

Annual Report

2013-2014



PRINCETON UNIVERSITY



Center for the Study of Religion

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The Center for the Study of Religion at Princeton University was founded in 1999 to encourage greater intellectual exchange and interdisciplinary scholarly studies about religion among faculty and students in the humanities and social sciences. The Center is committed to scholarly research and teaching that examines religion comparatively and empirically in its diverse historical and contemporary manifestations. It aims to facilitate understanding of religion through a program of support for Princeton faculty to pursue teaching, research, and public event planning; awards for Princeton graduate students to complete dissertation research and undergraduate students to write senior theses and junior papers; two interdisciplinary seminars; undergraduate courses; public lectures and conferences; and opportunities for visiting scholars to affiliate with the Center.



PROGRAMS

The Center offers two weekly interdisciplinary seminars that bring together faculty, postdoctoral and affiliate fellows, graduate student fellows, and other graduate students to present and discuss research in progress. Papers are prepared and distributed in advance of each week's meeting. Participants in these seminars develop a level of trust that allows them to share the challenges of writing and offer each other supportive yet critical feedback.

Religion and Culture Seminar

Led this Fall by Professor of Religion **Jacqueline Stone** and this Spring by Assistant Professor of Religion **Jessica Delgado**, the Religion and Culture Workshop brings together researchers working on historical, ethnographic, and normative aspects of religion. Approaches vary, but participants' work examines the relation between religion and its wider context, whether that context is construed in literary, cultural, anthropological, philosophical, artistic, or other terms. Topics and presenters for 2013-2014 were:

- "A Modernist Madrasah in Hyde Park? Encounters between the University of Chicago and Indonesian Islamic Intellectuals" and "Cultivating a Hermeneutic for Development: Leonard Binder, Fazlur Rahman, and the University of Chicago," **Megan Branley Abbas**
- "At Home with Angels: Ritual Texts from Jewish Babylonia and Palestine" and "Yannai and the Angels," **Mika Ahuvia**
- "Empire, Religion, and Revolution in Early New England, 1686-1783," **James Bell**
- "Speaking the Past: Etymologies, Translation and Empire in Early Modern Spain (1492-1650)" and "Language as Archive: Etymologies and the Ancient History of the New World," **Valeria Escauriaza-Lopez Fadul**
- "Political Archaeologies: Re-Writing the History of Christianization: Servando Teresa de Mier and Jose Ignacio Borunda in the Spanish American Independence" and "The Voice of the Dead: A Spiritual Revolution, Approaches to Mexico's Turn of the Century (1891-1896)," **Ana Sabau Fernandez**

Members of the Religion and Culture Seminar



Members of the Religion and Public Life Seminar



- "Importing the Revolution: Pakistani Readings of the Islamic Republic of Iran" and "Abu mu 'awiyah's Longings for the State: the Dialectics of the Local and Transnational in Sunni-Shi'i Sectarianism," **Simon Wolfgang Fuchs**
- "The Making of Modern Monastics" and "The Contemporary Seminary System: Regulated Revival Since 1980," **Douglas Gildow**
- "Have you Spread the 'Good News'? Evangelical Mission as an Economy of Affect," **Jan an Haack**
- "The Anxieties of Pregnancy: Physicians, Saints, and Expectant Mothers in the Middle Ages," "Feud, Kinship, and Possession: A New Look at the Ghost of Beaucaire," and "Grant this Creature a Soul: Stillbirth, Baptism, and Infant Revival," **Rebecca Johnson**
- "The Phoebe Phenomenon: The Protestant Deaconess Movement in the United States, 1880-1930: A Book Proposal," **Jenny Wiley Legath**
- "Secular Sainthood in the Nineteenth Century: A Literary," **Magalie Myoupo**
- "The Cultural Infrastructure of Empire: City-Hop-

ping and the Road to a Pan-Ottoman Islamic Sociality," **Helen Pfeiffer**

Religion and Public Life Seminar

Center Director and Gerhard R. Andlinger '52 Professor of Sociology **Robert Wuthnow** leads this weekly interdisciplinary seminar that brings together scholars engaged in research dealing with the relationships between religion and public policy or between religion and contemporary social issues more generally. Topics and presenters for 2013-2014 were:

- "Composing Spiritual Belonging at the Political Limits of Citizenship," **Sera Chung**
- "A National Study on Confirmation Practices in Five Mainline Denominations," **Katie Douglass**
- "Think about that Special Man Who's on His Way Home to You': The Sexual Politics of Conservative Women's Defense of Marriage in the 1970s," **Gill Frank**
- "The Life and Death of Stigmatized Organizations: The Case of Nonbelief Groups" and "Digital Contact, Facebook, and Levels of Tolerance Toward Muslims," **Alfredo Garcia**

- “Have You Spread the ‘Good News’? Evangelical Mission as an Economy of Affect,” **Jan an Haack**
- “Religion, Sectarianism, and Democracy: Evidence from Iraq,” **Mike Hoffman**
- “A Proposal for the Sociological Investigation of Human Well-Being: Positive Emotion, Relationships, Meaning and Altruism,” **Samantha Jaroszewski**
- “Revealing the True Self: Regulating Discourses, Structured Aspirations and Self-Imposed Constraints in Spiritual Self-Formation” and “Keeping Practitioners Engaged: Interpreting Failure, Sustaining Commitment and Cultivating the Spiritual Self,” **Erin Johnston**
- “Born Again Seeking: Exploring the Gentile Majority in Messianic Judaism,” **Hillary Kaell**
- “Experience and Authority at Play,” **George Laufenberg**
- “Christian Therapists’ Interactions with Clients : Dealing with Difference and Diversity” and “Christian Therapists’ Interactions with Clients: Constructing Selves and Navigating Religious Differences,” **Kati Li**
- “Resilient, Coping or Stuck? Traumatic Life Events and Human Flourishing among Young Adults,” **Margarita Mooney**
- “A Season of Storms: How New York City’s Christian Leaders Talked about Climate Change and the Environment after Superstorm Sandy” and “Too Much Sociology? The Use and Abuse of Social Science in Evangelical Church Planting,” **Adam Murpree**
- “Volun-trepreneurs: New American NGOs and their County-Level Predictors” and “Big Data, Small NGOs, and Religion,” **Allison Schnable**
- “Partisan Flocks: The Constraining Role of Congregation-Level Partisanship on Individual Voting Behavior” and “The Prevalence and Nature of Church-Based Political Norms,” **Steven Snell**
- “Ye Chosen Seed of Israel’s Race: A Preliminary Exploration of Eugenic Sermons” and “A Loftier Race: American Liberal Protestants and Eugenics, 1877-1930,” **Beth Stroud**

Buddhist Studies Workshop

Enriching the Center’s weekly seminar offerings is the Buddhist Studies Workshop, which meets periodically throughout the year. The Buddhist Studies Workshop began in 1998 as an interdisciplinary forum for new scholarly work on Buddhism. It is designed to bring together people from different departments (Anthropology, Art and Archaeology, Comparative Literature, East Asian Studies, History, Religion, Sociology) to talk about common topics. Topics from this year ranged from medieval Indian Jains to women in Japanese temple Buddhism today. Workshop events were co-sponsored by the Program in East Asian Studies, the Tang Center for East Asian Art, the Department of Religion, and the Office of Religious Life. The 2013-2014 workshop was co-directed by the Religion Department’s **Jonathan Gold** and **Jacqueline Stone**. Academic lectures sponsored by the Buddhist Studies Workshop are listed in the Events section of the Report. Noteworthy special events co-sponsored by BSW during 2013-2014 include an international workshop on “New Sources for the Study of Japanese Religion,” co-organized by **Hiroki Kikuchi** (University of Tokyo, Historiographical Institute) and **Jacqueline Stone**, and the monthly Buddhist Ethics Reading Group, which offered Princeton students a forum to consider a Buddhist approach to ethics through a discussion of the *Bodhisattva’s Way of Life*, co-facilitated by **Khenpo Pema Wangdak** (Vikramasila Foundation) and **Jonathan Gold**.

Curriculum Development and Enrichment

The Center solicits proposals from humanities and social sciences faculty for new undergraduate courses on topics significantly concerned with the study of religion. The Center gives particular priority to freshman seminars, which provide a unique opportunity for students to work in a small setting with a professor and a few other students on a topic of special interest. Such seminars are in high demand by students and often result in new regular courses being added to the curriculum. Prior to the Center’s efforts in this area, very few freshman seminars were offered on religion. This gap is now being filled, as the Center provides incentives for faculty to teach in this area. The Center also sponsors occasional advanced undergraduate courses. This year, CSR sponsored one Freshman Seminar.

FRS 112 God Forbid: Religion, Secularism, and Modernity in French Society and Culture, taught by **André Benhaïm**, French and Italian, Spring 2014

Teaching a Freshmen Seminar for the first time, on a topic with which I am familiar and engaged, but that I had taught previously only as parts of other courses, I did not know what to expect. The seven students were extremely motivated, full of enthusiasm and eager to learn. The atmosphere was always relaxed and propitious to raising difficult issues, such as anti-Semitism, islamophobia, and radical anti-religion measures in French society (e.g. the Headscarf affair, etc.). Debates flourished around the vastly different approaches between the US and France, and news events were a regular part of the discussion (such as the place of prayer in New York’s public schools). Overall, the class was a success beyond my expectations, and I’ll be more than happy to repeat it in the future.

André Benhaïm
Associate Professor of French and Italian

Secularism is one the most fundamental tenets of French modern social, political, and cultural identity. At the basis of the 1789 Revolution, anticlericalism, along with antimonarchism, had established the conditions for a godless, democratic culture. This apparently undeniable secular identity, however, has not disappeared, and still remains with contradictions. What this course aims to explore most intently is how the struggle between religion and secularism has been a factor for modernity.

Home to the largest Jewish and Muslim communities in Europe, France has both pioneered and struggled with their integration. These tensions, we will see, play a role not only in the modernization of these religions, but also in the modernization of society and culture.

In the cultural productions of the modern period (literature, visual arts, cinema, etc.), ethical and aesthetic innovations often originated in new, ambivalent perspectives on religion. Some of the main contradictions relate to the search of new ethical grounds without God (from Don Juan’s libertinage to Camus’ existentialism). In the realm of aesthetics, from the Belle Époque’s avant-garde experimentations to contemporary productions, new forms of expression often accompanied equivocal postures vis-à-vis religion.

This seminar aimed to explore this fertile (albeit polemical) set of dynamics by drawing from cultural history, current events, literature, and culture — from the canonical corpus (“classic authors”) to the popular domain (films and graphic novels), which offer prime material for looking at this topic through the broadest possible spectrum.

The Princeton University Faith & Work Initiative

The Faith & Work Initiative (FWI), housed within the Center for the Study of Religion, has had another ex-

citing year. A highlight was the University’s approval for FWI to begin another five-year term. In addition to teaching, continuing the Faith & Ethics in the Executive Suite interview series, and various on-campus and external outreach activities, FWI continues to focus on three primary research projects. Each of these is aligned with FWI’s mission “to generate scholarly research and practical resources for the issues and opportunities surrounding faith and work.”

Report from the FWI Director, David W. Miller

Research Projects:

1) Workplace Chaplaincy

The first research project focuses on a growing phenomenon called “workplace chaplaincy.” There has been limited scholarly study of military, hospital, and prison chaplains, and even less research into workplace chaplains who serve in for-profit businesses. FWI seeks to remedy this void in the academic literature by undertaking what appears to be the first in-depth, scholarly study of workplace chaplains. It is a mixed-methods study, drawing on quantitative surveys and qualitative interviews at companies who have workplace chaplains.

In collaboration with **Faith Ngunjiri** of Concordia College, we are studying the impact of workplace chaplains from four organizational perspectives: CEOs of companies who employ workplace chaplaincy services; HR executives; employees; and chaplains themselves. The goal of the research is manifold, including but not limited to gaining a better understanding of: what workplace chaplains do; why companies employ them; the business rationale for hiring chaplains; and the potential risks and benefits. We are also exploring if any correlations can be observed between companies who have workplace chaplains and key business variables of employee engagement, loyalty, and well-being. The project is now at the stage where we can begin writing and sub-

John Tyson visits with members of Prof. Miller's "Business Ethics and Religious Thought" class



mitting papers on various stages, aspects, and findings from our research.

2) *The Integration Box (TIB)*

The second project is continued research into and development of The Integration Box (TIB), a psychometric assessment tool to measure how individuals and groups "bring" their faith to work. Notably, this is the first instrument that measures faith at work in a business context at both the individual and aggregate level, and functions for people of all religious traditions. This project builds on and expands the TIB theory I initially posited in *God at Work* (Oxford University Press, 2007). The TIB instrument is designed to help individuals and organizations understand the primary and secondary ways people manifest their faith at work. TIB theorizes the existence of four modalities of how people bring or live out their faith in the workplace. We call these "The Four E's": Ethics, Expression, Experience, and Enrichment (each of which has two suborientations).

With the assistance of research collaboration partner, **Timothy Ewest** of Wartburg College, and FWI research specialist, **Jonathan Lea**, the TIB instrument has successfully undergone rigorous field testing, following best social science practices, and is now deemed to be a psychometrically reliable scale, with face and content validity, that accurately and reliably measures the four manifestations of faith/spirituality at work. Last fall, the research team enlarged the original dataset of 1,548, by

inviting hourly and salaried employees at a large publicly traded company to take the TIB instrument, bringing the total data set to 6,573. FWI is now making the TIB assessment tool available to other scholars to generate working papers to explore possible connections between various manifestations of faith at work, and other variables. This will facilitate critical reflection by scholars, as well as CEOs, HR professionals, and other practitioners in the possible development of new policies regarding faith and work for all employees, regardless of their tradition. Moreover, the team is testing a beta site of an online, publicly accessible version of the TIB assessment tool for individual use. We hope to make that available in the next academic year.

In addition to the development of the survey itself, Professor Ewest and I are now beginning to write and publish a series of scholarly articles drawing on our work with TIB (see the "Publications" section on page 36). Furthermore, "The Development of The Integration Box: An Individual and Organizational Faith at Work Assessment Scale," will be presented at the Academy of Management annual proceedings in August 2014.

3) *Faith-Friendly Companies*

FWI's third research project explores the scholarly and practical dimensions of corporate attitudes toward integrating faith at work. We have developed a typology that recognizes a spectrum from faith-avoidance to faith-friendly. We are applying particular focus to my

conception of what it means to be a "faith-friendly" company (in contrast to a "faith-based" company). Professor Ewest and I have a paper under review on this subject. In addition, we also collaborated on and published an article in the edited volume, "Faith at Work (Religious Perspectives): Protestant Accents in Faith and Work," in *Handbook of Faith and Spirituality in the Workplace: Emerging Research and Practice* (Springer, 2013).

