2020 SCE Committee Report

SCE 2020 Committee

Gloria Albrecht, University of Detroit Mercy
Victor Carmona, Oblate School of Theology
Miguel De La Torre, Iliff School of Theology
Gary Dorrien, Union Theological Seminary
David Gushee, Mercer University
Perry Hamalis, North Central College
Stanley Hauerwas, Duke University Divinity School
Jennifer Herdt, Yale Divinity School
Elizabeth Hinson-Hasty, Bellarmine University
Willis Jenkins, University of Virginia
Grace Kao, Claremont School of Theology
Peter Paris, Princeton Theological Seminary
Rebecca Todd Peters, Elon University
Angela Sims, Saint Paul School of Theology
Allen Verhey, Duke University Divinity School
Charles Mathewes, University of Virginia, Chair
Mark Storslee, University of Virginia, Graduate Assistant

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Preface

1. Committee and Report

The SCE 2020 Committee on "The Future of Christian Ethics" was organized at the initiative of Stanley Hauerwas, then President of the Society, in 2011, and had its first meeting at the January 2012 Annual Meeting. The charge given to the Committee was large and open-ended:

> *The 2020 Committee will explore the current status of, and future prospects for, the field of "Christian ethics" as a field of scholarship and teaching in the academy. It will do so with an eye to reporting the findings of its inquiries, and communicating what recommendations may be derived therefrom, to the whole Society of Christian Ethics, in order better to inform and guide the actions of the Society, now and in years to come.*

In short, we were to reflect upon the future of the *field* of Christian ethics, not the Society of Christian Ethics. As we are a largely American society, we largely attended to the United States (though we had some recourse also to Canadian institutions). We were to consider several kinds of questions, and to pursue answers to other questions as they presented themselves. In conversation, we were explicitly asked to consider the production of PhDs in the field—*how* they were trained, *where* they were trained, and *how many* were trained. Worries were expressed to us that the job market was drying up for future (and present-day) graduates of PhD programs. To do this, we had to assess the evidence for, and consider the likely consequences of, the possibly changing shape of the job market in Christian ethics—that is, the concern voiced by some that the location of "Christian ethics" as a teaching role in a department of religious studies was the product of a certain transitional phase as traditionally church-affiliated liberal arts colleges, mostly from the Protestant mainline denominations, moved into more secularized understandings of the educational process and, for reasons related both to budget and ideology, shifted positions that had been described as "Christian ethics" into "religious ethics" or "world religions" (or, in some ways more realistically, "Hotel management"). We were also asked to reflect on what participants in the field consider the right ways to teach Christian ethics, and in what content and form such teaching could go forward.

The challenges of so large and indeterminate a charge were daunting, and in our first meeting, and in the conversations that followed it for several months, we tried to come to a collective understanding of what we were actually called to do, and how we could organize ourselves to do it. A proximate solution to our conundrum was found when we decided we could distinguish several different questions, and thereby several different tasks, that needed pursuit. We then organized the committee into several distinct sub-committees that were tasked with particular questions.

The four committees we organized were as follows: (1) *Training of PhDs*: one was tasked with getting a provisional "map" of the various places that produce PhD students in Christian ethics and related areas. (2) *Employment, Past and Future*: Another was tasked with developing an understanding of the nature of the job market, going back as far as was practically possible to determine if any long-term underlying changes were discernable in

the shape of the market. (3) *The Topography of our Research Field*: A third was tasked with generating a picture of what journals, book publishers, and other media were most likely to be the locations where the research of the field was brought before the field's attention. Finally, (4) *Membership survey about practices and pedagogy*: a fourth was given the project of attempting to construct a survey that could be given to members of the SCE to determine the current profile of the membership, their understandings of the field, the nature of their teaching, and their expectations of (hopes and concerns about) where the field will go in coming years.

2. The Committee's Findings

Our findings are provisional and partial, and this is not merely a rhetorical statement. They are provisional because, while the research that has produced them has been undertaken with tremendous effort and remarkable skill by members of the committee, we remain effectively amateurs at this kind of research activity, and hence can claim superiority to other members of the SCE only in the extent of our awareness of how limited our research accomplishments are. As to what we have accomplished, we are certain we have missed institutions producing PhDs, and we have not gained data on some significant fraction of the job market. We welcome modifications and amplifications of our data by anyone who can provide it.

The findings are also partial because, even with our best efforts, we have been unable to complete all the tasks we hoped to accomplish. We had hoped to include in our report a survey that would offer a fairly comprehensive picture both of the interests and concerns of the membership of the SCE, as a somewhat (but only somewhat) representative sample of the field of "Christian ethics" as a whole. We had also hoped to include in our report a rich picture of what journals were most commonly used, and what we could learn, by learning what journals were frequently used, about the field's most popular (or at least most frequently engaged) issues, debates, commitments and methodological approaches. Alas, neither of these projects have we managed to accomplish. And even beyond these, certainly other, further worthwhile research fronts merit engagement; we hope that our colleagues might name those research fronts, and advance our understanding along those axes, as well.

3. Production of PhDs

The subcommittee on the Programs that produce Ph.D.s (and analogous degrees, such as the Th.D.), ably led by David Gushee, were able to find what we considered a remarkably large number of institutions that produce scholars in Christian ethics or closely affiliated fields, such as "Moral Theology," "Theological Ethics," "Religious Ethics" or "Practical Theology." They were able to find 57 distinct programs in North America, several in the same school, that could produce scholars of Christian ethics, and there are certainly more.[1]

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[1] For example: The Chair of the 2020 Committee, Charles Mathewes, earned his Ph.D. at the University of Chicago, but not in the "religious ethics" program, but in the "theology" track. Other of his fellow alumni from Chicago who regularly attend the SCE earned Ph.D.s in tracks at Chicago entitled "Religion and the Social Sciences" and "Philosophy of Religion," along with "Religious Ethics" and "Theology."

Beyond the sheer difficulty of finding the programs, a more fundamental difficulty that this sub-committee faced was conceptual: how do you determine what sort of training equips one to be a "Christian ethicist" or a scholar of "Christian ethics"? A generous and capacious definition would seem to be wise, given the range of topics—from contemporary to historical, applied to very theoretical—that can be the concern of Christian ethics.

It proved impossible to determine how many scholars with terminal degrees each of these programs produce in a given year, much less placement rates in academia for such programs. Part of the problem here lies in the sheer stochastic variation that afflicts graduate programs' "output" of students—some years four or five graduate, some years no one does. But part of the problem was due also to the fact that institutions are quite chary of sharing this information. This is unfortunate because it would be valuable information to have. It is entirely unsurprising, however, for after all, each of these institutions have to make payroll, and anything that might hinder their capacity to do that will not be looked on fondly. While we do not suggest this is simply a case of "Moral field, immoral institutions" (for the old Niebuhrian reason that the field itself is far from being a moral agent), we note with some wry asperity that putatively theological institutions seem quite adept at the idiom of economic self-interest that is the argot of the late-capitalist Babylon in which we live, move, and from which we apparently try to have our being.

Beyond finding some way to uncover this data, other routes of inquiry suggest themselves. One could follow up this line of research by determining what sort of training each program requires. It would be interesting to discover what were the commonalities, and what were the distinctive dimensions, in the approaches that these various programs take to educating their students. Certainly some of this would be determined by history (the wisdom of the past and/or sheer inertia), and some would be the mark of recent discussions and debates at the various institutions. It might be quite interesting for the programs to learn from one another in this way.

4. Placement of PhDs

The subcommittee on the history and state of the job market, ably led by Jennifer Herdt, did an equally tremendous amount of research in archives, looking for information about employment opportunities. The main database was the American Academy of Religion's *Openings,* the job listings for the AAR, between 2001 and 2012, complemented (for the period 1998-2000) by the *Chronicle of Higher Education*'s job listings. We gratefully acknowledge the generous assistance of Jack Fitzmier, Executive Director of the AAR, and his staff in helping us acquire the AAR data. That said, this was a tremendous amount of research by Prof. Herdt and her team, though of course nothing like what the National Security Agency could do in ten seconds.

The subcommittee is profoundly aware of the limited nature of their database, but they think it still warrants some very tentative and provisional suggestions. First, they believe it shows that "Moral Theology/Christian Ethics is well-established as a distinct sub-field." There seems to be agreement, in academic circles at least, that the specialization of Christian ethics exists and warrants a place in the curriculum for study of Christianity or perhaps religion more broadly—though there is large diversity in understanding *just what* such a specialization includes, and where its center of gravity is. Furthermore, the dip in ethics positions advertised after the economic crisis of 2008 seems to be recovering, and there seems to be no measurable shift away from positions being entitled "Christian ethics"

or "Moral Theology" and towards positions being entitled "religious ethics." If that change is to come, it has not come yet.

Second, and interestingly, from 2001 forward, the data suggests that there were only two positions in Christian Ethics offered at Seminaries and Divinity Schools, and both of those were advertised before 2004; in contrast, they point out that in the single year of 1998-99, institutions of this sort advertised for eight jobs in ethics in the *Chronicle of Higher Education*. This *perhaps* gives some evidence of what some of us have heard whispered, namely, that free-standing seminaries and even Divinity schools are shifting their lines away from ethics and toward other specializations more directed towards successful church management.

Thirdly, it is clear that, in terms of positions offered and professionals already in academic positions who are engaged in the SCE, Roman Catholic institutions of higher education, especially Roman Catholic Colleges and Universities, have been and are becoming ever-more serious, some would say central, weight-bearing forces for the sustenance of Christian ethics (often under the more traditional category of "Moral Theology") in North America. As the employment report below notes, nearly 50% of jobs on average are being offered by Catholic institutions, followed by secular and Protestant institutions, in the 10-30% range from year to year. Particularly as other forms of Christian institutions (Liberal Protestant / Mainline most especially) decline as representative members of the SCE, what changes might the increasing prominence of Roman Catholic church-affiliated institutions have on the shaping of Christian Ethics? This is a fascinating change that merits more reflection, and further study, in coming years.

We would like to have more confidence that we are in fact identifying all the possible employment opportunities out there, and that we are in fact tracking properly the changes and continuities occurring in the field today. Such stronger confidence might not change the conclusions, or modify the very slight or marginal trends we suggest here, but it would at least give us a firmer sense that these trends, such as they are, might merit reflection. As it is we feel that we can urge reflection on these more as hypotheses than as confirmed realities.

