



CLAS notes

Vol. 13 The University of Florida College of Liberal Arts and Sciences No. 1

The Dean's Musings

The Biological Imperative

In big-time science, much of the action today is in biology. Let me hasten to concede that the natural and mathematical sciences offer many other exciting areas, but the molecular aspects of biology seem to be the high flyers, the attention grabbers (e.g., Nobels). Thus, the provost's new initiative in molecular biology and genetics takes on particular importance and interest to UF and CLAS.

No rich history of molecular biology is to be found in CLAS. To be sure, our departments of zoology and botany have, over the years, carved out important areas of the biological sciences for which they are well known, but biology at the molecular level has not been a strength. And the department of chemistry, until more recently, had no significant component of biochemistry, although that is rapidly changing.

The fact that we were molecular-biology challenged has its pluses and minuses. On the one hand, we have not yet developed a broad reputation in the field that attracts attention to UF, but by the same token, we also do not find ourselves heavily invested in outdated programs and personnel. There is an opportunity to survey the field(s), seek counsel from the experts, and plot a course to excellence.

The Tigert plan, which is only in its early stages of implementation, has been much discussed, but little publicized. Not surprisingly, it centers around resources, including such components as a central core facility, a molecular sciences and genetics institute,

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Quietly sitting under a tree... Buddhism must be experienced says CLAS professor

"Studying Buddhism with a professor can be boring," admits Tanya Storch. She should know—she got her PhD in the subject. "Forcing religion into a Western discourse type of course kills the essence of the material," explains Storch, who joined the CLAS faculty in 1997 as an assistant professor of Chinese religion. "Buddhism must be *experienced*. What Buddha did to arrive at [what we now call] Buddhism," she continues, "was to just sit under a tree. So how do you teach something that is to be perceived, conceived of and actually *practiced*, such as quiet sitting under a tree?"

You do it, according to the Russian-born scholar, by teaching performatively, meaning that students must physically participate in the religious practices. "If a specialist in chemistry had never gone to the chemistry labs," she points out, "what would we say of his expertise? It's incomplete, right? So students who have the theoretical part of Buddhism but who've never sat in any meditation, never tried a single asana to see what happens to their consciousness, never tried the effects of the mudras or never drawn a single mandala...their experience, their knowledge, is incomplete."

Storch gives students plenty of theoretical discourse, but she commits herself to making 30-50% of class time (depending on the group) experiential. She teaches them breathing exercises, meditations and how to think of others with love and compassion. Her students keep journals of their experiences, and after three months of practicing these exercises three times a week, many students make them a permanent part of their routines. "It's proven to be very helpful to them as human beings," she says, "and for some it has even provided better results in other classes...they can be much more peaceful about learning."

Buddhist philosophy also helps students experience less trauma in their relationships, says Storch. "Your higher or 'real' self can never be completely detached from the 'otherness' around it," she explains. "You are me



A representation of Tanya Storch meditating, from her book *Chinese Scrolls*.

and I am you...we are both everything that we are not—the self is never cut off from everything else. All your thoughts came from somewhere and all your cells also came from somewhere, so we are recycled beings in this sense, made out of the other."

On the research side of things, Storch is fighting to bring materials into her discipline that have been overlooked for a long time. "We, as the academy, have certain prejudices against scholarship coming from nonwestern traditions like Buddhism," she explains. In other words, the Western academy tends only to read, discuss and value select religious and philosophical texts—mostly the translations of the canons and commentaries. "Our weakness is in part that we would not dare to write our own commentaries on the Buddhist religious texts, because we don't feel that we are on the same foot with the Buddhist tradition." This weakness, ac-

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Around the College

DEPARTMENTS

CLASSICS

Lewis Sussman gave a guest lecture in November at Florida State University on "Roman Aqueducts and Public Health." The event was the second this year in a new program of exchange lectures between the two Classics programs.

COMMUNICATION SCIENCES & DISORDERS

Geralyn Schulz gave a workshop on December 11 to the Georgia Speech, Language and Hearing Association entitled: "Adult Neurogenic Speech Disorders: Research and Treatment Programs" held in Atlanta, Georgia.

ENGLISH

Brandon Kershner has been elected to the Board of Trustees of the International James Joyce Foundation for a six-year term. He will be one of nine North American scholars on the board.

William Logan's *Vain Empires* and **Padgett Powell's** *Aliens of Affection* were both listed as Notable Books of the Year in the *New York Times Book Review*.

Mark A. Reid has been appointed to the Editorial Advisory Board of *The African American Almanac*, 8th Edition (Gale Research). During July, Reid will co-direct "Black Film Studies: Integrating African American Cinema into the Arts and Humanities Curriculum," a 1999 NEH Summer Institute for College and University Teachers (University of Central Florida).

HISTORY

Bertram Wyatt-Brown, presented papers at the Tucker Society, the IPSA Conference in St. Petersburg, the Southern Historical Association, and Wofford College, Spartanburg, this spring, summer and fall on Edgar Allen Poe, Twentieth-Century Southern Writers and the traumas of Confederate defeat. He was selected to be Vice-President, 1999-2000, and President, 2000-2001, of the Southern Historical Association. On sabbatical leave, he is currently the Henry Luce Foundation Fellow at the National Humanities Center, Research Triangle Park, North Carolina.

LINGUISTICS

Anne Wyatt-Brown gave a paper at the IPSA Conference, St. Petersburg on novelist Henry Roth, and two papers in November at the Philadelphia meeting of the Gerontological Society of America: "Critical Gerontology, Post-Modernism, and Literature," and "The Ethics of Autobiography." On sabbatical leave, she is Research Scholar at the University of North Carolina, Chapel Hill.

ROMANCE LANGUAGES AND LITERATURES

Bernadette Callier was invited this fall to chair a session on the Martiniquan Novel at an International Conference on Caribbean Literatures (The College of the Bahamas, Nassau—Purdue University Calumet, Indiana, Morehouse College-Atlanta, Georgia). She was also invited to participate in an international conference on Edouard Glissant in New York (Dec 3-4) organized by

CLAS Holiday Party Held in New Faculty Center



On December 9, CLAS held its annual Holiday party in the recently opened Keene Faculty Center. The gathering was the first official College-wide event in the new facility. A trombone quartet serenaded guests from the balcony.

