

Curriculum Vitae.  
Victor Anderson

up-dated November 15, 2010

**PERMANENT ADDRESS:**

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**EMPLOYMENT:**

John Frederick Oberlin Alumni Professor of Christian Ethics (The Divinity School).  
Professor of African American and Diaspora Studies,  
Professor of Religious Studies (The College of Arts and Sciences),  
Vanderbilt University,  
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**EDUCATION:**

**1. Higher Education:**

Princeton University, Master of Arts. (1991); Doctor of Philosophy in Religion (1992). Program of study: Religion, Ethics and Politics. Dissertation: "The Legacy of Pragmatism in the Theologies of D.C. Macintosh, H. Richard Niebuhr, and James M. Gustafson," (Princeton: 1992), pp. 218.

Calvin Theological Seminary, Master of Theology in Philosophical and Moral Theology (1990). Thesis: *Two Types of Reformed Theological Ethics: Henry J. Stob and James M. Gustafson* (Grand Rapids, MI: Calvin Theological Seminary, 1990), pp. 205.

Calvin Theological Seminary, Master of Divinity (1986).

Trinity Christian College, Bachelor of Arts (1982): Double Major/ History and Theology.

Chicago Bible College, Diploma of Bible and Bachelor of Theology (1976).

**2. Fellowships:**

Exchange Scholar in Religious Studies, American Philosophy and Religious Thought, Yale University, The Graduate School, 1990-1991.

Andrew Mellon Scholarship, Princeton University, 1990. Seminar on Law among the Disciplines: Literature, Philosophy, Social Science, and Ethics.

Calvin College Minority Faculty Recruitment Fellowship for Graduate Studies, (1988-1990).

## **PROFESSIONAL EXPERIENCE**

### **1. Editor:**

Editorial Board of the *Journal of the American Academy of Religion* (1999- 2002, 2005-present).

Editorial Board of the *Journal of Religion* (2004- present).

Editorial Board of the *American Journal of Theology and Philosophy* (2002-2006).

Co-editor with Anthony B. Pinn of the Trinity International Press Series on African American Religious Thought and Life (1998-2005).

### **2. Teaching:**

Visiting Professor, Chicago Theological Seminary, June 2009, “The Queering of the Black Church.”

Mentor of the United Theological Seminary Doctor of Ministry Program in the “Black Church and Civic Empowerment Group” (2004-2007), with Dr. Herbert Marbury.

Visiting Professor in Department of Religion and Philosophy, Fisk University, 2003-2004 (Vanderbilt-Fisk initiative).

Mentor of the United Theological Seminary Doctor of Ministry Program in the “Black Church and Economic and Spiritual Empowerment Group” (2000-2003), with Dr. Lewis V. Baldwin.

Faculty Consultant in Philosophy, The Department of Language, Literature and Philosophy, Tennessee State University, Nashville, TN (1998-2004).

Visiting Instructor at Iliff School of Theology, Summer Program, 1997.

Teaching Assistant at Princeton University: “Ethics and the Life Sciences,” Dr. Philip Quinn, Notre Dame University, instructor; “Religion and its Modern Critics,” Dr. Cornel West, instructor; “The Self and the World's Religions,” Dr. Malcolm Diamond, instructor; and “Christian Ethics and Modern Society,” Dr. Victor Preller, instructor.

Instructor (Biblical Studies): Department of Religion and Theology at Calvin College, Grand Rapids, MI., 1986-1988.

### 3. Ecclesial Affiliation:

Fifteenth Avenue Baptist Church; Instructor in the Biblical and Theological Academy (courses taught: Basic Christian Theology I, II, III; The Bible and Christian Ethics; Christian Faith and Public Responsibility; Race Matters; Black Religion: Slave Thought and Culture). Ordination Active.

Board Member for the First Response Center of Metropolitan Interdenominational Church, Nashville, TN, A HIV/AIDS crises and wellness center (active).

Pastor of Grace Christian Reformed Church, Grand Rapids MI., 1986-1988. (resigned, 1989).

Associate Minister, Canaan Baptist Church of Christ, Chicago, IL. 1976-1982.