5. Large Changes Meriting Further Reflection

We would be remiss if we did not note that there are two large changes that seem to have taken place in recent decades that merit reflection. The first is the rise of Roman Catholic thinkers as a presence in the field. Unlike in the early 1970s, today "Christian Ethics" is carried on in a rich trans-denominational conversation, not just among Protestant denominations, but also with Roman Catholic thinkers. Positions in our field seem—and we cannot go farther, on the basis of this evidence, than *seem*—also increasingly to be located within Roman Catholic institutions. Perhaps this is a rise to parity on the part of Roman Catholic thinkers; perhaps it bespeaks also a decline in Mainline Protestant Christian Ethics. *What does this mean—if anything—for the future shape of Christian Ethics?*

Secondly, some of us suspect that there is some evidence to suggest that (and the tentativeness of that claim is purposive) over the past few decades, the field of Christian Ethics has become too firmly a "field"—professionally distinct, and disciplinarily reflexive, in a way too much like other academic fields. (Again, in this draft report we do not present much direct evidence for this suspicion, but it is congruent with evidence, slightly more

than anecdotal, of the changing shape of membership in the SCE and the developing character of the profession's self-understanding as represented in its main journal, the *Journal of the Society of Christian Ethics*. (The evidence is overlapping with another journal well-known to members of the Society, namely the *Journal of Religious Ethics*.) Given that "Christian Ethics" has, at least on many received understandings, a vocational responsibility to the Christian churches, such an "academic captivity" may mean that something has been lost, alongside the many gains. How ought we to understand Christian Ethics' multiple modes of engagement with ecclesial structures? Should there be more attention directed, from *both* sides, to this relationship? (It is an interesting fact that members of several churches' central bureaucratic structures were originally involved in the founding of the SCE, and regularly attended meetings in the 1970s; one would be surprised to find them, in any significant way, part of the SCE now.) Again, we raise this merely as a point of provocation.

Conclusion to Preface

Though the work below is expressly the work of the members of the subcommittees named, it would not be fair to say that the other members of the Committee did not participate. Each of the members have done a tremendous amount of work, both during the SCE Annual Meetings of the past two years and outside of those meetings, and all deserve the thanks of the Society as a whole. We are especially grateful to the three Presidents who supported this program not least with their membership on the Committee, namely Stanley Hauerwas, Miguel De La Torre, and Allen Verhey.

Respectfully submitted,

Charles Mathewes, Chair

Report of the Doctoral Programs Subcommittee
Members: David Gushee, chair; Miguel De La Torre, Grace Kao, Peter Paris

Introductory Comments

The task of our subcommittee as we understood it was to examine doctoral degrees in Christian ethics as a sort of barometer for the field in general. We were to report back to the SCE 2020 Committee all relevant programs, listing them according to degree title, degree expectations, and faculty with listed specializations.

To gain this information we used general search engine queries, a starting list provided by University of Virginia researcher Mark Storslee, the Society of Christian Ethics' own list of programs and members, a list from the Fund for Theological Education, the Association for Theological Schools list of member schools granting doctoral degrees, and the American Academy of Religion's database of doctoral programs in religion. We also examined programs in Practical Theology to see if these now (sometimes) amount to Christian ethics degree programs. David Gushee would like to express his gratitude to all members of the subcommittee for their work, as well as his own student Isaac B. Sharp for extensive research and analysis.

Examining the sprawling array of programs that could conceivably be classified as doctoral programs in (Christian) ethics, we made the decision to limit the results to North American institutions that make explicit the ability for doctoral students to focus in Christian ethics either as a primary field (i.e. a PhD/ThD in Christian Ethics or Moral Theology) or as a subfield (i.e. a PhD/ThD in Religion or Theology with the primary field of study as Christian or Religious Ethics). We chose not to count programs in Philosophy with a subfield in Moral Philosophy or Moral Theory. We did not count programs in bioethics unless they were connected to broader programs in Christian Ethics. We also resisted the temptation to include every possible related program such as Religion and Society in, say, a public policy or political science doctoral degree. But we assume considerable overlap in research interests if not methodology between the work of Christian Ethics and that of political philosophers and political scientists working in such issue areas.

The results show a few interesting trends. It seems apparent that there is a profound lack of clarity as to what the field of Christian Ethics actually *is* and in some cases whether it is a legitimate field or line of inquiry within the broader heading of theological or religious studies:

a) Those programs that offer work in Christian Ethics often treat it as a subfield of some other field, and which other field varies considerably.
b) There are a number of programs granting PhDs in religion, religious studies, and theology that have no identifiable possibility of a focus in Christian or religious ethics.
c) The question of what might count as a focus in ethics, furthermore, obscures the potential clarity of a definitive "field."

There are several institutions, for example, offering Religion and Society or Religion and Culture emphases that may be ethics programs in disguise. But this is often hard to determine when there are also schools--Princeton Theological Seminary, for instance--that

separate Christian Ethics and Religion and Society into two separate fields in two separate programs.

It seems fair to contrast the relative opacity of our field with, for example, the seemingly hard lines defining the field of Biblical Studies (or Textual or Scriptural Studies). Biblical studies does not, at least not very often, get confused with the related fields of homiletics or theology. Many schools offer programs in biblical/scriptural studies, and students may focus in Hebrew Bible, the New Testament, Qur'anic studies, and so on. Theological schools and university religion programs alike nearly universally offer such textual study as a legitimate field. The matter is not nearly so clear with ethics.

Compound these complications with the intra-field differences in approach ranging from programs primarily associated with theological ethics or exclusively focusing on social ethics, or even the difference between descriptive and prescriptive approaches, or Christian vs. comparative approaches, and the inherent confusion of the field becomes even more apparent.

It is also possible that developments in the field now called Practical Theology will also begin to impinge on or overlap with the field of Christian Ethics. In a separate examination of Practical Theology programs and their impact on or relation to Ethics programs, Dr. Peter Paris lists seven schools that offer Practical Theology as a focus and then says:

> My conclusion is that I can find no negative impact of practical theology programs on the Ph.D. programs in Theological Ethics, Ethics and Society, Religion and Society, or Church and Society which I consider to be the more traditional approaches to the teaching of ethics. As a matter of fact, programs in practical theology seem not to engage ethical studies very much at all. Rather, as stated above, their central focus is on the traditional arts or practices of ministry.

From the perspective of the interests of the discipline of Christian Ethics, this is a hopeful conclusion. The matter will bear watching in years to come.

Listing of Programs

I. We begin with three institutions offering degree programs that involve highly recognizable figures in the Society of Christian Ethics that do not easily classify as Christian Ethics programs according to any of our search criteria. These demonstrate the difficulty of clarifying what "Christian Ethics doctoral programs" might actually be said to exist, as these programs surely graduate "Christian ethicists," and yet one could not know it from the official listing.

SCHOOL	DEGREE/FIELD	LISTED FACULTY	WEBSITE
Duke University	PhD: Religion Field of Study/Concentration: Christian Theological Studies	Stanley Hauerwas (Retiring 2013), Amy Laura Hall, Richard B. Hays, Allen Verhey	https://web.duke.edu/gradreligion
Duke Divinity School	ThD: Theology	Luke Bretherton, Stanley Hauerwas (Retiring 2013), Amy Laura Hall, Richard B. Hays, Allen Verhey	http://divinity.duke.edu/
Iliff School of Theology	PhD: Religious and Theological Studies Field of Study/Concentration: Religion and Social Change; Theology, Philosophy, and Cultural Theory	Miguel A. De La Torre, Edward Phillip Antonio	http://www.iliff.edu/
University of Dayton	PhD: Theology Field of Study/Concentration: The American Catholic Experience	Michael H. Barnes, Jana Bennett, Miguel Díaz, Dennis Doyle, Kelly Johnson, Brad Kallenberg, Ramon Luzarraga, Vincent Miller	

II. Now we continue with the listing of all programs that we think more or less clearly qualify as "degree programs in Christian ethics." Obviously, faculty are often on the move, and programs are often revised, but these are accurate as of July 2013, to the best of our knowledge.

SCHOOL	DEGREE/FIELD	LISTED FACULTY	WEBSITE
Ave Maria University	PhD: Theology Field of Study/Concentration: Moral Theology	Steven Long	http://www.avemaria.edu/
Baylor University	PhD: Religion Field of Study/Concentration: Theology, Subfield Christian Ethics	Barry Harvey, Paul Martens, Jonathan Tran	http://www.baylor.edu/
Boston College	PhD: Theology Field of Study/Concentration: Theological Ethics	Lisa Sowle Cahill, Donald J. Dietrich, Kenneth Himes, Michael Himes, David Hollenbach, James Keenan, John J. Paris, Stephen J. Pope	http://www.bc.edu/content/bc/schools/cas/theology.html
Boston University	PhD: Religious Studies Field of Study/Concentration: Religion and Society, subfield Social Ethics	John Hart, Michael Grodin, Wesley J. Wildman	http://www.bu.edu/religion/
Boston University School of Theology	ThD: Philosophy, Theology and Ethics Field of Study/Concentration: Social and Theological Ethics	John Hart, Michael Grodin, Wesley J. Wildman	http://www.bu.edu/religion/
Brown University	PhD: Religious Studies Field of Study/Concentration: Religion and Critical Thought, subfield Religious Ethics	Stephen Bush, Mark Cladis, Thomas A. Lewis, Charles Larmore, Bernard Reginster	http://www.brown.edu/academics/religious-studies/
Calvin Theological Seminary	PhD: Moral Theology	Calvin P. Van Reken	http://calvinseminary.edu/

The Catholic University of America	PhD: Moral Theology and Ethics	Brian Johnstone, William Barbieri, Joseph Capizzi, John Grabowski, William Mattison, David Lantigua	http://trs.cua.edu/
Chicago Theological Seminary	PhD: Theology, Ethics and the Human Sciences	JoAnne Marie Terrell	http://www.ctschicago.edu/
Claremont Graduate University	PhD: Philosophy of Religion and Theology Field of Study/Concentration: Philosophical and Theological Approaches to Ethics	Richard Amesbury, Jerry A. Irish	http://www.cgu.edu/
Claremont Lincoln University	PhD: Religion Field of Study/Concentration: Religion, Ethics and Society	Richard Amesbury, Grace Yia-Hei Kao, Santiago Slabosky, Helene Slessarev-Jamir	http://www.claremontlincoln.org/
Concordia University	PhD: Religion Field of Study/Concentration: Contemporary Theory, Ethics, and Philosophy	Donald Boisvert, Marc Lalonde, Michael Oppenheim, Norman Ravvin	http://religion.concordia.ca/graduate/programs/
Drew University	PhD: Religion Field of Study/Concentration: Religion and Society, subfield Christian Social Ethics	Traci West, Laurel Kearns, Kate Ott	http://www.drew.edu/
Duquesne University	PhD: Theology Field of Study/Concentration: Moral Theology	James Bailey, Elizabeth Agnew Cochran, Aaron L. Mackler, Anna Floerke Scheid, Daniel P. Scheid	http://www.duq.edu/
Emory University	PhD: Religion Field of Study/Concentration: Ethics and Society	Elizabeth Bounds, Abdullahi Ahmed An-Na'im, Michael Berger, Timothy P. Jackson, Ellen Ott Marshall, Don Seeman, Steven M. Tipton	http://www.gdr.emory.edu/