Departments, continued

L'Association Francophone de City University of New York, the PhD Program in French at CUNY, and the French Embassy (Cultural Services). She chaired a panel and read excerpts from Glissant's work in a special session.

SOCIOLOGY

At the invitation of the Department of Sociology and Social Psychology, Tampere University, Finland, **Jay Gubrium** conducted a day-long workshop on empirical studies at the intersection of culture, narrative and social interaction.

CLAS Awards

Bob Zieger (History) was awarded a special recognition plaque by the North Central Florida Central Labor Council at the Council's annual dinner on December 14. Recognition was extended for his work in a variety of labor-oriented community-university projects this past year and for being "a force in the struggle for social justice."

As part of the Fatherhood Data Team of the Federal Interagency Forum on Child and Family Statistics, **Bill Marsiglio** (Sociology) recently received the Hammer Award given by Vice President Gore's National Performance Review to those who best serve the cause of reinventing government.

Around the College

TIP and PEP Awards

The 1998 legislature appropriated to the State University System \$2,100,000 for the Teaching Incentive Program (TIP) and \$2,100,000 for the Professional Excellence Program (PEP). Each award provides recipients with a \$5,000 increase in base salary rate, whether on a nine- or twelve-month appointment, retroactive to the beginning of the recipients' 1998-99 employment contracts. Twenty-eight CLAS faculty members received PEPs while 50 received TIPs.

Faculty Member	Award	Dept.	Faculty Member	Award	Dept.
Earnest Adams	PEP	PHY	Anthony Oliver-Smith	TIP	ANT
Avraham Balaban	PEP	AALL	James Paxson	TIP	ENG
Rodney Bartlett	PEP	CHE	Michael Perfit	PEP	GLY
Russell Bernard	PEP	ANT	David Pharies	PEP	RLL
Karen Bjorndal	TIP	ZOO	Murali Rao	PEP	MAT
Sylvia Blum	TIP	RLL	Kellie Roberts	TIP	CWOC
Richard Brantley	PEP	ENG	Andrew Rosalsky	TIP	STA
Leann Brown	TIP	POL	Richard Scher	TIP	POL
Keith Bullivant	PEP	GSS	Gareth Schmeling	TIP	CLA
Douglas Cenzer	TIP	MAT	Li-Chien Shen	TIP	MAT
James Channell	PEP	GLY	Richard Shoaf	TIP	ENG
Yunmei Chen	TIP	MAT	Pierre Sikivie	PEP	PHY
Stan Dermott	PEP	AST	Jane Smith	TIP	MAT
William Dolbier	PEP	CHE	Jospeh Spillane	TIP	HIS
Alistair Duckworth	TIP	ENG	Yasumasa Takano	TIP	PHY
Shari Ellis	TIP	PSY	Gene Thursby	TIP	REL
Tom Emmel	PEP	ZOO	Carolyn Tucker	PEP	PSY
Joe Feagin	PEP	SOC	Alexandre Turull	PEP	MAT
Alice Freifeld	TIP	HIS	Martin Vala	TIP	CHE
Franz Futterknecht	TIP	GSS	Henri Van Rinsvelt	TIP	PHY
Kenneth Gerhardt	PEP	CSD	Kenneth Wald	PEP	POL
John Graybeal	TIP	PHY	Phillip Wegner	TIP	ENG
David Grossier	TIP	MAT	William Weltner	TIP	CHE
David Hackett	TIP	REL	Bertram Wyatt-Brown	PEP	HIS
Richard Haynes	TIP	PHI	Mark Yang	TIP	STA
James Hobert	TIP	STA	Gayle Zachmann	TIP	RLL
Benjamin Horenstein	TIP	CHE	Barbara Zsembik	TIP	SOC
Goran Hyden	PEP	POL			
Brian Iwata	PEP/TIP	PSY			
Renee Johnson	TIP	POL			
Walter Judd	PEP	BOT			
James Keesling	TIP	MAT			
André Khuri	PEP	STA			
Kathryn Kidder	TIP	LIN			
Jeffrey Krause	TIP	CHE			
Patricia Kricos	TIP	CSD			
Carmine Lanciani	TIP	ZOO			
Elizabeth Langland	PEP	ENG			
William Logan	PEP	ENG			
Linda Lombardino	TIP	CSD			
Stephan McKnight	TIP	HIS			
Jonathan Martin	TIP	GLY			
Michael Miyamoto	TIP	ZOO			
Joann Mossa	TIP	GEO			
Joseph Murphy	TIP	AALL			
Khandker Muttalib	TIP	PHY			
Gregory Neimeyer	PEP/TIP	PSY			
Lynette Norr	TIP	ANT			
Yngve Ohrn	PEP	CHE			

Seeking PREVIEW Faculty Advisors

The summer orientation program, PREVIEW, is seeking enthusiastic faculty members from all disciplines to work as advisors during May, June and July for our new freshmen and transfer students. Interested faculty are encouraged to attend an information session to find out more about the PREVIEW program, including the time commitment and compensation for faculty advisors.

Interested faculty may attend any one of the following information sessions:

- Wednesday, January 20, 1999, at 10:40 A.M. (4th period)**
- Thursday, January 21, 1999, at 4:05 P.M. (9th period)**
- Tuesday, January 26, 1999, at 9:35 A.M. (3rd period)**
- Wednesday, January 27, 1999, at 4:05 P.M. (9th period)**

All sessions will be held in Room 200 of the Academic Advising Center (across from the Recreation Center and Dining Services on Fletcher Drive). For more information, contact Jeanna Mastrodi-casa, John Laibson or Todd Parks at 392-1521.

CLAS Computing

by Jack Sabin, CLAS Director of Information Resources
and Technological Programs

There are several matters that I would like to bring to your attention over the next few issues of *CLAS notes*. This month, I'll address security matters and new faculty desktop computers.