### ACADEMIC INTERESTS.

- I. **Philosophy of Religion and Philosophical Ethics:** philosophical problems (evil, knowledge, truth, language, etc), Philosophical Theology, African American Philosophy and Religious Thought, Philosophical Ethics in Western Tradition, Religion and Natural Science: Research and writing on American Pragmatism and Religious Thought, Philosophical Hermeneutics, History of Western Philosophy and Ethics, British Moralists, Discourse Ethics, Social Phenomenology, and African Philosophy.
- II. **Theology and Ethics:** 19<sup>th</sup> Century American, 20<sup>th</sup> Century North Atlantic, Contemporary African American Theology and Ethics, and 20<sup>th</sup> Century Political Theologies; Religion and Political Ethics. Research and writing in American Empirical, Pragmatic, and Critical Theology and Ethics.

- III. **Religion and Culture Studies:** Religion and Social Sciences, Cultural Studies, Religion and Critical Theory, Cultural Criticism, Black Religion and Culture Studies. Research and writing on Race Theory, Sexuality, and Social Theory.

Courses and Tutorials (See Appendix A).

**UNIVERSITY COMMITTEES:**

Admission Committee (2009- 10).

Academic Programs, Divinity School, (2005- 2006).

University Appellate Review. (1992-1994; 1998-2000, 2006-2008).

Academic Affairs, Divinity School. (1995-1997, 2003-2004; 2007-2009).

Personal and Policy Committee Divinity School. (1994-1995, 1996-1998, 2007-2008, 2010- ).

Graduate Admission and Policy Committee. (1994-present).

University Faculty in Resident Program (1993-1998).

Faculty Senate: Professional ethics and grievance committee, Students Affairs (1998-2000).

**DISSERTATIONS DIRECTED:** (Appendix C)

**PROFESSIONAL ASSOCIATIONS:**

American Academy of Religion, (active). Steering committee for Philosophy of Religion group, [1995-98]); Affiliate, Constructive Theology Group; Pragmatism and Empiricism Group; Black Theology Group.

Society of Christian Ethics, (active). Affiliate: African American Working Group; Nomination Board, 2009-present.

Highlands Institute for the Study of American Religious Thought, (active).

Society for the Study of Black Religion, (active).

Phi Beta Sigma Fraternity Inc. (active).

## PUBLICATIONS:

### 1. Monographs:

*Creative Exchange: A Constructive Theology of African American Religious Experience.* (Minneapolis: Fortress Press, 2008).

*Pragmatic Theology: Negotiating the Intersections of an American Philosophy of Religion and Public Theology.* (Albany: State University of New York, 1998).

*Beyond Ontological Blackness: An Essay on African American Religious and Cultural Criticism.* (New York: Continuum, 1995, 1998).

### 2. Chapters in Books: 2000-present. (1992-1999 Appendix B)

“Eutaxia and Rousseau’s Discourse on Inequality” and “Augustine and Monstrous Races” in *Beyond the Pale*, Miguel and Stacey Floyd Thomas, ed. (Fortress: forthcoming).

“Ontological Inquiry and Black Existence” in *Oxford Handbook on Black Theology*, Katie G. Canon and Anthony B. Pinn, eds (Oxford: forthcoming).

“African American Religious Ethics” in *International Encyclopedia of Ethics* (forthcoming).

“Theorizing African American Religion” in *African American Studies*, Jeanette Davidson, ed., (University of Edinburg: forthcoming).

“Fear and Trembling in the Everyday of Richard Wright’s Black Boy” in James Haile, ed., “Philosophical Contributions on Richard Wright” (Columbia: forthcoming)

“An American Public Theology in the Absence of Giants: Creative Conflict and Democratic Longings” in *Ethics that Matters: Christian Social Ethics in the 21<sup>st</sup> Century*, James Logan and Marcia Riggs, eds. (Fortress Press: forthcoming).

“Is America Possible? The Land that Never Has Been Yet: Democratic Hope and Creative Exchange” in *Wading Through Many Voices: Toward a Theology of Public Conversation*, Harold Recinos, ed., (Westminster John Knox Press: forthcoming).

“Foreword” *The Rise and Demise of Black Theology*, by Alistair Kee (London, England: UK, SCM Press, 2008), Pp.vii-xii

“The Black Church and the Curious Body of the Black Homosexual,” in *Loving the Black Body: Black Religious Studies and the Erotic*, edited by Anthony B. Pinn and Dwight N. Hopkins, (New York, NY: Palgrave , 2004 ), pp. 297-312.

