

ing interest in new research and connecting with people who have similar interests.

Power, white male

When we think of religious studies in historical terms, the image of a white male bastion of power springs readily to mind. Some would argue that the picture has not changed much: that most religious groups are still headed by men, that predominantly white religious organizations have far more money and political clout than those run by women and/or people of color, that most tenured professors are still white men. True, perhaps, but to leave the story at this point is to ignore the enormous strides many women have made and the valuable solidarity engaged in by many white men who understand their common stake in the increasing diversity in our field.

Nonetheless, power is power. It is the ability to make choices, to deem relevant or irrelevant certain aspects of who we are, to render important or trivial ideas and projects, to fund or defund efforts, to invite or disinvite, in short, to shape the reality in which we do our work. This guide is an investment in consigning this entry to the dust bin, and replacing it with *Power, shared and equal*, which we hope will describe our field in future editions.

Presenting a paper

One of the defining experiences of a career in religious studies is the first attempt to present an academic paper at a conference, notably at the AAR Annual Meeting or a regional meeting. First comes the business of getting a proposal accepted. This is done by submitting a proposal to the blind review process of a program unit of the AAR or SBL (see **AAR, Annual Meeting** and **SBL, Annual Meeting**). Once a proposal is accepted, whether for a panel presentation or for a paper, the hard work begins of writing something that will: (1) fit the time allowed, (2) keep a specialized as well as general audience awake, and (3) showcase your expertise to the max.