During the late spring and summer, CLAS was granted \$150K from the Provost's office for the purpose of upgrading faculty computers as a step towards getting the faculty in compliance with the student computer requirement. These funds, along with a supplement from the CLAS Dean's Office, allowed us to purchase almost 150 desktop machines, which were doled out among the departments on the basis of requests made in the Spring Academic Program Reviews. We intend to continue this process. The Dean's Office plans to replace a similar number of faculty machines each year, putting all faculty machines on a four-year replacement cycle.

Most of the new machines are Pentium PC's, and are equipped with 2 - 4 GB hard disks. All this space makes it convenient to store documents on your private hard disks. However, storing things on your local disk means that your work will not be backed up unless you or your systems administrator has a backup scheme in place and executes it regularly. Ideally, such backup copies will be stored in a place remote from the original copy. Desktop disk failure problems may mean loss of your work if backups have not been made on a regular basis. On the other hand, if you store things on the CLASnet disks, your H drive, they will automatically be backed up daily, and the backup copies will be stored in a remote location. Details for doing this are available from your departmental computer contact or from consult@clas.ufl.edu.

In another step aimed at bringing the College into sync with the student computer requirement, the Provost has authorized funds to rewire several of our buildings, which presently have old thin-net wiring. Work has started to rewire Bartram/Carr, Dauer, Psychology, and Walker with new cat5 twisted pair. This will include upgrading building switches, which should result in better and faster service for all residents of those buildings.

On a separate note, security against hostile break-ins is becoming an ever more serious need. Chemistry, Statistics, Physics, NWE and Math were all hacked during the fall semester. The first line of defense against hackers is to use

a good password. A *bad* password is one that can be found in a dictionary (English or any other reasonably common language), as many password-cracking programs used by hackers are based on dictionary lookup algorithms. Other bad passwords come from your name, birthday, phone number, social security number, and the like. A better password can be formed by taking a word you can remember and misspelling it such as **doadsitn** instead of **roadsign**. Another method is to use the first letters of a phrase that you can remember, such as (**now is the time for all good men**) **nittfagm**. The best solution is to sprinkle upper case and non-alphabetic characters in your password, such as **nIttfaGm**. In no case should you tell anyone else what your password is, nor write it down. (Now that these examples are published, they are no longer secure passwords!) Note that a systems administrator never needs your password.

Another way for hackers to break into a computer is to use a sniffer. A sniffer is a program installed somewhere along the path between your dial-up machine and the machine you want to log into that looks for packets labeled *userid* and *password*. Each time such a pair comes across, the sniffer stores the information, and thus builds a table of userids and passwords that the hacker can compile to break into a machine. Since you create such packets each time you telnet or rlogin to a remote computer, the opportunity for hacking is very real. One way around this problem is to use the *secure shell* (SSH) for remote logins, rather than telnet or rlogin. This system avoids sending the password packets, and thus avoids the possibility for hacking. To use SSH, it must be installed on both the home-based machine and on the server to which you wish to log in. The CLAS servers and most departmental servers are now equipped with SSH capability, and free or inexpensive SSH packages for your home machines are available from the Net for most computers. The Dean's Office will soon have a Web page concerning security problems accessible from the *computing* option on the CLAS home page (<http://www.clas.ufl.edu/computing>) which will provide further information about security issues and will help with the installation of SSH and similar packages. ☺



Director of Information Resources &
Technological Programs: Jack Sabin

Studying Pseudepigrapha

Apocalyptic Literature Historically Pacifistic

An interview with James Mueller, Associate Professor of Religion

Cn: *You work primarily with non-canonical Christian and Jewish texts from the Hellenistic and Roman periods. What is the origin of this literature?*

JM: Well, the last canonical book of the Hebrew Bible was written about 165 BCE, and the first book of the New Testament wasn't written until about 50 CE (Paul's first letter to the Thessalonians)...so there's a 200-year gap in between. Of course a lot was being written in this gap [as the Dead Sea Scrolls attest to], but little of it made it into the canon. Much of it got shuffled off to all sorts of different places, and a lot of it was not preserved because once you decide what's authoritative, you aren't going to spend any time and effort copying what's not authoritative anymore. Some may actively, in fact, seek out the non-orthodox material and destroy it. So a lot of this literature is preserved in [obscure] languages out away from the general Mediterranean world or in mountain regions where orthodoxy couldn't penetrate.

Cn: *Is this material difficult to locate?*

JM: Many things are continuing to be found. It's sort of archeological work that goes on in museums and libraries. I'm interested in bringing that material to an English speaking audience, so I'm involved in translation projects that take those sorts of manuscripts and make critical texts of them, make English translations of them, write commentaries on them—in a sense I sort of do the ground work that's essential for other people to do their other kinds of work. If I translate a fifth century Christian apocalyptic text of the Tours of Hell, for example, that feeds into Dante scholars, Milton scholars and others...

There has developed in the last generation of scholars this subfield that just does this early Jewish lit-

erature. We provide the material for those people who want to comment extensively on the canonical material, but at the same time, we in the field are developing our own series of commentaries on these Jewish books. I'm involved with an international project to produce a 40 plus volume commentary series on the Pseudepigrapha. I'll produce one of those volumes, and I'll be the primary editor on several more and oversee, with an international team, the whole series.

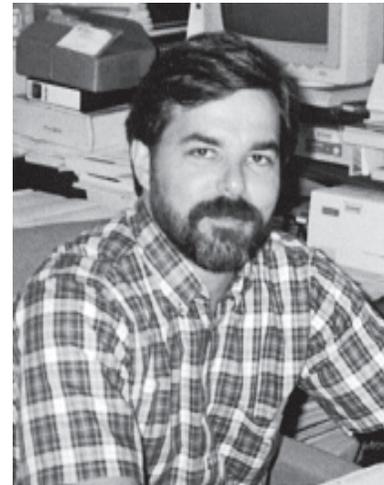
Cn: *What is Pseudepigrapha?*

JM: Pseudepigrapha is a technical term for non-canonical literature. It literally means "falsely ascribed writing," usually a person writing in the name of a well-known historical figure. Writers did this to lend weight to their work... "I just found this book and it was written by Enoch three millennia ago...look at what it says..." In some cases, the writers of these works would claim that the spirit of a well-known person inspired them or communicated through them.