Teaching

In addition to FWI's ongoing research projects, I taught "Business Ethics and Modern Religious Thought" (REL219) through the Department of Religion. The course continues to be over-subscribed, attracting students from a wide variety of majors across the arts, humanities, and sciences, and representing a wide diversity of religious traditions and worldviews. Students are asked to consider the resources of religious thought (with particular attention to the three Abrahamic traditions), as well as the possible conflicts and other issues that may arise as a result of religious thought applied to contemporary workplace ethics situations. During the semester, CEOs from various religious traditions visit the class, and lend a practical dimension to the theoretical underpinnings of the class.

Faith & Ethics in the Executive Suite Interview Series

As part of the ongoing Faith & Ethics in the Executive Suite Interview Series, FWI had the privilege of hosting and interviewing six distinguished leaders this year. Representing Catholic, Protestant, Jewish, and Mormon traditions, each spoke about their personal perspectives on faith, ethics, and leadership in the work-

place. This year our list of interviewees included: **Ralph Izzo**, Chairman, President and CEO, PSEG; **Wendy Murphy**, Managing Director, Chief Human Resources Officers Practice, RSR Partners; **Bill Powers**, former fixed-income portfolio manager and Managing Director, PIMCO; **Jim Quigley**, CEO Emeritus, Deloitte, Touche & Tohmatsu Limited; **John Tyson**, Chairman, Tyson Foods Inc.; **Kevin Weiss '79**, CEO, SkyMall; and **Jay Worenklein**, Partner, Akin Gump Strauss Hauer & Feld, and former CEO, US Power Generating Company (see "Events" section on page 32).

The most recent list of guests brings the total to 20 interviews since the series began. These and all of our prior Faith & Ethics in the Executive Suite interviews are available for viewing on the FWI website.

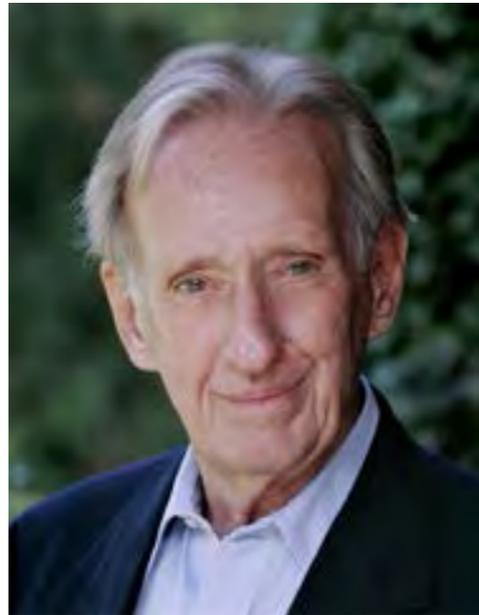
Outreach Activities and Development

I also conduct off-campus field research, delivery of papers/presentations, and programmatic activities that support the mission of FWI. A sampling of such activities includes: guest lectures at Columbia, Yale, Concordia College, Trinity International University, and Phillips Theological Seminary, as well as Tsinghua University in Beijing and Fudan University in Shanghai; addresses at various faith and work related conferences; and advisory work on ethics and faith at work with various executives and organizations. Significant time is spent developing and maintaining relationships with existing and new donors to support the current and future financial needs of FWI.



Panel Discussion with Kevin Weiss '79, Wendy Murphy, and John Tyson

Visiting Fellows



James B. Bell is a Distinguished Fellow of the Rothermere American Institute at the University of Oxford and was a Visiting Fellow during 2013 at the Princeton Theological Seminary.

The inspiring, engaging and supportive inter-

disciplinary Center for the Study of Religion casts a significant role in the graduate program at Princeton and in the American and international academic community. During the Fall Semester of 2013 I had the privilege and opportunity to serve as an Affiliate Fellow of the Center while undertaking research and writing on my current book project, *Anglicans, Dissenters and Radical Change in Early New England, 1686-1783*. My association allowed me the occasion to exploit in congenial surroundings the significant library resources of the university while writing and inevitably, based on my findings, re-writing important segments of the study.

Another component of my association was to participate in the weekly sessions of the Center's Religion and Culture Seminar that I thought might trigger suggestions of varying points of view applicable for my research efforts. Gently but firmly directed by Professor **Jacqueline Stone** the meetings were attended by an impressive group of talented and accomplished Princeton graduate students. The participants were all in the early or later stages of writing their dissertations on topics that ranged across a broad range of historical and literary timelines and geographical regions of study. But there was an impressive uniformity of the sessions: the papers to be discussed were circulated in advance and were cogently presented and provided valuable views of the topics. The discussions at the meetings were intensive, absorbing, critically supportive and encouraging.

At the last session of the term I had the pleasure to share with my colleagues the draft text of the first three chapters of my book. Without reservation I am indebted to each of the seminar members for the lively discussion and constructive and thoughtful comments that were offered. I am grateful too for the every-ready welcome and assistance during my appointment of the Center's capable administrators, **Jenny Legath** and **Anita Kline**.

Gillian Frank received his PhD from the Department of American Studies at Brown University. He recently completed an American Council of Learned Societies New Faculty Fellowship with the Department of History at Stony Brook University. Frank has published on the intertwined histories of religion, conservatism, sexuality and gender in the United States. His work has appeared in venues such as *Journal of the History of Sexuality* and *Journal of Religion and Popular Culture*.



I am currently working on a book project entitled *Save Our Children: Sexual Politics and Cultural Conservatism in the United States, 1965-1990*, which will be published with University of Pennsylvania Press. *Save Our Children* explores the rise of political and religious conservatism between 1965 and 1990 by focusing on how social and political movements used the image of endangered children to redefine religious and civil rights and cultural mores.

During my time at CSR I completed two articles, which benefited from the incisive feedback of participants in the Religion in Public Life seminar and the Religion Department's Religion in America seminar. The first article explores the racial and religious politics of abor-

tion and will be published in *Gender and History*. The second, which will appear in an edited volume, analyzes the gender and sexual politics of 1970s Evangelical sex advice literature. I also used my time to contribute essays on religion and sexuality to *Notches*, a public history blog, and to co-edit an anthology on *Histories of Sexuality and Religion in the 20th Century United States*. I also had the privilege of participating in a number of conferences, workshops and symposiums. Some highlights included CSR's Religion and the Digital Technologies workshop, Yale's symposium on Queer Life After DOMA and Rider University's conference on Women's, Gender and Sexuality Studies, where I was the keynote speaker.

Inspired by conversations at CSR, I am beginning work on two new projects. The first explores the efforts of feminist missionaries to proselytize conservative Evangelicals and Mormons in the 1980s. The second will examine the history of the Clergy Consultation Service, an interdenominational organization that assisted women in obtaining abortions in the pre-Roe era. I am grateful for my affiliation with CSR, which has enabled me to have thoughtful and productive interdisciplinary conversations, to develop my research and to learn from a group of exciting and committed scholars.

Hillary Kaell received her PhD in American Studies from Harvard University in 2011. She is a cultural historian and anthropologist of North American Christianity, appointed as assistant professor of religion at Concordia



University in Montreal. Her research has two major foci: how Christians imagine, theologize and engage in the global dimensions of their faith, and how they develop relationships with and through material objects.

My time at the CSR was extremely valuable at a transitional moment in my career: it afforded me the chance to put the finishing touches on work based on my doctoral research, and to begin gathering materials for my next major project.

At the beginning of my fellowship term, I corrected the final proofs for my first book, *Walking Where Jesus Walked: American Christians and Holy Land Pilgrimage* (New York University Press, June 2014). It is the only comprehensive study of American Christian travel to Israel-Palestine in the period since 1948. In the book, my first goal is to offer an in-depth portrait of these travellers, most of whom are women who have never, or only rarely, travelled abroad before. I conducted field work with pilgrims before, during, and after the trips, paying close attention to how they integrate the journey into their lives at home. In designing the study, I sought to complement (and sometimes correct) the top-down approach to Christian tourism taken in studies of Christian Zionism and foreign policy. Second, I place these personal stories within the context of broad historical trends, analyzing how the growth of mass-market pilgrimage relates to changes in American Christian theology and culture over the last sixty years, including shifts in Jewish-Christian relations, the growth of small group spirituality, and the development of a "para-church" Christian leisure industry. The major themes in the book highlight key tensions in contemporary US Christianity between material evidence and transcendent divinity, commoditization and religious authority, domestic relationships and global experience.

Besides completing the manuscript, I also worked on two articles that derive from the same research. The first, which I presented at the Religion and Public Life seminar, concerns Messianic Judaism, an American-born movement of congregations that hold evangelical beliefs and follow Jewish practices. After encountering it during the pilgrimages, I began to study why it has drawn increasing numbers of evangelical and charismatic Christians since the 1990s. With input from members of the RPL seminar, I redrafted an article on the subject, which has now been accepted for publication in *Religion*. During my tenure at CSR, a colleague and I also wrote and submitted a successful proposal for a special issue of the *Journal of Contemporary Religion* about Christianity and ritual efficacy. This summer, I

will be collaborating on the introduction to the collection, which will also include the second article I wrote while at the CSR titled, “Contingency, Failure, and the Pilgrimage Process.” In it, I consider cases where pilgrimages fail to effect expected outcomes and may even go disastrously wrong.

In spring 2014, I presented papers in venues including the Lived Religion since Vatican II conference at Notre Dame, the meeting of the Young Scholars in American Religion program, and the Berkshire Conference of Women Historians. At Princeton, I attended the Race and Religion conference, which **Judith Weisenfeld** organized in March. It was an especially valuable experience for me since the questions it raised about race and missionary work, in particular, dovetail with my second major project – a study of international child sponsorship in U.S. Christianity. Through these enormously successful fundraising programs, people in the West pay a set amount each month for the care of “their” child abroad, with whom they also exchange photos, letters, and gifts. With the CSR as my home base, I was able to complete preliminary research in the archives at Princeton, Drew, and Columbia. What I found is that, although sponsorship programs are usually thought to have originated in the interwar or immediate postwar period, they actually have important antecedents in nineteenth-century women’s missions. As it evolves, the project will examine sponsorship as lived religious practice, asking how participants have conceptualized it with regard to “seed” money, gift-giving, and fictive kinship ties. Driving the project is my interest in how the sponsor-child relationship is instantiated and how, for the sponsor, it corresponds to broader notions of a global Christianity.

The scholars and students I met at the CSR were incredibly welcoming and the quality of their work led me to reframe old questions and pose some new ones. Most importantly, being at the CSR reminded me how energizing it is to be in dialogue with an incredible community of scholars. As I return to Montreal, I am well-equipped to move forward with the research ahead.

Graduate Student Fellows

A small number of Princeton graduate students in the humanities and social sciences are selected each year as CSR Graduate Student Fellows. Their proposals are evaluated by the CSR Executive Committee for scholarly merit, clarity and persuasiveness, and the applicants’



The fellowship at the Center for the Study of Religion was the most positive and productive learning environment I participated in over the course of my graduate career at Princeton University. The other fellows and faculty mentor provided excellent and pointed feedback on two chapters of my dissertation, but more than that, they provided the kind of encouragement and affirmation only other people working on their dissertations could give.

Mika Ahuvia
Religion and Culture Fellow

I count myself extraordinarily fortunate to have had the support of CSR’s Religion and Culture seminar in my fifth year at Princeton. Over the past year, the seminar has provided both an intellectual laboratory for ongoing work on my dissertation, and a supportive space in which to examine its results. The thoughtful reflections of my colleagues have been immensely helpful in focusing and refining my work. Just as importantly, some of the materials we considered gave me a valuable introduction to new scholarly genres – the job talk, the book proposal – that are essential to early professionalization. I will greatly miss the warmth and camaraderie of our weekly meetings, as well as the gracious guidance of our faculty leaders, Jackie Stone and Jessica Delgado, in the upcoming year.

Rebecca Johnson
Religion and Culture Fellow



overall scholarly record. Successful applicants receive support that supplements their regular fellowships and that can be used for research expenses. Graduate Student Fellows take part in one of two Center-sponsored workshops: Religion and Culture or Religion and Public Life (See pages 4-5 for descriptions). In these workshops Fellows present work in progress and respond to

that of others. This year’s Graduate Student Fellows are listed below, with their research abstracts.

Religion and Culture

Megan Brankley Abbas, History, “Knowing Islam: The Entangled History of Modern Islamic Thought and Western Academia”

My dissertation examines the rise of a new international network of Islamic scholars and activists in the late colonial and post-colonial world. For centuries, Islamic education and authority revolved primarily around the traditional *madrassa* of the Arabic-speaking Middle East. Aspiring scholars from across the Islamic world would thus travel to cities such as Cairo, Mecca, and Damascus to study the Qur’an, hadith (sayings of the Prophet Muhammad), Islamic law, and Islamic theology at the feet of great teachers. Then, they would return to their homelands in Indonesia, India, or Istanbul and use their newfound Islamic credentials to become influential Muslim scholars or political figures. While these Middle East-centric networks remain significant in the modern Islamic world, my dissertation argues that an unexpected alternative has emerged to challenge these traditional modes of Islamic education and authority. This new network connects Muslim intellectuals to Western academia, complete with its methodologies, its non-Muslim scholars, and its institutional structures.

In order to study the rise of this “academic Islam,” my dissertation chronicles three generations of prominent Indonesian Islamic figures as they, first, pursued higher Islamic education at Western universities like McGill and the University of Chicago and then returned to Indonesia with the aim of modernizing Islam. By appropriating academic methodologies and drawing on the work of Western academics, they fundamentally altered traditional ways of knowing Islam. Moreover, I argue that they have also blurred, if not erased altogether, the line between religious and academic knowledge about Islam. Ultimately, this new international network raises important questions over how, where, and from whom should Muslims study Islam as well as to what extent Western academia is engaged in its own projects of Islamic theology and reform.

