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Writing about the past five years, I am beguiled by the desire to force coherence on them, to make them seem the inevitable outcome of some unitary purpose I had in mind when I arrived at the university in 1997. If we could live our lives backwards, they would seem much tidier. But my five years at the University of Massachusetts Amherst have presented me with challenges and opportunities I did not anticipate. In my scholarly career I have had a firm sense of direction since my days in graduate school. As a teacher, though, I have been shaped by this institution; though I taught a couple courses in graduate school, it is at UMass that I have become an effective teacher. UMass has given me the chance to exchange the solitary world of graduate study not only for the classroom but also for the committee meeting; to my surprise, I have found that service to the University, the profession, and the public can sometimes be as rewarding as turning a good phrase or watching a student suddenly grasp a new way of seeing the world.

I like to think, though, that my responses to the opportunities I have encountered at UMass have been consistent. My satisfaction in service and outreach derives, for example, from the way I have coordinated my activities in those areas with my deep commitments to teaching and scholarship. This statement follows the three traditional rubrics of scholarship, teaching, and service and outreach, but I will emphasize the connections that have made my career to this point so satisfying.

Scholarship

Overview

In the broadest terms, my research and publishing program focuses on how European scientists and scholars have come to understand the physical and cultural worlds they inhabited, and how their intellectual legacies affect us today. These issues are the traditional subject of intellectual history and the history of science, disciplines that in the past two decades have seen significant transformations. The history of science and, to a lesser extent, intellectual history used to be divided between "internal" and "external" approaches. Internal historians focused on the coherence of ideas and their correspondence to reality, discounting social influences or invoking them only to explain scientific or intellectual mistakes. They asked how ideas relate to the traditions in which they emerge and how theories are supported or justified. External historians, on the other hand, treated ideas as the servants of social and political forces. They investigated how ideas reflected the social and political climates in which they were elaborated and how they in turn served the interests of those who promoted them. Meanwhile, externalists paid little attention to the internal coherence of ideas or the stringent criticism to which scientists, philosophers, and other thinkers often subject their thoughts. The strict division between internalists and externalists never corresponded to the reality of scholarship, of course, but it did have a real effect as a slogan.

In the last two decades this division has become increasingly untenable, though its echoes persist. Instead, intellectual historians have come to a much more nuanced understanding

of the specific contexts in which ideas were invented, refined, and communicated. Drawing on theoretical programs as diverse as philosophical pragmatism, postmodern literary theory, hermeneutics, cultural anthropology, and the sociology of knowledge, intellectual historians and historians of science have begun to investigate how fields of knowledge came to be defined and institutionalized. Whereas internalists used to presume that scientific knowledge should be justified by appeals to experimental evidence, historians are now explaining why Western scientific disciplines developed their strong empirical focus and how that differentiates them from other domains of knowledge—for example, theology. And whereas externalists used to posit that knowledge claims were chiefly ideological, used to legitimate a social or political structure, historians now examine the specific social and political contexts of ideas. They differentiate between the internal discourse of a discipline, in which ideas are often subject to rigorous criticism and revision, and the uses to which they are put outside of the discipline—not only by popularizers but by practitioners of the discipline themselves, whose public pronouncements are often invested with the authority of the discipline.

In short, intellectual historians are now engaged in the study of the history of ideas and science on the basis of what makes such knowledge possible and how—historically—it has come to be justified. My present and future research projects make significant contributions to this broad historical project. In a study of the emergence of natural history as a scientific discipline in the late Renaissance, I have examined the creation of a new intellectual tradition and the ways in which its practitioners developed new methods for creating knowledge and new forms in which to express it. In my new research project on European antiquarianism—the study of the physical and cultural remains of ancient Greece and Rome—I am tracing a similar development but with much more emphasis on the resonance and the tension between increasingly scholarly, technical studies of the ancient world and the tremendous cultural, social, and political meaning with which early modern Europeans invested the classical past. Finally, I am starting research on the cultural history of natural theology and the argument from design in Europe. In all of these projects, my research is theoretically informed, but as a historian, I am above all committed to explain the past in its individuality; my research deepens our understanding of how culture—including claims to accurately represent reality—is actually produced.