Florida State University	PhD: Religion Field of Study/Concentration: Religion, Ethics and Philosophy	Matthew Day, Aline Kalbian, Martin Kavka, John Kelsay, Sumner Twiss	http://religion.fsu.edu/
Fordham University	PhD: Theology Field of Study/Concentration: Systematic Theology (Subfield Ethics)	Barbara Andolsen, Charles Camosy, Christine Firer Hinze, Elizabeth A. Johnson, Maureen H. O'Connell, Christiana Peppard	http://www.fordham.edu/
Fuller Theological Seminary	PhD: Theology Field of Study/Concentration: Christian Ethics	Erin Dufault-Hunter, Hak Joon Lee, Howard J. Loewen, Glen H. Stassen	http://www.fuller.edu/
Garrett Evangelical Theological Seminary	PhD: Theology and Ethics	Brent Waters	http://www.garrett.edu/
General Theological Seminary	ThD: Theology Field of Study/Concentration: Anglican Theology, Subfield Moral Theology	N/A	http://www.gts.edu/
Graduate Theological Union	PhD: Ethics and Social Theory	Jerome P. Baggett, James A. Donahue, Lisa Fullam, William O'Neill, Carol S. Robb	http://www.gtu.edu/
Harvard Divinity School	ThD: Ethics	Francis Fiorenza, Mayra Rivera, Jonathan Walton	http://www.hds.harvard.edu/
Harvard University	PhD: Religion Field of Study/Concentration: Ethics (Field of Study/Concentration: Religion and Society)	Preston Williams, Anne Monius, Charles Hallisey	http://studyofreligion.fas.harvard.edu/
Indiana University Bloomington	PhD: Religious Studies Field of Study/Concentration: Ethics, Philosophy and Politics in the Study of Religion	Winnifred Sullivan, Richard Miller, Lisa Sideris, Aaron Stalnaker	http://indiana.edu/~relstud/

Loyola University Chicago	PhD: Theology Field of Study/Concentration: Integrative Studies in Ethics and Theology	William C. French, Hille Haker, Tisha Rajendra, Susan Ross, Michael Schuck, Sandra Sullivan-Dunbar, Aana Marie Vigen	http://www.luc.edu
Lutheran School of Theology at Chicago	PhD: Theological studies Field of Study/Concentration: Christian Ethics	Linda Thomas, Richard J. Perry Jr., Lea F. Schweitz, Mark Swanson, Vitor Westhelle	http://www.lstc.edu/
Lutheran Theological Seminary at Philadelphia	PhD: Constructive Theology/Ethics	Katie Day, Paul Rajashekar, Nelson Rivera	http://ltsp.edu/
Luther Seminary	PhD: Systematic Theology Field of Study/Concentration: Ethics	Charles Amjad-Ali, Guillermo C. Hansen, Amy E. Marga, Alan G. Padgett, Gary M. Simpson	http://www.luthersem.edu/
Marquette University	PhD: Theology Field of Study/Concentration: Systematic Theology/Christian Ethics (Catholic Health Care Mission and Ethics)	Michael K. Duffy, Daniel C. Maguire, Bryan N. Massingale, Phillip J. Rossi	http://www.marquette.edu/
McGill University	PhD: Religious Studies Field of Study/Concentration: Religion and Culture subfield Ethics Bioethics specialization, Religious Ethics specialization	Gaëlle Fiasse, Douglas Farrow, Katherine Young	http://www.mcgill.ca/
McMaster University	PhD: Religious Studies Field of Study/Concentration: Western Field, subfield Religion and Politics (concentration in ethics)	Zdravko Planinc, Dana Hollander, Travis Kroeker	http://www.mcmaster.ca/

Northwestern University	PhD: Religious Studies Field of Study/Concentration: Religion, Ethics and Public Life	George Bond, Christine Helmer, Robert Orsi, Sarah Taylor, Cristina Traina, Barry Wimpfheimer, Laurie Zoloth	http://www.religion.northwestern.edu/graduate
Princeton Theological Seminary	PhD: Theology Field of Study/Concentration: Christian Ethics	John Bowlin, Nancy J. Duff, Mark Lewis Taylor, William Stacy Johnson	http://www.ptsem.edu/
Princeton University	PhD: Religion Field of Study/Concentration: Religion, Ethics and Politics	Leora Batnizky, Eddie Glaude, Eric Gregory, Jeffrey Stout	http://religion.princeton.edu/
Seventh Day Adventist Theological Seminary of Andrews University	PhD: Religion Field of Study/Concentration: Theological Studies, Christian Ethics concentration	Miroslav Kiš	http://www.andrews.edu/
Southern Baptist Theological Seminary	PhD: Theology Field of Study/Concentration: Worldview and Culture, subfield Christian Ethics	Kenneth T. Magnuson, Russell D. Moore (just left to be head of SBC ethics commission)	http://www.sbts.edu/
Southeastern Baptist Theological Seminary	PhD: Theological Studies Field of Study/Concentration: Christian Ethics	Bruce Ashford	http://www.sebts.edu/
Southwestern Baptist Theological Seminary	PhD: Theology Field of Study/Concentration: Christian Ethics	William E. Goff, Evan Lenow, Craig V. Mitchell	http://www.swbts.edu/
Southern Methodist University	PhD: Religious Studies	Charles Curran, Rebekah Miles, Theodore Walker	http://www.smu.edu/Dedman/

	Field of Study/Concentration: Religious Ethics	Jr.	Academics/ Departments/ ReligiousStudies
Stanford University	PhD: Religious Studies Field of Study/Concentration: Modern Religious Thought, Ethics, and Philosophy	Hester Gelber, Kathryn Gin Lum, Barbara Pitkin, Thomas Sheehan, Brent Sockness, Lee Yearley	http:// religiousstudies. stanford.edu/
St. Paul University	PhD: Theology Field of Study/Concentration: Ethics	Kenneth Melchin, Carolyn Sharp	http://ustpaul.ca/
Syracuse University	PhD: Religious Studies Field of Study/Concentration: Ethics/Bioethics	Edward F. Moody, William Robert, Ernest Wallwork	http://religion.syr. edu/
Union Theological Seminary	PhD: Theology Field of Study/Concentration: Ethics (Practical Theology subfield Church and Society)	Gary Dorrien, Christopher Morse, Samuel Cruz	http://www.utsnyc. edu/
Université Laval	PhD: Religion Field of Study/Concentration: Theological Ethics, Bioethics	Guy Jobin, Bernard Keating, Francois Nault	http://www2. ulaval.ca/accueil. html
UC Davis	PhD: Religious Studies Field of Study/Concentration: Values, Ethics and Human Rights	Catherine Chin, Mark Elmore, Milmon Harrison, John Smolenski, Diane L. Wolf	http:// religiongradgroup. ucdavis.edu/
University of Chicago Divinity School	PhD: Constructive Studies of Religion Field of Study/Concentration: Religious Ethics	William Schweiker, Daniel P. Sulmasy	http://divinity. uchicago.edu/

University of Iowa	PhD: Religious Studies Field of Study/Concentration: Religion, Ethics and Society	Melissa Anne-Marie Curley, Raymond A. Mentzer, Michelene E. Pesantubbee, Morten Schlütter, Richard Brent Turner, Evan M. Fales, John F. Finamore, Elizabeth Heineman, Diane Jeske, John Durham Peters, Sonia Ryang, Leslie Schwalm, Shelton Stromquist, Mary Trachsel, Doris Witt	http://clas.uiowa.edu/religion/
University of Notre Dame	PhD: Theology Field of Study/Concentration: Moral Theology/Christian Ethics	David A. Clairmont, M. Cathleen Kaveny, Gerald McKenny, Paulinus I. Odozor, Margaret Pfeil, Jean Porter, Maura A. Ryan, Todd D. Whitmore	http://theology.nd.edu/
University of Quebec at Montreal	PhD: Religious Studies Field of Study/Concentration: Ethics and Religion	N/A	http://www.etudier.uqam.ca/
University of Toronto	PhD: Religion Field of Study/Concentration: Religion, Ethics and Modern Thought	Amy Mullin, David Novak, Ingrid Stefanovic, James DiCenso, Larry Schmidt, Marsha Hewitt, Paul Gooch, Robert Gibbs, Stephen Scharper, Mark Kingwell, Anver Emon, Willi Goetschel, Mohammad Fadel, Ken Green, Ruth Marshall, Simon Coleman, Kevin O'Neill	http://www.religion.utoronto.ca/
University of Virginia	PhD: Religion Field of	James Childress, Willis Jenkins, Charles Mathewes, Margaret E.	http://religiousstudies.virginia.edu

	Study/Concentration: Religious Ethics	Mohrmann	
Vanderbilt University	PhD: Religion Field of Study/Concentration: Ethics and Society	Victor Anderson, Sandra Barnes, Larry Churchill, Stacey-Floyd Thomas, Graham Reside, Melissa Snarr	http://divinity.vanderbilt.edu/
Yale University	PhD: Religion Field of Study/Concentration: Religious Ethics (Subfields in Theological Ethics, Philosophical Ethics, and Social Ethics)	Jennifer Herdt, David H. Smith, Margaret Farley, Thomas Ogletree	http://religiousstudies.yale.edu/

Note: Currently the SCE Website lists schools purportedly allowing a focus in Christian Ethics (or related fields). We list below with a check those schools that according to our research actually allow a focus in Christian Ethics, at the doctoral level.