“Responsibility, Vengeance, and the Death Penalty” in *Religion and the Death Penalty: a Call for Reckoning*, edited by Eric C. Owens, John D. Carlson, and Eric P. Elshtain (Grand Rapid: Eerdmans, 2004), pp.195-213.

“Ontological Blackness in Theology” in *African American Religious Thought: An Anthology*, edited by Cornel West and Eddie S. Glaude (Westminister John Knox Press, 2003); pp.893-920;

“Ontological Blackness in Theology,” in *Reflections: An Anthology of African American Philosophy*, edited by James A. Montmarquet and William H. Hardy, (Belmont, CA.: Wadsworth /Thomson Learning, 2000), pp. 414-423.

Secularization and the Worldliness of Theology”, *Converging on Culture: Theologians in Dialogue with Cultural Analysis and Criticism*, edited by Delwin Brown, Sheila Greeve Davaney, and Kathryn Tanner (Oxford: Oxford University Press,2001), pp. 71-85.

“Is Cornel West also Among the Theologians: The Shadow of the Divine in the Religious Thought of Cornel West” in *Cornel West: A Critical Reader*, edited by George Yancy (Oxford: Blackwell Publishers, 2001), pp. 139-153.

“We See Through a Glass Darkly: Black Narrative Theology and the Opacity of African American Religious Thought” in *The Ties that Bind: African American and Hispanic American /Latino/a theologies in Dialogue*, edited by Anthony B. Pinn and Benjamin Valentin (New York: Continuum, 2001), pp. 78-93.

Earlier version in “Critical Reflection on the Problems of History and Narrative in a Recent African American Research Program” in *A Dream Unfinished: theological Reflections on America from the Margins*, edited by Eleazer S. Fernandez and Fernando F. Segovia (Maryknoll: Orbis, 2001), pp. 37-51.

### **3. Articles and Reviews: 2000-present (1992-1999 Appendix B).**

“Masculinities Beyond Good and Evil: Representations of the Down Low in the Fictional Imagination of Alphonso Morgan’s Sons”, by Victor Anderson, in *On Manliness: Black American Masculinity*, Gilman W. Whiting and Thabiti Lewis, editors, *AmeriQuests* vol. 6 No. 1 (2008): 1-13.

*The Christian Imagination: Race and Theology* by Willie James Jennings, Reiewed by

Victor Anderson (forthcoming).

*Making a Way Out of No Way: a Womanist Theology* by Monica A. Coleman, reviewed by Victor Anderson, (forthcoming).

“Theology and Modern Physics,” by Peter E. Hodgson, reviewed by Victor Anderson, *Journal of the American Academy of Religion* 75/4 (December 2007): 989-993.

“African American Church Tradition,” *Homosexuality and Religion: An Encyclopedia*, Jeffery S. Siker, editor (Westport, CT.: Greenwood Press, 2007), Pp. 48-49.

“A Relational Concept of Race in African American Religious Thought”, in *Nova Religio: The Journal of Alternative and Emergent Religions*, vol. 7/1, July, 2003:28-43. (A symposium in honor of Charles H. Long).

“Pragmatic Theology and the Natural Sciences at the Intersection of Human Interest” *Zygon: Journal of Religion and Science*, 37/1 (March 2002): 161-73.

“Contour of an African American Public Theology,” *Journal of Theology*, Summer/2000 (2000):49-68.

#### 4. Critical Reviews and Citations:

*Social Ethics in the Making: Interpreting an American Tradition* by Gary Dorrien (United Kingdom: Wiley-Blackwell, 2009), “Taking Postmodernism Seriously: Victor Anderson”, cit. 592-98.

*Race: A Theological Account* by J. Kameron Carter (New York: Oxford University Press, 2008), cit. Pp. 158-59, 182, 190.

*Liberation and the Cosmos: Conversation with the Elders*, by Barbara A. Holmes (Minneapolis: Fortress Press, 2008), p. xiii, cit. 19, 92-93.