Natural history in the late Renaissance

My current research project has culminated in a monograph, tentatively titled *The Science of Describing: Natural History in Renaissance Europe*, which is under contract with the University of Chicago Press. In this book, I argue that natural history was invented in the sixteenth century. Although Renaissance naturalists drew on ancient and medieval writings about the natural world, they created a distinctive new discipline with a recognized method, literature, and community of practitioners, all focused on a central intellectual problem: describing and cataloguing the variety of nature. For four generations, from the 1490s through the 1620s, this project of description united naturalists throughout Europe, even as each generation attempted to solve the problems inherited from its predecessors while creating new problems for its successors. In its origins, natural history had close connections with medicine, humanist textual scholarship, and horticulture. By the 1580s those connections had weakened as naturalists became increasingly concerned with the technical problems of their own discipline. What had started out as a relatively narrow project addressing a specific problem—how to identify plants described by ancient medical authorities in order to use them as ingredients in medicine—had become, as critics pointed out at the beginning of the seventeenth century, a discipline with few

effective claims to practical benefits, despite continued rhetorical appeals to the medical uses of natural history.

This monograph developed out of my doctoral dissertation, which focused on the problem of observation and experience in Renaissance natural history, but since completing the dissertation in 1997 I have broadened the scope considerably. As it now stands, this research contributes to resolving several current problems in the history of science and Renaissance intellectual history: how humanism contributed to the development of modern science; how scientific communities are formed and develop intellectual autonomy, in the absence of professional structures; and, more broadly, how scientists' training, and the skills and habits of mind and hand that they acquire in their education, help define the problems they pose and the answers that they consider to be satisfying. I explore the specific mechanisms by which an international discipline was constituted and reproduced: that is, what made natural history a unitary discipline that imposed Europe-wide norms on what would otherwise have been distinct, isolated local communities. But I also explore the geographical and social limits of the discipline, the regions and people who were excluded from natural history. In so doing I address the problem of how collecting and gardening contributed to identity formation in early modern Europe, while relating the social and ethical role of natural history to the intellectual problems of the nascent discipline.

The manuscript of *The Science of Describing* was delivered to the University of Chicago Press in October 2002, and I expect that it will be approved by the press board in November or December 2002. The project has also produced five papers, three published or accepted for publication and two in progress. A short essay on "Encyclopaedism in Renaissance Botany" was published in 1997 in a volume of essays on *Pre-Modern Encyclopaedic Texts*. A longer, more technical analysis of "Image and Text in Natural History, 1500-1700," was completed in 1998 and is forthcoming in 2003, in a volume on *The Emergence of the Scientific Image, 1500-1700*. A third paper, "The Many Books of Nature: How Renaissance Botanists Created and Responded to Information Overload," will be published in the *Journal of the History of Ideas* in January 2003. A paper on travel in Renaissance natural history was published as a preprint in 1996 and will be revised for publication. Finally, I am working on a paper on "Natural philosophy, moral philosophy, and description: 'Historia' and the study of nature in early modern Europe."

My contributions to the study of early modern science are being recognized by invitations to participate in conferences. I was asked to present my study of image and text in natural history at an international seminar in the fall of 1997, sponsored by the European Science Foundation. In 2000 I was asked to contribute a paper to a session on information overload at the annual meeting of the History of Science Society. Along with senior scholars in the field, I was recently invited to participate in an international working group on "*historia* [history]" and empiricism in early modern science, which will culminate in a month-long meeting at the Max Planck Institute for the History of Science in Berlin in June 2003, at which we will discuss our papers and then prepare revisions for publication in an edited volume of essays. In the summer of 2002 I was commissioned to contribute the chapter on "Science in the Renaissance" to the *Palgrave Companion to Historiography of the Renaissance*. I have also regularly proposed papers for contributed sessions at conferences, though increasingly my proposals are related to my other areas of research.

