Seniors of '04 Evaluate Their Choice of Major: 
The Department Report Card
By Joseph Walser, Chair

Though pride ranks among the seven deadly sins, and weighs among in the basic defilements in Buddhism, most religious traditions contain a provision stating that a department chair may harbor feelings of pride in the department when its students express satisfaction with said department. OK, so I made that one up. As Martin Luther said, “If you are going to sin, sin boldly!”

Every year, just prior to graduation, seniors are required to take a survey asking them to evaluate how we are doing here at Tufts. While it takes only a few minutes for students to fill these surveys out, we spend a lot of time thinking about the results. Essentially, the responses tell us how well we are doing our job. I am delighted to say that over the years, a pattern has been emerging. Comparative Religion students tend to be far more satisfied with their choice of major than is the average Tufts student.

Graduating seniors responded to each survey question using a scale of 1 to 4, with 4 indicating “strongly agree,” and 1 indicating “strongly disagree.” Last spring, students gave Comparative Religion a perfect 4 (“strongly agree”) when asked if they had really gotten to know the professors in their major. They also gave the department a perfect 4 when asked if, given all they know now, they would still choose the same major. CR scored in the 3.8 range when students were asked if they thought CR faculty really cared about students, if they felt able to apply what they had learned as a CR major in their lives, and if in their judgment, the overall quality of the instruction offered by the department was high. For each of these questions, the department scored well above the Tufts average.

As a department report card, these results may be of more than passing interest to those who are thinking of majoring in Comparative Religion. Heck, I even showed the report to my mother. She put it up on the refrigerator.

It’s All Happening in Comparative Religion . . . With Our Majors and Minors
By Peggy Hutaaff

Sarah Affel, '05, CR major and Political Science minor, taught sailing last summer at a non-for-profit group in Boston that provides free sailing lessons to Boston youth. She is Supervisor this year for the Boston Area Rape Crisis Center, and also serves as a volunteer Medical Advocate. Rape crisis advocates are state-certified Sexual Assault and Domestic Violence Crisis Counselors who offer compassionate support, information, and referral services to survivors and their families in hospital emergency departments. (See http://www.barcc.org/medicaladvocacy.html for more information.) The role of a Supervisor is to dispatch Medical Advocates on calls to the hospital, and to be their support system as they counsel the rape or sexual assault survivor.

Sarah enjoys her time on the water with the Tufts Sailing Team, and she is an enthusiastic member of ATO, Tufts’ only co-ed fraternity.

Lunhide Amazan, '06, double major in CR and Clinical Psychology, is serving as an RA in Houston Hall, and as secretary of the Caribbean Club. Last spring, she danced with Spirit of Color and Tufts Dance Collective, and received special recognition for her participation in Tufts’ Third Day Gospel Choir. After graduation, Lunhide would like to earn a master’s degree in family therapy.

(Continued on page 8)
New Faculty: An Interview With Professor Yudian Wahyu

Q: What are you teaching now, and next semester?
A: I am teaching two courses this semester: “Islam and Modernity” and “Quran and Islamic Traditions.” I will be teaching “Introduction to Islamic Law” and “Introduction to Sufism” next semester.

Q: Tell me a bit about your personal and academic background and previous career experience.
A: I spent from 1972 to 1978 studying Arabic and Islamic disciplines, such as Arabic grammar and Quranic interpretation, at the traditional Tremas Pesantren (Islamic boarding school) in Pacitan, East Java, Indonesia. In 1978, I moved to the Krapyak Pesantren in Yogyakarta, Central Java, Indonesia, where I completed my Islamic high school in 1979.

In 1982 I received my B.A. in Islamic law from the Faculty of Islamic Law, Sunan Kalijaga State Islamic University, Yogyakarta, and my Doctorandus degree (a three year program after the B.A.) in the same field in 1987. In 1986, I received my B.A. in Philosophy from the Faculty of Philosophy of Gajah Mada University (Yogyakarta).

In 1993, I received my M.A. in Islamic law from Institute of Islamic Studies, McGill University, Montreal, Canada. In 2002, I received my Ph.D. in Modern Trends in Islam. I was a Visiting Researcher at the Harvard Islamic Legal Studies Program (2002-2004).

From 1988-1991, I taught “Introduction to Sufism,” “Introduction to [Western] Philosophy,” “Introduction to Islamic Philosophy,” and “Islamic History (Classical Age)” at Sunan Kalijaga’s Faculty of Islamic Law.

From 1993 to 1995, I taught “Islamic Legal Philosophy,” “Islamic Philosophy,” and “Introduction to Sufism” at Sunan Kalijaga’s Faculty of Islamic Law; “Islamic History (Classical Age)” at the Surakarta’s Da’wa Institute, Surakarta, Indonesia; “Introduction to Islam III” at the Faculty of Islamic Education, Cikoroaminoto University, Yogyakarta; and “Practical Methods of Arabic-Indonesian Translation” at the Ali Maksim Islamic Boarding School, Yogyakarta.

I was President of the Indonesian Student Associations in Canada (Montreal, 1997), and co-founder and first President of the Indonesian Academic Society (Montreal, 1998-1999).


The following articles are forthcoming: (1) “The Problem of the Geo-Epistemological Break in the Arab Renaissance,” (2) “Hasan Hanafi on Salafism and Secularism,” (3) “Is...”

(Continued on page 10)
An Open Letter:  
Building a Bridge between the Tufts and Somerville Communities  
By Christopher Hope, ’07

My name is Christopher Hope. I am a sophomore CR major here at tufts and a concerned citizen of Somerville. I wish to bring to your attention that there is an ordinance in Somerville called the Anti-Gang Loitering Ordinance (http://www.mass.gov/legis/laws/seslaw04/s040327.htm) that unfairly targets the poor and minority people of the community. Instead of creating an ordinance targeting groups or social identities, why not create an ordinance that targets specific criminal behaviors committed by any group? There have already been complaints about this ordinance for encouraging racial profiling.

To investigate this issue, I talked to City Hall, the MA Supreme Court, and the Board of Aldermen, and there is a repeal movement to veto this unconstitutional law. I've been working closely with Community Action of Somerville (CAS) and the President Alderman, Denise Provost, to repeal this ordinance. They are coordinating churches and organizations in Somerville. I wish to create a coalition here on campus to combine student organizations and/or individuals, as well as faculty members, to represent the Tufts community, in conjunction with our Somerville network, to repeal this law. We can do it! Imagine this as the bridge between the Somerville and Tufts communities on this particular issue, and possibly others in the future.

First, we have to organize and advertise a discussion forum in the Tufts community to get people cognizant about this issue. CAS, Somerville Human Rights Commissions, ACLU, and Denise Provost have already agreed to speak on campus. Now I need the willing hands to help me put this thing together.

Second, at the forum we'll ask volunteers if they want to join the coalition to help get petitions signed. As many as possible!

Third, the President Alderman will set up an interview with each of the aldermen. I will play them audio taped interviews of victims and demonstrate that the Tufts/Somerville communities are not for this ordinance by showing them our collected petitions. Then I'll get it on record whether or not they will support a repeal movement. I have already spoken to half of the Board of Aldermen, and they more than likely will support repeal of the ordinance if we provide substantial evidence of how the Tufts community is against the unfair criminalization of minorities, the poor, and the under-represented. We need help organizing more support, coordinating the forum, circulating petitions, etc., so if you are interested, contact me immediately. We're applying for grant money to get this movement started. Please contact me if you would like to be involved. Let our voice be heard.*
"I'm always reflecting on my time at Tufts, and the great environment of the CR department," writes Lynn A. Cooper, '02, double major in CR and English. Lynn is starting her second year in the Master of Divinity Program at Harvard Divinity School. She is enjoying living, for a change, "on the other side of the river," in Brighton, MA.

Last year, for her "field education," Lynn served as director of the First Light Youth Project, in association with the First Lutheran Church in Lynn, MA. This semester, she is focusing more on her academic studies. Her graduate experience is being enriched by the participation of Harvard Divinity in the Boston Theological Institute (BTI), a multidenominational consortium of nine theological schools in the Greater Boston area. As one of the 3,000+ students of the BTI's member institutions, she has cross-registration privileges at all of the consortium's schools, giving her an unparalleled number of courses to choose from. "I have discovered the fruits of the BTI and am taking advantage of some of the great professors and students on other campuses," Lynn says.