Mika Ahuvia, Religion, “Israel among the Angels: Angels and Authority in Late Antique Jewish Society”

With my dissertation project, I provide a thick description of Jewish religious practice involving the angels in

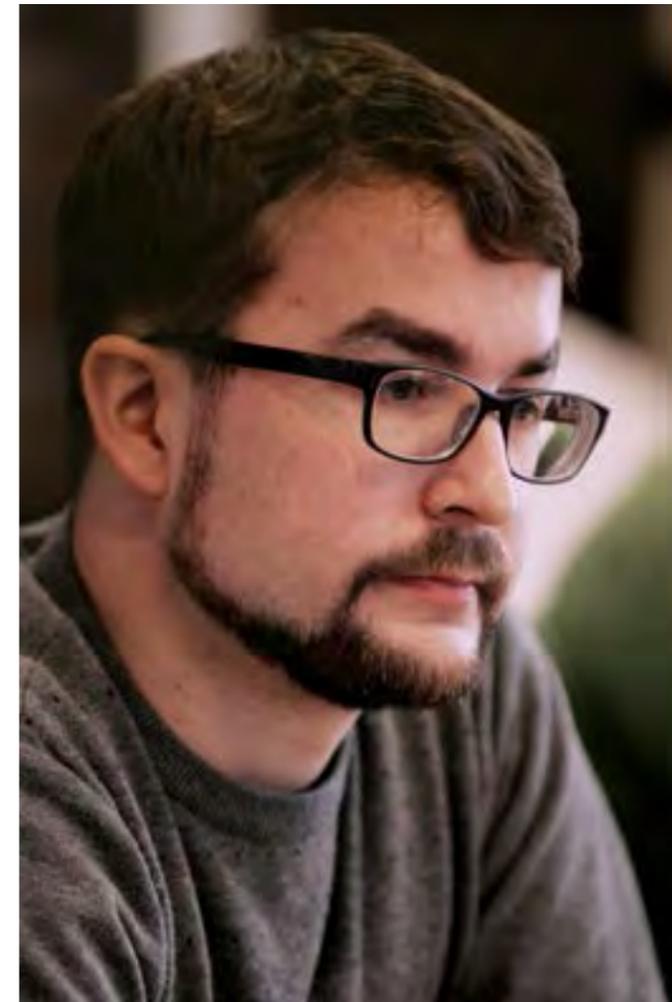
antiquity. The study of the role of invisible beings in the daily life of people is a neglected area in religious studies. Ancient Jews, like Christians and polytheists around them, lived in a world pervaded by angels and other invisible beings and my work foregrounds the evidence of their interaction. Secondly, my work engages with discussions of the diversity of Jewish society in Late Antiquity. If the conventional picture is that rabbis were the only leaders on the scene at this time period, my research brings other authority figures into view. Talking about angels turns out to be a conversation about authority in daily life. In my work I highlight the other authority figures on the scene in Late Antique Jewish communities. By authorities I mean those people whom ordinary Jews turn to for their expertise, guidance, and as mediators to God. While we have perhaps five percent of the evidence we wish we had for the ancient world, my research shows how we can utilize neglected evidence to reconstruct a diverse and dynamic society. Thirdly, my project looks beyond Jewish communities to show how Jews are in conversation with other peoples of the Mediterranean, particularly on the topic of angels and angelic imitation. Finally, my research shows how we can include ancient Jewish men and women in the writing of social history, particularly by making use of ritual texts. My dissertation examines rabbinic, liturgical, mystical, and magical sources in turn. One of my contributions is to bring these relatively understudied areas of research into conversation with far more studied rabbinic evidence, as well as to bring this diversity of Jewish material into conversation with contemporaneous developments in the religions of the Mediterranean.

Simon W. Fuchs, Near Eastern Studies, “Center and Periphery in Islam: Debating Shi’ism in Pakistan”

My dissertation is concerned with religious authority in modern Islam. In particular, I am interested in debates on religious orthodoxy and reform among Shi’ite religious scholars in late colonial India and, after the partition of the subcontinent in 1947, Pakistan. Since the main centers of Shi’ite learning are located outside the country in the cities of Najaf (Iraq) and Qom (Iran), transnational networks also figure prominently in my work.

During my time as a Graduate Fellow at the CSR, I have completed two chapters related to this project. The chapter “Importing the Revolution: Pakistani Readings of the Islamic Republic of Iran” compares three distinct

time periods, trying to capture the immediate Pakistani reactions to the Iranian revolution in 1979 up to roughly 1982, the heyday of Shi'i activism in the mid-1980s and the situation in present-day Pakistan. I argue that during the early months and years after the Iranian revolution, Pakistani Shi'i scholars (*ulama*), remained primarily occupied with domestic events. Even ardent supporters of Khomeini were not entirely sure what the latter's authority should precisely mean for them outside of Iran. A lack of both available literature and direct contacts with Iran also led these religious scholars to make sense of the revolution in familiar South Asian terms. A second step in the reception can be discerned with the rise of the young cleric Sayyid 'Arif Husayn al-Husayni to the helm of Pakistan's most influential Shi'i organization of the time. Husayni clearly and consistently drew on the hallmark themes of the Iranian revolution. Yet, in doing so he was more often than not forced to bend aspects of the revolutionary message like Muslim unity or the leadership of the clerics to his Pakistani context. Finally, I discuss a full-fledged and - at least in Pakistan - unprecedented embrace of the Iranian project



that is anchored in present day Lahore. This last group is represented by the influential cleric Javvad Naqvi who spent nearly his entire adult life in Iran. Naqvi goes to unprecedented lengths to promote the Iranian concept of the direct rule of a cleric (*vilayat-i faqih*) as a viable, desirable option for Pakistan and criticizes the Iranians for not doing enough to export the revolution; a role - so much is implied - which he has to fill himself.

My second chapter, which I have presented in April to the workshop, deals with Shi'i-Sunni sectarianism. In this paper, I argue that the rise of sectarian polemics and violence in the 1980s and 1990s in Pakistan has to be located first of all within the realm of politics and clashing visions of how the "God-given state of Pakistan" should and could realize her potential. Often-repeated arguments about the importance of local economic grievances or clear-cut Saudi-Arabian agendas are not reflected in the mostly Urdu and hitherto unstudied literature produced by the sectarian actors themselves. More specifically, I contend that for the *ulama* of Pakistan's most virulent anti-Shi'a group, the *Sipah-i Sahabah* (Army of the Prophet's Companions), the Iranian Revolution constituted a particular moment of threatening closure how to envision their country. Even though they still highlight doctrinal incompatibilities between "real" and Shi'i Islam, the Shi'a are primarily framed as blocking Pakistan from being molded into its true form, namely a Sunni entity with a claim to global leadership. Shi'i denunciations of the Companions remain no longer a pressing concern only because they are unacceptable from a religious perspective. Rather, the scholars under discussion locate them within a perceived broader Iranian project of world domination and subversion of the fundamentals of Islamic politics. These debates are also informed by internal Sunni sectarian discourses which reflect attempts to discredit potential rivals like - maybe not so paradoxically - the Islamists in determining the future course of the state. By denouncing (and simultaneously drawing on) the example of the Islamic Republic of Iran, the *Sipah-i Sahaba* also demonstrate a dialectical relationship with the Iranian Revolution.

Douglas Gildow, Religion, "Educating Chinese Buddhist Monastics in the People's Republic of China: Seminaries, Academia, and the State"

This project, for a PhD dissertation, investigates the development and influence of modern seminary education on Buddhist monasticism within the People's

Republic of China. Seminaries first emerged in the early twentieth century as defense measures against government appropriation of Buddhist property, but other state policies later led to their extinction from 1949-1956 and 1966-1979. Since the post-Mao era Buddhist revival, however, from 1980 onwards more than forty seminaries have been established. This system of seminaries has transformed the modes and content of the knowledge and authority Buddhist institutions transmit. I argue that to understand the impact of seminaries of Buddhism, we must also understand how seminaries are influenced by state and academic institutions.

Jan an Haack, Visiting Graduate Student, "You will be Happy and it will be Well with You"

My dissertation aims to contribute to the research on the worldwide success of evangelical proselytization by examining the two factors it assumes crucial for the dynamics of evangelicalism: an organizational pragmatism that resembles contemporary corporate market strategies, and a voluntarism that is deeply rooted in American culture, deriving from an individual strive for happiness. Accordingly, the pivotal point of this project is the exploration of how evangelicalism is able to activate the voluntary commitment of its members, financiers, and missionaries and how this voluntary commitment is embedded into pragmatic distribution structures. This will be conducted by examining evangelical dynamics as economies of affect (Ahmed) and by analyzing how the evangelical "promise of happiness" (Ahmed) provides both a motivator for mission and part of the specifically American "Good News" made heard around the world. The emotional motivation deriving from such economies of affect ostensibly marks the antithesis to the organizational form of evangelicalism. But this project argues that both rely on a logic of expansion, forming a system in which they complement each other: In the organizational form the individual commitment generated by the promise of happiness finds its frame to unfold; highly motivated, 'happy missionaries' are incorporated into a structure that follows market principles, numerical analysis, and efficiently planned strategies, commodifying religion and thus enhancing market-compliant distribution.

As a project situated in literary and cultural studies, the project's approach to evangelical mission is hermeneutic and theoretical, based on the examination of different modes of representation of mission and evangelicalism in the U.S.

Rebecca Johnson, History, "Praying for Deliverance: Childbirth, Medicine, and Miracle in the Late Medieval Mediterranean"

Childbirth, which links the visceral to the transcendent, has often been considered a privileged moment of access to the holy. This connection has long been overlooked by historians, not least because the scarcity of written records documenting childbirth in the past, and the Middle Ages are no exception. Ironically, however, some of the best accounts of actual births in the later medieval period appear in religious sources. Numerous accounts of healings attributed to the intercession of various saints during pregnancy and childbirth are found scattered throughout saints' lives, miracle books, and canonization proceedings. Yet despite a growing

Most people agree that interdisciplinary work is good in theory; in practice, however, it is often difficult for scholars of different disciplines to gather productively around a common set of concepts and questions. The Center for the Study of Religion at Princeton University is a model for how such work can be done. By bringing together historians, literary scholars, anthropologists and area studies specialists around a shared interest—religion—the CSR weekly seminar strikes the perfect balance between diversity and commonality. It is hard, in the long marathon that is the dissertation, to find the time to read broadly; the CSR seminar suggests that we'd all write better works if we did so more often.

Helen Pfeifer
Religion and Culture Fellow

Having the opportunity to be a part of the Religion and Culture Seminar was without a doubt one of the richest experiences of my time in Princeton. During the hard process of dissertation writing it was fundamental for me to have a committed group of people who not only were careful and brilliant readers of my work, but who were going through similar experiences in their own research projects. The workshop attests to how important collaboration is for academic research, and how fundamental the exchanges with both peers and professors can be.

Ana Sabau
Religion and Culture Fellow

consensus that such hagiographic materials represent an unparalleled opportunity to gain insight into the lives and health of medieval people, they have remained largely neglected by historians of medieval childbirth, who remain focused on learned medical texts.

My dissertation shores up this breach, analyzing accounts of pregnancy and childbirth miracles attributed to over fifty saints in the Latin Mediterranean, where they were committed to writing between 1250 and 1500. These texts, which I refer to collectively as childbirth *miracula*, complement the portraits of contemporary obstetric knowledge that can be gained from learned texts, furnishing descriptive details drawn from real-life incidents, rather than mere medical theory. They are also more broadly representative of the experience of childbirth in an era when women were far likelier to call on saints than physicians in giving birth. I show how prayers to the saints provided a fundamental support to women and their families throughout the reproductive process, including reassurance in the face of uncertainty, mechanisms for pain management during labor, and consolation when infants did not survive. Paradoxically, however, I also argue that the very act of committing the details of “miraculous” childbirths to the written record participated in the gradual process of bringing the birthing chamber under male medical authority.

Valeria Lopez Fadul, History, “Speaking the Past: Etymology, Translation, and Empire in Early Modern Spain”

Contemporary scholars of early Spanish America have often argued that a central component of the Spanish Crown’s domination over the New World was the search for linguistic supremacy. My dissertation reassesses the linguistic component of Spain’s imperial project. It reconstructs the beliefs and practices with which humanists, missionaries, and crown officials confronted the challenge of governing a vast, multilingual, and trans-oceanic empire. Rather than seeking to suppress native languages, I argue, Spanish scholars and administrators routinely approached the empire’s multiple tongues as rich archives of local knowledge, which contained valuable information about the history of its speakers or about their experiences with the natural world. They studied these as they studied the many languages of the Iberian Peninsula, and they found imaginative ways to compensate for the new world natives’ lack of alphabetic writing. Believing that fundamental geographical,

Perhaps because I am at the most solitary stage of my graduate student career (writing my dissertation), what stood out most to me this year was the sense of community and comradery that was established among the participants and fellows at the Center. The weekly workshop was often the highlight of my week: a time when I was able to leave the lonely and narrowly-focused world of writing and engage with the other scholars and their fascinating and diverse projects.

Erin Johnston
Religion and
Public Life Fellow



botanical, and historical information lay encoded in all the words that locals used to designate the land formations, rivers, plants, or animals in their regions, Spanish and American scholars turned to etymologies as a tool with which to excavate the histories and true meanings of these exotic names. The Spanish Crown, by sponsoring scientific expeditions, comprehensive censuses, the writing of local and universal histories, and the creation of libraries, attempted to harness linguistic knowledge at home and abroad for its own political benefit.

The heterogeneity of these varied approaches to linguistic studies is a powerful reminder of Spain’s unique position in European, and imperial, history: the only European empire that had such an early and sustained contact with the languages of the New World, it was also one of exceptionally few European polities forced to contend with Arabic speakers and Hebrew sources when approaching its immediate and distant past. Spanish humanists, informed by Old World precedents realized the full potential of comparative linguistic research in order to make sense of their newly broadened world. Spanish writers in a variety of genres, like the royal chronicler Ambrosio de Morales (1513-1591) and the Biblical scholar Benito Arias Montano (d.1598), claimed to follow the examples of Plato, Dioscorides and Isidore of Seville when they used the etymological method to shed new light on topics as diverse as the remote history of the Iberian Peninsula, the origins of the inhabitants of the New World, the order of nature, the

My three years as a CSR fellow have been a highlight of my graduate study. The Center for the Study of Religion has been particularly instrumental in cultivating my interdisciplinary sensibility: the opportunity to engage with scholars in fields ranging from Sociology, Politics, and Religious Studies to History, Near Eastern Studies, and Philosophy has been invaluable, and will shape both my work, and how I approach it, for years to come.

George Laufenberg
Religion and Public Life Fellow



multiple meanings of the Bible, and the optimal techniques of religious pedagogy.

Animated by pressing concerns about the status of the Indian or the loyalty of recent Muslim converts, Spanish intellectuals placed language at the center of politically fraught historical investigations. In so doing, more than ever before, they debated—often using the New World as a live example—the principles that governed language corrosion and change, borrowing and contact and they produced differing hypotheses as to how these processes were inextricably linked to broader historical patterns. Paradoxically, these conflicting and ever more detailed explanations eventually rendered the kind of etymological artistry so beloved of the first generations of Spanish humanists unreliable as testimony or proof, as new concepts emerged to explain the evolution and genealogy of languages. This new linguistic data progressively undermined the paradigm of the Tower of Babel, and with it, the vision of the Bible as a framing authority. Contrary to previous studies, which focus strictly on the ways in which Spanish rule forced change on new world peoples and languages, my work is dialectical, as it reveals the impact that studies in the New World had on elite circles in the Old.