Antiquarianism and European culture, 1300-1800

My other work in progress strikes out in new directions; while I maintain my concern with the historical sociology of knowledge, I am developing a sustained interest in the ethical dimensions of scholarship in early modern Europe. I am revising a paper on "Friendship and Sincerity in the Sixteenth-century Republic of Letters," examining the role of affective relationships in the formation of scholarly communities before they were professionalized. This paper developed out of my research on natural history but is conceived more broadly and focuses explicitly on how emotions, especially those of friendship and enmity, served to unite practitioners of disciplines (such as natural history and antiquarianism) that did not yet have professional identities. I am also revising a paper on how sixteenth-century antiquarians used coins as historical evidence. This paper explores the ways in which objects from the past are interpreted; though clearly the products of human activity, their meaning is not transparent and has to be interpreted in a hermeneutic process. I show that coins, while providing concrete historical data, were interpreted in ways that were consistent with deep patterns in Renaissance intellectual history that, in turn, differ sharply from modern practice—or put another way, that Renaissance antiquarianism was not simply a primitive form of modern archeology.

These two papers contain the elements of my new, ambitious research project on history, antiquarianism, and moral philosophy from the Renaissance through the Enlightenment. I will examine the repeated claims of historians from Petrarch through Gibbon to be educating and edifying their readers in ways that would improve both their political efficacy and their morals. Specific aspects of this problem have received attention from scholars, but I will bring both an integrated analysis and a specific focus on antiquarianism, the interpretation of the physical remains of the past (especially classical antiquity), where the problems of ethics and the relevance of the past were particularly acute. I hope to connect the history of antiquarianism and historiography to the history of ethics, which in this period went through a fundamental transformation that has been called "the invention of autonomy," the development of a philosophical ethics that did not depend on divine or human lawgivers. This project will not only increase our understanding of the historical uses of historical inquiry but also contribute to contemporary debates over the relevance of the past to the present and postmodern disputes about the objectivity of our knowledge of the past. It will tie together my interests in the human sciences, philosophy, and religion, while addressing a vital part of both past and present historical thought. I expect this project to occupy me for the indefinite future. I am currently sketching out some preliminary thoughts in conference papers and will begin more in-depth research in the summer of 2002.

Religion in early modern Europe

My research and teaching in the past five years have left me increasingly convinced that beneath all the important intellectual transformations of early modern Europe lies the problem of religion. Medieval Europe was never as religiously uniform as Church authorities and theologians liked to believe, but the Reformation and Counter-Reformation put an end to even the hope that Western Christendom would be united. The split between Catholic and Protestant Europe, and the chain-reaction fission of Protestant churches and sects, left contested the issue of religious authority and called into question the claims of each church that it possessed certain religious knowledge. Protestant and Catholic theologians and historians attacked each other's reconstruction of Church history, simultaneously developing sophisticated methods for uncovering the past and calling into question the reliability of historical knowledge. Lay philosophers and scientists addressed

theological subjects with increasing boldness. At the same time the expansion of European states and traders into Asia, Africa, and the Americas was revealing to European intellectuals the tremendous variety of religious practices in the world, a variety that would lead some thinkers to emphasize the unity of human religious sentiment while denying a privileged role to any single religious tradition.

At present I am contemplating two studies that relate these religious developments to my other research projects. The first would examine the transformations of early modern natural theology. Natural theology, the belief that the order and harmony in the world reveal the hand of its creator, is an ancient tradition. But seventeenth-century natural theologians increasingly focused on the intricacies of living organisms as proof of the subtlety and wisdom of God. At present I think that this shift reflects both the increased knowledge of the natural world that emerged from Renaissance natural history and an attempt to respond to claims (by Descartes, for example) that the regular behavior of the physical world, such as the solar system, could have arisen by chance. I would like to further explore this hypothesis as a contribution to the history of the relations between science and religion at a time when definitions of both were in flux.