Thomas Crawford, '03, CR major, has entered the Master of Theological Studies Program at Vanderbilt University's Divinity School in Nashville, TN. He plans to focus on the study of the New Testament. "I'm impressed with the faculty and student body already," Tom reports, "and certainly glad that I ended up applying to and choosing Vanderbilt."

During his drive across country from his home in Washington to Tennessee, Tom visited friends and family, and took the opportunity to enjoy the beautiful scenery, from the desert to the mountains. He camped and hiked around Moab in Utah, and visited Arches and Canyonlands National Parks, which he describes as "spectacular." Tom also made a pilgrimage to Graceland Mansion, home of the legendary Elvis Presley, in Memphis. He describes his visit as "a highlight that lived up to the hype and expectations I had built up for years."

"Now I'm in Nashville, living just outside of town, and I love it," he says. "The trees and green hills are beautiful, I love the accent, and Nashville is a small but fun place."

Lauren Peach, '04, CR minor, received a special graduation present last May: She traveled for two weeks in Greece -- "an incredible experience!" -- with her best friend. Lauren spent her summer coaching at lacrosse camps for young girls, and working at a care facility for people with AIDS/HIV. She reports learning a lot about the medical aspects of life with HIV/AIDS, but says that the greatest impact of her work was that it changed her perspective: "When you are around people who are terminally ill or dying, you start to value certain things that you normally don't even think about," Lauren says. "After working there for three months, now I just feel lucky to be young, educated, and healthy enough to experience my life to the fullest."

Lauren's "next journey" will be to Africa. In late October, she will begin two years of Peace Corps service in Namibia as a health volunteer.

Mark Goldberg, '03, double major in CR and Peace and Justice Studies, completed his Dutko Fellowship in Washington in June, and then landed an interesting job at the magazine, The American Prospect, a liberal political monthly based in DC. His official title is "Writing Fellow." Mark authors articles for the print magazine, as well as for the website, and contributes to a blog. His debut piece for the September issue covered John Kerry and the African-American vote, and he wrote a short article on the Afghan elections for the current issue. Mark's best and most widely "picked-up" story for the magazine's website focused on the Bush Administration's consistent attempts to prevent National Guardsmen and women from buying into the military's inexpensive health care plan. (About twenty percent of National Guard and reservists go uninsured.) He has also written about Republican congressional opposition to the International Criminal Court, and about the "nastiness" of the Republican Convention. All of his articles can be found at: www.prospect.org.

Mark's expertise in research and political analysis has also been recognized by The Humanist. Last May, he won first place in a contest -- open to young men and women under twenty-five -- run by the magazine. His winning article was titled, "The Triumph of International Humanitarian Law."

"In all, I am quite happy with this job," says Mark of his work with The
May 23, 2004
Graduation Day

Comparative Religion Faculty and Justin Green.

Michael Pollack, '04 and Katherine Mason, '04.5

Professor Elizabeth Lemons

Professor Peter Thuesen enjoying the day.

Michael Pollack, Justin Green and Megan Sullivan waiting for the presentation of their degrees.

Katherine Tabone beams with pride.
"My CR major has been crucial to everything in my life. I truly tapped into a passion when I started taking Religion courses at Tufts; it has helped me direct my life and discover the path towards a personally fulfilling and challenging professional career."

Susie Hayward, '02, double major in CR and English, lived in a tent in Hawaii for several months before doing asylum work for political refugees in Minneapolis and interning with the UN Refugee Agency's office in Washington, DC. She is currently in her second year of three at Harvard Divinity School pursuing a Master of Divinity Degree. Her focus is on "the relationship between religion, conflict, peace, and diplomacy -- specifically, ways in which modern secular diplomacy can engage religious traditions in conflict areas in order to ensure that they are supporting the peace process instead of undermining it."

Susie is co-chairing the Harvard Law School's Program on Negotiation Religion and Conflict, a student interest group. She is also the founder and co-ordinator of the HDS Outing Club, and a participant in the Harvard Prison Education Project. For relaxation, she enjoys crocheting, camping, late-night baking, and jogging along the Charles River. Last year, Susie worked with the Paulist Center, a progressive Catholic community in downtown Boston, to create a small group program through which members could address the crises going on in the Church and their impact on faith.

"My CR major has been crucial to everything in my life," Susie reports. "I truly tapped into a passion when I started taking Religion courses at Tufts; it has helped me direct my life and discover the path towards a personally fulfilling and challenging professional career."

Lauren Lerner, '04, Child Development major and CR minor, spent the first part of the summer relaxing, and the second working for JCC Macabi Games of Greater Washington. The Games are the equivalent of a Jewish junior Olympics. Washington was one of the four locations hosting last summer's competitions.

In September, Lauren began a new job at the JCC Association, the continental umbrella organization for the Jewish Community Center Movement. She is the Northern Manhattan representative, which means she provides supervision and technical assistance to several centers. She recently took over the supervising a restaurant. Ben

This fall, Ben enrolled in a Masters Program through the Department of Asian Religions at the University of Hawai'i in Honolulu, where he reports that "every day I apply what I learned at Tufts to help myself learn more." He is working closely with a professor and several other students on a long-term project to create a database of all known Daoist iconography.

Ben splits his time between school and a local Buddhist Mission, where he is employed as the Project Coordinator. "My work at the Jodo-Shin Buddhist Mission is pretty special; I have the unique opportunity to use what I have learned and see immediate positive changes every day," Ben says. "I am finding great satisfaction in my work and scholarly endeavors."

Ben still plays ultimate frisbee, and manages "to find a few hours a week to hang out on the beach and snorkel with the fishes."

Before departing for Hawai'i, he took a whirlwind tour to visit friends and family: Boston, Vermont, New York, California, Louisiana and Mississippi, and Homer, Alaska. Earlier this year, he had the honor of being the
"best man" in his dad's wedding.

David Schwartz, '01, double major in CR and Philosophy, is studying for his Master of Divinity Degree at Harvard Divinity School and working part-time doing graphic design. He hopes to be ordained to the Unitarian Universalist ministry. He and his wife Teri, also a student at HDS, celebrated their third wedding anniversary in August.

During the summer, Dave participated in Clinical Pastoral Education -- "a sort of chaplaincy boot camp" -- at St. Elizabeth's Hospital in Brighton. For ten weeks, he served as a chaplain in the hospital, working on an inpatient cardiology floor, and in the nearby Franciscan Hospital for Children, caring for kids with permanent mental and physical handicaps. He describes this work as "a challenging and wonderful experience."

This fall, Dave built his first computer from scratch, which was "a lot of fun." He's also been reading lots of comic books: "Check out Osamu Tezuka's 'Buddha' series; it's an incredible combination of Jataka stories, fables and so forth, really neat stuff."

Dave says that his experience in CR has been valuable to him in "many ways! Exposure to doing high-level reading and research in the upper level classes went a long way to helping me prepare for graduate study. And as much as the academic study of religion attempts to remove itself from individual religious development, much of the class material served as starting points for my own personal reflection and spiritual development."

Anyone in the CR Community who would like more information about Harvard Divinity School is invited to get in touch with Dave at: dsschwartz@hds.harvard.edu. On December 7, he will be at Tufts, preaching at the Goddard Chapel Reflections Service.

Megan Sullivan, '04, graduated with magna cum laude honors in CR and Child Development. She received special recognition last spring for her participation in Tufts' Third Day Gospel Choir.

Kathryn Tabone, '04, received magna cum laude honors in CR and International Relations at graduation last May. She participated in Tufts' Third Day Gospel Choir, and received accolades for her performance in the play, "Uncommon Women."
followed by a doctorate in Religious Studies.

Daniel Black, '05, CR major and minor in Communications and Media Studies (CMS), worked during the summer in Tufts' Public Relations office writing profiles for the new web-site. He also took a class on "The World of Islam," taught by a visiting professor from Tehran University in Iran. "That combined with spending time on the Cape, running, playing tennis, and traveling a bit, kept me quite busy," Dan says, adding with pride, "I also managed to climb Mount Washington!"

Dan is beginning a senior project for his CMS minor: "I plan to create a sports magazine about kids for kids. Instead of models like 'Sports Illustrated for Kids,' I will create a magazine that features youth as the subjects instead of focusing on million-dollar athletes. Should be a fun project! I'm hoping to use Tufts students to help with the photography, and I'll be doing much of the writing and all the layout. I also hope to get input from young people themselves."