Asbury Theological Seminary: No
Ashland Theological Seminary: No
Baylor University: √
Boston College: √
Boston University: √
Brite Divinity School: No
Brown University: √
Calvin Theological Seminary: √
Catholic University of America: √
Chicago Theological Seminary: √
Claremont School of Theology: √ through Claremont Lincoln University
Columbia Theological Seminary: No
Concordia Seminary: No
Dallas Theological Seminary: No
Darden School of Business, UVA: No
Duke University Divinity School: √
Duquesne University: √
Emmanuel College: No
Emory University: √
Florida State University: √
Fordham University: √
Fuller Theological Seminary: √
Garrett Evangelical Theological Seminary: √
General Theological Seminary: √
Georgetown University: No
Golden Gate Baptist Theological Seminary: No
Graduate Theological Union: √
Harvard Divinity School: √

Iliff School of Theology/University of Denver: √
Indiana University: √
Interdenominational Theological Center: No
Jesuit School of Theology: No
Loyola University Chicago: √
Luther Seminary: √
Lutheran School of Theology at Chicago: √
Lutheran Theological Seminary Philadelphia: √
Marquette University: √
McMaster University: √
New Orleans Baptist Theological Seminary: No
Northwestern University: √
Penn State: No
Princeton Theological Seminary: √
Princeton University: √
Reformed Theological Seminary: No
Regis College, University of Toronto: No
Rice University: No
Southeastern Baptist Theological Seminary: √
Southern Methodist University: √
Southwestern Baptist Theological Seminary: √
St. Louis University: No
St. Paul University: √
Stanford University: √
Syracuse University: √
Temple University: No
Trinity College Faculty of Divinity: No
Trinity Evangelical Divinity School: No
UC Santa Barbara: No
UC Davis: √
UCLA: No
Union Theological Seminary: √
Union Presbyterian Richmond: No
University of Chicago Divinity School: √
University of Dayton: No*
University of Iowa: √
UNC Chapel Hill: No
University of Notre Dame: √
University of Oregon: No
University of Ottawa: No
University of Pittsburgh: No
USC: No
University of St. Michael's College: No
University of Toronto: √
University of Virginia: √
University of Waterloo: No
University of Zurich: Out of range
Vanderbilt University: √
Villanova University: No
Westminster Theological Seminary: No
Weston Jesuit School of Theology (Boston College): No
Wycliffe College: No
Yale University: √

II. Report of the Jobs Subcommittee

Members: Jennifer Herdt, chair; Victor Carmona, Perry Hamalis, Rebecca Peters
Research Associate: Andrew Forsyth

Prefatory Remark: Methodology and Limitations of the Study

This study is based on data collected from the *Chronicle of Higher Education* for the years 1998-1999 and 1999-2000, and from the AAR Annual Meeting Jobs Listings for the years 2001-2012. Unfortunately, it was not possible to obtain the jobs listings from the AAR Openings publication for the period being studied; and it seems that those records have simply not been kept, even by AAR itself. It was also not possible to obtain the AAR Annual Meeting Jobs Listings for the years prior to 2001. While some libraries maintain print copies of AAR publications, these do not include *Openings*. There are resulting limitations of this study. This is only a subset of the full number of job openings in the discipline in any given year. Further, the data from the *Chronicle of Higher Education* is not directly comparable with that from *Openings*; the *Chronicle* lists a broader variety of positions in ethics, based in a broader array of disciplines, and listed by a more diverse collection of institutions. Given more funding, it would be possible to study the position listings in the *Chronicle of Higher Education* for the entire period. It would also be desirable to find ways of learning about positions offered by institutions that might avoid both of these publishing venues. Our committee made some efforts to look for job listings in journals or periodicals that are directed toward audiences that might avoid these venues, but we were not able to find a reliable way to measure what the *Chronicle/*AAR Annual Meeting Jobs Listing listings leave out.

What can this data tell us about the current state of the field?

The annual number of job listings in Ethics over the past decade has fallen and risen in tandem with the overall number of jobs advertised in AAR Annual Meeting Jobs Listing (Figures 1 and 2). Table 1 and Figure 1 include all positions that were primarily ethics jobs, even if not described that way. Table 2 and Figure 2 show the positions clearly designated as positions in ethics; hence, this is a slightly smaller number than in Table/Figure 1. Perhaps some of the best news of this study is that while there was a sharp downturn in the number of ethics jobs in 2008-2010, by 2011 jobs were rebounding, and in 2012 had nearly reached figures from 2007. There is no indication that the number of jobs in ethics has lost ground as a proportion of the total number of jobs being advertised in the Annual Meeting Jobs Listing. This suggests that jobs in ethics are rebounding with the general economy, and that losses in recent years do not signal a general shift away from support for positions in the field.

How are positions in ethics being described?

Out of 132 positions advertised in the AAR Annual Meeting Jobs Listing between 2001 and 2012, 34 were described as "Ethics," 26 as "Moral Theology," 24 as "Christian Ethics," 11 as "Religious Ethics," and 8 as "Theological Ethics" (Tables 1 and 2). This suggests that "generalists" are being sought more than specialists. The preference for generalists also seems corroborated by the declining numbers on "pairing" ethics with other fields, especially from 2007-2012 (Figure 3). The use of the "Ethics" descriptor may

reflect a desire for a more ecumenical term than either "Moral Theology" or "Christian Ethics." However, "Theological Ethics" might also be regarded as bridging this divide, and there is no indication of any trends over this period of time toward a greater use of that descriptor. "Ethics" may also be a term preferred by departments of religious studies, as an alternative to "Religious Ethics." There is also no discernable trend toward a preference for the "Religious Ethics" descriptor.

With what other fields are jobs in ethics being paired?

Most often, positions are described simply as jobs in "Moral Theology," "Christian Ethics," "Religious Ethics," or some other "ethics" descriptor, without being linked with other subfields. Over the period we studied, there are no trends toward more frequent pairing of ethics with other subfields (Figure 3). This suggests that Moral Theology/Christian Ethics is well-established as a distinct sub-field (though again, with large disputes about what exactly it consists in), and that this has not eroded despite the recent recession. Academic departments and seminaries (including the hiring decision-makers that are involved across multiple institutional layers) appear to have retained a fairly clear sense that the discipline requires a distinct set of competencies that may not be easily taught or practiced by academics trained in other disciplines (e.g., systematic theology, Biblical studies, etc.) When ethics jobs are paired with other subfields, the most common accompaniments are theology, politics/public affairs, and philosophy (Table 4).

At what rank are jobs being offered?

By far the majority of jobs being advertised in the AAR Annual Meeting Jobs Listing are tenure-track positions, with small numbers of non-tenure track and tenured positions in the mix (Table 5, Figures 4, 5). There is no clear trend of growth in non tenure-track positions over the period being studied. However, this impression must be taken with a grain of salt, as it is likely the case that most temporary and part-time jobs are simply not advertised in the AAR Annual Meeting Jobs Listing.

In what departments or schools are jobs offered?

Ethics jobs advertised in the AAR Annual Meeting Jobs Listing are generally in Departments of Theology (26), Departments of Religious Studies (26), Ethics Centers (5), Seminaries/Schools of Divinity (2), or Departments of Philosophy and Religion (12) (Table 6, Figure 6). The most striking piece of data here is that no ethics positions were offered at Seminaries or Divinity Schools from 2004 onward, with only two positions offered between 2001 and 2012. Without more of a longitudinal perspective and a better data set, of course, it is difficult to say with any confidence that this represents a significant decline. It may be the case that our information is hindered by our resources. Anecdotal evidence indicates that there were in fact a significant number of positions advertised at Seminaries and Divinity Schools during the period. The figures captured here are certainly a dramatic contrast with 1998-99, when 8 ethics jobs were advertised in the *Chronicle of Higher Education* by seminaries or divinity schools. It is difficult to compare this figure directly with the figures for advertisements in the AAR Annual Meeting Jobs Listing, since it is possible that there are schools that choose never to advertise in the AAR Annual Meeting Jobs Listing, but who do advertise in the *Chronicle of Higher Education*. We can see in looking at the data on the kinds of institutions listing jobs that colleges that offer only

Associates degrees appear to advertise in the *Chronicle* but not in the AAR Annual Meeting Jobs Listing.

What kinds of institutions offer jobs in Moral Theology/Christian Ethics/ Religious Ethics?

Jobs are advertised primarily by colleges and universities, with significantly fewer jobs being advertised by freestanding seminaries or divinity schools, although this may reflect the source of our data rather than the realities of the job market (Table 7, Figure 7). There are no clear shifts over time in the institutional location of ethics jobs. While there are fluctuations over time, our data suggests that nearly 50% of jobs on average are being offered by Catholic institutions, followed by secular and Protestant institutions, in the 10-30% range from year to year (Table 8, Figures 8-9).

Conclusion

Given that this report focuses on job advertisements over the past decade, it can be of only limited usefulness for forecasting the future. It does suggest an encouraging rebound in ethics jobs as the economy has slowly recovered from the recession. It also suggests a stable (if bi-focal) identity as Moral Theology/Christian Ethics, and a three-legged stool in terms of institutional location, with Catholic institutions playing a particularly important role. Finally, it would be strongly advisable for the Society to consider putting in place some mechanism whereby we can keep track of positions in our field in coming years, perhaps in collaboration with the American Academy of Religion, which has both an interest in and some expertise at gathering employment data across the field in religious studies. Having a reliable database on these matters, to which the Society had access, would be of significant help for future inquiries such as ours.

Table 1: AAR JOBS LISTINGS
SUBSTANTIVE ETHICS JOBS

YEAR	TOTAL LISTINGS	SUBSTANTIVE ETHICS JOBS Number	Percentage of Total Listings
2001	91	11	12.1%
2002	87	10	11.5%
2003	96	12	12.5%
2004	109	16	14.7%
2005	133	12	9%
2006	156	18	11.5%
2007	136	13	9.6%
2008	96	10	10.4%
2009	36	6	16.7%
2010	62	5	8.2%
2011	83	7	8.4%
2012	91	12	13.2%

Table 2: AAR JOBS LISTINGS
JOBS LISTED UNDER "ETHICS," "CHRISTIAN ETHICS," AND/OR "RELIGIOUS ETHICS"

YEAR	TOTAL LISTINGS	JOBS LISTED AS ETHICS Number	Percentage of Total Listings
2001	91	9	9.9%
2002	87	10	11.5%
2003	96	11	11.5%
2004	109	12	11%
2005	133	20	15%
2006	156	22	14.1%
2007	136	19	14%
2008	96	12	12.5%
2009	36	4	11.1%
2010	62	7	11.3%
2011	83	9	10.8%
2012	91	11	12.1%

Table 3: HOW ARE ETHICS JOBS DESCRIBED?