Helen Pfeifer, History, “To Gather Together: Cultural Encounters in Sixteenth-Century Ottoman Literary Salons”

My project reconstructs the momentous social, cultural, and religious consequences of the 1516-1517 Ottoman conquest of the Mamluk Empire. Overlooked because it happened under the aegis of Islam, the encounter between Arabs and Turkish-speaking Ottomans (called Rumis) was decisive not in spite of their shared religion, but because of it. As Ottoman elites found their political power unmatched by religious and cultural prestige, they intensified their engagement with a shared Arabo-Islamic intellectual tradition and remade their own language and literature in its image. In the short term, this caused great intellectual fervor and a widespread concern with religious orthodoxy. In the long run, it produced the social and cultural network on which imperial cohesion relied. Viewing incorporation through the lens of intimate social gatherings allows for a more dynamic understanding of how Ottomans experienced human difference and developed a shared culture.

Ana Sabau, Spanish and Portuguese, “Revolutions and Revelations: An Archaeology of 19th-Century Political Imagination in Mexico”

My dissertation explores the relationship between revolutionary movements inspired in unorthodox appropriations of Christianity and written and visual culture in nineteenth-century Mexico. Offering close readings and interpretations of a diverse array of cultural artifacts—from novels, newspapers, and pamphlets to pre-Hispanic objects, maps, and photographs—the dissertation examines different ways in which culture represents, expresses, and sometimes takes part in the struggle for social transformation. The study moves away from the over-powering presence of the Mexican Revolution in Latin American Studies and traces the multiple meanings that were ascribed to the idea of “revolution” throughout the 19th century. “Revolutions and Revelations” offers an innovative approach to indigenous studies by accounting for the fluid interactions between indigenous knowledge and Western discourses of equality, religion and justice that circulated at the time in Mexico.

The dissertation is divided into three chapters, each of which focuses on a revolutionary episode of Mexican history. The diverse notions of what “revolution” signified and entailed in each historical moment demonstrates how close readings of texts can contribute to expanding the realm of intellectual history by recovering ideas that were present in the studied struggles, but have remained buried underneath the dominant narratives of the past.

This year I was able to present my research very early in the school year. This was a great opportunity for me to workshop my research before the job season began. The feedback I received from Professor Wuthnow and my peers significantly strengthened the work. I believe that CSR's greatest asset remains its interdisciplinary group of engaged scholars. I'm very proud to have participated with the RPL workshop for the last two years.

Steven Snell
Religion and Public Life Fellow

average exhibit higher levels of warmth towards Muslims. These results, however, differ by gender. Females exhibit higher levels of warmth when the stimulus is also female; men do not exhibit different warmth levels. Acceptance of mosques, conversely, never reaches standard levels of statistical difference regardless of gender, race, or age.

Michael Hoffman, Politics, "Religion and Democratic Attitudes"

Why does religion sometimes promote support for democracy and sometimes undermine it? My dissertation project argues that *communal* religious practice has an ambiguous effect on democratic attitudes and behaviors, and that this effect depends considerably on group interest. For religious groups who would, on balance, benefit from democracy in their country, communal prayer tends to have a pro-democratic effect. However, for groups who would lose privileges or resources from democracy, communal practice will generally have the opposite effect. I argue that the axis of political competition is a key intervening variable in this relationship: the link between communal religion and political attitudes depends on *who* the relevant religious groups are and *what* issues constitute political competition between them. Using survey data from Lebanon and Iraq, including several embedded experiments, I show that the communal aspect of religion heightens the salience of group identity and therefore pushes believers' attitudes into closer alignment with the political interests of their sect. Furthermore, I demonstrate that the effect of communal religion on democratic attitudes and behaviors can change over time and may depend on what respondents believe democracy to mean. These findings suggest that contrary to existing literature, communal prayer's influence on attitudes towards democracy is neither consistently pro- or anti-democratic nor random. Rather, once group interest is considered as a conditioning variable, clear patterns emerge in the relationship between communal religious practice and attitudes towards regimes.

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Religion and Public Life

Alfredo Garcia, Sociology, "Tolerance in an Age of Social Media: Facebook, Acceptance of Muslims, and the Extended Contact Effect"

Could social networking sites (SNSs) be influential in increasing levels of acceptance of (1) members of a non-Western religion and (2) the institutions associated with that religion? This study tests the extended contact effect—in which the mere knowledge that an ingroup member has an outgroup friend can increase attitudes to outgroup members—with an experimental design that employs a screenshot of a Facebook page as a stimulus. Using a sample of crowd-sourced respondents from Amazon Mechanical Turk, we demonstrate that warmth towards Muslims is statistically different across treatment and control conditions: those shown a Facebook page of an individual with a Muslim friend on



Erin Johnston, Sociology, "Keeping Practitioners Engaged: Confronting Failures and Shortcomings in the Acquisition of Spiritual Disciplines"

Perceived failures and shortcomings abound in the process of spiritual formation: spiritual experiences are few and far between, progress is difficult to perceive and evaluate, and the lofty ideals of the aspired-to spiritual identity are unachievable for the majority of practitioners. In addition, training programs in spiritual disciplines – intentional practices such as yoga and meditation which require regular and sustained commitment and are said to facilitate spiritual formation – explicitly encourage practitioners to identify and acknowledge their failures and shortcomings. I argue that failures and shortcomings are part of the internal logic of practices: a constitutive component which has been under-theorized in previous scholarly work. Given the prevalence of perceived shortcomings and the tendency for repeated failure to elicit task exit, I investigate how teachers, texts and students interpret, justify and account for repeated failures and perceived shortcomings in the course of training. Drawing on data from case studies of two organizations committed to the transmission and maintenance of spiritual disciplines – a Catholic Prayer House and an Integral Yoga Institute – I elucidate the various ways in which these communities deal with failure, both practically and discursively.

George Laufenberg, Anthropology, "American Healers: Psychology and the Sacred"

My dissertation investigates the spiritual traditions and ritual practices of a group of US mental health professionals, and examines how they translate their experiences with members of a Native North American tribe into a vision for social change and a role for the sacred in American mental health care. Drawing on extensive ethnographic research among the entangled spiritual and vocational lives of a loosely-connected network of US psychotherapists (many of whom practice in college mental health centers), I show how their efforts help us understand forms of care, ways of worship, and—crucially—relationships between the two in contemporary American life. I argue that my interlocutors both resist and reproduce what they call the "dominant culture," as they navigate between appropriation and bricolage—in clinics and ceremonies—and labor to create possibilities for faith and healing, for themselves and each other.

Their stories challenge scholarly accounts of secular selfhood in the 'West'—and, more importantly—they demand that we attend to the particularities of self-fashioning as an always-unfolding project. In the process, these women and men make a striking and compelling case for the ethnography of religion: against surveys and interviews that reproduce the same categories with which we already work to make sense of American spirituality, they push us to get closer to the complex trajectories along which traditions migrate, and to the very interaction-level spaces in which relationships between experience, authority, and truth are negotiated in word and deed. The dissertation is very much concerned with questions of epistemology and intellectual history, and with the ethics and politics of social scientific inquiry; more broadly, however, my work tells a story about middle-class Americans reaching out beyond the world in which they were encultured; it's also very much about how they decide to stop—where they draw the lines, that is, between what they're willing to do and give up, and what they choose to protect.

Kati Li, Sociology, "Creating Selves: Therapists and Clients in Christian Therapy"

During my participation in the Religion and Public Life Seminar, I presented work from my dissertation on Christian therapists, evangelical Christian psychologists and counselors who incorporate their religious faith into their mental health counseling. Christian therapists see themselves as helping their clients with psychological and spiritual issues, but doing so in a dif-

As a result of the interdisciplinary conversations in the Religion and Public Life workshop, I have had a much broader graduate education than I might otherwise have had. My colleagues have challenged me to think about the role quantitative questions and methods might play in my own, mostly interpretive, research. In addition, they are delightfully funny, caring people. I deeply value the friendships I've developed through the CSR.

Beth Stroud
Religion and Public Life Fellow



ferent way than church leaders and secular therapists. In the dissertation, I examine the spiritual backgrounds of Christian therapists, the interactions between Christian therapists, churches, and the greater secular profession, and the strategies that Christian therapists employ when engaging with their religiously-diverse clientele.

For the seminar, I presented my findings from the chapter on Christian therapists' communication strategies with their clients. Drawing from interview data, the chapter addresses how Christian therapists see themselves becoming authentic Christians in the context of their therapist role and how Christian therapists see themselves as facilitating the development of new selves in their clients. The challenge for many Christian therapists is to balance their needs to be authentic Christians with their clients' goals, preferences, and beliefs. Especially when they work with clients who are theologically liberal or even non-religious, Christian therapists must employ various strategies to express and articulate their faith in a way that respects professional ethics.

In the dissertation chapter, I argue that Christian therapists evangelize their faith and respect their clients' differences by taking on the role of "translators" or "adapters" of faith. In this role, therapists communicate the fundamentals of Christianity to their clients in an appealing and understandable format. Translating and adapting means that the fundamental messages of Christianity are preserved, but it is also expected that the original meaning may fail to be interpreted in its full richness and complexity to the audience. According to Christian therapists, the fundamental messages of Christianity are communicated using principles and frameworks, which are general themes, concepts, and ideas that are drawn from Christianity. The primary principles that therapists incorporate in therapy revolve around relationships, emotions, meaning, and sin. Christian therapists believe that, in contrast to religious practices like prayer and Bible-reading which may not appeal to all clients, Christian principles and frameworks transcend boundaries and speak broadly and meaningfully to the human experience. By seeing themselves as translators and adapters of faith, Christian therapists communicate what they believe to be the essential truths of Christianity in a way that also makes room for clients' perspectives and interpretations.

Allison Schnable, Sociology, "Voluntary Entrepreneurs: The Growth of American Grassroots Development Organizations"

My dissertation examines the implications of the dramatic growth in international relief and development NGOs being founded by Americans. Roughly 10,000 new American NGOs have been registered in the last two decades. Most of these are what I call grassroots aid organizations that rely on meager budgets—\$25,000 per annum or less—and copious volunteer labor, according to IRS records. Until the present there has been little systematic attention to these grassroots aid organizations: who is founding them, where they work, what they do there, and why.

The dissertation uses three types of data to examine grassroots aid organizations: IRS records; an original database of NGO websites, analyzed with traditional content analysis and with topic modeling; and interviews and fieldwork with five case study organizations based in East Africa. I find that grassroots NGOs are typically led by individuals who hold a college degree but have no training or professional experience in the field of development. Because they are financed almost entirely by small, private donations and because they are not professionalized by the circulation of expert staff, grassroots NGOs can durably operate according to a development narrative at odds with the elites of the field. Their aid projects that reject concerns of institution building in favor of providing goods and services or of developing individuals themselves as religious, educated, or capitalist subjects.

Steven Snell, Politics, "Devout Citizens: The Social Influence of Religion on Political Behavior."

This year I spent most of my time writing my dissertation on how religious congregations shape the political behavior of congregants. I have been engaged primarily in a chapter that evaluates the extent to which local, congregation-level norms about politics shape congregants vote choices. Using original data gathered through a nationally representative survey and through an exit poll of Mercer County, NJ voters I show that controlling for standard predictors of vote choice, religious voters favor the candidate that they perceive to be the majority preference of their co-congregants. This relationship between individual-level and congregation-level preference is heightened by social embeddedness within a congregation and especially by social

surveillance within a congregation. I also demonstrate experimentally that congregants who are simply primed to think about their congregation are much more likely to report vote choices that conform to their perception of the congregation's preference. This is especially true in right-leaning churches.

Irene Elizabeth Stroud, Religion, "A Loftier Race: American Liberal Protestants and Eugenics, 1877-1930"

As a Religion and Public Life Graduate Student Fellow during the 2013-2014 academic year, I deepened my investigation into the connections between turn-of-the-century liberal Protestants' embrace of scientific progress and social change, and their unfortunate enthusiasm for increasing the reproduction of the "fit" while regulating the reproduction of the "unfit." With the Center's support, I was able to complete the proposal for my dissertation.

I continue to be excited that my work may fill an important gap in the burgeoning literature on eugenics and American society by paying attention to the role of liberal Protestants. Eugenics fused two of their central preoccupations in a single social program: first, integrating new scientific ideas into their faith, and second, ameliorating the social problems of an industrializing economy. Moreover, eugenics fed into liberal Protestants' postmillennial hopes for human perfection, as they imagined progressive improvement in both the biological and the social body. My work examines how eugenics shaped four significant areas of liberal Protestant religious practice in the twentieth century: the restriction of charity, the education of children and young people about sex and reproduction, the regulation of marriage, and the celebration of the healthy infant body. In addition, among white liberal Protestants in particular, eugenics played into conscious and unconscious ideas about racial hierarchy and American identity, enhancing the idealization of white Anglo-Saxon identity and helping to consolidate the social power of those who claimed that identity.

I originally planned to travel for research during this fellowship year, but health and weather intervened. Instead, I discovered rich archival collections close to home, some in Philadelphia and some in Princeton's own libraries. This robust collection of sources will support an exciting and engrossing process of dissertation research and writing.

Last winter I took a trip to Jordan for two weeks to interview some twenty Islamist women of the Islamic Action Front. This was my first time visiting Jordan in the winter, and I was able to really engage with these Islamist women in their headquarters, their workplaces, and where they spend most of the year. I learned so much from these women, and have learned even more about what I do not know, and what is still in need of much research.

Ruwa Alhayek '14

Undergraduate Fellow



Alhayek, far left, with colleagues in Jordan, including former Undergraduate Fellow Nimet Cebeci '14, second from right

Undergraduate Research Fellows

The Center annually assists undergraduates by funding their junior and senior independent research. The Center also works to include Princeton undergraduates in its many areas of ongoing research. The following students were named Undergraduate Research Fellows for 2013-2014. In addition to receiving research funding these students met together to share their research and attended Center-sponsored lectures and workshops.