This semester, as he did last spring, Dan is teaching seventh grade at a local synagogue. He is leading his second class of students through a discussion of some of Judaism's mitzvot (Hebrew for "commandments").

Last year, "the kids wrestled with how they determine which of the total 613 commandments are important to their lives," Dan says. He is interested to see how his new class is interpreting the same texts and commandments in new and different ways. Dan is also the youth group adviser for the high school, grades 9 through 12. "We've already had several events -- bowling, apple picking -- and we're looking forward to a great year. It's a very large group, and the kids are all enthusiastic!"

Arun Brahmbhatt, '06, is spending junior year abroad at the School of Oriental and African Studies (SOAS) in London. He is concentrating on studying Jainism and Hinduism, and learning to read Sanskrit.

Nancy Chen, '06, double major in CR and English, served as a Teaching Assistant last summer, working with junior high students at a test prep school in New York City. She is Editor-in-chief of Optinus Prime, a Tufts poetry magazine, and she works for the Dining Services, "making burritos and sandwiches and serving oodles of food at Hodgdon."

Nancy says that she has many hopes for the future: "I want to be a writer. I have a passion for poetry, for short stories, for literature. I'd like to write children's books." Nancy hopes to earn higher degrees in English, and to teach, first in the NYC public schools, and ultimately at the university level. "I don't want a white picket fence," she says. She will also be active in community service and outreach.

Nancy describes herself as "interested in many social/cultural matters. Some include: ethnic identity issues, more specifically, Asian American identity, domestic violence, women's issues, and racism. I enjoy raising awareness in these areas as everyone should be educated on them."

Christina Cheung, '06, double major in CR and Chinese, worked at her high school's registration office last summer, enjoying interacting with parents and doing data entry. She participates in Tufts' Asian Christian Fellowship, for which she leads a small group. After Tufts, Christina may go to China for a bit to teach English, or may teach here in the US.

Lauren Dunn, '05, major in CR at Tufts and in Studio Art at the School of the Museum of Fine Arts, spent the summer in Boston working on her Senior Honors Thesis on "Catholic Social Justice Theology and Marriage Incentives in Welfare Policy." Her thesis mentors include Elizabeth Lemons and Peggy Huuaff from CR, and Charlene Garanzeau from Community Health. Lauren plans to pursue graduate studies in Religion and Public Policy. Last spring, she ran for Tufts track.

Benjamin Foote, '06, CR major, from Lexington, MA, worked for his second summer at Philmont Scout Ranch in Cimmaron, NM, a Boy Scout camp serving over 26,000 participants each summer on its 200+ square miles of New Mexican wilderness. He worked as part of Philmont's News and Photo Service, taking, processing, and printing group photos and promotional shots for the Ranch.

Last spring, Ben received a special award for his participation in Tufts' Third Day Gospel Choir. He is currently studying abroad in Heredia, Costa Rica, taking classes at the Universidad Nacional Autónoma. He continues to take innumerable photographs, attempting to capture both the cultural and natural beauty of Costa Rica.
Ben is enjoying writing, playing ultimate frisbee and soccer, as well as the usual chilling with friends, and taking long walks on the beach at sunset. He will return to Tufts in Fall 2005 after studying in Scotland for the spring semester.

Natawnee Fritz, '06, double major in CR and International Relations, minor in Italian, is spending her junior year abroad through the Institute for the International Education of Students (IES) in Rome. Tawnee also has an internship at Roma Tre (a campus of the public university), helping to develop a seminar series on peacekeeping.

Last spring, she served as president of the Tufts chapter of Amnesty International. Last summer, she held a full-time job at a kitchen store in San Jose, CA, before departing for an internship in Africa. With support from Tufts’ Anne E. Borghesi Award Prize, Tawnee spent July working for the African Child Foundation. She traveled and learned first-hand about health issues and community development in Uganda, Kenya, and Rwanda.

Alexis Gerber, '05, double major in CR and Clinical Psychology, traveled during the summer to Prague, Venice, Florence, Rome, and Paris. She also took a calculus course, and studied Hebrew at the Conservative Yeshiva in Jerusalem. A Dorot Foundation travel grant helped finance the cost of her journey to and from Israel.

Alexis is working on a Senior Honors Thesis for CR (with Peggy Hutaff) on the ordination of women in Judaism. She is currently in the process of applying to rabbinical school. For her major in Clinical Psych, she is interning in a public school classroom, working two days a week with children ages five to eight who have mental and physical handicaps. Last spring, she was one of the winners of the Class of 1921 Leonard Carmichael Prize in Psychology.

Kyler Hardin, '06, double major in CR and Philosophy, is planning ahead for his Senior Thesis. He will focus on Buddhism, and is currently reading voraciously on Theravada, and on Process Theology in relation to Buddhist philosophy. During the summer, he worked for a movie theater and enjoyed camping.

Christopher Healey, '06, double major in CR and Philosophy, is an active participant in Tufts E-Men, the men's ultimate frisbee team. Last year, he and his teammates went to Nationals for the fourth time in the last five years, and placed ninth in the country.

Chris is involved in the Tufts Dance Collective, and in two programs of the Leonard Carmichael Society: He is co-ordinator of the All-Stars Program, providing after school supervision and activities for Somerville Elementary Schools. He also participates in LCS's Kids to College, talking to area sixth graders about preparing for college, answering questions, and inviting them for a day on campus, including visiting dorms and sharing a meal in the dining halls.

On the entrepreneurial side, Chris is New York Times Readership Program Manager, hiring delivery people and making sure that papers get delivered to subscribers on campus. Last summer, he interned for Prudential, providing real estate and relocation services to corporate employees.

Christopher Hope, '07, CR major and Community Health minor, sang last spring with the Third Day Gospel Choir. Last summer, he worked on campus as part of Tufts' Special Events staff, participated in the Big Brother Program, and volunteered at Rosie's Place, a center serving homeless women and children. A native of Atlanta, he is also involved in the Southern Christian Leadership Conference.

Chris' spirit of activism motivated him during the summer to start a coalition to repeal Somerville's Anti-Gang Loitering Ordinance. The Tufts Project Repeal involves multi-cultural clubs and organizations on campus in partnership with the Somerville community. Chris hopes that the coalition will work in the future to bring the Tufts and Somerville communities together to address important issues.

Chris' "Hip Hope Show" airs on 91.5 FM every Tuesday at midnight. A TV show is also in the works.

Marc Katz, '06, CR major, is doing research with Rabbi Jeffrey Summit about the transmission of oral tradition and how it relates to Torah cantillation. His activities include swimming and serving as a Resident Assistant. He is also active in Hillel as co-chair of the Upperclassman Committee, and he recently led Reform high holiday services. Marc plans to attend rabbinical school. Last summer, he worked at Camp Eisner, a Jewish summer camp in the Berkshires.

Matthew Kruger, '06, CR major, visited Honduras last summer on a mission trip and (Continued on page 11)
New Faculty: Wahyudi
(Continued from page 2)
Islamic Law Secular? A Critical Examination of Hasan Hanafi's Legal Theory;" and (4) "The Role of Islamic Law in the Indonesian Legal System."

Q: What are your academic areas of special interest? Any work in progress?
A: My academic areas of special interest are Modern Trends in Islam, Islamic Philosophy, and Islamic Legal Philosophy.

Yes. I am writing a paper entitled "Was Ibn Taymiyyah Really Just A Fundamentalist?" to be presented at the conference on "Ibn Taymiyyah and His Times" at Princeton University on April 8-10, 2005. "Orthodox" Muslims see Ibn Taymiyyah as the uncompromising "orthodox" reformer, and put his "puritan" interpretation of Islam into their practice. As a result, Muslim and non-Muslim contemporary historians conclude that Ibn Taymiyyah was the godfather of contemporary Islamic fundamentalism. However, I try to reveal his tolerant and moderate views. To do this, I compare his influences on contemporary Islamic reform movements in the Middle East and Indonesia.

I am also writing my academic autobiography entitled "The Experience of Teaching Islam in America." I hope to finish my first draft at the end of the 2005 spring semester.

Q: What do you enjoy most about teaching in the field of Religion?
A: Promoting understanding and peace through education.

Q: What are your impressions of Tufts so far?
A: Tufts is very professional and pluralistic. I was very impressed when Tufts offered me the opportunity to teach Islam.