“Revisioning the Church: Martin Luther King Jr. as a Model for Reflection” by Lewis V. Baldwin in *Theology Today* 65/1 April (2008): cit. 36, 37.

*In a Shade of Blue: Pragmatism and the Politics of Black America* by Eddie S. Glaude Jr. (Chicago: University of Chicago Press, 2007), cit. 70, 72-73, 78.

*Their Own Receive Them Not* by Horace L. Griffin (Cleveland: The Pilgrim Press, 2006), cit. viii, n2.

*Pragmatic Historicism: A Theology for the Twenty-First Century* by Sheila Greeve Davaney (Albany: State University of New York Press, 2000), cit. p. 213.

*The Black Church in America: African American Christian Spirituality* by Michael Battle (Malden, MA: Blackwell Publishing, 2006), cit. 166-68.

“James Baldwin’s God: Sex, Hope, and Crisis in Black Holiness Culture” by Clarence E. Hardy III. University of Tennessee Press, 2003. Reviewed by Juan M. Floyd-Thomas, *Journal of the American Academy of Religion*, Book Reviews, 74/4 December 2006, cit. P. 997.

*Democracy & Tradition* by Jeffrey Stout (Princeton, NJ: Princeton University Press, 2004), cit. 317 n8, 332 nn2-3, 333 n5.

“Loving the Black Body: Black Religious Studies and the Erotic,” Anthony B. Pinn and Dwight N. Hopkins, editors, Palgrave Macmillan, 2004. Reviewed by Claudia Schippert, *Journal of the American Academy of Religion*, Book Reviews, 74/4 December 2006, cit. P. 1029.

“Bill Cosby Remarks Raise Debate about Personal Responsibility in Society” Michael Gartland, *The Post and Courier*, Charleston, S.C.: Jul 25, 2004. pg. F.13.

“Black Is, Black Ain’t”: Victor Anderson, African American Theological Thought and Identity,” by Anthony B. Pinn, *Dialog: A Journal of Theology*, 43/1, Spring, 2004: 54-62.

“The Dimensions of Sin and Fallenness in the Theological Anthropology of Black and Womanist Theologies,” Stephen Butler Murray, *The Journal of Religion*, Chicago: Jan 2004. 84/1. cit. 23, 25.

*Race and the Cosmos: An Invitation to View the World Differently*. Barbara Holmes. Harrisburg, PA: Trinity Press International, 2000, cit. 29, 36-37, 39.

“Discussion: Pragmatic Humanism,” J. Wesley Robbins, *American Journal of Theology and Philosophy*, West Lafayette: May 2002. 23/2; pg 173, cit. 20.

*Pragmatic Theology: Negotiating the Intersections of an American Philosophy of Religion and Public Theology*. Eddie S. Glaude, Jr. American Academy of Religion, JAAR. Chico: Mar 2001. 69/1, cit. 215.

*A private Woman in Public Spaces: Barbara Jordan’s Speeches on Ethics, Public Religion and Law* by Barbara A. Holmes. Harrisburg, PA: Trinity Press International, 2000, cit. 45, 132n10.



“Pan-Africanism and African-American Liberation in a Postmodern World: A Review Essay,” by Lewis R. Gordon, *Journal of Religious Ethic.* 27/2 (Summer 1999): pg 333, cit. 26.

“Critical Theory, Deconstruction, and Liberation?” Baker-Fletcher, G.Kasimu, *Journal of Men’s Studies. Harriman*, 7/2 (Jan 31, 1999): cit. 275.

*Introducing Black Theology of Liberation* by Dwight N. Hopkins (Maryknoll, NJ: Orbis, 1999), cit. 110-111.

**PUBLIC LECTURES AND PRESENTATIONS: 2000-Present** (1992-1999 Appendix C).

“Scholarly Aesthetics and the Religious Critic: Black Experience as Manifolds of Manifestations and Powers of Presentations” in Monica Coleman’s Third Wave Womanism Conference, Feb 24-26, Claremont School of Theology, Claremont, CA.

“Creative Conflict and Creative Exchange: Revisiting the Public and its Problems: Lecture One: An American Public Theology in the Absence of Giants: Creative Conflict and Democratic Longings; Lecture Two: Is America Possible? The Land that Never Has Been Yet: Democratic Hope and Creative Exchange”. The Clark Horowitz Lectures in Religion, Pomona College, Claremont, CA. March 30-31, 2009.