But in the end it all works to be the same thing...an authoritative voice supposedly from the past telling us usually something important about our present. In eschatological works—the descriptions of the end of the world—it's very much that you'll have a book by somebody like Enoch and he will "prophesy" everything up to the present which is real easy to do when you've already seen it happen, and then prophesy what's about to happen. Almost all of these books can be dated fairly accurately by the point at which the prophecy goes wrong...

Generally, during the age that we're talking about there's a widespread notion that we're near the end. These apocryphal writers are committed to the notion that the end is coming very soon, and they are plotting the drama in which God brings about the end.

The end is a fabulous thing for the



James Mueller (Religion)

people who are writing because they always envision themselves on the right side of the equation. "When judgement comes, and it's coming real soon, and when you're brought up in front of God don't you want to go with the sheep and not with the goats? [You'd better change your ways...]" So there's always exhortation in this literature—it never fails. Even the modern versions have this exhortation to a certain mode of thinking or acting.

Cn: *Was this exhortation ever used as political coercion?*

JM: Sometimes it's political, sometimes it's social, sometimes it's religious...in the ancient world those three aren't very separable. This brings up another notion that's often confusing for people who look at this literature and that is that there's always this sense that eschatological or apocalyptic literature is a sort of call to arms—a literature of the political... "We need to fight our oppressors; we need to throw the oppressors out." There is that strain in it...this Armageddon last war and all that sort of business...that's in there somewhat, but for the most part, the literature is pacifistic.

It's really the literature of people who have, in some ways, lost hope in the historical process, but have

See **Mueller**, page 8

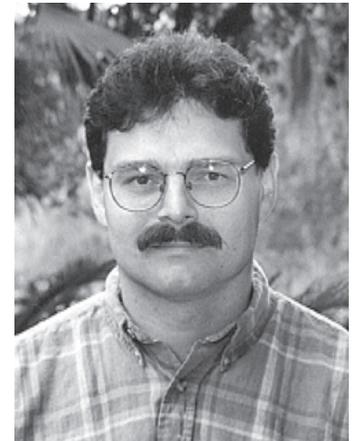
New Faculty

Assistant professor of political science **Richard Conley** completed his PhD at the University of Maryland. He came to UF from the US Department of HUD in Maryland where he was a research assistant. He is currently researching how divided partisan control of national institutions has affected presidential success in Congress since 1945. He teaches courses on the American presidency and American politics. His pastimes include camping, boating and fishing.



Assistant professor of English **Nancy Reisman** received her MFA from the University of Massachusetts at Amherst in 1991. Her fiction has appeared in *Glimmer Train*, *American Fiction*, *Lilith*, and *Press*, and recent work is forthcoming in the *Kenyon Review*. She has received literary fellowships from the National Endowment for the Arts, the Fine Arts Work Center in Provincetown and the University of Wisconsin at Madison. For several years she taught at the Rhode Island School of Design and directed the RISD's Writing Center. She will be teaching graduate and undergraduate courses in fiction writing.

Andrew Rinzler, an assistant professor of physics, earned his PhD from the University of Connecticut in 1991. Upon graduation he took a National Research Council post doctoral appointment at the US Army Research, Development and Engineering Center (ARDEC) in Dover, New Jersey. While at ARDEC he became fascinated with a then newly discovered class of molecules called carbon nanotubes. This interest brought him to Rick Smalley's lab at Rice University, where he spent several highly productive years. Andrew's research at UF will concentrate on nanotube synthesis, characterization and technological exploitation. He has no spare time, but if he did, he would spend it with his wife and their three dogs at their new home in Newberry.



Religion Staff



Religion Secretary Annie Newman (sitting) has been with the Department for three years, and Office Manager Julia Smith (standing), has held her current position for six years. They are pictured in the Religion Department's Dauer Hall Library.

Religion Politicized by Media

The Media and Promise Keepers

David Hackett, associate professor of religion, is currently working in the area of gender and American religion. His book, **Fraternal Orders and the Re-Imagining of American Religious History** is forthcoming.

When religion is in the news, the religious content of the story is often ignored in favor of some political, economic or other non-religious factor that drives the report. As a result, religious world views and motivations are discounted as irrelevant to what is “really” going on, leaving the reader with a constricted understanding.

Take, for example, the recent spate of stories about the evangelical Promise Keepers crusade. Nearly all of these reports were cast in a “culture wars” political context that paid scant attention to the religious convictions of these Christian men. In the earliest stories, dating back to 1991, local reporters pointed excitedly to the “spirited success” of this new “Christian men’s movement,” focusing on the novelty and strangeness of 50,000 middle-aged men gathering in a Boulder, Colorado, football stadium to find their way back to God and to their responsibilities as husbands and fathers.

As the Promise Keepers’ membership swelled (from 4,200 in 1991 to 230,000 in 1994), they gained a wider audience. National publications and broadcasts took up the story and a chorus of criticism centered on the right-wing domination of the movement all but drowned out the positive note struck by local reports. A *Nation* cover story, for example, pronounced the movement a “third wave” of politically active religious conservatism “following the demise of the Rev. Jerry Falwell’s Moral Majority and the compromises of Pat Robertson’s Christian Coalition with secular Republicanism.” At the same time, National Organization of Women (NOW) president Patricia Ireland spent one television show after another linking the movement’s founder, Bill McCartney, with the “same old pantheon of political extremists.”

Significantly, this “here come the

lunatics” coverage moderated and became increasingly sympathetic as time and proximity to Promise Keepers members and their rallies progressed. As men poured into Washington for the October 4-5, 1997 rally, they conducted themselves so well, said one CNN correspondent, “You can’t help but be moved.” Interviews of career-oriented and supportive Promise Keepers’ wives suggested that their relationships were far more egalitarian in practice than the movement’s rhetoric of men “taking charge” implied. The characteristic absence of politics in the rally speeches reinforced the shift in attitude, as did the emphasis on racial reconciliation—palpably present in scenes of black and white men hugging each other.