I clearly explained in my letter of application that I had studied Islam in two Islamic boarding schools and a state Islamic university in Indonesia before going to Canada for my M.A. and Ph. D. programs. I sent similar letters of application to a number of universities. Some of them did not even reply to my applications. One day, my wife and daughter asked me about my application to Tufts. I simply asked them to ignore it, because I did not think I would be offered the job. Not long after that, Prof. Joseph Walser called me to offer the job!

Q: Do you have any hobbies or favorite leisure-time activities?
A: Yes. I used to play chess, and I like fishing.

Q: Tell me about your family.
A: My wife, Siti Handaroh, is a former student of mine. I have a daughter, Hayu Qaimamunazzala. Both accompanied me to Montreal for six years (1996-2002) and to Boston for two years (2002-now). My daughter goes to Boston Latin School (grade 8). My acceptance to Tufts was a kind of win-win situation for my family. In 2003, I was accepted to undertake a ten-month post-doctoral program at the Library of Congress. However, my daughter did not want to move to D.C. She insisted that I find a job in Boston. Tufts was the answer!*

---

SUMMER 2005
Course Offerings

CR 0192A World Religions & Sexual Ethics
Instructor: Rev. David O'Leary
A survey of the major world religions: Hinduism, Buddhism, Judaism, Christianity, and Islam, and how they see the human body, issues of sexuality, and sexual ethics.
First Session DAYS: MTTh TIMES: 6:00-8:15 pm

CR 0192B Catholicism in Crisis
Instructor: Rev. David O'Leary
A survey course of the basics of Roman Catholicism. We will explore the current major issues confronting Catholicism: sexual abuse scandal, women's ordination, authority of Bishops, and homosexuality in the priesthood.
Second Session DAYS: MTTh TIMES: 6:00-8:15 pm
Prof. Walser on early Taoist meditation.

After graduation, Matt plans to attend seminary to earn his Master of Divinity Degree in preparation for ministry in the Episcopal Church.

He is active in the Protestant Student Fellowship, and is currently co-leader of its weekly Bible Study.

Katherine Mason, double major in CR and Art History, identifies herself as a member of the class of '04.5: She 'walked' at graduation last May, but will officially complete her degree at the end of this semester.

Last spring, Katie ran track daily, and did Latino Mentoring once a week at the East Somerville Community School. She helped Victor and Marvin, two fourth graders she had worked with for two years, to learn to read in English. Motivated by her commitment to the environment, she was active as an intern with Tufts Recycles, helping to monitor the recycling receptacles on campus, and to collect batteries, ink cartridges, and cell phones. She also worked at the Art History house.

This past summer, Katie was in Nanegal, Ecuador, at an eco-tourism/conservation reserve in the Cloud Forest called Santa Lucia. She volunteered as an Environmental Education and Nutrition teacher to kindergarten through seventh graders. Katie taught for about seven weeks to classrooms of 25-30 kids. She also helped the school plan healthier lunch menus, and was involved with getting the parents in the community involved in nutrition and environmental issues in the town. "It was absolutely beautiful, very challenging," Katie says. "I learned a ton. I recommend it to anyone interested in these issues or reforestation."

In addition to completing her Religion major this semester, Katie is running her last season of cross-country and "loving it!" She is taking a painting course at the School of the Museum of Fine Arts, a shiatsu massage course at the Palmer Institute of Massage, and doing guitar lessons and yoga, all of which she describes as "super fun!" Katie will probably live in the Boston area for the rest of the year, and is hoping to find a job for January. She plans to run in the Boston Marathon in April, and is contemplating setting out on a massive year-long road trip around America after her sister's wedding in July.
First-hand Experience:
Working for the Japanese-Buddhist Community in Hawai’i
By Ben Lewinger, ’02

In addition to pursuing a Master’s Degree in Asian Religions at the University of Hawai’i in Honolulu, I am the Program Coordinator at the Mo‘ili‘ili Hongwanji Mission, a Jodo-Shin temple belonging to a group that has 36 temples here on the Hawaiian Islands, and also 10 or so on the mainland, although they have dropped the "Hongwanji" there, and use names like "Buddhist Church of America."

Jodo-Shin, also referred to as "Pureland Buddhism," was founded by a Japanese man named Shinon during the 13th century. Basically, Shinon espoused special devotion to a certain Buddha, Amitabha (sanskrit), or as he is called in Japan, Amida. Amida Buddha resides in a "Western Paradise," where he has reserved a special spot for all his followers upon death, providing you live a thoughtful life and don’t stray too far from basic Buddhist precepts. Practice here is based around reciting the Nembutsu, "Namu Amida Butsu," and listening to Buddhist teachings. However, if you happen to find yourself in our mission on a Sunday, you’d see more similarities to a Protestant service than differences. The minister who gives the sermon is referred to as Reverend or Sensei, there are rows of pews with liturgies and hymn books, and the gist of the services is reminiscent of my time in the Methodist Church, although there is much more bowing.

As the Project Coordinator, my job is to organize the numerous groups and clubs that are made up of congregation members, with a special emphasis on the youth. The mission runs a very successful preschool, and houses a highly regarded Junior Young Buddhists Association group (think YMCA and YWCA), and also a club for those in college and beyond. There are also several other groups, including the Happy Strummers for seniors who are ukulele lovers, a very active Buddhist Women’s Group, and an award winning service program called Project Dana, which has served as the model for countless other programs across the globe.

Overshadowing my work is the knowledge that Buddhist congregations in Hawai’i and on the mainland are running dangerously low in young people. This is especially so in Hawai’i, where third generation Japanese Americans are reaching retirement age, and there is a sort of cultural breakdown: children are reared learning only English, and have little knowledge of Buddhist and Japanese culture. Basically, some major changes need to occur to ensure that this temple is still bustlin’ on Sundays twenty years down the road. Unable to address this issue, my Hongwanji specifically sought to hire someone who wasn’t immediately in the Japanese-Buddhist community -- fresh eyes -- and someone who also had a decent working knowledge of Buddhist traditions, which of course I gained in my CR studies at Tufts.

So, I guess my job, which I am enjoying immensely, is to make this community appealing and accessible for people aged 20-50, representing a more diverse mix of nationalities and creeds. My mind is often wanting to take a strictly academic approach. At the same time, it is very exciting to be challenged by being intimately involved "in the thick of it," and to get some first-hand exposure to how religions like this are actually practiced in U.S. Please check out our web-site: http://www.moiiiiihongwanji.org.
Preparing for the Peace Corps . . . in Newark, New Jersey
By Lauren Peach, '04

I spent the summer at home in New Jersey with my family, counting down the days until I leave for the Peace Corps in October. I am going to Namibia to be an HIV/AIDS health volunteer. I'm very interested in women's health, as well as teaching, and I hope that this job will fuel both of those passions. So, with nothing planned for the summer, I figured it would be a good time to get some extra background experience on AIDS before I left for Africa. I did some general research about volunteer positions related to HIV/AIDS work, and came across a place called Broadway House in Newark, NJ.

Broadway House is a wonderful place that is like a nursing home, but houses adults with HIV/AIDS. There are 75 beds available and the residents are, on average, 35-45 years old. This place seemed perfect for me because I could volunteer for the Activities Staff, and spend time with residents each day, playing board games, doing crafts, or just talking. I knew this was the right kind of job, because I wanted to learn about the medical aspects of the disease, but not as much as I wanted just to talk with people to understand what they were going through.

I got the job, and spent three days a week there from June until the beginning of September. Most residents in Broadway House come from the hospital, and the goal is to transition them to be well enough to live in their own apartment. There is an incredible staff in each wing made up of nurses, social workers, psychiatrists, discharge planners, activities staff. For the 70 or so residents, there are hundreds and hundreds of workers running the place.

As an activities volunteer, I was in a very special position. My first few weeks were a challenge. Many of the residents didn't want to believe a young woman with free time during the summer would want to volunteer there. They challenged me every day with "But why are you here?" and "What is this worth to you?" questions. They really made me think about why this job was important to me, but also about why going to Africa was important to me. As the trust began to grow, I became close with many residents. Once they realized I was there to stay, they were willing to open up to me.

The sad part about my job was that many residents did not get better. Or they got worse. And with an illness like AIDS, it can take over very quickly -- or not -- for thirty years. But in the summer I worked there, I had to deal with many deaths. This is where my friendships with the residents were the most powerful.