YEAR (*1)	Ethics (*2)	Human Values	Christian Ethics	Theological Ethics	Catholic Social Teaching	Catholic Studies	Moral Theology	Religious Ethics	Biomedical/ Bioethics/ Healthcare Ethics	Applied Ethics	Catholic Religious Ethics	Catholic Moral Theology	Roman Catholic Moral Tradition	Applied Theology	Comparative Religious Ethics	Ethical Studies	Environmental Ethics	Christian Social Ethics	Social Ethics	Catholic Bioethics	Jewish Ethics
1998-99	12	2	6	2	1	5	1	1	3	-	-	-	-	-	-	-	-	-	-	-	-
1999-00	16	2	4	1	-	1	1	1	1	2	1	1	1	1	1	-	-	-	-	-	-
2001	6	-	1	1	-	-	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2002	3	-	2	-	-	-	3	-	1	-	-	-	-	-	-	1	1	-	-	-	-
2003	4	-	1	1	-	-	-	3	-	-	-	1	-	-	-	-	-	1	1	-	-
2004	3	-	2	1	-	-	3	1	-	-	-	-	-	-	-	-	-	-	1	-	-
2005	2	-	1	-	-	-	3	3	-	-	-	-	-	-	1	-	-	-	1	1	-
2006	6	-	4	1	-	-	3	1	-	-	-	1	-	-	1	-	-	-	-	-	-
2007	3	-	3	1	-	-	1	-	-	-	2	-	-	-	1	-	-	-	-	-	-
2008	2	-	3	-	-	-	2	2	-	-	-	-	-	-	1	-	-	-	-	-	-
2009	1	-	1	1	-	-	2	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2010	-	-	-	1	-	-	3	-	-	-	-	-	-	-	-	-	1	-	-	-	-
2011	1	-	3	-	-	-	-	-	-	1	-	1	-	-	-	-	-	-	-	-	1
2012	3	-	3	1	-	-	3	1	-	-	-	-	-	-	-	-	1	-	-	-	-

(*1) 1998-99 and 1999-00 are from the Chronicle, and should not be directly compared to 2001 onward (from AAR Annual Meeting).
(*2) The context of publication and often the content of the fuller advert, and/or institutional location of the appointment, may make it clear than "Religion" is tied to Ethics. E.g. It is an ethics post in a religion department not a philosophy department being advertized.

Table 4: WITH WHAT OTHER FIELDS IS ETHICS PAIRED?
Other fields listed with ethics in the job title or as co-primary in the job description.

YEAR (*1)	Not Paired	Human Values	Women's Studies/ Women and Religion	Theology	Bible	Philosophy	Psychiatry	Law	Computing	Public Policy	Religion and Society	Politics/ Public Life	Peace Studies	Faith and Life	International Affairs	Social Sciences	Jewish Studies	Ecology	Church History	Hispanic/ Latino Religion	Science
1998-99	16	2	3	5	1	3	1	1	1	1	-	-	-	-	-	-	-	-	-	-	-
1999-00	19	2	1		2	3	-	-	-	-	1	2	1	1	1	1	-	-	-	-	-
2001	5	-	-	4	-	1	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-
2002	8	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-
2003	8	-	1	2	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2004	10	-	1	2	-	1	-	-	-	-	-	2	-	-	-	-	-	-	-	-	-
2005	10	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	2	-	-	-
2006	13	-	-	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	1	-
2007	12	-	-	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2008	7	-	-	2	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-
2009	6	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2010	3	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	1	-	1
2011	5	-	-	1	-	-	-	-	-	-	-	-	-	-	-	-	1	-	-	-	-
2012	10	-	-	1	-	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-	-

(*1) 1998-99 and 1999-00 are from the Chronicle, and should not be directly compared to 2001 onward (from AAR Annual Meeting).

Table 5: WHAT RANK?

Where the job rank is listed as "open" or includes multiple ranks, the more or most senior is recorded.

YEAR (*1)	Non-tenure track	Tenure-track	Tenured
1998-99	9	17	6
1999-00	9	13	9
2001	9	2	-
2002	-	8	2
2003	1	9	2
2004	3	12	1
2005	-	8	4
2006	-	13	5
2007	1	11	1
2008	2	6	2
2009	1	3	2
2010	-	5	-
2011	1	6	-
2012	2	9	-

(*1) 1998-99 and 1999-00 are from the Chronicle, and should not be directly compared to 2001 onward (from AAR Annual Meeting).

Table 6: WHAT DEPARTMENT OR UNIT?

YEAR (*1)	Religious Studies	Seminary / Divinity School	Ethics Center or Program	Not Specified	Philosophy and Religion	Philosophy	Public Policy	Theology
1998-99	6	8	3	15	2	2	1	1
1999-00	7	2	5	12	3	-	1	4
2001	3	-	1	5	1	-	-	1
2002	-	1	-	3	3	-	-	3
2003	4	1	-	-	1	-	-	1
2004	6	-	1	5	-	-	-	4
2005	5	-	-	4	-	-	-	3
2006	6	-	-	9	2	-	-	1
2007	3	-	1	5	1	-	-	3
2008	1	-	1	6	1	-	-	1
2009	1	-	-	2	1	-	-	2
2010	-	-	-	2	1	-	-	2
2011	-	-	1	4	-	-	-	2
2012	-	-	1	4	2	-	-	3

(*1) 1998-99 and 1999-00 are from the Chronicle, and should not be directly compared to 2001 onward (from AAR Annual Meeting).

Table 7: TYPE OF INSTITUTION?

YEAR (*1)	Doctorate-granting Universities	Seminary	Divinity School/ School of Theology	Special Focus Institution (e.g. Medical School)	Masters Colleges and Universities	Baccalaureate Colleges	Associates College	International
1998-99	10	1	6	1	9	7	2	2
1999-00	12	2	1	1	11	6	1	1
2001	2	1	-	-	-	4	4	-
2002	5	-	-	-	3	1	-	1
2003	3	-	-	-	4	5	-	-
2004	6	1	-	-	6	3	-	-
2005	4	1	1	-	4	2	-	-
2006	4	3	1	-	6	4	-	-
2007	5	1	1	-	3	3	-	-
2008	5	-	-	-	1	4	-	-
2009	2	1	-	-	2	1	-	-
2010	2	-	-	-	2	1	-	-
2011	-	1	-	-	4	1	-	1
2012	1	1	-	-	7	3	-	-

(*1) 1998-99 and 1999-00 are from the Chronicle, and should not be directly compared to 2001 onward (from AAR Annual Meeting).

Table 8: CURRENT AFFILIATION

YEAR (*1)	Secular	Catholic	Protestant	Other Christian	International	Other Religious
1998-99	15	6	10	3	2	-
1999-00	13	12	6	3	1	-
2001	1	5	4	1	-	-
2002	1	6	1	1	1	-
2003	4	2	6	-	-	-
2004	5	8	-	2	-	1
2005	3	6	2	1	-	-
2006	2	11	4	1	-	-
2007	1	9	2	1	-	-
2008	2	5	3	-	-	-
2009	1	4	-	1	-	-
2010	-	5	-	-	-	-
2011	1	3	2	-	1	-
2012	2	8	-	1	-	1

(*1) 1998-99 and 1999-00 are from the Chronicle, and should not be directly compared to 2001 onward (from AAR Annual Meeting).

AAR JOBS LISTINGS
SUBSTANTIVE ETHICS JOBS

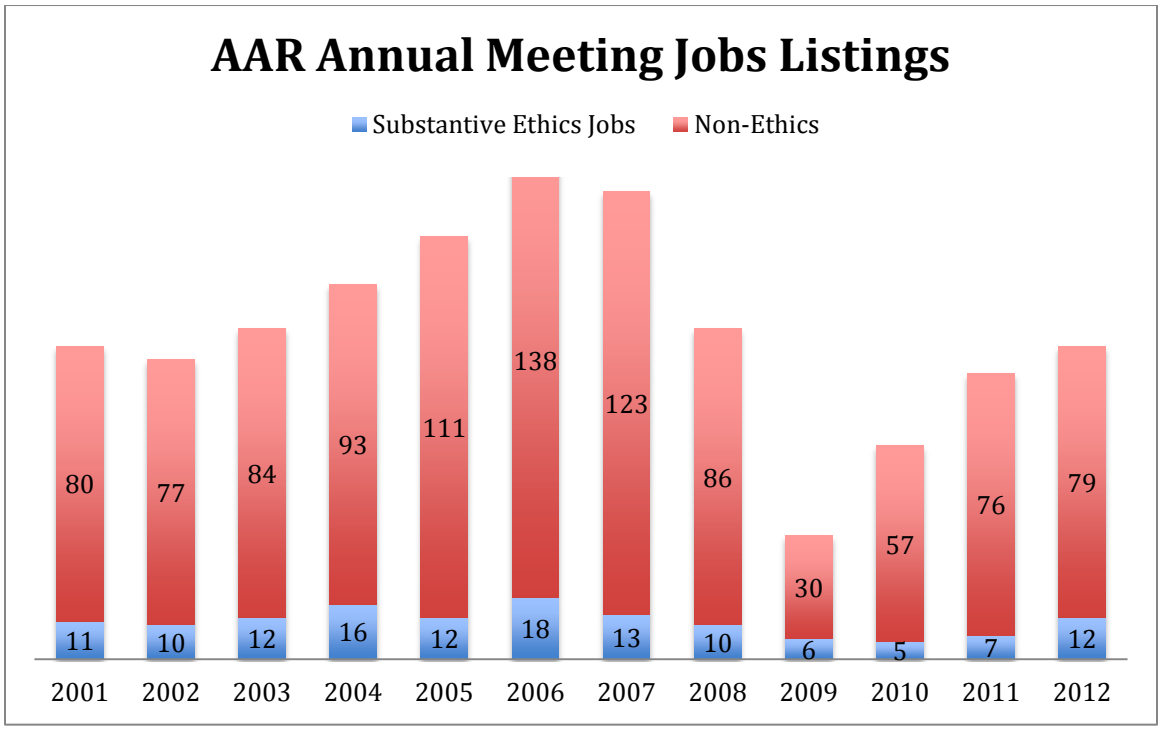


Figure 1

AAR JOBS LISTINGS
JOBS LISTED UNDER "ETHICS," "CHRISTIAN ETHICS," AND/OR "RELIGIOUS ETHICS"