“Rekindling the Theological Imagination: Theology Transforming the Church and Society”, Claremont School of Theology, March 13-15, 2009. Claremont CA.

“Reconciling Two Realities: Faith and Evolution. Panel Discussion/Darwin’s 200<sup>th</sup> Birthday Celebration.” Belmont University, Nashville, TN 2/12/09.

”Toward an Ethics of Interracial Relationships,” Vanderbilt University, Closet Conversation series, Residential Affairs. Nashville, TN. February 21, 2006.

“Henry Nelson Wieman and Howard Thurman: Two Processive Theologians.” Process Theology and Black Theology: A Conversation. AAR November 2005.

“Challenge to a Sleeping Giant,” Inspiring Integrity in the Black Church. Society of Black Religion, November 19, 2005, Philadelphia.

“AIDS as Crucifixion,” Religion, Faith and Politics Forum, Vanderbilt Divinity School, June, 2005.

“The Smell of Life: A Pragmatic Theology of African American Religious Experience,” March 5, 2005. Rice University, Houston, TX.

“Theology and Civic Empowerment,” four lectures, Relevant Religion Series, Scaritt Bennet Center, March 1, 15, 22, and 29, 2005. Nashville, TN.

“The Crisis of Religion and the Crisis of AIDS in Africa,” Vanderbilt Divinity School, Cal Turner Program in Professional and Moral Leadership, March 16, 2004.

“Dream Tracker, Dream Tracker, Track Me a Dream: Reflection on Vincent Harding’s Hope and History,” AAR, Atlanta, November, 2003 Session in honor of the career of Dr. Vincent Harding.

“Sin Talk and Sexuality in the Black Church,” AAR, Atlanta, November, 2004, Constructive Theology Group session on Stephen Ray’s *Do No Harm: Social Consequences of Sin Talk*.

“Sex, Gender and Activism: Nashville, TN” at the Gender, Sexuality, and Political Action” interdisciplinary conference organized by the 2002/2003 Warren Center Fellows, October 31, 2003, Vanderbilt University.

“Three Versions of Empowerment Ethics,” United Theological Seminary, Dayton. OH January 2003.

“The Banality of Racism in Natural Science”, regional session of the Center for Theology and Natural Science Workshop, Atlanta, GA, June 13, 2002.

“Race, The Black Church, and Homosexuality”, Center for Gay and Lesbian Studies, Pacific School of Theology, Berkeley, CA, April 24, 2002.

“Relax its Just Sex: Homosexuality and African American Sexual Ethics,” presented at the 5<sup>th</sup> Brothers United Retreat, Fall Creek, TN December 7-9, 2001.

“Pragmatic Theology and Natural Science: Converging Streams” at the Naturalism and Transcendence in Religious Thinking seminar, held at the Lutheran School of Theology, April 2, 2001.

“Another Yale Theology: D.C. Macintosh and the Legacy of Empirical Theology,” presented at the Celebration of the 300<sup>th</sup> year of Yale Divinity School. January 2001.

“Religion, Science and the Organization of Human Interest: or How can Science and Religion Benefit Humanity?” at the Science and Religion: The New Imperative Workshop. Held at the Center for Theology and Natural Sciences Workshop, Berkeley, CA., January 4-9, 2001.

“The Black Church and Homosexuality”: A debate with Kelly Brown Douglas at Vanderbilt University, Spring 2000.

“The Black Church and Sexuality”, Society of Christian Ethics, Washington, D.C. January 8, 2000.

### **WORKS IN PROGRESS:**

*And Then His Son Cried: Essays on Race, Masculinity and Homosexuality* (Monograph : anticipated completion Spring 2012).

*Creative Conflict and Creative Exchange: A Christian’s Social Witness to the Public and its Problems* (Monograph: anticipated completion, Spring 2013).

### **REFERENCES:**

Cornel West, Princeton University, 205 Stanhope Hall, Princeton, NJ 08544, (609) 258-0021, [cwest@princeton.edu](mailto:cwest@princeton.edu).