One of the greatest lessons I learned at my job was that being incredibly religious, especially in such a tough environment, can be a very powerful thing. I had been so used to being critical towards religion that I forgot to view the positive. When someone close to all of us would die, many residents would say "God Bless her," and it was a daily reminder of how lucky they were to be alive. Every morning, we'd read the newspaper and drink coffee together. And every morning I would ask the residents how they were doing. Many would respond with "I just feel blessed that I am alive today," or some version of "thank God."

I think that as academics of religion, we can easily forget the power, strength, and beauty that religion can bring to people's lives. But I was reminded every time I walked into that facility. I appreciated their belief in God because it gave them a reason to hang on. That was very important to them.

I feel so privileged to have worked with such an amazing group of people this summer. It not only strengthened my background for my future work as a Peace Corps volunteer in Namibia, but it was the most emotional and thought provoking job I've ever had. I have no idea what I'll end up doing as a career, but I do know that now that AIDS/HIV work is in my life, it's here to stay.
Journey of the Senses:
My Summer With the African Child Foundation
By Natawnee Fritz, '06

Last fall, I stopped by the International Relations office to discuss what future classes I should take as an International Relations - Comparative Religions double major. There I learned of the Anne E. Borghesani Prize, a grant that allows Tufts students to pursue a wide variety of activities with an international and personal growth focus. In spring, I submitted a proposal, and was fortunate to receive a grant from the Borghesani family enabling me to volunteer for one month in Africa last summer. I worked with the African Child Foundation (ACF) in Uganda, and also traveled to Rwanda and Kenya.

The most striking thing that I can articulate about my experience in Africa is a powerful awareness of my senses. The senses -- sight, sound, taste, smell, touch -- are and have always been a part of me, yet they have often gone unnoticed, taken for granted. But they were reawakened in Africa, leaving me with a deep sense of gratitude and with a sadness that they had been ignored for so long.

Sight. I saw with my own eyes -- at times doubting what I was seeing -- poverty and sickness, nature and family, sorrow and happiness. Working with ACF outside of Kampala, Uganda, allowed me to focus on teaching HIV/AIDS orphans (children whose parents have died of the disease), and to engage in HIV/AIDS outreach, women's empowerment, house construction, and community development.

As a part of the HIV/AIDS program, we gave sensitization lectures at local schools. The talk always began with Samson, the directee.
Finally, I saw the sun set and rise again in three East African countries.

Sound. I heard an unfamiliar language, Lugandan, the local dialect in Kampala. As I walked each morning to breakfast, I greeted people in Lugandan, to have a response of initial shock, then a huge smile, and finally a reply to my greeting. I lived in a house without a ceiling but with a tin roof. I heard every raindrop and sound the sky decided to make.

At precisely 6:30 a.m., I was awakened by our rooster. At first, I perceived this as a nuisance until I awoke one morning and heard no rooster. He had been killed for dinner, and we would go for a few mornings of silence until another was purchased and the cycle continued.

Taste. Talk about sensory overload. I ate things that I did not think that I would ever eat, including bananas. I hated bananas, but they are a staple of Uganda, a part of many dishes, including gomja (roasted sweet bananas), matooke (boiled unsweetened bananas), and kabalagala (literally “pancake,” fried from sweet bananas flour) — and so I learned to eat bananas. Also, I was fortunate to eat the best fruit ever, including mangoes and avocados, for the rather reasonable price of ten cents per fruit or vegetable!

Smell. While I was working in Uganda, I had the opportunity to travel to Rwanda. I visited genocide sites at Ntarama and Nyamata and the genocide memorial center in Kigali. At the churches of Ntarama and Nyamata, I saw mass graves and bags of bones from the 15,000+ killed in these two sites alone. And there, I smelled death. I know this description will not do justice to the experience, but I will try. It did not smell like decaying bodies; it has been ten years since the genocide. Everything was still and the aroma was composed of such emptiness that it actually created a smell of silence; the air was simply devoid of life. These sites are within a beautiful, lush country, causing one to wonder how such brutality could have happened where there is so much beauty all around.

Touch. Oddly, I became acutely aware of my hands. They were always getting filthy, along with my feet, from the red dirt that is literally everywhere. There is a different demeanor, a friendlier one, in the people of Uganda. The handshake is not forceful but tender, and it changes, respectful of the relationship between the two people. Men are not as distanced from each other, often embracing one another. Children grow up quicker than those here, contributing to the sustainability of the family through physical labor as early as age six or seven.

Finally, I realized that physical labor gave me immediate satisfaction. Things in Uganda take a long time. As I worked through the lack of infrastructure to create programs for ACF, I needed to balance long-term projects with a short-term one. I constructed a two-bedroom house made out of bricks and cement for a blind seventy-seven-year-old woman and her two grandchildren. This woman welcomed us into her one-room hut, made of sticks and dirt, with open arms and a huge smile every day. She often offered us her poultry, even though this was one of her few possessions and her primary source of food. It is here that I understood best the double meaning of the word “touch.”

Each sense, like each experience, is ordinary and extraordinary in and of itself. I was incredibly fortunate to have every moment of my time in Africa filled with these sensations, providing a summer I will never forget.
Questions and More Questions: Learning From the Seventh Grade
By Daniel Black, '06

Is there a God? Will God punish me for not being a good Jew? Which is more common: Irish Jews or Asian Jews? My Mom is Catholic and my Dad is Jewish; what am I? Hebrew School is stupid; why am I here? Is it okay to not believe in God but want to be Jewish? Can I go to the bathroom? You're how old?

I teach Hebrew School at a local area synagogue to seventh graders once a week for two hours, including half an hour spent socializing with the entire grade over dinner. This list of questions is a small sample of the important topics my students raise in class any given week. Two years ago, when I agreed, somewhat reluctantly, to teach, I had my own set of questions: How will I do this? What do I know? Will they like me? What if I have to go to the bathroom? You were born in the 1990s?

 Needless to say, Day One was a bit nerve-wracking for us all -- students and teacher alike. As I shyly introduced myself, I looked out amid a semi-circle of wide-eyed pupils. They were shocked that I had attended this synagogue as a child, and even more surprised when I informed them of how poorly behaved I was at their age. I also told them of my concerns, fears, and questions -- not just about the class structure, but about the future of Judaism, the existence of God, and the importance of religion in our lives. Then their eyes really grew wide. I was afraid they thought I lost my marbles. I brought the class discussion back to more concrete topics, and we began our year. The first lesson was for them to create a community, plus any laws they might choose to accompany that community. Needless to say, these creative middle school students came to life. Their interests in science fiction, sports, politics, law, and culture shone through brightly. We ended class with cheerful good-byes and I thought, "Phew, I made it." They concept questions that college students shy away from in classes: Why is there religion? Is there a God? Which of the Laws of the Torah are important to my life?

The beauty of being a part of a classroom like that is that there are no right answers, or wrong answers. Everyone has a valid claim, and although we discussed some rather unusual options for "How is the Universe ordered?," I can firmly say that every comment helped shape who I am today. This group of seventh grade boys and girls has forever changed my personal opinions of religion, God, and Judaism. Conjoined with the experience of my Tufts education in the classroom, the value of what these students taught me is immeasurable. Things that I took for granted my whole life. I began to question. And yet, it was not the simple act of questioning what I had perceived to be reality that enhanced my experience as a teacher. In fact, we often concluded that we had not arrived at an "answer" to these questions. But the mere act of engaging each other in meaningful questions, and asking ourselves what we really believed in, was more valuable than any simple reading or history exercises we could have performed.