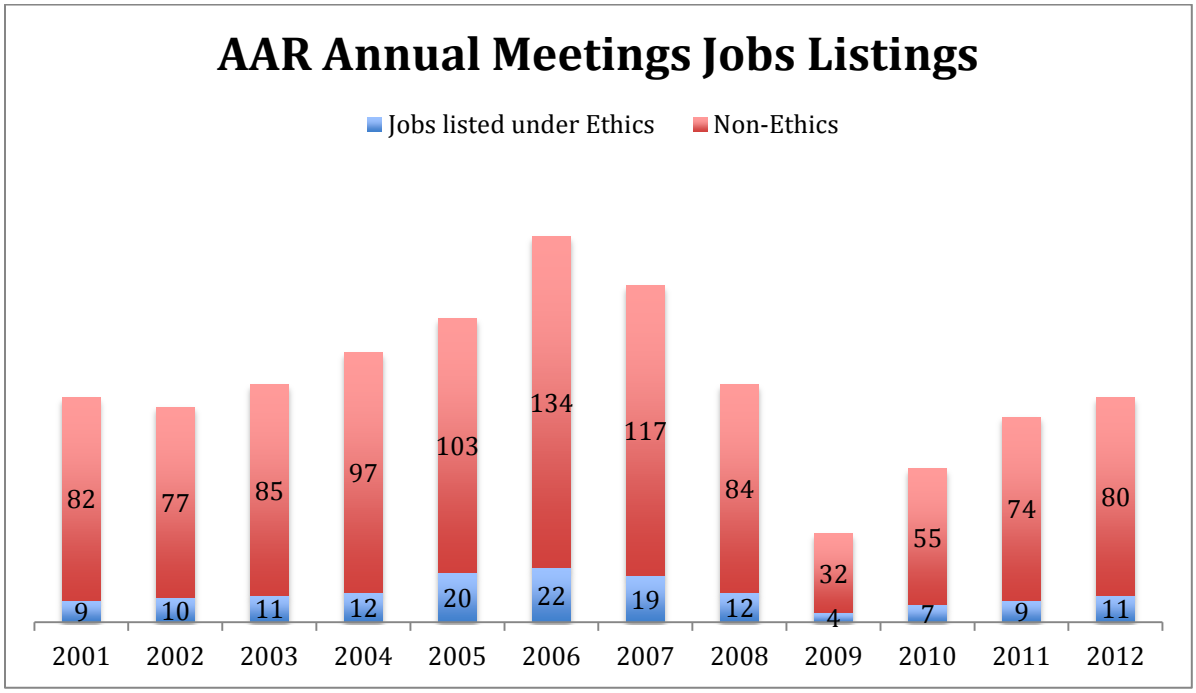


Figure 2

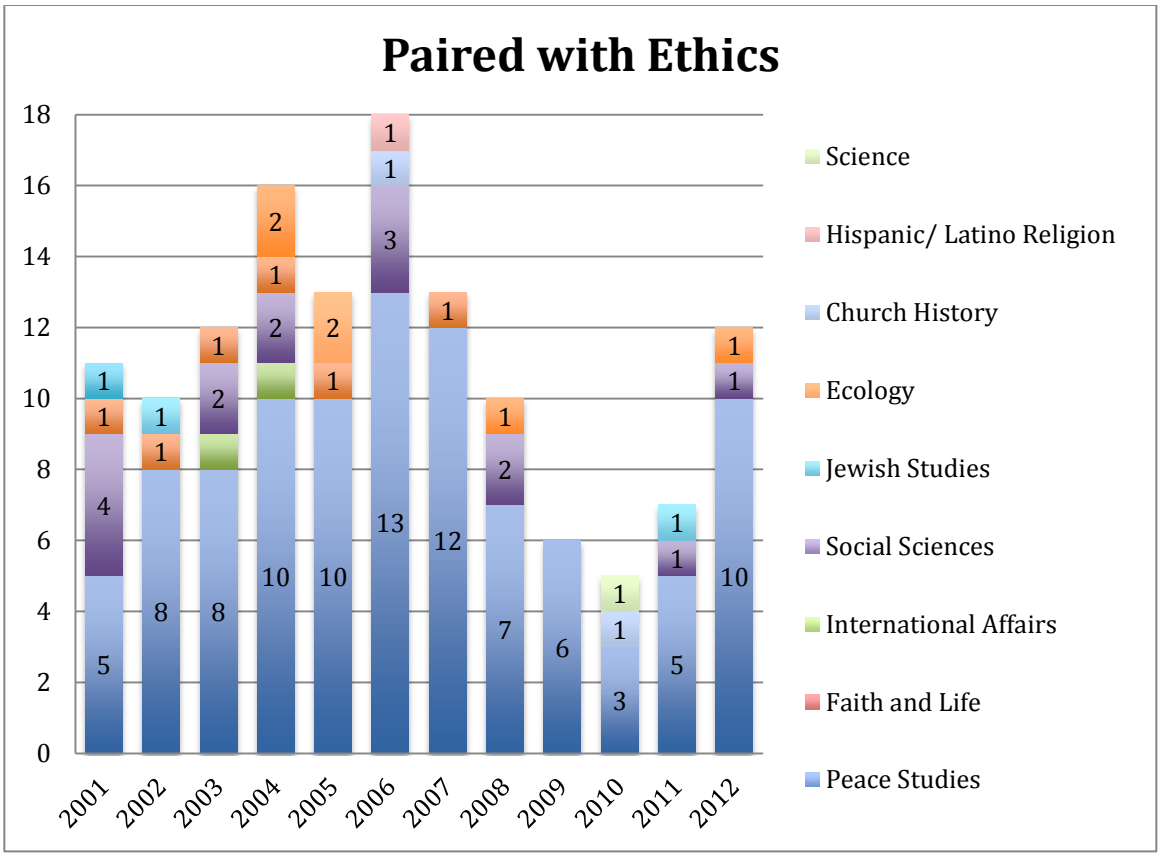
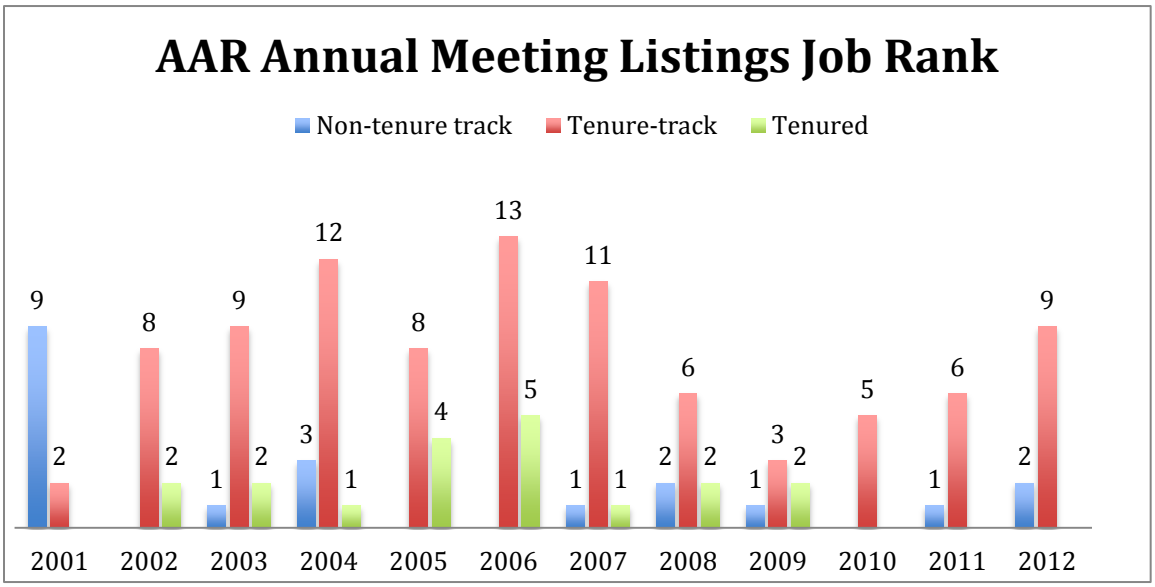

Paired with Ethics
18
16
14
12
10
8
6
4
2
0
2001
2002
2003
2004
2005
2006
2007
2008
2009
2010
2011
2012
Science
Hispanic/ Latino Religion
Church History
Ecology
Jewish Studies
Social Sciences
International Affairs
Faith and Life
Peace Studies

Figure 3


AAR Annual Meeting Listings Job Rank
Non-tenure track
Tenure-track
Tenured
9
2
8
2
1
9
2
3
12
1
8
4
13
5
1
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2
6
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Figure 4

