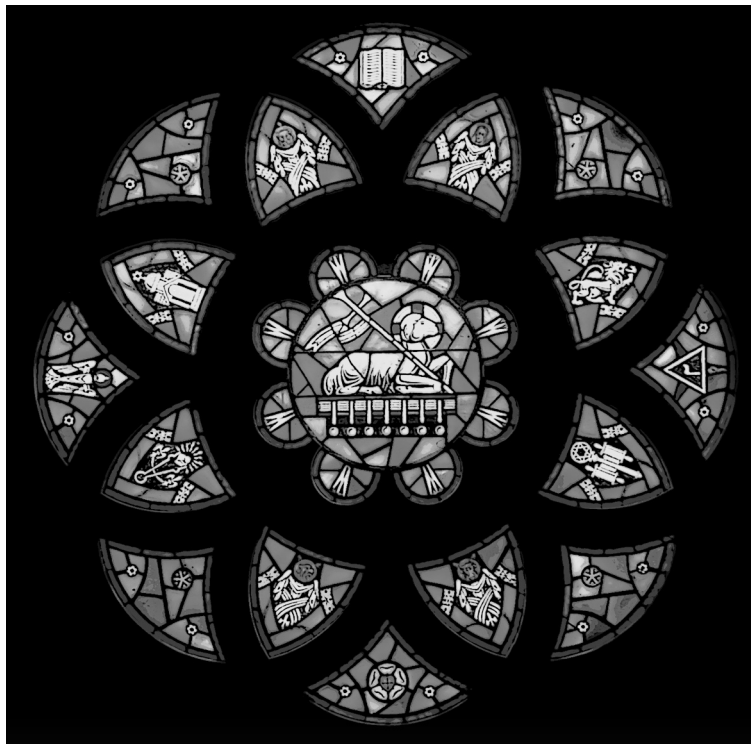
was central to Renaissance and Reformation scholars such as Erasmus and Luther, requires significant individual effort and is still central to biblical studies or theological classrooms. Despite its ancient pedigree, language study remains relevant even in *PLU 2010* terms, since language study must remain the building block of any credible international education today. It is equally important to remember that the cultures of the Bible and the

fear of contamination or attainment of perfection; 3) Luther as an Augustinian monk stood closer to Augustine (there are two intersecting cities—earthly and spiritual) than to Tertullian (what has Athens to do with Jerusalem?): Faith seeks understanding (Augustine) rather than requiring absurd belief (Tertullian); 4) for such reasons, Lutheran universities in Europe pioneered central modern intellectual institutions, especially the notion of academic freedom; and finally, 5) Lutheran tradition has always appreciated and strongly promoted the arts.

Given such deep cultural foundations, the academic study of religion at Lutheran universities is not “merely academic,” but substantially committed and engaged. Such study offers unique personal challenges to students in a culture in which religion is often associated with anti-intellectualism, yet is important in the stimulation of human development and maturation. Students move out of conventional

beliefs and are motivated toward reflective commitment. Without critical perspective, students clothe religious experience and belief with powerful emotion and unwarranted authority. As a consequence, young adults (even older adults) cling tenaciously to their religious beliefs and resist critical academic self-examination. They find it extremely difficult to step back and assess their particular religious convictions or directions objectively. Undergraduate education in the religion area, therefore, is never simply a cognitive exercise or the imparting of factual information.

Examining the positive and negative ethical entailments of



Renaissance were international for their respective days; historical study of those cultures can support a re-emerging concern for international education today.

The Lutheran heritage provides an equally distinctive context and basis for university-level study of religion: 1) Luther was a biblical scholar whose critical theology and commitment to worldly service provided basic foundation blocks for both a sense of human purpose and modernity itself; 2) Luther's critical stress on justification by grace through faith permitted freedom to engage the world thoughtfully and practically as well as to think and act without

religion marks a further motif of study. Luther emphasized positive Christian vocation in the world. Max Weber traced this development in *The Protestant Ethic and the Spirit of Capitalism* and argued constructively in his "Politics as a Vocation" that a healthy worldly calling achieves balance between a more utopian "ethic of ultimate ends" and an "ethic of responsibility" that recognizes the limitations and compromises of the ordinary. The academic understanding of religion at a Lutheran university appreciates religion's contribution to meaningful and constructive action in the world.