By teaching a Hebrew School class, I gave myself one of the best gifts of my entire academic experience. I still keep in touch with the students from last year's class, albeit, now they are the "super-cool eighth graders," roaming the halls with a bit more swagger in their step. We chat briefly about classes,
looking back: reflections on service and empowerment
by sarah affel, '05

as i walked out of the hospital at 10 in the morning, i felt sad and pathetic, as though i had failed. i had been there for nearly 12 hours. it was my first case as a medical advocate for the boston area rape crisis center, and things hadn't gone as i had planned.

the survivor and i had formed a relationship that i had never had before and had only come to understand in the many cases since. it is a bond that seems to form spontaneously in the hospital and nowhere else. within minutes of meeting, the survivor has confided in me one of the most personal and traumatic experiences of her life. she realizes that i'm there just for her, to tell her i believe her, that she has done the right thing, and that in the end things will be ok, and to guide her through the very complicated process of the hospital examination.

all things considered, i was feeling very confident. in my role as a medical advocate, i provide the survivor of sexual assault or domestic violence with information and support during his or her time at the hospital. imparting the information was easy i was fresh out of training and ready to share what i knew about the sexual assault examination kit. supporting her had been surprisingly natural. she was incredibly, understandably traumatized from the violence that she had experienced. in many ways, she had to relive the horrors of the night during each step of the investigation and physical exam. as she cried, i put out my hand, she took it in hers, and things seemed ok. she trusted me, and i wanted to do everything i could for her.

one of the key roles that i play as a medical advocate is in "safety planning." towards the end of a case, the survivor and i will start talking about where she is going when she leaves the hospital and about her plans for staying safe in the future. that night, she looked me square in the eye and said, "he'll kill me." the words staggered me, and her fear gripped me. she was afraid to go home, and for good reason, so i spent the next hour working with a hospital social worker to find her a bed in a domestic violence shelter. we found one just outside of boston. i was thrilled. shelters are often crowded, and they are always a good distance from the woman's home.

she looked at me with a face of shock and disappointment when i told her about the shelter. she had not understood that we could not place her in a boston shelter; she had to go a certain distance away to ensure her safety and that of the shelter. she flat out refused the room. nearly 12 hours after we had met, she was packing up and heading back to a place where she did not feel safe, ignoring all my efforts to promote the shelter.

i left thinking the worst: that she would die and that it was my fault that she had not taken the room. i will never know what happened. despite the bond we had, our relationship ended when she walked out of the hospital that morning. this was a fact that tore me apart inside; i cried most of the way home.

a year later, i can (continued on page 18)
say that this case was difficult, probably one of the most difficult I have had, and it was hands down the most gruesome. It took me a long time to accept what happened and to understand that that evening was one of my greatest successes as an advocate. Underlying all of my responsibilities at the hospital is one principle: Empowerment. The men and women whom I work with have just had the power absolutely ripped away from them, and my primary goal as a counselor is to try to show them that they are in control of their own lives. I never tell anyone what they should do; I give them all their options and let them choose for themselves.

That night when I told her that the shelter was not in Boston, she looked at me and said that she couldn't leave because she had a test the next day. She said she'd be damned if these guys were going to ruin her chance to graduate on time. That winter she was going to become a medical technician. Come hell or high water, she would be the first in her family to receive anything more than a high school education, and the only female who was not a teen mother. She told me she had spent too much time struggling in a bad neighborhood, that she was going to get out, and this degree was her ticket. She dreamed of going to California. She had a plan. It was not my plan, yet she was empowered to make her own decision. It wasn't the decision that I wanted her to make. Inexperience and emotion left me feeling like it was a terrible and deadly choice. But what I could not see at the time was that it was the right choice because it was hers. Looking back, I know that I helped her feel confident that night, and her confidence shown through in her decision. I am proud that she had the strength to arrive at her own decision, and I can only hope that she made it to California.*

---

Calling All Alums!

The Comparative Religion Community at Tufts would like to hear from you!

You are invited to . . .

- Send us your news and views
- Write an article for an upcoming Newsletter
- Mentor a current CR student who is thinking about options for the future
- Connect with other CR grads in the Boston area and beyond
- Send us your current contact information so that we can keep in touch with you

Rsvp: beverley.oriordan@tufts.edu or peggy.hutaff@tufts.edu
Tell us about your recent academic work, thoughts, and experiences related to ethical treatment of animals.

My recent academic work continues to center on the ways in which religious traditions affect, and even control, how believers and nonbelievers think about the living beings around us. The history of this phenomenon has not been well described, and many young scholars are finding that the subject is an area where they can make a major scholarly contribution. I'm editing a collection of 50 essays by major national and international scholars to be published by Columbia University Press under the title, *A Communion of Subjects: Animals in Religion, Science, and Ethics*. And I've just finished the "animals" article for the revised *Encyclopedia of Religion*. The atheist philosopher Peter Singer asked me recently to contribute a chapter on "religion and animals" to his revised *In Defense of Animals*, and *The Humane Society of the United States* last year asked for a similar article to include in their widely disseminated *State of the Animals* 2002 publication. I take the inclusion of the "religion and animals" topic as a sign that many more people now recognize the contributions — and, of course, potential harm as well — that communities of faith might promote to help us all see better the issues involved in our relationships with the natural world. I am particularly pleased to help religious communities, theologians, and avowedly secular philosophers think more clearly about these issues, which only now we are beginning to discern with any real clarity.

Because I have recently been named Director of the Grafton-based "think tank" known as the Center for Animals and Public Policy, I now have even more opportunities to develop my burgeoning interest in both "religion and animals," and my other major field of concentration, "law and animals." Our society is in ferment, as it were, over what I've come to understand as our radically impoverished relationship to the natural world and the nonhuman lives in and near our communities. Our society's wrestling with this issue — what I call "ferment" — appears in countless ways. Even a cursory review of print and broadcast media shows that the issue is on people's minds. The issue also appears in a wide range of art and literature (read, for example, the prize-winning John Coetzee's books), in serious philosophy, and increasingly in the university and professional schools at the high end of our education system. The new president of the American Veterinary Medical Association has announced that her presidency's theme will be a much fuller engagement with animal welfare, and this is an important indication of how far the theme of animal protection has risen in our society. More than 40 law schools, including leading institutions like Harvard, Duke and Georgetown, now have "animal law" courses.

Thus, all about us are indications of many kinds that our major ethical institutions - - churches, education, law, government -- are beginning to take seriously their important and formative roles in helping people see these issues more and more clearly. I find this trend encouraging, as in basic ways it seems to underscore a re-commitment to humans' remarkable ability to care about "others," which in many, many societies has included non-human animals.

Tell us about what you've been up to lately.

My work at the Center for Animals has consumed me since being appointed to this key position. My short-term efforts are geared to developing the Center's already impressive graduate program into a world-class educational opportunity, reaching out to the larger Tufts community which has such abundant resources for seeing our engagement with non-human animals better, and increasing the national and international profile of the Center and the School of Veterinary Medicine. Through all this, I will continue with my scholarly pursuits, as they keep me deeply interested — and humbled — about the ways we interact with non-human living beings. I will again chair the Animals and Religion consultation at the annual meeting of the American Academy of Religion, and I'll give the keynote address at 12th Annual Animal Law Conference in Portland, OR. I continue to work with a group known as the Chimpanzee Collaboratory, and in particular chair their International Committee which has been working on a proposal for United Nations-level protections for non-human great apes. And through my teaching for CR at the undergraduate campus this term and next, I'll be developing a third book to be published by Columbia University Press on the general topic of religion and animals. So it will be a busy year.

---

**Reflections**

Goddard Chapel
12 noon to 1 pm
November 2

Paul Waldau
"Love Thy Neighbor? Religion and the Living Beings Around Us"

Light lunch and discussion
Spring 2005 Core Course Descriptions

CR 06-01 Philosophy of Religion  Lemons
Introduction to the philosophical analysis of major religious concepts such as God, human nature, freedom of will, immortality, knowledge, and the problem of evil through the study of representative types of religious philosophies, such as Thomism, naturalism, and existentialism. Co-listed as PHIL 16

CR 10-01 Psychology of Religion  Gugino
What is religious experience, and why are human beings religious? This course will explore such questions through readings and discussion of a variety of theorists who employ a psychological frame in the study of human religiosity. Theorists will include Augustine, Freud, Jung, James, Buber, and more.

CR 10-02 Introduction to Sufism  Wahyudi
Development of sufism (Islamic mysticism) with the focus on orders, doctrines, methods, influences and reforms. A great deal of attention will be given to the debates over the relevance of sufism for contemporary Islam in the Middle East, North Africa, Southeast Asia and the Indian subcontinent.

CR 10-03 Introduction to Islamic Law  Wahyudi
Development of schools, doctrines, methods, influences and reforms of Islamic law in the Middle East, North Africa and Southeast Asia. It will also discuss the debates over women’s issues.