Gary Dorrien. Reinhold Niebuhr Professor of Social Ethics, Union Theological Seminary, 3041 Broadway, AD 413, New York, NY 10027, (212) 280-1387; [utsnyc.edu/garydorrien](http://utsnyc.edu/garydorrien).

Peter Paris, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ., 08542-0803, 608-497-7814, [peter.paris@ptsem.edu](mailto:peter.paris@ptsem.edu).

L. Serene Jones, President of the Faculty, Roosevelt Professor of Systematic Theology 3041 Broadway, AU 129, New York, NY 10027, (212) 280-1403, [utsnyc.edu/serenejones](http://utsnyc.edu/serenejones).

Robin W. Lovin, Cary M. Maguire University Professor of Ethics, Southern Methodist University, Perkins School of Theology, Dallas, TX 75275-0133, (214) 768-4134, [rlovin@smu.edu](mailto:rlovin@smu.edu).

Emilie M. Townes, Andrew W. Mellon Professor of African American Religion and Theology, Associate Dean of Academic Affairs, Yale Divinity School, 409 Prospect Street, New Haven, Connecticut, 06511, (203) 432-3240, [emilie.townes@yale.edu](mailto:emilie.townes@yale.edu).

**APPENDIX A  
COURSES AND TUTORIALS**

Readings in Ethics: American Public Theology [grad-tutorial]

Theology and Ethics in America: Pragmatism and Religious Life (div-grad).

Twentieth-Century North Atlantic Theology and Ethics (div-grad)

Ethics in Theological Perspective (div).

Catholic Moral Theology (div-graduate)

Black Religion and Culture Studies I and II. (div-grad)

African American Religious Thought (undergrad-div)

Black Religion: Slave Thought and Culture (undergrad-div)

The British Moralists from Cambridge Moralists to Hume (grad).

Methods in Ethics: Socratic to Discourse Ethics (div-grad)

Ethics and Society (div-grad).

Religion and Natural Science (undergrad)

Philosophy for the Study of Theology [div-tutorial].

Philosophical Theology of Josiah Royce [grad-tutorial].

God and Philosophy from Edwards to Royce [grad-tutorial]

Sociology of Religion (div-grad)

The Tradition of Theological Liberalism (div-grad)

The Tradition of Political Liberalism (div-grad)

American Empirical Theology (div-grad)

**APPENDIX B**  
**CHAPTERS IN BOOKS, ARTICLES, REVIEWS AND PUBLIC LECTURES AND**  
**PRESENTATIONS**  
**1992-1999**

1. Chapters in Books: 1992-1999.

“Deadly Silence: Reflections on Homosexuality and Human Rights in the African American Community,” in *Homosexual Orientation and Human Rights*, Martha Nussbaum and Saul Olyan, editors (New York: Oxford University Press, 1998), pp. 185-211.

“The Pragmatic Secularization of Theology. In Pragmatism, Neo-Pragmatism, and Religion: Conversations with Richard Rorty. Edited by Charles D. Hardwick and Donald A. Crosby. New York: Peter Lang, 1997.”

“Abominations of a Million Men” in *Black Religion After the Million Man March*, edited by Garth Baker Fletcher (Maryknoll: Orbis, 1998), pp. 19-26.

“Dialogical Interrogations”, Garth Baker-Fletcher, Theodore Walker, and Victor Anderson, in *Black Religion After the Million Man March*, edited by Garth Baker Fletcher (Maryknoll: Orbis, 1998), pp. 36-46.

“The Search for Public Theology in the United States,” in *Preaching as a Theological Task*, Festschrift for David Buttrick, edited by Thomas Long and Edward Farley (Louisville: Westminster/John Knox Press, 1996), pp. 19-31.

2. Articles and Reviews: 1992-1999.

“Liberation Theologies, Postmodernity, and the Americas,” by David Batstone, et al., reviewed by Victor Anderson, *Journal of Religion* 79/4 (October 1999): 677-79.

“The Wrestle of Christ and Culture in Pragmatic Public Theology,” *American Journal of Theology and Philosophy*, 19/2 May (1998): 135-150, a special issue on Pragmatism in Recent African American Religious Thought, edited by Victor Anderson.

“The Narrative Turn in Christian Ethics: A Critical Assessment,” *American Journal of Theology and Philosophy* 19/3 Sept(1998): 293-312.