Such positive appraisals were followed by a backlash against the earlier liberal perspective, but this only reinforced the media-generated theme of culture war. Liberals were now accused of a double standard that kept them from recognizing the positive aspects of the movement. “By any normal expectation,” wrote *U.S. News and World Report*, “NOW would express at least some guarded praise” for programs that urged men to be emotionally vulnerable, honest and respectful of their wives and families. (NOW didn’t budge.) Similarly, Jim Sleeper on “All Things Considered” argued that white liberals were unwilling to face the possibility that “the civil rights movement’s beloved community of black and white together has found a new, more conservative home.”

Not all the media attention to the Washington rally was so overly politicized. The *Washington Post* performed a signal service by surveying 882 randomly selected participants. Most turned out to be white middle-class Baptists who didn’t like Bill Clinton or feminism, but were neither politically active nor interested in having Promise Keepers form a political action committee and contribute money to candidates



David Hackett (Religion)

who support Christian values.

But by and large, a failure to understand Promise Keepers within the long tradition of American revivalism led the news media to miss the movement’s real significance and prospects. Appearing on the “MacNeil/Lehrer News Hour,” movement leader Paul Edwards asserted that theirs was a “revival movement,” part of “the history of a tradition of going after the heart...rather than a reform movement.” This statement squares with historians’ judgments that America’s great revival leaders, from George Whitefield in the 1740s First Great Awakening to Charles Finney in the early 1800s Second Great Awakening to Billy Graham today, have all been devoted to personal, spiritual transformation rather than political change.

Not that revivals have lacked for unintended political consequences. Evangelicals involved in nineteenth-century abolitionism had, rather than political motivation, a religious commitment to saving souls. The modern “born again” movement to address concerns regarding family, gender, and sexuality is similarly more concerned with religion than politics. The overt movement of religion into politics has always been controversial,

See **Hackett**, page 8

not lost hope that God ultimately will redeem the historical process in a way that brings them to a good place. So they're saying "We can't defeat the Romans, but we have full faith and confidence that God can defeat the Romans and is planning to do so very soon." And some celebrate their oppression. That sounds weird—they're not happy to be oppressed—but they're saying... "look, it must be really close because things are getting really bad." Roman oppression was the worst...in the first century inflation was 100% per year...and if you lived in Palestine you lived along the Jordan Rift, which is earthquake prone so natural disasters were a threat right along with political disasters and economic disasters...everything looked hopeless.

Cn: *Are there parallels between these apocryphal writings and modern day believers in the end of the world?*

JM: Many groups believe the end is coming soon. They point to "crises" such as the Persian Gulf War or the oil crisis of the 70s, and they argue that these events show how close we are to God's return. You don't have to go to the guy walking down the street in the sandwich board, all you have to do is go to any number of evangelical churches

and find a firm commitment to the notion that the end is coming soon. Not the end in the sense that we'll all blow ourselves up, but the end in the sense that Jesus comes back and takes the believers. There are a lot of publications out there that sell very well on a continuing basis pushing the notion that it's all going to happen real soon...

Cn: *As a scholar of this material, are you ever expected to defend or discount these beliefs?*

JM: My position is not to say whether they're right or wrong... [but since] the background goes all the way back [2000 years ago] to the early Hellenistic and Roman period Jewish writings that I study, my place is to ask, What is it that brings this kind of thinking about? Whether it be ancient world or modern world, I find it very interesting.☺

This semester Professor Mueller is editing a dictionary of Early Judaism and teaching a seminar on end of the world speculation.

and evangelical leaders have, like Billy Graham, for the most part steered clear of organized politics. Certainly, Promise Keepers has political implications. But that is not the same as saying that its efforts are generated by a political agenda.

Efforts to lure men back into churches by emphasizing the masculinity of Christianity have been going on with indifferent success ever since the early nineteenth-century Industrial Revolution. Like the "Muscular Christian" movements of the late nineteenth and early twentieth centuries, Promise Keepers relies on Saint Paul's masculine rhetoric, but softens it with a dose of latter-day emotional sensitivity. This suggests the conscious search for images and relationships that portray strength as a nonviolent, noncompetitive value. Possible long-term consequences of the movement could be dissemination of these messages through small groups and church curriculums.

Analyzing Promise Keepers primarily through a politicized culture wars lens has, in short, given the news media a constricted and inaccurate view of the men's movement in today's evangelical churches. Within the Pauline tradition of male leadership, which is embedded in the basic vocabulary and mental framework of evangelical churches, conservative Protestant women are not men's obedient servants. They are complementary partners with men in a common effort to follow Christ. As for the Promise Keepers' commitment to racial reconciliation, it has not been shown to be a political ploy. On the contrary, all

indications are that it is a sincere effort to create a world where there is neither black nor white in Christianity. To date, Promise Keepers remains a largely non-political ef-

Promise Keepers (see motto and logo, below, as published on PK Web page) is a religious, not political, organization, says Professor Hackett.



Promise Keepers is a Christ-Centered Ministry Dedicated to Uniting Men Through Vital Relationships to Become Godly Influences in Their World.

fort of evangelical churchmen to change their ways and keep their promises to their wives and families. It may become a political organization, but anyone who seeks to make it such—and there are those who would love to do so—stands to undermine the deepest commitments that bring these men together.

What continues to be most striking to me, as a religion professor who reads with everyone else the media's presentation of religion, is the relative absence of attention to religious motivations. As this example suggests, reduction of religion to politics, economics or what have you narrows our understanding of the larger meaning and significance of religious goings on in our contemporary world.☺

Grants (through Division of Sponsored Research)

November 1998 Total \$ 2,075,158

Investigator	Dept.	Agency	Award	Title
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Corporate...\$ 20,364

Baum, R.	CAP	Mult Sources	15,000	Business and professional ethics journal.
Katritzky, A.	CHE	COR Therapeutics	5,364	COR Therapeutics: Provision of Compounds.