Ruwa Alhayek '14, Near Eastern Studies, "Degendering the Movement: an Intersectional Reading of Islamist Women in Jordan"

The assumption that male Islamists need to *incorporate* or *accommodate* women and the assumption that Islamist women are accepting subordination is prolific in literature about Islamist women and in popular discourse. In this thesis I argue that both seem to stem from the same source: a subtle acceptance of the idea that patriarchy and the subordination of woman is inherent to Islam, or, at the very least, inherent to Islamic movements. The main contributions of this thesis are three: 1) To provide an intersectional reading of Islamist Women's activism in Jordan, based on fieldwork over two summers and interviews conducted over two weeks during the winter, which contextualizes them both in terms of larger Jordanian society and relative to other Islamist movements; 2) to challenge ideas about subordination built into the secular and liberal feminist tradi-

tion by positing Islamist women as feminists not *despite* their Islamism, but because of it; and 3) To argue for the degendering of the Islamic movement and understanding Islamist women as full participants and members of Islam(ism) as a “discursive tradition.” I consider the factors that discourage women’s political activism, and those that may encourage women’s political activism. I contextualize Islamist women’s activism in light of both internal changes within the Islamic movement and external changes in political freedoms—and that the changes in the thought (*fikr*) of (leaders, scholars, and members of) the movement must be tracked through its female participants as well. Namely these changes lead to shifts in perspectives on issues like the interaction between women and men (*ikhtilāt*), ideal models of motherhood, domesticity and the Muslim family.

Miryam Amsili ’14, History, “Nazi-Fascist, Anti-Semitic, or Anti-Zionist? The Debates Surrounding Tacuara in Argentina”

The *Movimiento Nacionalista Tacuara* (MNT, Tacuara Nationalist Movement) was a right-wing nationalist group formed by eight students in 1958. Made up mostly of young men in their late teens, Tacuara gained popularity for its fight against Jews in the early 1960s. Following Eichmann’s arrest in Buenos Aires in 1961 and death sentence in 1962, a wave of anti-Semitism swept Argentina. This included smearing of Swastikas in Jewish schools, synagogues, communal buildings, and Jewish residential areas. The most salient of these instances included the shooting of a fifteen-year-old student in a high school ceremony in August of 1960 and the kidnapping, beating, and tattooing of swastikas of Graciela Sirota, a Jewish university student, in June of 1962. The international press, national and international Jewish presses, and Argentine national press reported widely on these incidences, condemning the neo-Nazi attacks and labeling the group with names such as “Argentina’s youthful pro-Nazi movement,” “anti-Semitic,” and “a Nazi-Fascist band.” Tacuara rejected these epithets, claiming it was anti-Zionist.

Anti-Semitism had a long history in Argentina, which was brought forward by the Tacuara debate. Different strains of anti-Semitism had evolved in Argentina, often not associated with Nazism and that did not necessarily support neo-Nazi activities. Given this complicated background, the debates sparked by Tacuara provide a broader understanding of what was going on in the

I wish I had discovered the Center for the Study of Religion earlier in my Princeton career! I loved being a part of this program, meeting the other fellows and learning about their fascinating projects, and having the opportunity to travel to Buenos Aires to conduct my thesis research. The CSR staff are dedicated, caring, and were always there for me when I needed them.

Miryam Amsili ’14
Undergraduate Fellow

1960s in Argentina as militant nationalist movements took to the streets and urban guerrillas formed in reaction to the shaky politics of the decade. Using primary documents published by Tacuara, we are able to trace the origins and history of anti-Semitism and nationalism in Argentina. This thesis works to understand the currents of approach brought to surface by the violent incidences instigated by Tacuara, how they were understood by different parties and lines of thought, and the implications of the different understandings on political activity and international responses to the anti-Semitic wave in Argentina.

Miriam Araya ’14, Sociology, “Remember Where You Came From: A Study of Eritrean Transnational Organizations”

This study looks at the effects Eritrean transnational organizations have on the incorporation of Eritreans into U.S. society. Numerous works exist on immigrants and how they are incorporated into a receiving nation. Old assimilation theories argued that immigrants would shed their ethnic ties in effort to assimilate into the mainstream culture. In more recent times, the focus has shifted from the old assimilation theories to models that take into consideration the experiences of the new, diverse waves of immigrants that came after the Immigration and Nationality Act of 1965. Models such as segmented assimilation and transnationalism have been created to describe the experiences of these contemporary immigrants in their adopted countries. This project focuses on Eritrean transnational organizations and their effects on Eritreans in the U.S. Ultimately, the findings show that the Eritrean transnational organizations display defense functions that help ease the settlement of Eritreans into U.S. society.

Madison Bush ’14, History, “The Books of Angelópolis: A Study of the Book Culture and Libraries in Puebla de los Ángeles: 1531-1640”

“The Books of Angelópolis” attempts to reconstruct the book culture in Puebla de los Ángeles in 1640, just prior to the arrival of the new Bishop Juan de Palafox y Mendoza. Palafox is remembered by historians because he founded the great Biblioteca Palafoxiana, one of the few colonial libraries still intact to the modern day. I wanted to know about the book culture before his arrival, and what that could tell us about the historical context of Palafox’s controversial time as bishop. In the introduction, I establish the conflict between the regular and secular clergy. In the first chapter, I deconstruct the book trade to Puebla in the seventeenth century. In the second and third chapter I study the libraries of regular orders, called conventual libraries, and those of the Jesuit colleges. I studied three separate indexes from the eighteenth century, one from the Discalced Franciscan Convent de Santa Bárbara, one from the Jesuit Colegio de Espíritu Santo, and one from the Jesuit Colegio de San Ildefonso. The contents of the libraries show the extent of the ties between the elite citizens of Puebla and the regular orders, which helps us understand Palafox’s reaction to the wealth and power of the regular orders upon his arrival. The contents also show that the Palafox Library, though an incredible piece of history, was just one of many tremendous libraries in Puebla in the seventeenth century, a sure sign of the intellectual culture of the city.

Brittany Hardy ’14, Religion, “Jammin’ in Jahmekya: A Study of Jamaican Perception of Bob Marley’s Musical Contribution to Rastafari”

For my senior thesis, I studied the Rastafari movement and Bob Marley’s musical impact on the faith. My paper first explores the history of Jamaica for contextual information for the study of Rastafari. Then, the paper has a brief overview of the founders and influences of Rastafari. The section concludes with Rastafarian ideology and practices. The next section details Bob Marley’s life and has song analyses of several popular songs such as “Exodus” and “Jamming.” The penultimate section has several interviews of Rasta and non-Rasta Jamaicans that were interviewed during a research trip to Kingston. This section is integral to the study as interviewees share their sentiments toward Bob Marley, his music, and his depiction of Rastafari. This section ends with a detailed analysis of the interviews. The paper concludes with an analysis of how Bob Marley’s reggae music impacted the Rasta ideology and its continuing legacy.

Katherine Hawkins ’15, Music, “The Escape”

“The Escape” is a song cycle comprised of seven pieces for solo soprano, piano, violin, and cello set to poems from the “lyric cycle” *Spirits in Bondage* by C.S. Lewis. *Spirits* was Lewis’ first published work, and is a compilation of forty poems that span a time of great upheaval and change in both the poet’s life and in the world at large. Some poems were written while Lewis was under the tutelage of the “Great Knock” in preparation for his Oxford entrance exams, some during his short stay at Oxford for exams and admission, and some of the last during his time as a soldier in the French trenches of World War I and later during his hospitalization and convalescence. Most importantly, the poems track Lewis’ first foray out of the atheism that marked his early youth to a Paganism of beauty, later to flower into conversion to Anglican Christianity.

Spirits is divided into three sections, titled “The Prison House,” “Hesitation,” and “The Escape,” respectively. I had at first intended to set the poems in their entirety, but instead chose a collection of seven from the last section. My title is therefore taken from the title of this last section, and alludes to what I believe is Lewis’s mental “escape” from the very real oppression and death of the natural world for a faerie fantasy hearkening back to the “old gods” of Paganism. Even as a Christian, Lewis saw Classical and Scandinavian Paganism in particular as important shadows of that Christian faith. In his first poems then, we see a young Lewis grappling with questions of God and gods, of beauty and earth, of wisdom



Jenny Wiley Legath with Undergraduate Fellows Sheeba Arif ’14 and Ruwa Alhayek ’14

and foolishness, and of life and death. I have set seven poems from “The Escape” section to music, in part because I feel that these seven represent a range of emotional states and searching questions that give a sense of the entire section.

Lauren Hoffman ’15, Religion, “Glass Houses: Drawing from the Past to Build the Future in Munich’s Herz Jesu Church and Ohel Jakob Synagogue”

This Junior Paper examines the Herz Jesu Parish Church (2000) and Ohel Jakob Synagogue (2006) in Munich, Germany. Built so close together in space and time, their intense similarity in aesthetic and architectural design is more than the effect of shared contemporary philosophy. Through a close analysis of these buildings and their historical contexts in the city of Munich and at the turn of the millennium, and through interviews with members of the Jewish and Catholic, I use a criticism of the buildings’ architecture and historical inspirations as a lens through which one may examine their respective faith communities. These public houses of worship are extremely revealing of the goals and self-perception of their religious communities. Herz Jesu church expresses the desire of its commissioners to maintain Catholicism’s relevance in the new millennium, while covertly rooting itself in the past. I argue that the Jewish community of Munich, in attempting to stand out with their contemporary construction project, actually built a synagogue which mimics Herz Jesu Church and blends in with the rising landscape of contemporary architecture in the city. In doing so, Ohel Jakob Synagogue expresses the insecurity of the Jewish community surrounding their newly prominent and implicitly permanent place in the city of Munich.

Allegra Mango ’14, Anthropology, “The Religious Experience of Individuals Diagnosed with Terminal Illness”

The focus of my thesis revolves around the religious experience of individuals that are diagnosed with terminal illness. I concentrated my study on people that categorized themselves as Christian, or described themselves as Christian at some point in their life. My fieldwork followed the different influences religion plays on people during this stressful time at the end of life. One of the biggest distinctions noted throughout this thesis are the differences in the definitions of, and experiences of, spirituality versus religion. Offering great background on both religion in America and the religion of Christi-

anity as a whole, this thesis explores all of the Christian beliefs of suffering, death, and afterlife. Finally, based upon the fieldwork I conducted in Hospice centers, Palliative Care Centers, and Comfort Care Homes, this thesis provides ethnographic evidence of specific examples of various terminal patients’ experiences with religion. This thesis contrasts the experiences of patients experiencing positive, relieving, and comforting aspects of religion with the fear-instilling, and negative feelings brought on by religion. Finally, this thesis analyzes the dynamic relationship between religious beliefs and the spirituality, or personal values, of individuals during end of life experiences.

Joel Newberger ’14, Comparative Literature, “Combinations/(New Mixtures): Charles Olson and the Problem of Dream-Poetry”

The basic argument of this essay is that, around 1956, at a moment when he found himself incapable of continuing the composition of his epic sequence, the Maximus Poems, the poet Charles Olson confronted the problem of writing a “dream-poem.” Because of his understanding of oneiric epistemology, the “dream-poem” presented an irremediable difficulty to his theory of verse. His confrontation and solution of this problem deflected the development of not only his poetics but also of the Maximus series. The manuscript notebooks towards “The Librarian” reveal his efforts to construct the poem in accordance with his solution, the principles of which

The CSR Fellowship played a decisive role in the research and composition of my thesis. It first provided crucial funds that I used to order photoreproductions of Charles Olson’s papers, which allowed me to examine them even when I was away from the archive. Second, it encouraged me to closely consider the religious dimension of my subject. Beginning mid-way through the year, and mid-way through my project, it instigated a reexamination of the work I had done. This reexamination, which discovered religious concerns everywhere latent in that work, resulted in the Mysteries attaining a central position in the final work. My essay is richer and my argument is more thorough because of this focus.

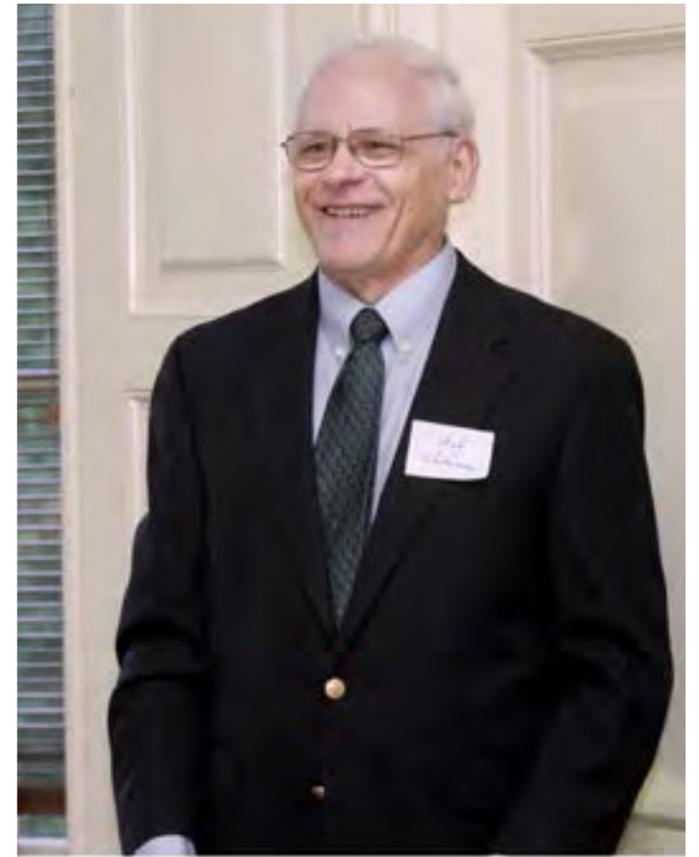
Joel Newberger ’14
Undergraduate Fellow

he derived from the psychological writings of the Swiss psychoanalyst C.G. Jung. How can a poem “reanimate” a dream or sequence of dreams? This is the question Olson addresses in the notebooks. Essentially, his answer is that the poem must contain multiple dream-transcriptions, phonologically distinguished from one another, the terms of each transcription being typologically or mythologically inflected so as to resonate with the terms of the others. It seems to me that “The Librarian” enacts this solution. I attempt to reconstruct the process of thoughts by which Olson arrived at it.

In particular, I analyze the conception (in the notebooks) and the presentation (in the poem) of the Jungian archetype of the child, in its Greek mythological figure of Kore. Olson’s “dream-poem,” I find, primarily involves psychological investigations and ritual, or serial, poetic acts that reveal the processes of the unconscious. Kore, as, in Jung’s term, a “culture hero,” is a figure associated with the growth of crops and the “bloom” of light.” This illuminating power is inextricable from her continual disappearance into the underworld. As the rotation of the season in the myth correspond to the ascent and descent of Kore, so does the serial structure of “The Librarian” conceal and reveal the daughter and her “light.” Being the archetype of alternating psychic potency and psychic regression, Kore is the proper aim not only of the agricultural mysteries of Eleusis, but also of “dream-poetry,” in the composition of which the “meaning” of an unconscious process first is “un-

I attended CSR lectures on subject matter ranging from female practice of Buddhism in Japan, to religion in American prisons, to the prosperity gospel in popular contemporary churches. Surprisingly, these enabled me to continue to reflect on and examine various fundamental ideas about how the world works. I discovered that working on my thesis had engendered a very self-conscious way of pondering and reading how entities interact within any given space. I feel hyperaware of the need to get at the subconscious philosophies and statements of worldview behind even small articulations and conclusions. This makes me confident that I am graduating with more than a degree or excellent network, but also with a sharpened mind that is poised to do good things in the world.