I envision a series of papers on this subject, possibly resulting in a monograph on early modern natural theology. But I also plan to write an essay that will review the history of natural theology from the Stoic physics of the Hellenistic era to the twenty-first century. Natural theology has been a crucial yet contested element in Christian thought from the integration of pagan philosophy with Christian theology in late antiquity through modern debates over creationism and "Intelligent Design." Readers of modern tracts on natural theology encounter arguments that would have looked familiar to Cicero or St. Augustine. Yet the focus of energy in natural theology has shifted in response to evolutionary theory: whereas natural theologians through the eighteenth century assumed that the world was designed, and concentrated their energies on deducing its designers' attributes, natural theologians in the age of evolution have had to refute the Darwinian argument that the order in the world is the result of random variation and natural selection. My essay will trace the complex interplay of scientific and religious ideas in their broader cultural context, showing how the same ideas take on new meanings in new situations.

I am also interested in the history of the antiquarian study of ancient Roman (pagan) religion. Machiavelli scandalized sixteenth-century thinkers by claiming that the false Roman religion was one of the sources of strength of the Roman state; he represents an early attempt to distinguish between the truth of religious belief and the social consequences of religious practice. As antiquarians investigated the physical and literary remains of Roman religion they grappled not only with such questions but also with the clear parallels between pagan and Christian religious ritual. I would like to examine their research as part of the development, in early modern Europe, of the scholarly study of non-Christian religious traditions. Some research has been done in this area by scholars of comparative religion, as part of the history of their discipline, but European intellectual and cultural historians have been surprisingly reluctant to investigate the history of religious studies.

I should note that the comparative study of religion has long been an intellectual interest of mine, but I have been motivated to generate these specific research questions by my teaching and service in the Religious Studies Certificate Program at UMass.

Conclusions

The three areas of research sketched out above are distinct but interrelated. My research on natural history and antiquarianism both involve the study of how scholarly disciplines

developed to understand material things: in one case living nature, in the other the material remains of classical antiquity. The research project I sketch out in natural theology relates my earlier study of natural history to the pressing religious questions of early modern Europe—and their connections with the place of religion in modern Western cultures. My projects are ambitious, but I would rather undertake a grand project and scale it back than spend my career studying well-defined problems that will interest only other specialists. At the same time I recognize that broad approaches to significant problems only advance historical knowledge if they are based on profound knowledge of the historical sources and long consideration of how other scholars have approached the problems. I expect to pursue these areas slowly but doggedly for much of my career.

My research is interdisciplinary; I draw on philosophy, philosophy of science, sociology of knowledge, sociology of science, anthropology, art history, and literary criticism for my own theoretical tools, and my research is aimed at an audience of intellectual historians, cultural historians, art historians, historians of science, and possibly those in cognate disciplines such as sociology and anthropology. My scholarly work has emphasized communication to the international scholarly community as well as original research. I have written two lengthy review essays for a German journal, the *Pirckheimer-Jahrbuch für Renaissance- und Humanismusforschung* (Pirckheimer Yearbook for Research on Renaissance and Humanism), and I have reviewed several books in Renaissance intellectual history and the history of science. I regularly present papers at conferences in the US and overseas, and recently I have been invited by session organizers to participate in or chair panels at History of Science Society and American Historical Association annual meetings.

I have actively pursued internal and external funding to support my research. My research into natural history was supported in graduate school by the National Science Foundation, the Andrew W. Mellon Foundation, and the Max Planck Society (Germany); since graduate school it has been supported by a UMass Faculty Research Grant, a grant from the American Philosophical Society, and further funds from the Max Planck Society. I plan to seek funding for my next research projects from the National Science Foundation, the National Endowment for the Humanities, the American Council of Learned Societies, the Guggenheim Foundation, the American Academy in Rome, and other appropriate sources; when I reach the stage of drafting my next book, I also expect to apply to the Institute for Advanced Study, the National Humanities Center, the Camargo Foundation residence in Cassis (France), the New York Public Library's humanities center, and other residential fellowship programs.