Federal...\$ 1,912,131

Moore, J.	ANT	NSF	4,000	NSF student cost of education allowances.
Elston, R.	AST	NASA	12,500	A complete NICMOS map of the Hubble Deep Field.
Elston, R.	AST	NASA	11,509	Warm molecular hydrogen in cluster cooling flow nebulae.
Gustafson, B.	AST	NASA	85,719	Planetary aerosol monitor/integrated dust analyzer.
Benner, S.	CHE	NASA	44,189	Darwin chemistry.
Benner, S.	CHE	US Navy	92,038	Replicable functionalized biopolymers based on an expanded genetic alphabet.
Duran, R.	CHE	NSF	29,315	Engineered particulates.
Enholm, J.	CHE	NSF	90,000	New methods in free radical chemistry.
Micha, D.	CHE	US Navy	40,688	Molecular spectra and dynamics at interfaces.
Ohrn, Y.				
Micha, D.	CHE	US Navy	52,047	Molecular spectra and dynamics at interfaces.
Reynolds, J.	CHE	US Navy	60,000	Biedot and its TMS derivative for lateral electrodeposition.
Reynolds, J.	CHE	US Air Force	90,000	Multi-color electrochromic polymer coatings.
Tan, W.	CHE	US Navy	99,088	Ultrasensitive biosensors for molecular recognition and manipulation.
Vala, M.	CHE	NASA	34,833	Carbon species as possible carriers of the UIRS.
Weltner, W., Jr.	CHE	NSF	135,000	ESR and IR spectroscopy of molecules, ions and clusters.
Zerner, M.	CHE	US Navy	69,220	Media effect in molecular structure and spectroscopy.
Screaton, E.	GLY	NSF	3,000	Permeabilities and strengths of Woodlark Basin lithologies.
Avery, P.				
Yelton, J.	PHY	DOE	90,000	Task B: Research in theoretical & experimental elementary particle physics.
Hooper, C., Jr.	PHY	DOE	100,000	Absorption spectroscopy, broadband emission survey and the radiator-plasma state.
Konigsberg, J.				
Mitselmakher	PHY	DOE	60,000	Task H: Experimental research in collider physics at CDF.
Mitselmakher, G.				
Korytov, A.	PHY	DOE	100,000	Task G CMS: Research on elementary particle physics.
Ramond, P.				
Sikivie, P.	PHY	DOE	120,000	Task A: Research in theoretical and experimental elementary particle physics.
Sullivan, N.	PHY	NSF	15,000	National High Magnetic Field Laboratory travel support.
Sullivan, N.	PHY	NSF	71,574	Ultra high B/T user facility (NHMFL).
Sullivan, N.				
Blackband, S.	PHY	NSF	143,154	Magnetic resonance imaging user facility.
Spector, A.	PSY	NIH	106,386	Functional organization of peripheral gustatory system.
Spector, A.	PSY	NIH	34,189	Functional organization of peripheral gustatory system: Camille King.
Ohrn, Y.	QTP	US Army	15,000	Proposal for support of the 1999 Sanibel Symposium.
Ohrn, Y.	QTP	Naval Research	15,000	Partial support for the 1999 Sanibel Symposium.
Ohrn, Y.				
Krause, J.	QTP	Naval Research	10,000	Workshop on time-dependent quantum molecular dynamics.
Booth, J.	STA	NSF	22,323	NSF/CBMS Regional Conference in the mathematical sciences.
Shuster, J.	STA	NIH	50,359	Pediatric oncology group—Phase I Clinical Trials in Children.
Brockmann, H.	ZOO	NSF	6,000	Graduate research fellowship program—cost of education allowance.

Foundation ...\$ 31,445

Burns, A.	ANT	In-Am Found	11,600	Tsimane indigenous knowledge.
Schmink, M.	ANT	In-Am Found	3,895	Tourists and Amazonian hosts: Impacts on livelihoods, values and forests.
Martin, J.	GLY	MBARI	1,500	Chemical and isotopic analysis of natural waters.
Williams, P.	POL	In-Am Found	3,750	Building cooperation: Enhancing municipal governance and civil society.
Chapman, L.				
Chapman, C.	ZOO	Beinecke	7,500	Ugandan student support.
Levey, D.	ZOO	Chicago Zoo Soc	3,200	Effects of landscape fragmentation and connectivity on frugivorous birds .

Other...\$ 6,542

Mueller, P.	GLY	Misc Donors	5,542	Miscellaneous donors.
Emmel, T.	ZOO	Misc Donors	1,000	Miscellaneous donors.

ording to Storch, creates a gap between Buddhist practitioners and academicians. “Practitioners very rarely elaborate on theoretical points in Buddhism, whereas academicians only allow themselves to analyze the texts, to reconstruct the history and to interpret things from the position of outsiders.”

The largely forgotten histories of Dharma, for example, which enjoyed the brief attention of academics in the 30s and 40s, are exactly the type of material Storch would like to see integrated into the study of Buddhism. “These incredible books detail the history of humanity,” she says, “but we don’t translate them because they’re not written from the Western perspective.” Rather than view human history through the lens of political events like war, conquest or economic prosperity, the Dharma texts portray the history of human kind as the slow but inevitable development of individual souls toward the ultimate goal of enlightenment. But not just humans; plants, mountains, ghosts and demons are also included, and, says Storch, this stops the academy from taking these texts seriously as historical documentation.

What we consider “truth” today was merely legend yesterday, she points out, citing humans flying and space travel as obvious examples of the way our reality constantly changes. So from the Buddhist perspective, it’s not accurate to write a human history within the limitations of nation, religion or technological progress. The Dharma texts and other Buddhist writings attempt to create a unified framework for recording history, one that includes all nations and beings.

“As academicians, we may pick up one or two or three facts out of these texts that seem to be very reliable, and we may refer to those facts when analyzing certain Buddhist historical chronicles...but other stories or other kinds of information in the texts that we cannot make any sense out of, we simply pretend are not there or we call them legends, myths or unreliable data. But at the same time, these texts *are* about true historical facts. They

are very precious for what’s recalled in them. The difference is that truth and historicity for them are not the same as for us. And that’s what I’m trying to recover—the Buddhist sense of history from those texts—in order to prove that this *is* scholarship; in fact, it’s a very serious attempt to look at human history, just from a totally different perspective than we’ve been taught to use here in the West.”