Though the Lutheran university, like the Church, must always be reformed, its educational mission stresses the perduring and perennially human. Religion is a permanent human longing, and its study has never been more important, given that religious forces universally shape attitudes toward life. In the case of the Danish cartoons the collision of free speech rights (rooted in religious values) and concern for the Prophet's honor illustrate this as much as anything else. As religious figures have often been champions for human dignity and justice, there is equally good reason to deliberate utopian claims in global capitalism and to stress the wisdom of the past as much as the cult of novelty. Global capitalism's voracious demands for cheap labor, its naïve faith in technology, and its willingness to sacrifice human beings to greed and a vision of life as an emporium indicate why the critical study of religious values remains important at the university, level where young adults must assume responsibility for their world.

Rethinking Our Middle Name

Daniel J. Peterson, Visiting Assistant Professor of Religion

Martin Luther was more than a reformer of the Christian faith: He also made significant contributions to the reform of education throughout Germany.

Well ahead of his time, he called for the instruction of boys *and* girls at the elementary level as well as for massive—and in most cases exceedingly positive—reform of German universities. Accordingly, it is no wonder that Pacific Lutheran University explicitly acknowledges Luther's educational legacy as informative of its own mission, a mission that "emphasizes both freedom of inquiry and a life engaged in the world" as stated in its *Principles of General Education*, which was approved by the faculty in December 2004.



What, then, were the specific university reforms that Luther proposed? One of his most basic recommendations for change concerned curriculum: canon law must go! "We are taught quite sufficiently in the Bible how we ought to act," Luther writes in 1520. "All this study [of canon law] only prevents the study of Scripture, and for the most part is tainted with covetousness and pride." Such a charge may sound antiquated today even though Luther predicted it would offend many of his Roman Catholic contemporaries. But I believe it should disturb us, too, for what we see in Luther's expulsion of canon law from the lecture halls of the university arguably amounts in principle to a rejection of the very "freedom of inquiry" that PLU interprets as the foundation of its Lutheran identity and heritage.

To be sure, Luther's infringement upon academic freedom does not

stop at canon law; it also extends to that "heathen" philosopher, Aristotle. "Now," Luther observes, "my advice would be that the books of Aristotle, the Physics, the Metaphysics...be altogether abolished, with all others that treat of nature, though nothing can be learned from them, either of nature or of spiritual things." Again, Luther's words reveal a troubling inconsistency between what he says and what PLU claims as the source of its emphasis upon the freedom of academic inquiry. To state the matter unequivocally: Luther does not always support what we understand to be academic freedom today. Instead, his first concern revolves around that which makes the most of Christ. If Aristotle or canon law lures the Christian away from Christ to needless speculation, says Luther, then these works "must be kept out of the reach of all Christians."

What do we make of the tension that exists between PLU's understanding of its Lutheran heritage and Luther's words themselves? How do we reconcile PLU's commendable openness to new ideas with Luther's rejection of Aristotle and canon law? What would it mean, in short, to rethink the middle name of PLU in light of Luther's remarks on university curriculum in 1520? Obviously no response to these questions can be definitive, but there are several ways of rethinking the middle name of PLU that might complement or at least qualify its primary meaning for us as synonymous with the freedom of academic inquiry.

One way to begin would be to acknowledge that the spirit and the letter of Luther and the Lutheran tradition on the issue of academic freedom do not always agree. Luther brought about many wonderful educational reforms. The spirit of his fight against the authoritarian structures and corrupt practices of the Church remains commendable, but he was not an Enlightenment or post-Enlightenment advocate of unhindered academic freedom and inquiry. Although he stops short of *demanding* that some of Aristotle's works as well as canon law be



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excluded from university study, his advice to abolish such works sometimes seems indistinguishable from the heteronomy he was criticizing. We should admit this.

A second way to rethink PLU's middle name might be to go beyond the topic of academic freedom and discuss further what it means "to engage the world thoughtfully and practically," as Doug Oakman restates it, because of justification by grace. Perhaps we might also talk about a specifically Lutheran pedagogy or manner of interacting with students. For example, in a recent address to the faculty of Concordia College in Moorhead, Minnesota, Jonathan Strandjord, head of the Division for Ministry in the ELCA, proposes a way of being toward students in opposition to the "captivity of self-concern." Since the Lutheran tradition perceives sin as a state of being turned-inward (*incurvatus in se*), perhaps future conversation could revolve around what Strandjord calls being "otherwise" for one's students, that is, engaging oneself in "deep thought for the sake of the other." This kind of pedagogical turned-outwardness flows directly from the stream of Lutheranism with its understanding of Christ as "the man for others."

Surely, there are other ways to rethink the middle name of PLU. Beginning with the tension between what Luther implies concerning academic freedom in 1520 and what PLU says about it today would be a great place to start.