“Changing Conversation,” by Dwight N. Hopkins and Sheila Davaney, reviewed by Victor Anderson. *Journal of Religion* 78/4 Oct(1998): 638-40.

“*Why Lord?: Suffering and Evil in Black Theology*”, by Anthony B. Pinn, reviewed by Victor Anderson. *Cross Currents*, Fall (1997): 410-413.

“Frustrated Fellowship: The Black Baptists Quest for Social Power,” by James M. Washington, reviewed by Victor Anderson. *Calvin Theological Journal*, Vol.22.2 (Nov.88):355-57.

“*Soul Theology: The Heart of American Black Culture*”, by Henry Mitchell and Lewter, review by Victor Anderson. *Calvin Theological Journal*, vol.23.1 (Apr. 1988):85-87.

### 3. Public Lectures and Presentations: 1992-1999

“Beyond Ontological Blackness” book discussion at Yale Graduate School, Yale University, New Haven , CT, November 10, 1999.

“Between a Rock and a Hard Place: History and Narrative in African American Theology”, Institute for the Advance Study of Religion at Yale, Yale University, New Haven, CT., November 11, 1999.

“American Public Theology: Three Lectures,” United Theological Seminary, Dayton, April 5-8, 1999, John Arthur Heck Lecture Series.

“Pragmatic Theology and Natural Science at the Intersection of Human Interests”, Kentucky State University, Templeton Lecture, April 9, 1999.

“The Contour of an American Public Theology” presented at Harvard Divinity School, October 27, 1998.

“A Conception of Race in African American Philosophy and Religion”, presented to African American Studies Program, Washington University. St. Louis, October 22, 1998

“Toward a Theory of Minority Discourse in Religion”, presented to the Theology and Culture Group at Illiff School of Theology, October 13-18, 1998.

“The Public Burden of African American Theology: Theology and Cultural Criticism,” conference on Theology and Cultural Criticism at the University of Chicago, October 9-12, 1997.

“Religious Realism in American Theology: D. C. Macintosh and H. Richard Niebuhr,” AAR, Pragmatism and Empiricism Group, San Francisco, November, 1997.

“Pragmatic Historicism and the Theological Imagination: A Response to Sheila

Davaney”, at the Highlands Institute, June 21, 1997.

“Is Graduate Education in Religion in Crisis?: Some Remarks”, Auburn Institute of Theological Education, Auburn Theological Seminary, March 1997.

“Critical Thinking in African American Philosophy,” Second Philosophical Forum at Tennessee State University, February 1997.

“The Problems of History and Narrative in Contemporary African American Theology”, paper delivered in the Theology Department, University of Birmingham, Birmingham, England, May 14, 1996.

“Culture Wars, Do They Exist and What do We Make of Them,” and “The Fragility of Democratic Ethics,” papers presented to the Continuing Education Series of Vanderbilt Divinity School (Fall, 1996) and The Ministerial Fellowship of Huntsville, AL., (Spring, 1997).

“The Roots of Prejudice,” presentation at Vine Street Christian Church, Sunday, April 28, 1996.

“The Ethics of Conversation,” presentation at the Interdenominational Clergy Conference, at Jefferson Street Baptist Church, Nashville, TN. Hosted by The National Black Church Week of Prayer for the Healing of AIDS, March 4, 1996, the First Response Center, Nashville, TN.

“Public Theology, Paradox, and Postmodern Life,” presented at AAR, Theological Interpretations of America Panel. Theological Reflection Group, 1995.

“A Critical Response to Homosexual Issues in the African American Community: Cheryl Sanders and Michael Eric Dyson.” An International Conference on Sexual Orientation and Human Rights at Brown University, April 1995.

“Playing on the Grotesque in the Face of Mystery: A Response to Gordon Kaufman’s *In Face of Mystery*.” AAR, Theological Reflection Group. Chicago, November, 1994.

“Race and Sexuality,” presentation at “From Affirmation to Advocacy: Recognizing the Needs of Bisexual, Gay and Lesbian Youth,” Sept, 1994. The Tennessee Coalition for Bisexual, Gay, and Lesbian Youth Services.