One of the problems in teaching religion in our society, says Storch, is that we cut off all living connections between religion and other activities. “Religion can’t be cut off,” she insists, “because it imbues everything we do: the way we read books, the way we communicate, the way we go to school, the way we eat food—everything is permeated with our spirituality.” For this reason, Storch has long wanted to initiate communications with the Medical School in order to bring spirituality and religion to a more prominent place in medical training and practice. After sharing her ideas with Religion chair Shelly Isenberg, they involved Allen Neims (former dean of the Medical School) into the discussions, and soon the idea for a new Masters program in spirituality and health was born. “Our goal is to take away that gap that is only ruining our health and our spirituality: the belief that the body can be healed medically and scientifically, as if the spirit is somewhere else while the body is being cared for.”

Their growing interdisciplinary group has already held several discussion meetings and hosted a guest speaker. “Ideally, we’re going to create a Center for Spirituality and Health that will be committed to developing courses and enhancing research on the subject,” she explains. Courses will include world spiritual and healing traditions and will be offered as electives to medical/health sciences students as well as majors in religion and other related

CLAS disciplines like anthropology, for example. “Participating faculty are very excited,” says Storch. “They’ve said things like ‘Finally we have the place where we can come out of the closet to say, Yes—I’m a sociologist, but I looked at doing sociological stuff with a spiritual attitude...or, Yes, I’m a doctor, but I always knew that I needed spirituality to

Two poems from Chinese Scrolls,
a book of original Buddhist poetry in Russian, English and Chinese by Tanya Storch:

look how fish is swimming back
and forth
and coming up and down in the
water
this is what I would call
the happiness of fish

you are not fish
how do you know that
this is the happiness of fish

you are not me
how do you know
that I do not know
what is
the happiness of fish

if you think that
death is not beautiful
join me for the funeral
of cherry blossoms
tonight

be present in my practice if I wanted it to be successful and fulfilling for me.’ We hope to bring this realization to others, that spirituality and health are one, rather than two separate entities.”

Grants, continued from page 9

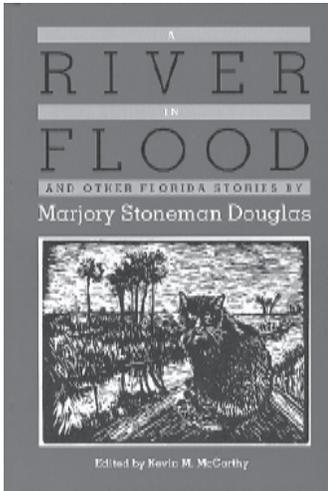
State...\$ 101,676

Winefordner, J.	CHE	FIPR	60,886	Laser induced breakdown spectroscopy for elemental process monitoring.
Mossa, J.	GEO	WMD	32,320	Geomorphic evaluation of historic and modern cross-sectional dynamics.
Scicchitano, M.	POL	Indian River	8,470	A survey of Indian River County residents regarding recreation services.

University...\$ 3,000

Norr, L.	ANT	ECU	3,000	Paleodietary reconstruction of archeological human populations.
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Bookbeat



**A River in Flood
And Other Florida
Stories by
Marjory
Stoneman
Douglas**
Edited
by **Kevin
McCarthy**
(English)
University
Press of
Florida

(excerpt

from book jacket)

Marjory Stoneman Douglas (1890-1998), Florida's eloquent and passionate environmentalist, shaped the world's perception of the Everglades as a vast, flowing river supporting a beautiful and carefully balanced ecosystem. Her lyric masterpiece, *The Everglades: River of Grass*, was published in 1947, the same year Everglades National Park was dedicated—the same year federal engineers began their project to drain the Glades. She worked tenaciously to preserve the fragile wetland throughout her life, founding the nonprofit Friends of the Florida Everglades in her late seventies. Among her books are *Florida: The Long Frontier*, *Alligator Crossing*, *Hurricane and Freedom River*. Years before her classic appeared, Douglas's short stories, published mainly in the *Saturday Evening Post*, evoked the natural splendor of Florida.

(excerpt from "Stepmother")
She stood by the window staring out over the old hotel garden at the bright glitter beyond, where the river sparkled into the turquoise of the bay, at the morning blaze of sky over that. She was only vaguely aware that this tropic garden she had gazed out upon for nearly ten seasons from these same windows had the look of striving to conceal that they had been badly battered. She was only vaguely aware that the great palm trees reared themselves over the cut-back shrubs like disheveled, long-legged birds. The Florida hurricane, which she had read about back in the solemn library of the Moreton

mansion in Bridgehampton, had been little concern of hers until now, except a certain mild satisfaction that this brilliant land and water which had seemed so soft, so bright, so sheltered from the rigors of living which were everywhere else, had at last endured hardship. It was her grim New England feeling that nothing was any good until it had demonstrated its ability to live through hardship.

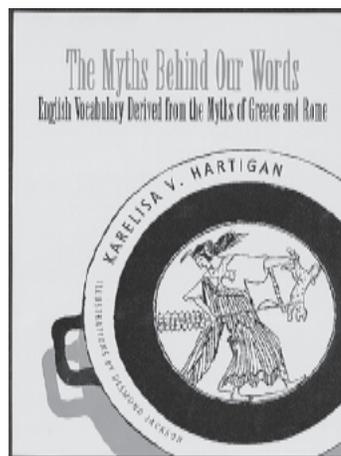
**The Myths Behind Our Words:
English Vocabulary Derived from
the Myths of Greece and Rome**
Karelisa V. Hartigan (Classics)
Illustrations by Desmond Jackson
Forbes Custom Publishing

(excerpt taken from author's introduction)

For the people of ancient Greece and Rome, their myths were vital legends about every aspect of daily life. These stories explained the natural world, its beginning, its landscape, and its climate. They explained also the social order of peoples, giving families a genealogy and political structures a foundation. The myths took terror out of the unknown by offering reasons for the changing seasons, bolts of lightning,

storms at sea. The Greek myths also described the workings of the human psyche and the human emotion. In short, the mythology of the Greeks, and later the Romans, played a key role in their society and religion.

I have presented the words which come to us from the myths of Greece and Rome, words whose meaning comes from the legends and sagas of the Greek and Roman people. For almost every word I have provided an illustration to show that language has both an oral and visible vitality.