Kristin Wilson ’14
Undergraduate Fellow



fold[ed]” from a series of dream-transcriptions, then is hidden or suppressed as a latent element in the poem itself—in the “recreat[ion]” of the “dream-form”—and then is “reanimated” by the internal “rites” of poetic concatenation. Both writing and reading, in this view, as the recovery of what “isn’t even there” anymore, are mysterious rituals, in which, as Jane Harrison puts it, “certain sacra are exhibited” and then become the “hidden secret” or “mystery” of the unconscious again.

Susannah Sharpless ’15, Religion, “Now and Again an Individual: Pound, Whitman, and the Role of Quaker Identity in the Conceptualization of their Poetics”

The funding I obtained from the Center for the Study of Religion to go to the Bienecke Rare Book and Manuscript Library and look at Ezra Pound’s papers in order to research Quakerism’s effect on him (and Whitman) meant that my junior paper was never far from my mind over the course of the 2013-2014 academic year, which proved to be a very good thing. I worked at it diligently, and by the time my spring break trip to the Bienecke rolled around, I knew exactly what I was looking for. The two days I spent going through Pound’s files, gingerly turning over page after page, delighting

in bits of marginalia (such as a sketch of eyeglass lenses Pound once asked for and his childhood drawings) and frantically taking notes on his fascinating thoughts about American religion were enriching and enjoyable. They also proved crucial in reinforcing my paper's central claim, that Pound—though he rejected almost all religions—maintained an attraction to his family's ancestral Quakerism for the entirety of his life, especially his early career, for how it enabled one to explore what it meant to be an individual.

Harriet Kristin Wilson '14, Comparative Literature, "Yorùbá Headspace: Reading Power in the Cosmology of the *Odù Ifá*"

This senior thesis undertakes readings of sections of a Yorùbá text, the *Odù Ifá*, and makes an argument on the Yorùbá cosmological conception of power dynamics. I subsequently apply this reading of power in explicating gender politics in Tsitsi Dangarembga's novel *Nervous Conditions*. The first major analytical sections focus on Yorùbá orature, especially the peculiar subgenre of divination verses in the *Odù Ifá*. It pays special attention to



the sections *Odù Ọsá Méjì*, *Odù Èjì Ogbé* and *Odù Ọsẹ Ọtúrá* as well as to proverbs, folktales, and aphorisms, suggesting that power within the universe is elaborated on dialogic principles of *equilibrium dynamics*, *esotericism*, *indeterminacy* and *realness*. In so doing, this work probes the nature of Yorùbá world forming – its ideology and its methods of construction– especially as it pertains to how language reveals thought and power. The second major analytical section focuses on Tsitsi Dangarembga's *Nervous Conditions*, one of the most assigned and studied African novels, which scholars often discuss as emblematic of the "oppression of African women". In contrast, I offer an analysis of its female characters from the philosophical perspective revealed in Yorùbá cosmology, which accounts for the disconcerting inverse correlation between increased socio-political capital and decreased psychosocial agency in the lives of the women in Dangarembga's text. I suggest that the cosmological physics of *equilibrium dynamics* within an intermutual framework makes isolated transformations in individual situations untenable. By asserting the Yorùbá cosmological principles by which all agent-entities are inextricably bound to a shared universe, this analysis provides a new paradigm for thinking about questions pertaining to identity construction, social relations and power dynamics.

Allegra Lovejoy Wiprud '14, Woodrow Wilson School, "Nationalist Exclusion and Religious Violence in Bangladesh, 2001-2014"

This thesis is a study of communal violence in Bangladesh in the period 2001-2014. Bangladesh is 88% Muslim today and religious minorities have been a steadily shrinking portion of its population for nearly a century. The decline in the number of religious minorities in Bangladesh – Hindu, Buddhist, Christian, non-Sunni Muslim, and indigenous – can be attributed to the migration waves of Partition in 1947 and 1971 as well as religious violence and discrimination.

Although Bangladesh had been relatively quiet for communal violence after independence, the period 2001-2014 has held significantly more communal violence. Although previous episodes of communal violence had followed typical patterns, instigated by local political capitalization on communal tensions or by communal violence in India, since 2001 communal violence has also been sparked by seemingly unrelated political events in Bangladesh.



Wallace Best (Ph.D., Northwestern) is Professor of Religion and African American Studies. His research and teaching focus on the areas of African American religion, religion and literature, Pentecostalism, and Womanist theology. He is the author of *Passionately Human, No Less Divine: Religion and Culture in Black Chicago, 1915-1952*. He is currently at work on two books: an anthology entitled *Elder Lucy Smith: Documents from the life of a Pentecostal Woman Preacher* and an exploration of the religious thought of the poet Langston Hughes, entitled *Langston's Salvation: American Religion and the Bard of Harlem*.

In this thesis, I seek to answer the question of what caused religious violence in 2001; why it was so widespread and long-lasting; and why violence has continued to the present day, despite advocacy from domestic and international human rights NGOs. I find that religious violence can be attributed to the union of Bangladeshi nationalism with Islamic identity. Elections, court rulings, and legislation that affects Islamic national identity or powerful Islamic organizations produces a backlash in violence against religious minorities. In this, communal violence in Bangladesh in the study period is different from the pattern established for communal violence in India in Brass, Wilkinson, and Varshney: although violence is led by local riot systems, it occurs in response to national-level events.

National-level political trends thus have major significance for religious freedom and security in Bangladesh. International interventions in Bangladeshi politics to date have not been effective in producing amity or accountability, nor has civil society advocacy for communal harmony.

Executive Committee

The Center is administered by an interdepartmental faculty committee appointed to rotating terms by the Dean of the Faculty. The committee sets policy for the Center and serves as the review and selection committee for all applications to the Center, including those for its conferences and lecture series, graduate student fellows, and undergraduate seminars.

João Biehl (Ph.D., University of California, Berkeley; Ph.D., Graduate Theological Union) is Susan Dod Brown Professor of Anthropology and Woodrow Wilson School Faculty Associate. Biehl is the author of the award-winning books *Vita: Life in a Zone of Social Abandonment* and of *Will to Live: AIDS Therapies and the Politics of Survival*. He also co-edited the book *Subjectivity: Ethnographic Investigations*. Biehl was a National Institute of Mental Health Postdoctoral Fellow at Harvard University and, in 2008, was awarded a Guggenheim Fellowship. As recipient of a Global Health and Infectious Disease grant of Princeton's Grand Challenges Initiative, he is leading a new project on the aftermath of large-scale drug rollouts in resource-poor settings. Biehl received Princeton's Presidential Distinguished Teaching Award in 2005 and is co-director of the Program in Global Health and Health Policy.

Ellen Chances (Ph.D., Princeton University) is Professor of Slavic Languages and Literatures. Her scholarly and teaching interests range from studies on individual authors such as Andrei Bitov, Dostoevsky, Chekhov, and Kharms, to broad interdisciplinary explorations of the psychology of culture, and the interplay between literature and the other arts. Her focus is on the nineteenth, twentieth, and twenty-first-century Russian novel; Soviet and post-Soviet Russian literature and culture; the study of literature in its historical context; literature and ideas; literature and art; literature and values; and literature and film. In addition to writing fiction, memoirs, essays and poetry, she is the author most recently of *Andrei Bitov: The Ecology of Inspiration*.

Mitchell Duneier (Ph.D., University of Chicago) is Maurice P. Daring Professor of Sociology and author of *Slim's Table*, *Sidewalk*, *The Forgotten Ghetto* (forthcoming), and *Introduction to Sociology* (with Giddens et. al., Ninth Edition, 2012). His ethnographic film, *Sidewalk* (with Barry Alexander Brown, 2010) begins where the book ended and updates his stories of the vendors on Sixth Avenue in Greenwich Village. A graduate of the University of Chicago, he works in the traditions of urban ethnography that began there in the 1920s. Recent graduate seminars include "Ethnography and Public Policy," "The Chicago School," and "Ethnographic Methods." Undergraduate courses include "Introduction to Sociology," "The Ghetto," and "Sociology from E-Street: Bruce Springsteen's America."

Amaney Jamal (Ph.D., University of Michigan) is Professor of Politics and director of the Mamdouha S. Bobst Center. Her current research focuses on democratization and the politics of civic engagement in the Arab World and includes the study of Muslim and Arab Americans and the pathways that structure their patterns of civic engagement in the U.S. Jamal's books include *Barriers to Democracy*, and as co-author, *Race and Arab Americans Before and After 9/11: From Invisible Citizens to Visible Subjects* and *Citizenship and Crisis: Arab Detroit after 9/11*. Jamal's fourth book, *Of Empires and Citizens: Pro American Democracy or No Democracy at All?* was published in 2012. In addition to directing Princeton's Workshop on Arab Political Development, Jamal directs several other research projects.

Kevin M. Kruse (Ph.D., Cornell University) is Professor of History. His research has focused on political, southern, and urban/suburban history in modern America, with particular interest in the making of modern conservatism. Focused on conflicts over race, rights, and religion, he also studies the postwar South and modern suburbia. Recent publications include *White Flight: Atlanta and the Making of Modern Conservatism* and, as co-editor, *The New Suburban History, Spaces of the Modern City*, and *Fog of War: The Second World War and the Civil Rights Movement*. He is currently completing a study of the rise of American religious nationalism in the mid-twentieth century, titled *One Nation Under God: The Invention of Christian America*.

Katherine T. Rohrer (Ph.D., Princeton University), who sits with the Committee as a non-voting member, is Vice Provost for Academic Programs. She is secre-

tary of the Academic Planning Group and of the Priorities Committee. She has served as Associate Dean of the Faculty and has taught as a full-time faculty member in the Departments of Music at both Princeton and Columbia. Her scholarly interests concern seventeenth-century music, particularly opera and the works of Henry Purcell. She is a practicing Anglican choral musician.

Stephen F. Teiser (Ph.D., Princeton University) is D. T. Suzuki Professor in Buddhist Studies in the Department of Religion. He specializes in Chinese Buddhism and his latest book is *Readings of the Platform Sutra* (co-edited with Morten Schlutter, 2012). His new research examines healing liturgies contained among the medieval Chinese Buddhist manuscripts discovered in Dunhuang (northwest China). He is interested in how visual materials and the study of manuscripts can be combined with the standard sources for the study of Chinese Buddhism. His undergraduate courses cover Chinese religion and the history of Buddhism. He currently serves as Director of Princeton's Program in East Asian Studies.

Judith Weisenfeld (Ph.D., Princeton University) is the Agate Brown and George L. Collord Professor of Religion and Associate Faculty in the Center for African American Studies. Her field is American religious history, with particular emphasis on 20th-century African American religious history, black women's history, and religion in American film and popular culture. She is the author of *Hollywood Be Thy Name: African American Religion in American Film, 1929-1949* and *African American Women and Christian Activism: New York's Black YWCA, 1905-1945*. Her current project is titled *Apostles of Race: Religion and Black Racial Identity in the Urban North*, which has been supported by grants from the National Endowment for the Humanities and the American Council of Learned Societies.

Christian Wildberg (Ph.D., Cambridge) is Professor of Classics. He is a historian of ancient philosophy, with a focus on the history of philosophy in late antiquity. He also has strong interests in Greek literature, especially tragedy, and Greek religion. His publications include a study of the function of the gods in Euripidean tragedy, *Hyperesie und Epiphanie: Ein Versuch über die Bedeutung der Götter in den Dramen des Euripides* (2002). Most recently, he has edited volumes on such diverse topics as mysticism, Aristotle's cosmology, and the cult

of Dionysus. His current researches focus on the history of Neoplatonism, the *Corpus Hermeticum*, the development of the concept of evil in antiquity, and on pseudographical philosophical letters (Plato, Aristotle).

Robert Wuthnow (Ph.D., University of California, Berkeley), Center Director, is the Gerhard R. Andlinger '52 Professor of Sociology. His current research and teaching focuses on religion and politics, religion and race, social change, rural America, and sociological theory. He has published widely in the sociology of religion, culture, and civil society. His publications include *Boundless Faith: The Global Outreach of American Churches*, *America and the Challenges of Religious Diversity*, *Saving America? Faith-Based Services and the Future of Civil Society*, and *Red State Religion: Faith and Politics in America's Heartland*. His most recent book is *Rough Country: How Texas Became America's Most Powerful Bible-Belt State*.

Jenny Wiley Legath (Ph.D., Princeton University) is Associate Director of the Center. She specializes in American religious history with a focus on women's religious history in the nineteenth and twentieth centuries. She is currently revising her dissertation, "The Phoebe Phenomenon: the Protestant Deaconess Movement in the United States from 1880 to 1930" for publication. She sits with the Committee as a non-voting member.

Faculty Associates

Faculty Associates are members of the University faculty who have expressed particular interest in the activities of the Center and who help advise Center staff about relevant activities and interests in their respective departments. Complete descriptions of the publications and research and teaching interests of Faculty Associates are featured on the Center's website for students interested in knowing more about faculty resources in the study of religion.

Leora F. Batnitzky (Ph.D., Princeton University) is Professor of Religion. Her teaching and research interests include philosophy of religion, modern Jewish thought, hermeneutics, and contemporary legal and political theory.

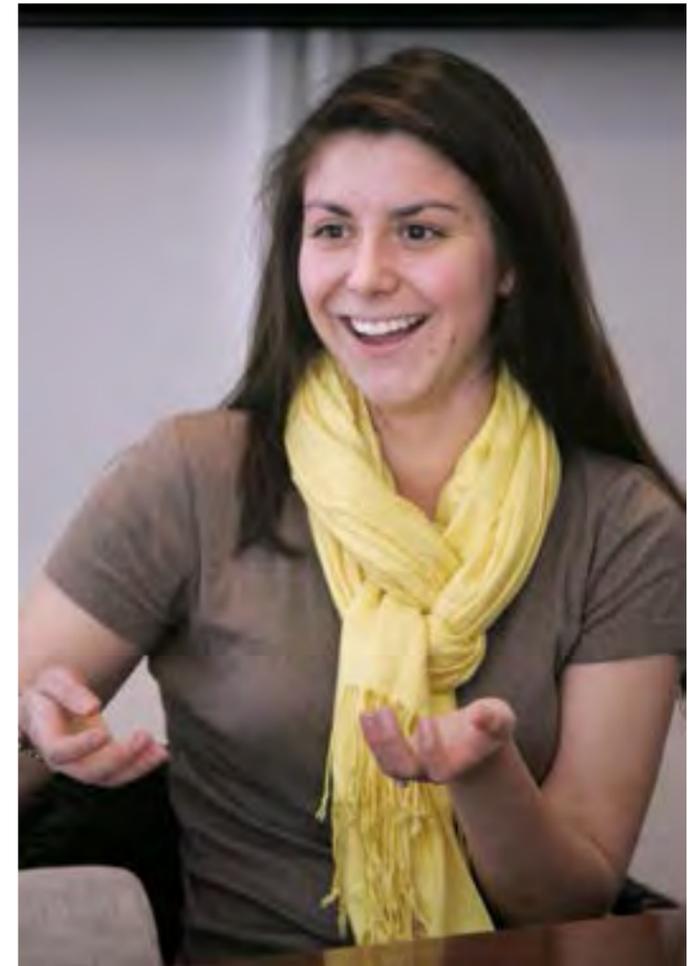
John Borneman (Ph.D., Harvard University) is Professor of Anthropology. His research focuses on two sets of relationships: on the relation of the state and law to intimacy and practices of care; and on the relation of polit-

ical identification, belonging, and authority to forms of justice, accountability, and regime change. With regard to religious studies, he explores the displacement of the sacred in and through secular processes.