“Reconceptualizing the Midwifery Role of the Physician to Include Death: A Theocentric Response to Margaret Battin.” Presented to the Philosophy Department and Clinical Ethics Program at Vanderbilt University (1994).

“On Speaking American: Culture, Diversity, and Conflicts of Faith. A Response to James Davison Hunter's *Culture Wars*.” Presented to Project Dialogue, Vanderbilt University (1993).

“Theology and the Human Genome Research.” Presented at Vanderbilt Medical School Continuing Education Summer Course, May 17, 1993.

“Christ and Culture and Recent African American Religious Criticism.” Paper presented to “The Enduring Problem: H. Richard Niebuhr's *Christ and Culture* After Forty Years,” Conference at Vanderbilt Divinity School, May 14-16, 1993.

### APPENDIX C DISSERTATIONS DIRECTED

Monique Moultrie, *Between the Horny and Holy: Womanist Sexual Ethics and the Cultural Productions of No More Sheets*, 2010: iii-204.

Keri Day, *Poor Urban Black Women and Prospects Toward Thriving: The Import of Critical Social Theory for Womanist Theo-Ethical Discourse*, 2009: iii-184.

Kevin York-Simmons, *Christians After Development*, 2009: ii-157. (co-directed with Ted Smith).

Katherine Attanasi, *Complex Realities: Black South African Women, HIV/AIDS, and Pentecostalism*, 2009: ii-141. (co-directed with Melissa Snarr).

Bowie, Charles, *Can These Bones Live: A Phenomenological Analysis of the Images of the Black Church*, 2008: iii-230.

George Russell Seay, Jr. *Theologian of Synthesis: the Dialectical Method of Martin Luther King, Jr. as Revealed in his Critical Thinking on theology, History, and Ethics*, 2008: iii-212.

S. David Cox, *Attentionality in the Sphere of Relation: The Christian Conception of Hospitality in Light of the Work of George Herbert Mead and James M. Gustafson*, 2007:

Roger Sneed, *Virtually Invisible: The Representations of Homosexuality in Black Theology, African American Cultural Criticism, and Black Gay Men's Literature*, 2006: vii, 162.



Domenico Nigrelli, *The Inclusive and the Social Trinity: the Question of the God-World Relation in the Theologies of Hodgson and Moltmann*, 2005: vii, 363.

Rehwalt-Alexander, Jeremy, *Racial Reconciliation Among Evangelicals: The Limits and Possibilities of Congregational Efforts*, 2004:ix, 261.

Neal, Ronald Brian, *On the Limits and Possibilities of Social Transformation: A Study of the Prophetic Pragmatism of Cornel West, the Christian Realism of Reinhold Niebhur and the Theological Legacy of Benjamin Elijah Mays*, 2004.

Gebhardt, Christine Caron, *Public Decisions or Private Dilemmas?: The Challenge of Clinical Genetics to Roman Catholic Theology's Voice within Health Care Ethics*, 2004.

Ramsour, Paul J., *Masochism, Sexual Freedom, and Radical Democracy: A hermeneutic Study of Sado-masochism in Psychoanalytic, Sociological and Contemporary Texts*, 2002:

Schumm, Darla Y, *The Self-understanding of the Christian Missionary Movement on Prostitution in Thailand: A Critical analysis*, 2002:xvii, 253.

Taylor-Smith, Chandra, *Earth Blood and Earthling Existence: A Methodological Study of Black Women's Writings and Their Implications for a Womanist Ecological Theology*, 2001:xxv,233.

Lampkin, Andy, *A Critical Study of the Seventh-Day Adventist Health Teaching Tradition in light of the Contemporary Situation of Public Health and Globalization*, 2000: vi, 168.

Owen, Charles Bryan, *The Role of Narrative Ethics in the Formation of Religious and Moral Leadership in the Church*, 2000:vii, 216.

Ware, Frederick, *A Critical Study of Contemporary Academic Black Theology*, 1999: x, 263.

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“What is your permanent address?” Until I have retired to a multi-million dollar beach home in Santa Barbara at age 75, I can’t imagine I will ever have a “permanent address.” I like moving to new places, and I plan to move frequently, wherever my career takes me. I don’t understand the concept of having a “permanent address” until a person is retired and almost dead. Why is this term used? Why are people expected to stay at one address permanently? Share Question. Flag as