CR 22-01 Introduction to the New Testament  Hutaff
We will investigate the origins of Christianity and trace the evolution of its earliest beliefs and ultimately selected for its "canon." Topics will include Jesus and his interpreters, the career of Paul the "apostle," beginnings of the "church," the interactions between Christians and their Jewish and Greco-Roman environments, and women’s participation in the shaping of early Christian history. Occasional readings from non-canonical literature, such as the Acts of Thecla and the Gospel of Thomas, will broaden our perspective.

CR 45-01 Introduction to Buddhism  Walser
The history, doctrines, and practices of Buddhism in India, Sri Lanka, China, Korea, and Japan. Philosophical theories of the Buddha, meditation, and nirvana. Aspects of Buddhist social and institutional history. Course fulfills World Civilization requirement

CR 53-01 Introduction to Religion of China  Walser/ Francis
Historical introduction to text and contexts of major Chinese religions from Shang Dynasty shamanic practices to debates about religion in contemporary China. Historical and literary approaches to the study of religions in China. Interactions between folk and elite traditions, and alternating syncretism and competition between religions. In English

CR 56-01 Catholicism  O’Leary
An introduction to the development of the Catholic Church, exploring the key historical epochs and events that shaped and created the contemporary church. The dynamics of crisis and change as these are manifested in history and as they function today. Doctrines, traditions, institutional forms examined in their specific historical and cultural contexts.

CR 106 Contemporary Religious Thought  Lemons
This course offers an introduction to some key themes and figures in recent religious thought in the United States. It considers representative positions concerning the relationship of religion and public life and focusing on the topics of violence and sexuality. The course aims to show that religion is both a problem and a resource in American public life, and to foster students’ capacity to analyze and discuss selected religious/political issues

CR 192-01 Feminist Theologies  Hutaff
"Feminism," says theologian Judith Plaskow, "is the process of coming to affirm ourselves as women/persons – and seeing that affirmation mirrored in religious and social institutions." This course will survey the impact which the growth of feminist/womanist consciousness during the last three decades has had on the religious commitments of women, as well as on traditional institutions, beliefs, and practices. We will explore new approaches and methods which recent feminist scholarship has brought to the study of ancient religious texts and other historical sources, and will assess how the inclusion of women’s perspectives is challenging, enlarging, and enriching the craft of theology itself. Also to be considered: the rise of new women’s rituals and alternative spiritualities, and the relationship of religious feminism to other struggles for human dignity and liberation. (No prerequisites.)
<table>
<thead>
<tr>
<th>Call #</th>
<th>Course #</th>
<th>Title</th>
<th>Block</th>
<th>Instructor</th>
<th>Co-listing</th>
</tr>
</thead>
<tbody>
<tr>
<td>03801</td>
<td>CR 00601</td>
<td>PHILOSOPHY OF RELIGION</td>
<td>F+ T/R</td>
<td>LEMONS</td>
<td>PHIL 016</td>
</tr>
<tr>
<td>02975</td>
<td>CR 001001</td>
<td>PSYCHOLOGY OF RELIGION</td>
<td>J+ T/R</td>
<td>GUGINO</td>
<td></td>
</tr>
<tr>
<td>02977</td>
<td>CR 001002</td>
<td>INTRODUCTION TO SUFISM</td>
<td>K+ M/W</td>
<td>WAHYUDI</td>
<td></td>
</tr>
<tr>
<td>03379</td>
<td>CR 001003</td>
<td>INTRODUCTION TO ISLAMIC LAW</td>
<td>N+ M/W</td>
<td>WAHYUDI</td>
<td></td>
</tr>
<tr>
<td>03606</td>
<td>CR 001501</td>
<td>JAPANESE ARCHITECTURE</td>
<td>H+ T/R</td>
<td>KAMINISHI</td>
<td>FAH 15 / 105</td>
</tr>
<tr>
<td>03625</td>
<td>CR 002001</td>
<td>IMAGE &amp; ICON</td>
<td>K+ M/W</td>
<td>DER MANUELIAN</td>
<td>FAH 20</td>
</tr>
<tr>
<td>03626</td>
<td>CR 002201</td>
<td>INTRODUCTION TO NEW TESTAMENT</td>
<td>F+ T/R</td>
<td>HUTAFF</td>
<td></td>
</tr>
<tr>
<td>02872</td>
<td>CR 002301</td>
<td>EARLY ISLAMIC ART</td>
<td>G+ M/W</td>
<td>HOFFMAN</td>
<td>FAH 21</td>
</tr>
<tr>
<td>03627</td>
<td>CR 002901</td>
<td>GENDER &amp; MEDIEVAL ART &amp; LIT</td>
<td>12 W</td>
<td>NELSON</td>
<td>FAH 29, GER 29</td>
</tr>
<tr>
<td>03088</td>
<td>CR 004501</td>
<td>INTRODUCTION TO BUDDHISM</td>
<td>2 W</td>
<td>WALSER</td>
<td></td>
</tr>
<tr>
<td>03082</td>
<td>CR 005301</td>
<td>INTRODUCTION TO RELIGION OF CHINA</td>
<td>11 T</td>
<td>WALSER / FRANCIS</td>
<td>CHNS 71</td>
</tr>
<tr>
<td>03087</td>
<td>CR 005601</td>
<td>CATHOLICISM</td>
<td>E+ M/W</td>
<td>O'LEARY</td>
<td></td>
</tr>
<tr>
<td>00630</td>
<td>CR 007801</td>
<td>JEWSH WOMEN</td>
<td>J+ TR</td>
<td>ASCHER</td>
<td>JS 78</td>
</tr>
<tr>
<td>00631</td>
<td>CR 009801</td>
<td>MUSICAL &amp; PRAYER JEWISH TRADITION</td>
<td>00631 H+ T/R</td>
<td>SUMMIT</td>
<td>MEET AT HILLEL JS 192</td>
</tr>
<tr>
<td>02880</td>
<td>CR 010501</td>
<td>JAPANESE ARCHITECTURE</td>
<td>H+ T/R</td>
<td>KAMINISHI</td>
<td>FAH 15 / 105</td>
</tr>
<tr>
<td>03089</td>
<td>CR 010601</td>
<td>CONTEMPORARY RELIGIOUS THOUGHT</td>
<td>D+ TR</td>
<td>LEMONS</td>
<td></td>
</tr>
<tr>
<td>02980</td>
<td>CR 012101</td>
<td>EARLY ISLAMIC ART</td>
<td>G+ M/W</td>
<td>HOFFMAN</td>
<td>FAH 21/121</td>
</tr>
<tr>
<td>00632</td>
<td>CR 012601</td>
<td>ROOTS JEWISH IMAGINATION</td>
<td>ARR W</td>
<td>ROSENBERG</td>
<td>JS 126</td>
</tr>
<tr>
<td>00634</td>
<td>CR 012901</td>
<td>WOMEN MEDIEVAL ART &amp; LIT</td>
<td>12 W</td>
<td>NELSON</td>
<td>FAH 29/ GER 29</td>
</tr>
<tr>
<td>03084</td>
<td>CR 014201</td>
<td>JEWISH EXP ON FILM</td>
<td>ARR T/R</td>
<td>ROSENBERG</td>
<td>JS 142</td>
</tr>
<tr>
<td>00635</td>
<td>CR 018801</td>
<td>RELIGION, HEALTH &amp; HEALING</td>
<td>2 W</td>
<td>GALARNEAU</td>
<td>MEETS 112 PACKARD AVE/HIGH DEM</td>
</tr>
<tr>
<td>02982</td>
<td>CR 019101</td>
<td>BUDDHISM, WOMEN &amp; ART</td>
<td>7 W</td>
<td>KAMINISHI</td>
<td>FAH 191</td>
</tr>
<tr>
<td>02973</td>
<td>CR 019201</td>
<td>FEMINIST THEOLOGIES</td>
<td>H+TR 1:30PM</td>
<td>HUTAFF</td>
<td></td>
</tr>
<tr>
<td>03153</td>
<td>CR 019202</td>
<td>ANTHROPOLOGY OF RELIGION</td>
<td>D+ T/R</td>
<td>SHAW</td>
<td>ANTH 149 B</td>
</tr>
<tr>
<td>00636</td>
<td>CR 0192A</td>
<td>ARMENIA &amp; THE WEST</td>
<td>11 T</td>
<td>DER MANUELIAN</td>
<td>FAH 192 A</td>
</tr>
<tr>
<td>02983</td>
<td>CR 0192B</td>
<td>ART &amp; MEDIEVAL MARGINS</td>
<td>1 T</td>
<td>CAVINESS</td>
<td>FAH 192 B</td>
</tr>
<tr>
<td>03206</td>
<td>CR 0192D</td>
<td>THE WORLD OF ISLAM</td>
<td>F+ T/R</td>
<td>MANZ</td>
<td>HIST 68</td>
</tr>
<tr>
<td>03085</td>
<td>CR 0192MA</td>
<td>THE LITERARY QUR'AN</td>
<td>K+ M/W</td>
<td>ALWAN</td>
<td>ARB 92-MA</td>
</tr>
</tbody>
</table>
Joseph Walser, CR chair, received tenure last June. During the summer, he worked on edits of his forthcoming book, *Nagarjuna in Context*, scheduled for release in April, and spent a week in Ireland with his wife, Radha. He is gearing up now to begin his next book, on the social context of Mahayana Buddhism. His summer research involved analyzing four monastic law texts and their commentaries to figure out how the financial structure of monasteries developed from the first through the sixth centuries CE.