News from the Religion Department

Alicia Batten was granted tenure and promotion to Associate Professor this year. She also published *Teachings of Jesus* (Novalis, 2005), in which each chapter explores a saying attributed to the historical Jesus in its first century context then offers some reflection on potential meanings for today. She authored "Studying the Historical Jesus Through Service," in *Teaching Theology and Religion* 8/2, 2005,



and presented two conference papers on the Letter of James at the International Meeting of the Context Group in St. Petersburg, Russia, and at the Society of Biblical Literature Annual Meeting in Philadelphia, respectively. Batten also recently received the Graves Award in the Humanities, which will provide additional funding for her sabbatical research in 2006-07.



Kathlyn A. Breazeale, who was granted tenure and promotion to Associate Professor this year, is serving as Site Director for PLU's study abroad program in Trinidad and Tobago during the 2006 J-Term and spring semester, where she is teaching her Religion 227 course, Christian Theology: Theologies of Liberation and Democracy. This course examines the relationship between democracy and the development of contemporary theology in Trinidad and Tobago since their independence in 1962 as a case study. Breazeale is also working with local leaders in the program's core course, Caribbean Culture and Society, which includes student participation in a diversity of public religious festivals and forty hours of service learning. In addition to students from PLU, the group includes students from Lafayette College, St. Lawrence University, and the University of the West Indies. During the fall of 2005, Dr. Breazeale delivered

the Religion Department Spring Lecture, "Partnership After Patriarchy." This year her article, "Negotiating Catholicism: Religious Identity vs. Regional Citizenship," was published in *Religion and Public Life in the Southern Crossroads: Showdown States* (Alta Mira Press).



Clark Chilson joined the department this year as Assistant Professor of History of Religions. In addition to a successful first year of teaching at PLU, Dr. Chilson also saw an important project to completion with the publication of his co-edited book, *Nanzan Guide to Japanese Religions*, part of the Nanzan Library of Asian Religion and Culture, (University of Hawaii Press, 2005).



Suzanne J. Crawford, who just completed her third year as Assistant Professor of Religion at PLU, is participating as a fellow in a year-long teaching workshop for undergraduate faculty of Religion and Theology at the Wabash Center for Teaching and Learning. And, during the summer of 2005, she joined in her second student-faculty research project funded by the Wang Center for International Programs. She also saw two book projects to completion this year: *Native American Religious Traditions* (Prentice Hall, 2006), and her co-edited 3-volume, *American Indian Religious Traditions: An Encyclopedia*

(ABC-CLIO, 2005). She is currently editing an anthology, *Religion and Healing in Native America*, which is under contract and forthcoming from Praeger Press, and completing a monograph, *Coming Full Circle: Spirituality and Wellness Among Native Communities of Western Washington*, under contract with University of Nebraska Press. She also delivered the Religion Department Spring Lecture in April, "The Poetics and Politics of Sacred Space: Thinking Through Place in Ireland, ANWR and Native America."



Doug Oakman, in addition to serving as Dean of Humanities, published two articles this year. "Marcion's Truth: Biblical Hermeneutics and a Developmental Perspective," was published in *Ancient Israel: The Old Testament in Its Social Context* (Fortress Press, 2005). "Culture, Society, and Embedded Religion in Antiquity," was also published in the *Biblical Theology Bulletin* 35 (2005): 4-12.



Marit Trelstad has recently been nominated and appointed to the Task Force on Human Sexuality for the Evangelical Lutheran Church of America (ELCA), drawing on her expertise in Christian theology and emphasis on Lutheran heritage and theology. The goal of this task force is to create a study guide and then, responding to feedback

from the nationwide church, to pen a social statement on human sexuality which will be voted on at the 2009 Nationwide Meeting of the ELCA. Dr. Trelstad will be one of the keynote speakers at the 2006 annual conference of the Association of Teaching Theologians, an organization of theologians and religion faculty from all the colleges and seminaries of the ELCA. She also has several forthcoming publications. The first is an edited volume, published by Fortress Press, titled *Cross Examinations: Interrogating the Cross for its Meaning Today*. The second is an article in *Dialog: A Journal of Theology* concerning Lutheran understandings of salvation. Finally, her essay "All is Not Lost: Solidarity and the Particularity of Love," was published in Spring 2006 in *Constructing a Feminist Cosmology: Conversations with Nancy R. Howell*, edited by PLU Professor Emeritus Paul O. Ingram (Wipf and Stock, 2006), part of the Princeton Theological Monograph Series.



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