D. Graham Burnett (Ph.D., Cambridge University) is Professor of History. His interests include the history of natural history and the sciences of the earth and the sea from the 17th through the 20th centuries.

Michael Cadden is Senior Lecturer in Theater, and Chair, in the Peter B. Lewis Center for the Creative and Performing Arts. His areas of interest include Modern and Contemporary Theater, Shakespeare in Performance, and Australian literature and theater.

Rafaela Dancygier (Ph.D., Yale University) is Assistant Professor of Politics and Public and International Affairs. Her research focuses on the domestic consequences of international immigration, the incorporation of immigrants, the political representation of ethnic minorities, and the determinants of ethnic conflict.



Patricia Fernández-Kelly (Ph.D., Rutgers University) is Senior Lecturer in the Department of Sociology and Research Associate in the Office of Population Research. Her field is international development with an emphasis on immigration, race, ethnicity, and gender.

Eddie S. Glaude Jr. (Ph.D., Princeton University) is William S. Tod Professor of Religion and African American Studies. His research interests include American pragmatism, specifically the work of John Dewey, and African American religious history and its place in American public life.

Anthony Grafton (Ph.D., University of Chicago) is Henry Putnam University Professor of History and Chair of the Council of the Humanities. Grafton's interests lie in the cultural history of Renaissance Europe, the history of books and readers, the history of scholarship and education in the West from Antiquity to the 19th century, and the history of science from Antiquity to the Renaissance.

Eric Gregory (Ph.D., Yale University) is Professor of Religion. His interests include religious and philosophical ethics, theology, bioethics, political theory, and the role of religion in public life.

Jan Gross (Ph.D., Yale University) is Norman B. Tomlinson '16 and '48 Professor of War and Society. He studies modern Europe, focusing on comparative politics, totalitarian and authoritarian regimes, Soviet and East European politics, and the Holocaust.



Olga P. Hasty (Ph.D., Yale University) is Professor of Slavic Languages and Literatures. She devotes herself primarily to poets and the nineteenth century and the modernist period (e.g. Pushkin, Pavlova, Pasternak, and Tsvetaeva).

Michael Jennings (Ph.D., University of Virginia) is Class of 1900 Professor of Modern Languages and Chair of the Department of German. His research and teaching focus on 20th century European literature, photography, and cultural theory.

Mirjam Künkler (Ph.D., Columbia University) is Assistant Professor of Near Eastern Studies. Her research concerns religion-state relations and Islamic thought in 20th century Iran and Indonesia.

Meredith Martin (Ph.D., University of Michigan) is Associate Professor of English. She specializes in anglophone poetry from 1830 to the present, with special interests in historical poetics, poetry and public culture, and disciplinary and pedagogical history.

Susan Naquin (Ph.D., Yale University) is Professor of History and East Asian Studies, specializing in the early modern history of China (sixteenth through nineteenth centuries).

Elaine Pagels (Ph.D., Harvard University) is the Harrington Spear Paine Foundation Professor of Religion. She has published widely on Gnosticism and early Christianity and continues to pursue research interests in late antiquity.

Sara S. Poor (Ph.D., Duke University) is Associate Professor of German. Her primary research interests are in the areas of Gender Studies and medieval German literature.

Sarah Rivett (Ph.D., University of Chicago) is Assistant Professor of English. She specializes in early American and transatlantic literature and culture.

Lawrence Rosen (Ph.D., University of Chicago) is William Nelson Cromwell Professor of Anthropology. His main interests are in the



David W. Miller interviews Jacob Worenklein

relation between cultural concepts and their implementation in social and legal relationships.

Carolyn Rouse (Ph.D., University of Southern California) is Professor of Anthropology and Affiliate at the Center for African American Studies. She is a filmmaker and a cultural anthropologist whose research focuses on why people accept systems of inequality.

Esther H. Schor (Ph.D., Yale University) is a poet and professor of English and founding Chair of the Committee on American Jewish Studies. Her teaching interests include British Romanticism and Literature, Scripture, and Religion.

Nigel Smith (D. Phil., Oxford University) is William and Annie S. Paton Foundation Professor of Ancient and Modern Literature. His interests include poetry; poetic theory; the social role of literature; literature, politics and religion; literature and visual art; heresy and heterodoxy; radical literature; early prose fiction; women's writing; journalism; censorship; the early modern public sphere; travel; and the history of linguistic ideas.

Jeffrey Stout (Ph.D., Princeton University) is Professor and Director of Graduate Studies in Religion. His interests include theories of religion, religious and philosophical ethics, philosophy of religion, social criticism, political thought, modern theology, and film.

Jack Tannous (Ph.D., Princeton University) is Assistant Professor of History. He is interested in the cultural history of the eastern Mediterranean, and especially in the Syriac-speaking Christian communities in the Late Antique and early medieval period.

Moulie Vidas (Ph.D., Princeton University) is Assistant Professor of Religion and the Program in Judaic Studies. His current projects include a monograph on the emergence of Talmudic culture in Roman Palestine and a co-edited collection of essays on late ancient knowledge.

Barbara White (Ph.D., University of Pittsburgh) is Professor of Music and Director of Composers' Ensemble. She is a chamber music composer whose scholarly writings address the coordination between sound and image, the relationship between creative activity and everyday life, and the impact on music of gender, listening, and spirituality.

Muhammad Qasim Zaman (Ph.D., McGill University) is Robert H. Niehaus '77 Professor of Near Eastern Studies and Religion. His research interests include: religious authority in classical, medieval, and modern Islam; history of Islamic law in the Middle East and in late medieval and modern South Asia; institutions and traditions of learning in Islam; Islamic political thought; and contemporary religious and political movements in the Muslim world.

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EVENTS

Throughout the year, the Center sponsored many public lectures, discussions and symposia. These well-attended events attracted the interest of students, faculty, and the wider Princeton community. Video or audio recordings of most events are available online from the Center's website, and a podcast subscription will become available this Fall. In addition to financial support from Princeton University, the Center's public events are funded through a variety of sources. The Doll Family Lectureship on Religion and Money, inaugurated in 2007, was established through a gift from **Henry C. Doll '58** and his family. The Woodrow Wilson School of Public and International Affairs is the co-sponsor of the Crossroads of Religion and Politics Lecture Series. This year, CSR co-sponsored two events with the Center of Theological Inquiry, as part of CTI's Inquiry on Religious Experience and Moral Identity, made possible by a major grant from the John Templeton Foundation.

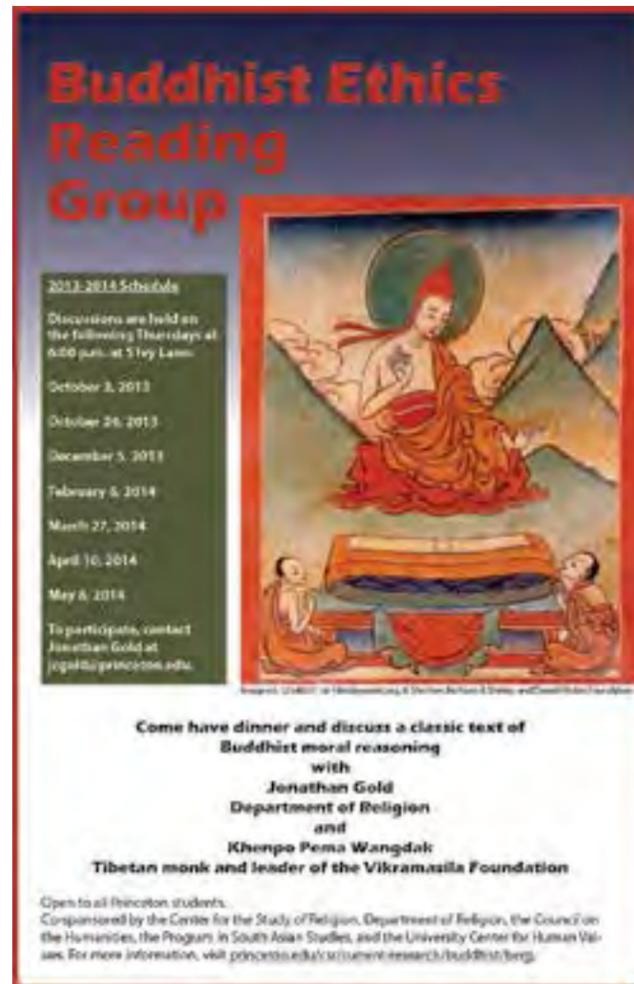
Buddhist Studies Workshop

Buddhist Ethics Reading Group, co-facilitated by **Jonathan Gold** and **Khenpo Pema Wangdak**, October 3, October 24, and December 5, 2014, and February 6, March 13, and May 8, 2014.

"Nothing Left to Lose: Freedom and Agency in Madhyamaka," **Jay Garfield**, Smith College, October 4, 2013.

"Taking Meditation Seriously (But Not Too Much)," **Georges Dreyfus**, Williams College, November 14, 2013.

"Discussing Dāna" Conference Presenters



"The Lotus Sūtra and Saint Nichiren in Kabuki," **Kanji Tamura**, Rissho University, December 2, 2013.

"Debating the Jains in Medieval India: Where Myth and Logic Meet," **Phyllis Granoff**, Yale University, February 27, 2014.

"The Esoteric Ritual of Buddhist Image Installation," **Koichi Shinohara**, Yale University, February 28, 2014.

"The Modern Spirit of Asia: A PIIRS Symposium on **Peter Van der Veer's** The Secular and Spiritual in China and India," March 2, 2014.

"Enough with the Nuns! Mothers, Daughters, Wives, and Sisters in Japanese Temple Buddhism," **Mark Rowe**, McMaster University, March 11, 2014.

"New Sources for the Study of Japanese Religion," Workshop organized by **KIKUCHI Hiroki**, University of Tokyo, and **Jacqueline Stone**, Religion Department, March 14-16, 2013.

"Discussing Dāna: A One-Day Symposium on Buddhist Charity," organized by **Stephen F. Teiser**, Religion Department, May 3, 2014.

Crossroads of Religion and Politics Discussion Series

"The Politics of Religion and Sexuality," **Frank Schaeffer**, author and commentator, September 17, 2013.

"International Political Violence," **Ziad Munson**, Lehigh University, December 3, 2013.

"Religious Life in an American Prison," **Joshua Dubler**, University of Rochester, February 11, 2014.

"Demographic Change in the Global Religious Landscape," **Conrad Hackett**, Religion and Public Life Project, Pew Research Center, March 27, 2014.

Center of Theological Inquiry Co-Sponsored Events

"There's Nothing Special about Religion," **Paul Bloom**, Yale University, September 26, 2014.

"From Biology to Biography: The Ascent to Spiritual Awareness," **William Hurlbut**, Stanford University, April 28, 2014.



Doll Lecturer Jonathan Walton

Doll Family Lecture on Religion and Money

"'Blessed and Highly Favored!' The Cultural Appeal of the 'Health and Wealth' Gospel in the USA," **Jonathan Walton**, Harvard University, April 23, 2014.

Faith & Ethics in the Executive Suite Series with David W. Miller

Conversation with **Ralph Izzo**, PSE&G, October 3, 2013.

Conversation with **Jacob Worenklein**, Akin Gump Strauss Hauer & Feld, formerly of US Power Generating Company, October 10, 2013.

Panel Discussion on Faith and Ethics with **Wendy Murphy**, Chief Human Resources Officers Practice, RSR Partners, **John Tyson**, Tyson Foods Inc., **Kevin Weiss '79**, SkyMall, November 7, 2013.

Conversation with **Jim Quigley**, formerly of Deloitte, Touche & Tohmatsu Limited, November 21, 2013.

Faith, Finance, and Football: An Interview with **Bill Powers '79**, formerly of PIMCO, May 30, 2014.

The presence and participation of graduate students was an especially exciting part of the Race and Religion in American History conference. Graduate students in the Religion in the Americas subfield served as session chairs, and, graduate students from a number of other departments, Princeton Theological Seminary, Rutgers, Columbia, and NYU attended and, in the informal periods of the conference, began what I hope will be ongoing conversations about the study of race and religion in America. Also among the 35 attendees were faculty from a number of Princeton departments, PTS, Rowan University, and the University of Pennsylvania. And, finally, I was pleased to see a number of Princeton undergraduates in attendance.

In sum, the papers were excellent, the discussions rich, and everyone commented on the combination of rigor and collegiality that the participants brought to the conference. The support of the Center for the Study of Religion was critical to the event's success in terms of promotion to a broad constituency and financial support that allowed me to include graduate students from beyond our subfield in ways that created connections I hope will endure beyond the conference.

Judith Weisenfeld, Agate Brown and George L. Collord Professor of Religion

Co-Sponsored Events

“John Bunyan: Conscience, History, and Justice,” Conference organized by **Nigel Smith**, English Department, August 12-16, 2013.

“The Interface Between Economics and Religion,” Conference organized by **Michael Cook**, Near Eastern Studies Department, January 10, 2014.

“Aquinas: A Life,” **Denys Turner**, Yale University, and “Dante ‘Theologus-Poeta,’” Reading Seminar with **Denys Turner** and **Robert Hollander**, Princeton University Emeritus, Organized by the Fr. Georges Florovsky Orthodox Christian Theological Society, February 20-21, 2014.

“The Politics of Spirit: Augustine and Hegel in Dialogue,” Conference organized by **Eric Gregory** and **Molly Farneth**, Religion Department, March 6-7, 2014.



“The Past and Present of Female Religious Authority in Islam,” Conference organized by **Mirjam Künkler**, Near Eastern Studies Department, March 6-8, 2014.