On Tuesday, December 7, at 6 p.m., Prof. Walser will speak on Mahayana Buddhism for the Goddard Chapel Forum on Religion and Law. He will be presenting some of his work on Nagarjuna at the Annual Meeting of the American Academy of Religion in San Antonio in November, and an article of his on Nagarjuna will be coming out in the *Journal of Deccan Studies*, published by University of Hyderabad, India.

This term, Prof. Walser is working with Matt Kruger, CR major, on an Independent Study on the development of early Daoist meditation and spiritual journey techniques. Next semester, he will be co-teaching “Religions of China” (CR53) with Prof. Lydia Francis of Chinese Studies, in addition to his “Introduction to Buddhism.”

Last spring, Peggy Hutaff served as mentor for the Honors Thesis of senior Edwin Johnson (double major in CR and Anthropology), who explored constructions of ethnic history and identity among black Ecuadorian Catholics. She also worked with Women's Studies (WS) major Abby Moffatt on her Senior Project analyzing feminist responses to new reproductive technologies, and with Tyler Duckworth (CR minor) on his Senior Project for American Studies, writing short stories from the perspective of a gay man in the American context. Peggy moderated the panel for "Beyond the Classroom," the annual spring symposium of student work on women from across the curriculum, sponsored by WS.

This year, Peggy is mentor for the Senior Honors Thesis of Alexis Gerber on women's ordination in Judaism, and is serving on the committee for senior Lauren Dunn's Thesis on Catholic social teaching and U.S. welfare policy in relation to marriage. In addition, she is adviser to Christina Hanson's WS Senior Project: Christi is studying alternative theater ... *Vagina Monologues*, and will be producer for the annual Tufts performance of the *Monologues* on Valentine's weekend.

Last summer, Peggy traveled to England, where she indulged her interest in prehistoric remains—ancient stone circles, avenues of standing stones, and remains of circular huts—on the southwest’s coast and moors.

Elizabeth Lemons was busy last summer designing the new required departmental seminar, CR99: "Theory and Method in the Study of Religion." A grant through the Critical Thinking Program at Tufts supported her preparatory work, which included experimenting with the use of case studies in teaching.

This semester, she is advising the Senior Honors Thesis of CR major Lauren Dunn. Lauren is analyzing the relationship of contemporary Catholic social teaching to marriage incentives in contemporary U.S. welfare policy. By building on the Catholic social justice tradition and contemporary Catholic feminist theology, she is arguing for a more adequate and just consideration of women's well-being.

In addition, Prof. Lemons is mentoring an Independent Study with senior Liz Sutton, CR major and Political Science minor, on religion and contemporary U.S. politics. Among other issues, Liz is exploring contemporary scholars' divergent views on the role of religion in U.S. public life, the relationship between religious groups and politics, and the use of religious language by presidential candidates and presidents.

Gary Leupp has been honored by Publishing Triangle, an association of gay and lesbian publishers, for his 1995 book, *Male Colors: The Construction of Homosexuality in Tokugawa Japan*. His work was included as entry 66 on their list of the world's 100 most important non-fiction publications on gay and lesbian culture.

David O'Leary has completed a new book, *A study of Josef Fuchs' Writings on Human Nature and Morality*, to be published by University Press of America in 2005. He has recently offered workshops on "Medical, Professional, and Researcher Ethics" for the Tufts Schools of Medicine, Dentistry, and Veterinary Medicine. He contin-
uses to chair the Medford campus' Institution Review Board for human subject testing and research, and to sit on the IRB committee for the Tufts New England Medical Center, Boston campus.

Last spring, Fr. O'Leary ran in the Boston Marathon to benefit our School of Nutrition. He completed half of the course, a solid accomplishment, given the unusually warm weather on marathon day.

Fr. O'Leary is currently working with senior Deirdre Brodie on her Honors Thesis, tentatively titled "Women as Leaders in the AIDS/HIV Battle in Africa," for International Relations. As University Chaplain, he is overseeing a challenging lineup of events sponsored by the Chapel. "I am very excited about the upcoming speakers in the Goddard Chapel Forum on Religion and Law," he says, "and we are starting the new Goddard Chapel Celebrity Series, with our first speaker to be Irshad Manji!"

On Sunday, October 17, Beverley O'Riordan, CR Administrative Assistant, along with others in her family, joined hundreds of pledge walkers for "Making Strides Against Breast Cancer," a 5.7 mile course along the Charles River esplanade in Boston and Cambridge. The walk is an American Cancer Society event to raise awareness and dollars to fight breast cancer. This year Bev and company raised $5,200 dollars for education and research. CR is proud of you, Bev!

Peter Thuesen left the CR faculty in summer 2004 to begin a new position as associate professor of Religious Studies at Indiana University-Purdue University Indianapolis (IUPUI). He has also assumed the role of associate editor of the journal Religion and American Culture, published by the University of California Press. IUPUI, the urban campus of Indiana University, with 29,000 students, is home to the Center for the Study of Religion and American Culture, which sponsors the journal and awards annual fellowships to scholars of the history of religion in America. In addition to taking part in the Center's activities, Prof. Thuesen will teach courses in American religious history and the history of Christianity.

Prof. Thuesen reports that he and his wife, Jane, and their three young children have bought a house in Indianapolis and are enjoying getting to know the Hoosier State. "We miss Tufts and its people very much," Peter says, "but our move to Indiana was a decision about long-term prospects for our whole family. I'll always be grateful for the time I had at Tufts; it's a very special place." The CR Community wishes the Thuesens success and happiness in their new home, and sends very special thanks to Peter for his generous contributions to all aspects of life in our department.

Alnoor Dhanani said goodbye to the CR community when he moved last summer with his family to London to become head of the Department of Graduate Studies at the Ismaili Institute. The Institute's purpose is to promote scholarship and learning on Islam. Its programs, "informed by the full range of diversity within Islam," are designed "to explore the relationship of religious ideas to broader dimensions of society and culture, paying particular attention to issues of modernity." Prof. Dhanani's great personal warmth and intellectual expertise were deeply appreciated by his students and colleagues here at Tufts.

---

Chaplain's Table
"Religion and the Arts"
Thursday, December 9
5-7 PM

"Religion and Contemporary Art"
Professor Emeritus Howard Hunter
Department of Comparative Religion
MacPhie Conference Room
http://ase.tufts.edu/religion

Editor: Peggy Hutaff
peggy.hutaff@tufts.edu
Layout: Beverley O’Riordan

Please join the
Comparative Religion
Community for

Afternoon Tea

With
fun conversation and
goodies.

Tuesday
November 16th
2:00 - 4:00 PM
110 Miner Hall

DEPARTMENT OF COMPARATIVE RELIGION
FACULTY

- Joseph Walser, Chair
djoseph.walser@tufts.edu
*Currently on leave
- Mohamed Mahmoud, Associate Professor
gary.leupp@tufts.edu
- Gary Leupp, Adjunct Associate Professor
yudian.wahyudi@tufts.edu
- Yudian Wahyudi, Assistant Professor
jessica.gugino@tufts.edu
- Jessica Gugino, Lecturer
peggy.hutaff@tufts.edu
- Peggy Hutaff, Lecturer
elizabeth.lemons@tufts.edu
- Elizabeth Lemons, Lecturer
david.oleary@tufts.edu
- Rev. David O’Leary, Lecturer
paul.waldau@tufts.edu
- Paul Waldau, Lecturer