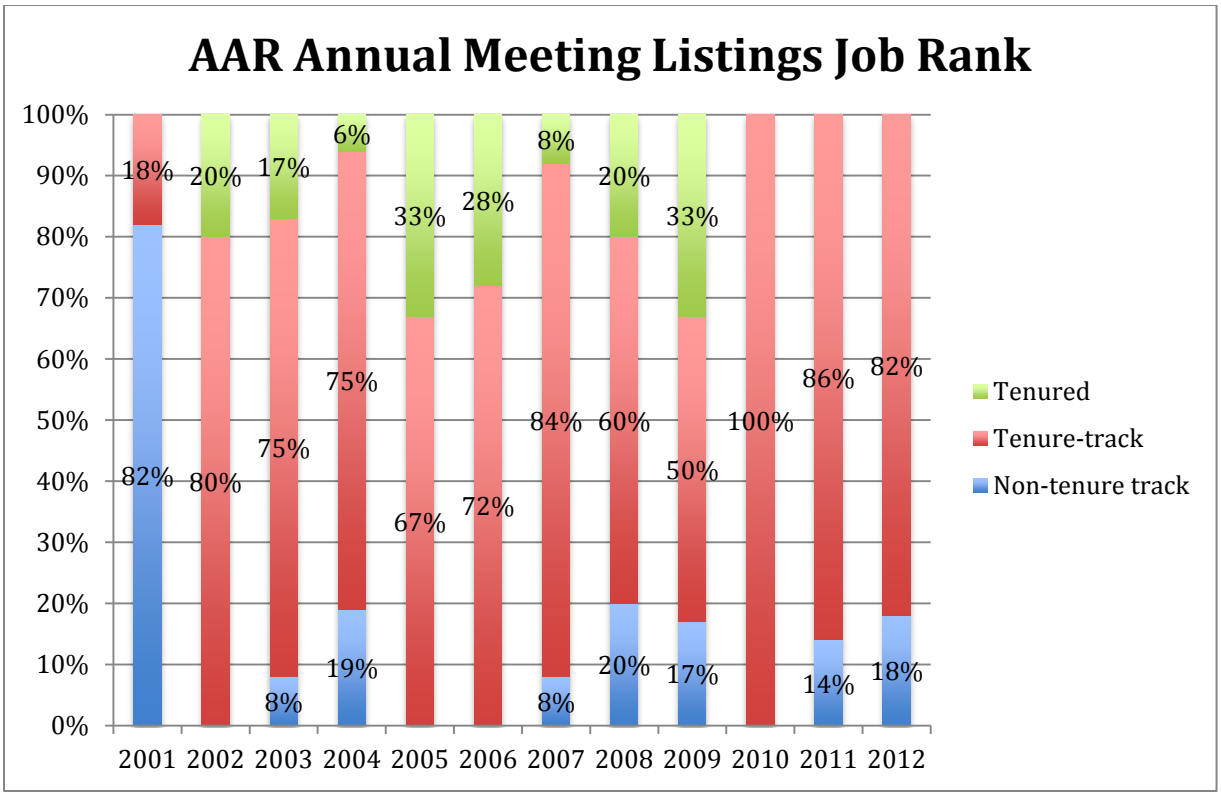
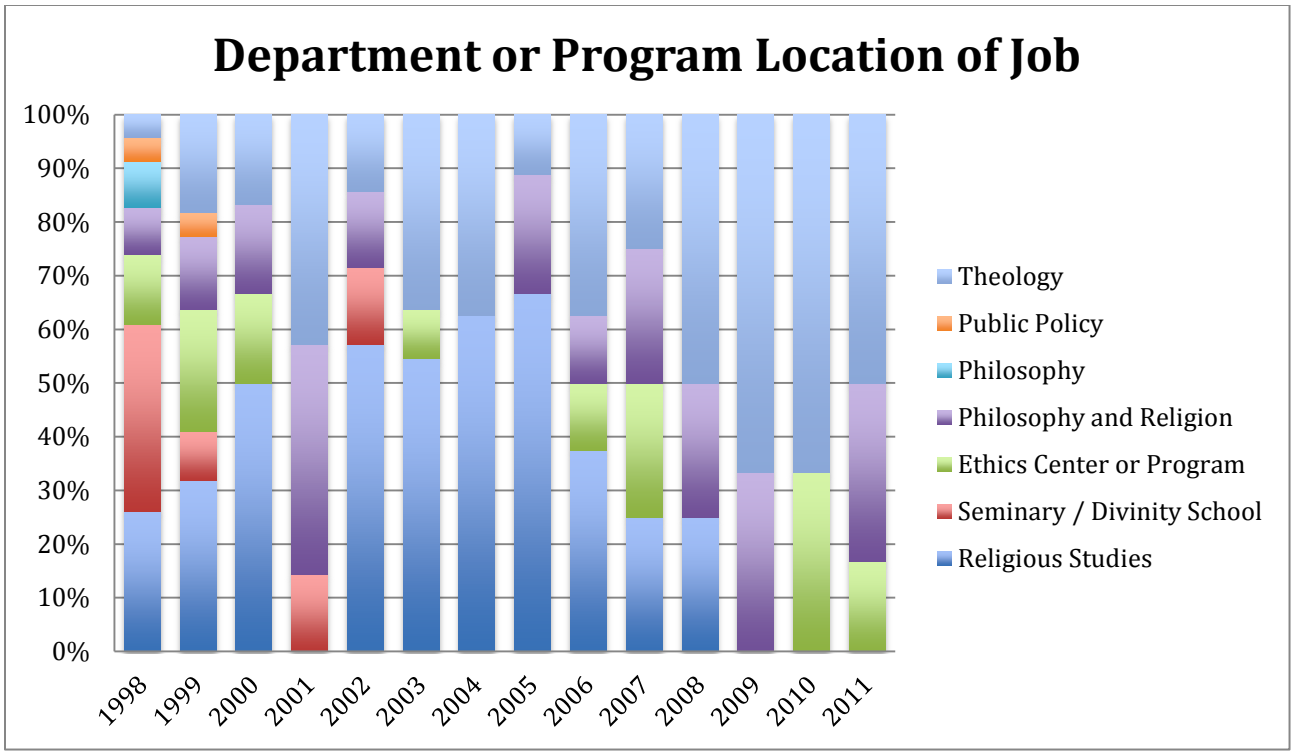

AAR Annual Meeting Listings Job Rank
100%
90%
80%
70%
60%
50%
40%
30%
20%
10%
0%
2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012
18% 20% 17% 6% 33% 28% 8% 20% 33% 86% 82%
82% 80% 75% 75% 67% 72% 84% 60% 50% 100% 14% 18%
8% 19% 8% 20% 17%
Tenured
Tenure-track
Non-tenure track

Figure 5


Department or Program Location of Job
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30%
20%
10%
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2002
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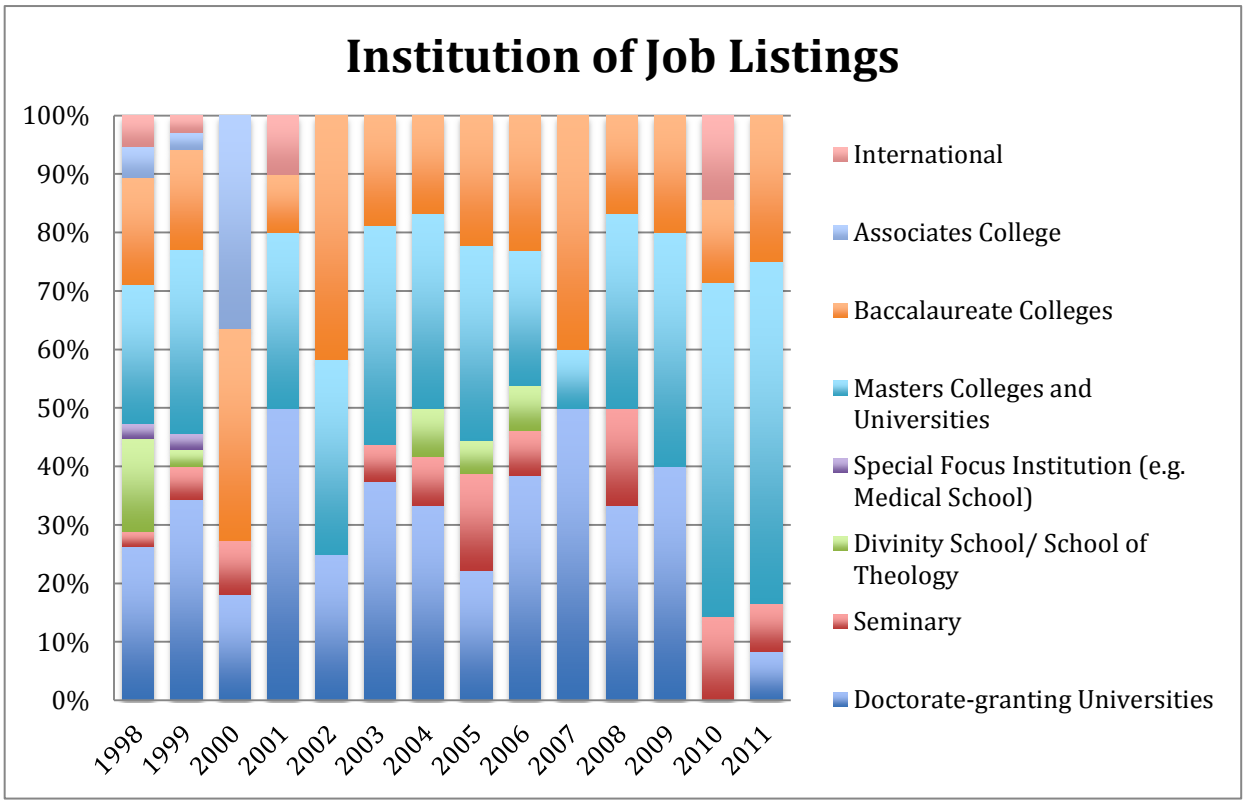
2004
2005
2006
2007
2008
2009
2010
2011
Theology
Public Policy
Philosophy
Philosophy and Religion
Ethics Center or Program
Seminary / Divinity School
Religious Studies

Figure 6


Institution of Job Listings
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90%
80%
70%
60%
50%
40%
30%
20%
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1998
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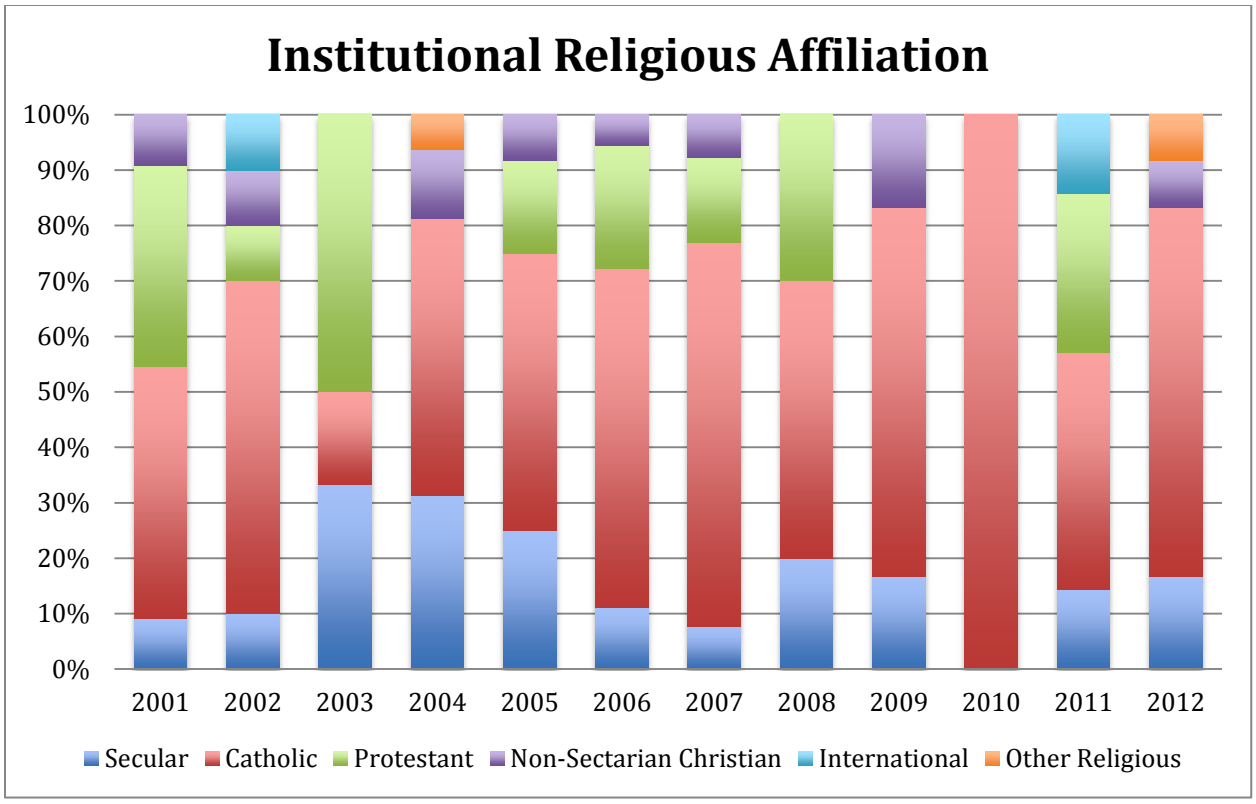
2008
2009
2010
2011
International
Associates College
Baccalaureate Colleges
Masters Colleges and Universities
Special Focus Institution (e.g. Medical School)
Divinity School/ School of Theology
Seminary
Doctorate-granting Universities