Teaching

Overview

I had little experience with teaching before I arrived at UMass, but I had an excellent liberal arts education. My approach to undergraduate teaching has been to adapt the principles of liberal education to the circumstances at UMass and the needs of its students. Most of my graduate students have been MA students; my introductory historiography course introduces them to the scholarly and professional traditions in history.

All of my courses emphasize cultural history, in a broad sense: how people understand themselves, how traditions are created and transmitted, and the roles of philosophical, religious, and scientific world views in history—all grounded in the social realities of the past, since even

poets and philosophers are socialized in complex ways. I am developing an interest in cross-cultural comparisons, especially in survey courses that introduce students to historical methods and knowledge. My courses provide students with a vocabulary for talking about culture, institutions, social structures, and other aspects of human society, while using that vocabulary to explore human subjectivity, the traditional concern of the humanities.

My courses demand much from my students. UMass undergraduates are capable of more than they often realize, and my pedagogical approach aims at developing their abilities. My assignments emphasize historical inquiry and writing; even in the survey courses I expect 12-15 pages of formal writing and about 10 pages of informal writing over the course of a semester. I have worked out assignments that progressively strengthen students' skills in historical interpretation and analysis. I often lecture in courses, but my lectures model the process of historical inquiry: beginning with a problem, I explain why it is significant and demonstrate how historians have tackled it. Class discussions usually focus on applying methods of historical analysis to a document or set of documents, or on posing a problem and examining solutions to it.

I have read extensively and critically in the literature on pedagogical theory and "best practices" in the classroom. Good teaching doesn't just happen; the best courses that I was in as a student were characterized by planned spontaneity. I enjoy informal discussions of teaching with colleagues, and I have organized and participated in more formal sessions on pedagogy. This semester, for instance, I am participating in a faculty book club organized by the Center for Teaching, in which we are reading and discussing four recent books on the theory and practice of college teaching.

Most of the courses I have taught at UMass were in the catalogue when I arrived, but I have developed my own versions from the ground up.

Survey courses

I have developed and taught three survey courses: History 100, Western Thought to 1600; History 180, Western Science and Technology I, from the Greeks to the Scientific Revolution; and History 112, Introduction to World Religions. The first two are designated Historical Studies general education courses; the third has the Interdisciplinary and Global Diversity designations. Each covers a broad chronological and thematic sweep; each is a relatively large course (60-120 students at present). My challenges have been twofold: to choose unifying themes and concepts that allow students to engage with the material while not oversimplifying it, and to organize readings, lectures, and assignments so that students can progressively develop the intellectual skills required to make sense of the materials.

From an intellectual standpoint, my survey courses operate on three levels. First, I introduce students to a tradition or set of traditions: Western civilization, science and technology, or major world religions (Eastern and Western). Second, I ask students to call into question the definitions around which the course is organized—why should what happened in ancient Greece be considered part of the "Western" tradition? What is a world religion, and what is a religion? Third, I try to bring the students to an understanding of how those traditions have been constructed by their participants—that is, that the instability of categories like "Western tradition" or "Buddhism" does not mean they are useless, but rather that they have to be understood in specific historical contexts. Unfortunately, not every student succeeds in reaching this final stage of historical understanding. But even those who don't will still profit from the course.

All of my survey courses require students to engage with primary sources: texts and documents from the past. My Western Thought course uses them extensively; the other courses balance primary sources with interpretations by modern scholars. I give students focused study guides to help them understand the reading assignments, and in the Western Thought and World Religions courses I require weekly response papers that become more challenging over the course of the semester. I require at least one formal paper in each of my survey courses, along with essay examinations, because the skills of historical interpretation are best assessed on the basis of students' writing. I consider these courses to be general education in the best sense: they introduce students not only to significant aspects of human existence but also to disciplined ways of thinking about the past.