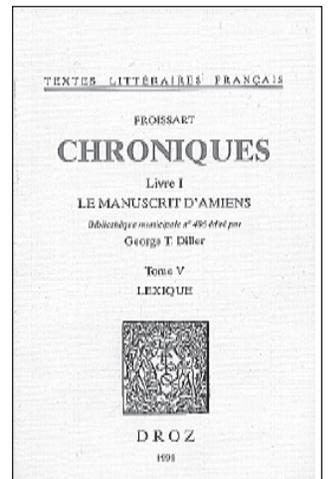
(excerpt)

June: the sixth month of our calendar. June was the month sacred to Juno, queen of the gods, wife and sister of Jupiter. Juno is the Roman version of the Greek goddess Hera. Originally Juno was one of the Triad of major Etruscan gods, known as Iuni and hence her Latin name. As the Romans learned of the Greek divinities, they chose to identify their gods with the Greek pantheon. Juno became the wife of Jupiter and the third member of the Etruscan triad, Minvra, became Minerva, taking on the attributes and aspects of Athena. As Athena was the favored daughter of Zeus, so Minerva became the favored daughter of Jupiter. Juno, as a goddess-wife, looked after marriage and the duties of married women. June was thus a favorite month for marriage among the Romans and remains the preference for weddings today.

**Chro-
niques**
Jean Frois-
sart
**George
T. Diller**
(Romance
Languages)
Librairie
Droz S.A.

(provided by
the author)

Professor Diller has recently published the fifth volume of his edition of the Amiens manuscript of Jean Froissart's fourteenth-century *Chroniques*. This volume provides a lexicon of all the forms transcribed for the edition in volumes 1-4 of his edition. Each entry groups together all the forms of a word, as well as the number of each occurrence and definitions of terms which have disappeared from modern French. Corrected readings of the manuscript are also included. This work will permit for the first time researchers to undertake full, quantitative studies of the vocabulary, morphology, orthography and semantic productivity of the first Book of the *Chroniques*, whose four books constitute the largest work in Middle French.



senior faculty hires, complementary junior hires, and lots of high tech equipment. This will require deep pockets, a reality not lost on the provost. Some of the funding is in hand; the rest is being sought.

The research enterprise at UF is in a good position to tackle this important project. Research grants and contracts are at record levels, with CLAS playing a major role in the increase. Money from patents and licensing agreements, where CLAS is less a force, is also up sharply. Coupled with the healthier state budgets of late, UF is well poised to make an impact. And the currently-in-progress graduate student growth initiative will help provide the research personnel to fuel the program. The prospects are exciting.

For CLAS to meet its obligations (and opportunities) as a central element in the biological effort, many departments should participate. In addition to the three units already mentioned, one can readily imagine new and/or enhanced biological components in physics, mathematics, psychology, statistics, geology, anthropology, etc. Brave New Worlds in biology will also call for attention in ethics, philosophy, writing, history, gender studies, and other areas that some of you will understand much better than I, and about which I would be most pleased to hear. As usual, CLAS can bring much to the table.

As noted early-on in this column, the scholarly foundation of CLAS is very broad, and enhancing molecular biology should not be seen as a threat to our traditional strengths or to the many other new initiatives our faculty are leading. I believe that the biology movement will complement and stimulate research activities in this active college. CLAS faculty always respond well to challenges.

**Will Harrison,
Dean**

<harrison@chem.ufl.edu>

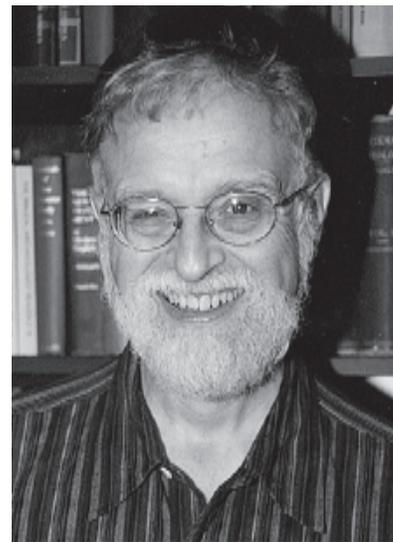
Note from the Chair

Shelly Isenberg, Chair Department of Religion

The Department of Religion just recently celebrated its 50th anniversary. It has grown over the years from Professor Delton Scudder's one-person department to its current size of twelve faculty members. Our faculty are highly skilled, productive researchers and well regarded teachers. Many of our majors go on to graduate programs in religion, as well as medicine, law, and business. They enter into professions that welcome the breadth and depth of well trained students in the Humanities. Our MA students go into excellent PhD programs, train to be rabbis and ministers, and enter into other professions.

Religion is a varied, highly specialized, and broadly integrative field. Our faculty members teach religions of East and West, including Buddhism, Hinduism, Taoism, Confucianism, Judaism, Islam, Christianity, and others. Yet we have always been an unusually collaborative department. Because religion touches so many dimensions of being human, it invites interdisciplinary and trans-disciplinary explorations. We network not only within our department, but also with other departments and schools. Several of us are interested in mysticism and meditation, most of us do work on gender issues and work with the Center for Women's Studies, three of us are associated with the Center for Jewish Studies, two with the Center for Latin American Studies, and two with the Center for Gerontological Studies.

Five of us are deeply involved in a new



Shelly Isenberg
Religion

collaboration initiated by the Religion Department and the Medical Center called "Health and Spirituality" which now includes faculty from many parts of the campus, medical students and community participants, many of them health care professionals. Since the relationship between healing and spirituality is a central question for all religious systems and since that area is emerging as part of the curricula of many excellent medical schools, we are considering offering it as an MA track.

This past summer the Department of Religion was approved by the Board of Regents to apply for a PhD program. It makes sense to us to concentrate on those areas in the field where we can make a unique contribution. Religions in the Americas is one of those areas; most of our faculty can contribute to it, and there is excellent academic support in the University as a whole for this specialization. We are also thinking about tracks in Gender and Religion, Jewish Studies, and Asian Religions. At the same time we are working on expanding our MA offerings. All of this will require some growth in our faculty ranks. It is a very challenging and rewarding time for our department. ☺



**UNIVERSITY OF
FLORIDA**

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