Figure 7


Institutional Religious Affiliation
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2001
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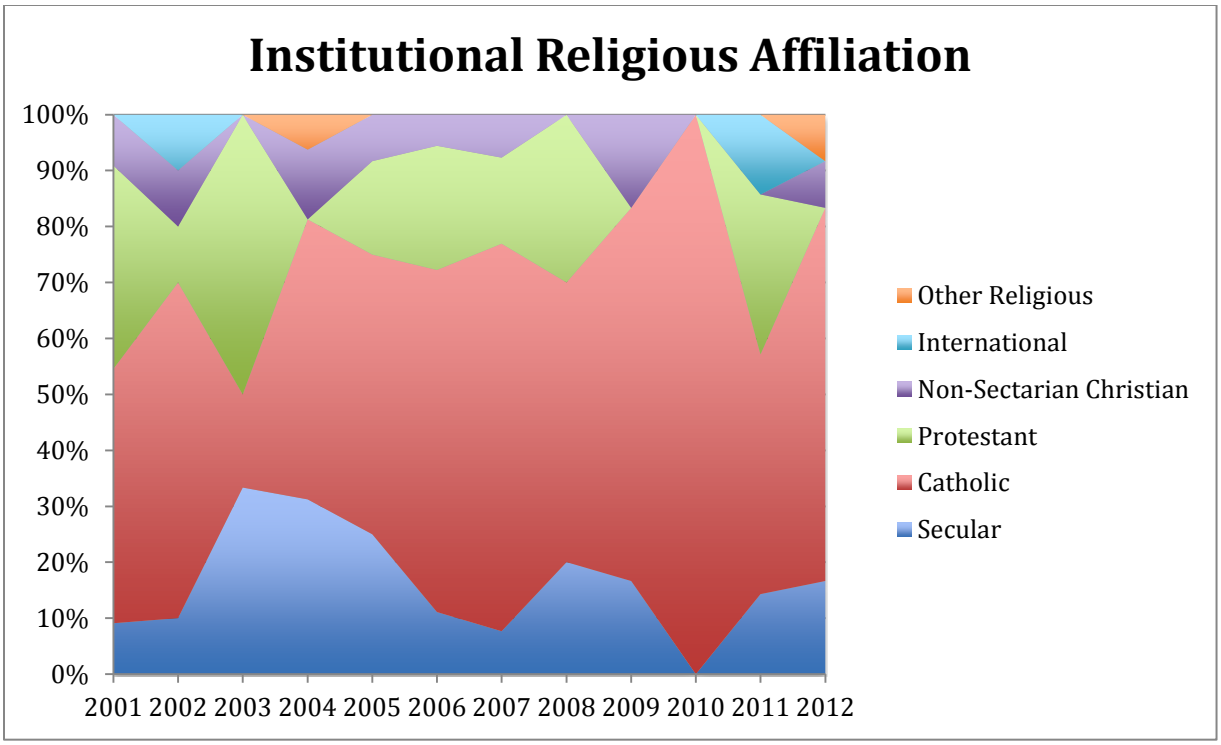
2004
2005
2006
2007
2008
2009
2010
2011
2012
Secular
Catholic
Protestant
Non-Sectarian Christian
International
Other Religious

Figure 8


Institutional Religious Affiliation
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90%
80%
70%
60%
50%
40%
30%
20%
10%
0%
2001 2002 2003 2004 2005 2006 2007 2008 2009 2010 2011 2012
Other Religious
International
Non-Sectarian Christian
Protestant
Catholic
Secular

Figure 9

Report of the Survey Subcommittee
Members: Elizabeth Hinson-Hasty, chair; Angela Sims, Willis Jenkins

Following the 2013 SCE Annual Meeting the survey subcommittee gathered questions to be included in a survey to be sent out to all members of SCE, considered the primary goals of the survey, and investigated the cost of hiring someone to design the survey and analyze the findings.

Primary goals of the Survey

The survey subcommittee determined that the survey should have two primary goals: first, to deal with internal questions related to where ethicists are publishing; and, second, to poll external constituencies and consider how ethics is viewed by other disciplines. In light of these two goals, the survey subcommittee discussed the importance of finding someone with expertise in constructing a survey instrument that would be able to accomplish them.

These goals were determined by the subcommittee's assessment of two basic questions motivating the work of the 2020 Committee as a whole. Those questions are, first, *what is the future state of the field of Christian Ethics, given that the originary institutional context out of which the field emerged—the dynamic presence of Christian ethics in Protestant seminaries, and the vibrant presence of Protestant liberal arts colleges in the 1960s and 70s—seems to be changing?* Second, *has the field become paradoxically too professional, in an academic disciplinary sense, with a concomitant loss of connections to lived theology as it is practiced in local churches, and also a loss of connection to larger extra-academic ecclesial structures, such as the churches themselves?* These questions seem important to get at, though how exactly we were to do that, remained obscure.

The subcommittee discovered that the task of constructing and employing a survey is a tremendously technically complicated endeavor, and one not immediately amenable to amateur undertakings. A truly useful survey would require the use of experts, and experts do not come cheap. For a membership survey, the cost of such a project was estimated by several experts to run somewhere around $ 5000. When this was proposed to the SCE Executive board, there was reluctance to invest that much money. The board proposed that since the SCE has a contract with "Survey Monkey", we could design and run a survey on our own. But the difficulty is not essentially in finding a useful website or survey instrument employed to gather the information; the difficulty is in the design of the questions, and the analysis of the subsequent results. These are the "expert moments," where we need expert assistance. We simply lack the in-house expertise to do this.

Therefore the subcommittee concluded that the best thing they could do, at this point, is gather questions as widely as possible and pool them, in hopes of finding some way to support such a survey at some point in the future.

Questions Gathered for the Survey

We have organized the questions around two foci, *teaching* and *research*.

Questions related to Teaching:

How many people are there in your department or program?

How is that department or program identified?

What is your course load?
What is a normal course load for a member of your department/program?
What courses do you teach?
What percentage of your courses are ethics courses?
Are there other faculty members in your department or program who teach ethics?
Has your department/program hired an ethicist (including yourself) over the past 5 years?
Do you anticipate making a hire in ethics over the next 5 years?
When an ethicist/ person who teaches ethics in your department next retires or leaves, how likely do you think it is that they will be replaced by another ethicist/ person who teaches ethics?
What type of institutional support is provided for people teaching ethics who are not serving in tenure track positions?
Is it your perception that institutions as a whole are moving away from tenured positions?
What impact do you think that will have on the field?

Questions Regarding Research and Publication:

What publications do you routinely read for your professional work in Christian Ethics?
To what publications do you submit articles for publication?
What on-line resources in Christian Ethics do you use?
Do you feel that there are areas of ethics that are neglected in the major journals of Christian Ethics?
Is publishing in peer reviewed journals a requirement of your position?
How difficult have you found it to meet the publishing requirement?
Is publishing for pastoral or more general audiences given sufficient weight in academic performance reviews?
If an undergraduate says that she wants to pursue a PhD in Christian ethics in order to become a professor, all other things being equal, would you encourage her?

Estimated Cost of Survey

After some preliminary investigation the cost of hiring someone with expertise in designing surveys and analyzing the data gathered is estimated at around $5,000.

Conclusion

A survey of this sort could be quite valuable to do. It could cultivate a deeper self-awareness about the character of our work as teachers and as scholars, and provoke some conversation in SCE about the future of our field. Furthermore, it would help us gather more information about what more there is to learn about the current state and future prospects of our field. Finally, we also hope to get some interesting *researchable questions* out of our collective ruminations—that is, questions that we can try to answer, with some degree of understanding, in a properly shaped survey.

Conclusion to Full Report

We hope this provisional report sparks further inquiry rather than simple data supplementation. We hope it provokes the membership of the SCE to discussion, and gives rise to large, fundamental questions about the shape and trajectory of the field, what we are doing as representatives of the field, and how our scholarship and teaching should respond to our fresh understanding of the shape and trajectory of the field.

Despite our research effort's undoubted inadequacies and limitations, we mean for it to help us identify and bring into focus some very fundamental questions. For behind all our several sub-reports looms a straightforward set of questions: How do we understand the field in which we teach and do research? How do our institutions understand it? What is the likely future of the relation between our understanding of the field in which we work and institutional support for it? These are the questions that the 2020 Committee was intended to raise for the SCE's consideration, and we hope to have helped advance that consideration here.

It is clear, at least to us, that there is further research still to do on matters contained in this report. Nonetheless, we do feel that it is sufficient to offer to the Society, and hopefully to provoke us collectively to more deliberate reflection upon the current shape, and future prospects, of the field of Christian Ethics.

Respectfully submitted,

Gloria Albrecht, University of Detroit Mercy
Victor Carmona, Oblate School of Theology
Miguel De La Torre, Iliff School of Theology
Gary Dorrien, Union Theological Seminary
David Gushee, Mercer University
Perry Hamalis, North Central College
Stanley Hauerwas, Duke University Divinity School
Jennifer Herdt, Yale Divinity School
Elizabeth Hinson-Hasty, Bellarmine University
Willis Jenkins, University of Virginia
Grace Kao, Claremont School of Theology
Peter Paris, Princeton Theological Seminary
Rebecca Todd Peters, Elon University
Angela Sims, Saint Paul School of Theology
Allen Verhey, Duke University Divinity School

Charles Mathewes, University of Virginia, Chair
Mark Storslee, University of Virginia, Graduate Assistant