Upper-level courses

I have developed two regular upper-division courses at UMass: History 304, The Italian Renaissance, and History 305, Northern Renaissance and Reformation Era. Intended for history majors (but not limited to them), these courses explore both what happened in the past and how historians investigate and explain it. But these are not graduate courses: I choose themes, approaches, and readings that emphasize not only the pastness of the past but also the significance of these periods for shaping the world in which we live today. While I emphasize to my students the dangers of reading the past teleologically, as if it were important only for what it has contributed to the present, I also urge them to look for the echoes of the past in their own world.

In the Italian Renaissance course, students examine the institutions of Italian city-states, from the family and clan to the political and religious institutions that governed public life. We look at diaries, court records, tax returns, poetry, short stories, and humanist treatises to uncover the connections between these institutions, the art and ideas for which the Renaissance is famous, and the strong-willed individuals whose names—Petrarch, Leonardo da Vinci, Machiavelli—still strike a chord today. By placing art and humanist thought in its context, we explore its social and ideological functions and the ways that literary and artistic taste is a matter not only of personal preferences but also of cultural conventions.

The Northern Renaissance and Reformation course is centered on the emergence of the idea and reality of "Europe" out of the ruins of western Christendom. We begin with the formation modern political structures in the late fifteenth and sixteenth centuries and the ways in which they, and other aspects of secular life, came to take on some of the functions that religious institutions had filled in the Middle Ages. Students grapple with internal calls for reforming the Catholic Church and discover how they are related to but distinct from the Reformation movement started by Martin Luther. We examine the growing commercial and intellectual contacts in Europe and between Europe and the rest of the world, fueled by new trading empires and the explosion of books and broadsheets made possible by the printing press. And we examine the formation of a common European high culture, albeit with regional variations, through Renaissance thinkers' and artists' creative engagement with the remains of classical antiquity.

I have also developed and taught an honors seminar on the history of witchcraft belief and persecution in medieval and early modern Europe; I think the course has been successful, but next spring I will be broadening it out into a course on "Witchcraft, Magic, and Science" from the late Middle Ages through the early eighteenth century. This course will examine the connections and tensions between the widespread belief in witchcraft, the century of large-scale

persecution of witches from 1550 to 1650, and the almost simultaneous emergence of many modern scientific ideas and institutions. By looking at the reasons that many “forward-looking” scientific thinkers gave for believing in witchcraft and punishing witches, we will critically examine the very nature of rational thought in a particular historical setting. I plan to offer this course regularly.

Writing seminars

I have taught several writing seminars. My first, in my first semester at UMass, was a shock; I learned a lot about how students approach writing assignments and the right amount of guidance to give them. By the time I taught my second seminar I had worked out a set of techniques for teaching students to write historically. I use the writing seminars to explore new subjects that interest me and engage students; to date I have taught seminars on Renaissance humanism and science, European expansion in the New World, and Renaissance humanism and the early modern debate on rhetoric. In each of these seminars I have emphasized that learning to write historical prose is the best way to learn to think historically. I talk with and read books and articles by writing teachers, especially those who teach writing in the disciplines.

Independent study

From my second year to the present, every semester I have taught at least one independent study in addition to my regular course load. Some have been one-credit add-ons to regular courses, but others have been three- or four-credit independent studies. Independent studies can be a lot of work, but they usually offer me the pleasure of serious conversation with bright students about my scholarly interests, conversation that goes into more depth than I usually can in regular undergraduate courses.

Graduate teaching

My graduate teaching has focused on History 600, the introductory European historiography seminar, which I have made into a course on the history of historical writing and thought in the European tradition. In the seminar, I introduce students to the changing scope, method, and purpose of history from classical antiquity and ancient Israel through the dawn of modern historical methods at the end of the eighteenth century. History 600 is both an introduction to a subject and an initiation into the techniques and habits of the professional historian, so I devote some time in class to familiarizing students with the profession and its rituals. I have taught a graduate seminar on the philosophy of history, including recent work in the social sciences that is useful for cultural and intellectual historians. I have also worked closely with graduate students in small seminars, independent study reading courses, and MA and Ph.D. exams; I am currently an external member of an English Ph.D. committee. Starting this fall, I am also supervising a first-year Ph.D. student, Thomas Rushford, who plans to write a dissertation under my direction on witchcraft and the belief in the supernatural in England and France. A final component of my graduate teaching is supervising teaching assistants in survey courses.

Conclusion

I have devoted a great deal of time and energy to my ideal of good teaching not only because it is my duty but because I find it satisfying in many ways. I enjoy speaking to and with students, especially those who come to my courses to fulfill a requirement and discover a genuine interest in the distant past. I also enjoy the intellectual breadth that teaching requires—especially teaching

the surveys and the Renaissance and Reformation courses. Much historical research addresses narrow questions that are urgent only to a few scholars; I believe that my scholarly horizons have been widened by the demands of my teaching. I have tried to avoid simply teaching my research; instead, I look for ways in which I can illuminate significant historical themes with examples from the subjects and sources I know intimately. In so doing I am led to think about the broader significance of my scholarship, at the same time giving students insight into the techniques and habits of authentic scholarship.

Service and Outreach

Given my research on the sociology of scholarship in early modern Europe, I am well aware of the importance of organization and administration for the smooth functioning of the life of the mind, and I am committed to the ideal of faculty governance. I have taken on several responsibilities in the history department and the University, and I am beginning to develop plans for service to the profession as a whole.

To the History Department

Within the department, I wear many hats. This fall I took on the role of Departmental Honors Coordinator and member of the Undergraduate Studies Committee. I continue to serve as library liaison, to aid in collection development and keep the department up to date on developments in the library. I have developed a website and mailing lists for the department, to encourage communication within the department and between the department and the wider world. I served on search committees for two years in a row and expect to serve on one this year. I have given the French and German graduate reading exams several times. For two years, I edited the department's annual newsletter, which informs alumni and friends of our activities. In the first year I was eligible, my colleagues generously elected me to the department personnel and executive committee, and re-elected me the following year.

To the College and the University

Outside the department, I have pursued opportunities to serve the university in ways that relate to my pedagogical and scholarly interests. Since 2001 I have been Director of the Religious Studies Certificate Program; the position had been empty since Will Johnston's retirement at the end of 1999, and the program was languishing. I believe that the comparative, academic study of religion is a vital part of the intellectual life of a university, and by keeping the certificate program active I can offer students a framework within which to pursue the academic study of religion. My interest in writing led me to join the University Writing Committee, which oversees the first-year and junior-year writing programs; in 2001-02 I was co-chair, a position I expect to continue this year. I have been elected to two terms on the Faculty Senate, 1998-2001 and 2002-2005, and I have served since 1998 on the advisory board of the Massachusetts Center for Renaissance Studies.

To the Profession and the Public

I have also seized opportunities for outreach in my scholarly and teaching fields. I gave a public lecture at the Smith College Art Museum that drew on my undergraduate and graduate teaching, and I have made presentations in connection with the History Institute on the European cartographic imagination and global expansion in the Renaissance. In these presentations I

engaged teachers in a conversation on the Renaissance at a time when new Massachusetts curriculum standards require increased attention to multicultural and cross-cultural aspects of the period. I have also spoken on witchcraft in early modern England at a conference at the Massachusetts Center for Renaissance studies that attracted a mixed audience of scholars and the general public.

My professional service outside the University is an area I plan to develop further. I have reviewed manuscripts for publishers and chaired conference sessions. Since the summer of 2001, I have chaired the Five College Faculty Seminar in History, which meets monthly during the academic year to discuss the work in progress of historians in the Five Colleges. I expect to be more active in service to the public and the profession beyond the University as my scholarly work becomes more widely known.