“Race and Religion in American History,” Conference organized by **Judith Weisenfeld**, Religion Department, March 7-8, 2014.

Religion & Digital Technologies
 Interactive Media & Technologies
 Science Big Data Computing Apps
 Mapping Surveys New

Workshop
 Sponsored by the Center for the Study of Religion

Friday, February 7, 2014
 12:00 - 4:00 p.m.
 5 Ivy Lane Seminar Room
 Princeton University

The workshop will include lunch, short presentations on the use of digital technologies in the study of religion, and discussion.

To participate as a presenter or an auditor, contact CSR Associate Director Jenny Wiley Legath at jlegath@princeton.edu. Follow the workshop via @Princeton CSR and #RelDigTech. More information: www.princeton.edu/csr.



“Placing Ancient Texts: The Rhetorical and Ritual Use of Space,” Interdisciplinary Conference organized by **Mika Ahuvia**, **Alex Kocar**, and **Moulie Vidas**, Religion Department, March 23-25, 2014.

“There and Back Again,” The Twenty-first Annual Interdisciplinary Graduate Conference in Medieval Studies, April 25, 2014.

Featured Workshop

Religion and Digital Technologies Workshop for Young Scholars, February 7, 2014.



<h2>RACE AND RELIGION IN AMERICAN HISTORY</h2>		<h2>CONFERENCE</h2> <p>March 7 - 8, 2014</p>	
		<p>FRIDAY, MARCH 7</p> <p>1:00 WELCOME AND OPENING REMARKS JUDITH WEISENFELD, PRINCETON UNIVERSITY</p> <p>1:30-3:00 THEORIZING RACE, THEORIZING RELIGION CHAIR: WALLACE BEST, PRINCETON UNIVERSITY SARAH WINDOFF, INDIANA UNIVERSITY MICHAEL D. McNALLY, CARLETON COLLEGE</p> <p>3:30-5:00 VISUAL AND SENSORY CULTURES CHAIR: BETH THORNTON, PRINCETON UNIVERSITY ANTHEA BUTLER, UNIVERSITY OF PENNSYLVANIA RACHEL MCKRADD LANSLEY, WASHINGTON UNIVERSITY IN ST. LOUIS</p> <p>SATURDAY, MARCH 8</p> <p>9:00-10:30 TRANSNATIONAL ENGAGEMENTS CHAIR: JESSICA DELGADO, PRINCETON UNIVERSITY KATHI ABERN, UNIVERSITY OF KENTUCKY STYREZZA JOHNSON, NORTHWESTERN UNIVERSITY</p> <p>11:00-12:30 POPULAR CULTURE CHAIR: LESLIE AYOUBIAN, PRINCETON UNIVERSITY JOHN L. JACKSON, JR., UNIVERSITY OF PENNSYLVANIA SARA INAMURA, UNIVERSITY OF THE WEST</p> <p>1:30-3:00 MEMORY AND COMMEMORATION CHAIR: KESSEY MOSS, PRINCETON UNIVERSITY BRADEN HUGHES, UNIVERSITY OF MICHIGAN QUINCY H. NEVILL, UNIVERSITY OF WYOMING</p> <p>3:30-5:30 CONCLUDING PANEL AND DISCUSSION CHAIR: VANGHV BOOKER, PRINCETON UNIVERSITY JENNIFER BLAUDE, HARVARD DIVINITY SCHOOL DAVID AYUBAN KIM, CONNECTICUT COLLEGE JUDITH WEISENFELD, PRINCETON UNIVERSITY</p>	
<p>Free Registration: http://religion.princeton.edu/raceandreligion</p> <p>This conference is made possible through the support of the Center for African American Studies, the Center for Muslim Values, the Center for the Study of Religion, the Council of the Humanities, the Program in American Studies, and the Department of Religion.</p>		<p>LOCATION JONES HALL 202</p>	

PUBLICATIONS

Following is a partial list of books and articles published during the past year or forthcoming by current and recent graduate students, visiting fellows, and scholars affiliated with or supported by the Center:

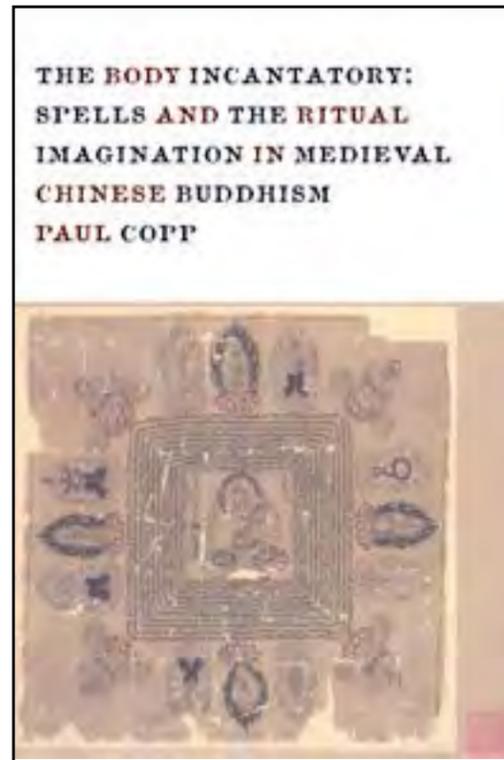
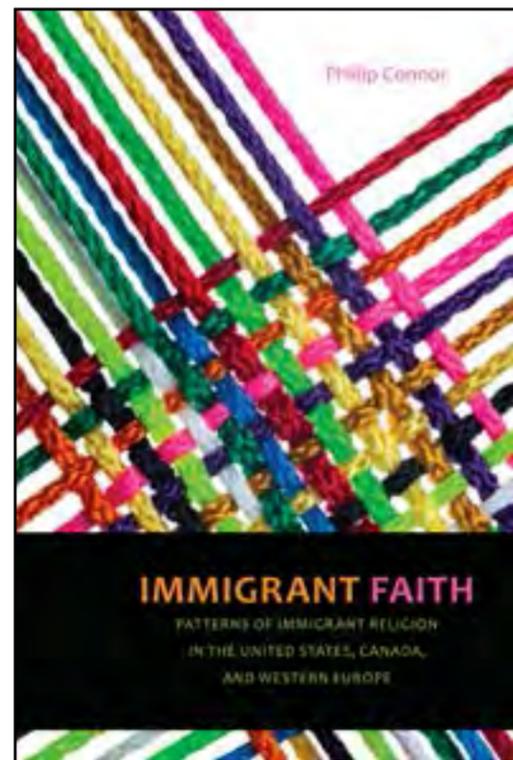
Books

Bulman, William J. *Anglican Enlightenment: Orientalism, Religion and Politics in England and its Empire, 1648-1715*. Cambridge: Cambridge University Press, forthcoming 2015.

Connor, Phillip. *Immigrant Faith: Patterns of Immigrant Religion in the United States, Canada, and Western Europe*. New York: New York University Press, forthcoming 2014. Image used by permission.

Copp, Paul. *The Body Incantatory: Spells and the Ritual Imagination in Medieval Chinese Buddhism*. New York: Columbia University Press, forthcoming 2014. Image used by permission.

Decosimo, David. *Ethics as a Work of Charity: Thomas Aquinas and Pagan Virtue*. Stanford, California: Stanford University Press, 2014. Image used by permission of Stanford University Press. www.sup.org



Frank, Gillian. *Save our Children: Sexual Politics and Cultural Conservatism in the United States, 1965-1990*. Philadelphia: University of Pennsylvania Press, forthcoming.

Kattan Gribetz, Sarit. *Jewish and Christian Cosmogony in Late Antiquity*, co-edited with Lance Jennott. Tübingen: Mohr Siebeck, 2013.

Kittelstrom, Amy. *The Religion of Democracy: Seven Liberals and the American Moral Tradition*. New York: Penguin, forthcoming 2015.

Kreiner, Jamie. *The Social Life of Hagiography in the Merovingian Kingdom*. Cambridge: Cambridge University Press, 2014. Image used by permission.

Lindsay, D. Michael. *View From the Top: An Inside Look at How People in Power See and Shape the World*. With M. G. Hager. New York: Wiley Press, 2014. Image used by permission.

Mora, G. Cristina. *Making Hispanics: How Activists, Bureaucrats, and Media Constructed a New American*. Chicago: University of Chicago Press, 2014. Image used by permission.

Schwartz, Daniel L. *Paideia and Cult: Christian Initiation in Theodore of Mopsuestia*. Washington D.C.: Center for Hellenic Studies; Cambridge, Mass: Distributed by Harvard University Press, 2013. Cover image designed by Joni Godlove and used by permission of the Center for Hellenic Studies.

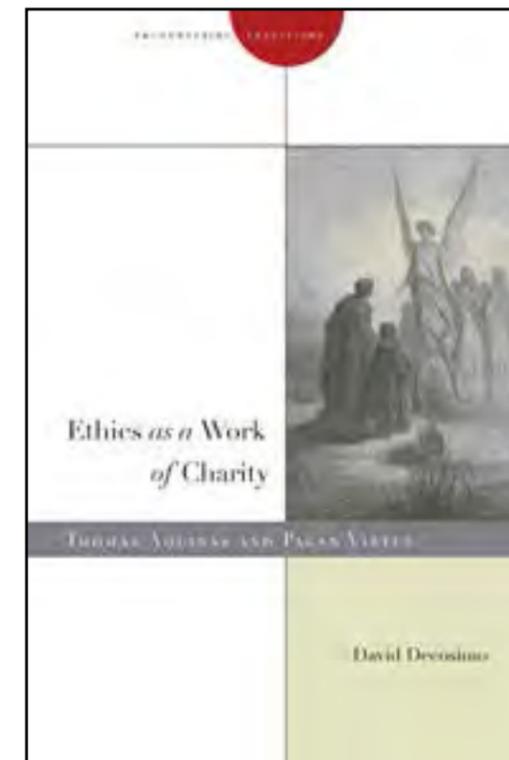
Vidas, Moulie. *Tradition and the Formation of the Talmud*. Princeton: Princeton University Press, 2014. Image used by permission.

Wetzel, James. *Parting Knowledge: Essays After Augustine*. Eugene: Cascade Books, 2013. Image used by permission of Wipf and Stock Publishers. www.wipfandstock.com

Whalen-Bridge, John. *Buddhism and American Cinema*, SUNY Series in Buddhism and American Culture, co-edited with Gary Storhoff. Albany: SUNY Press, forthcoming 2014. Image used by permission.

Journal Articles and Book Chapters

Blazer, Annie. "Hallelujah Acres: Christian Raw Foods and the Quest for Health." In *Religion, Food, and Eating in North America*, edited by Marie Dallum, Ben Zeller, Nora Rubel, and Reid Nelson, 68-88. New York: Columbia University Press, 2014.



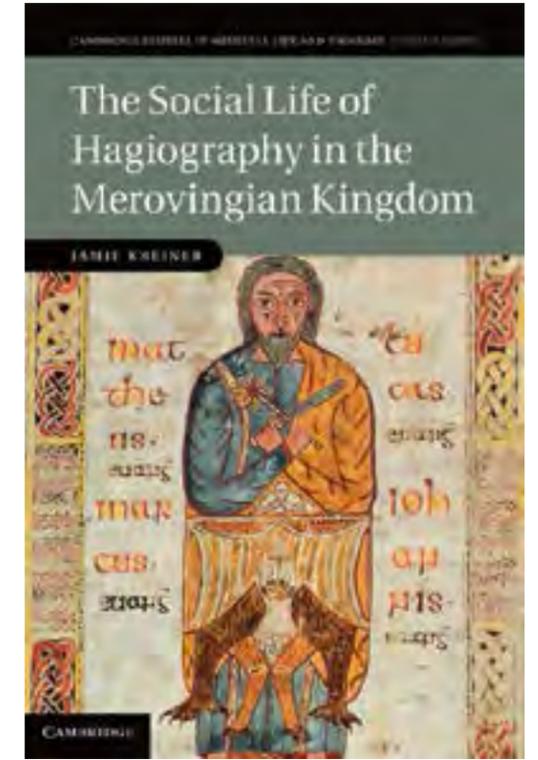
Bevilacqua, Alexander. "The Qur'an Translation of Maracci and Sale." *Journal of the Warburg and Courtauld Institutes* 76, no. 1 (2013): 93-130.

Cadge, Wendy. "Negotiating Religious Differences in Secular Organizations: The Case of Hospital Chapels." In *Religion on the Edge: De-Centering and Re-centering the Sociology of Religion*, edited by Courtney Bender, Wendy Cadge, Peggy Levitt, and David Smilde, 200-214. New York: Oxford University Press, 2013.

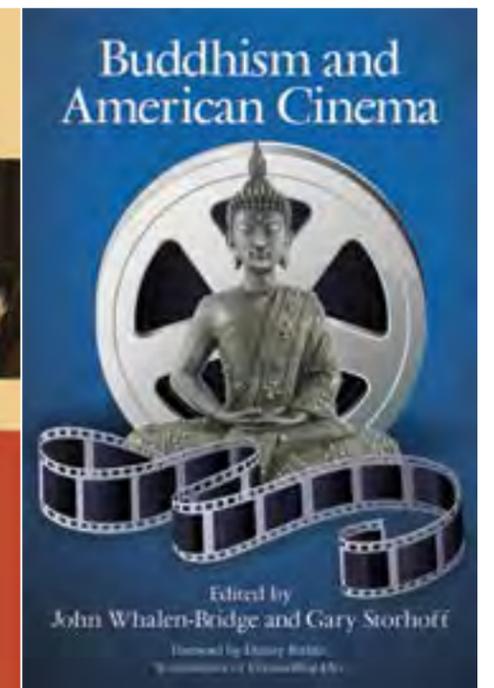
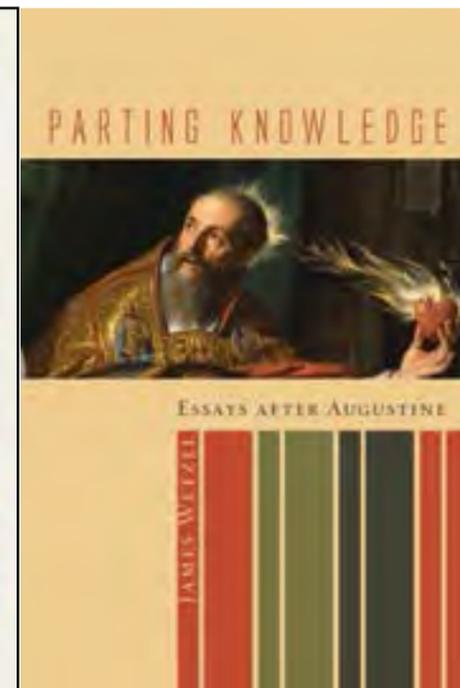
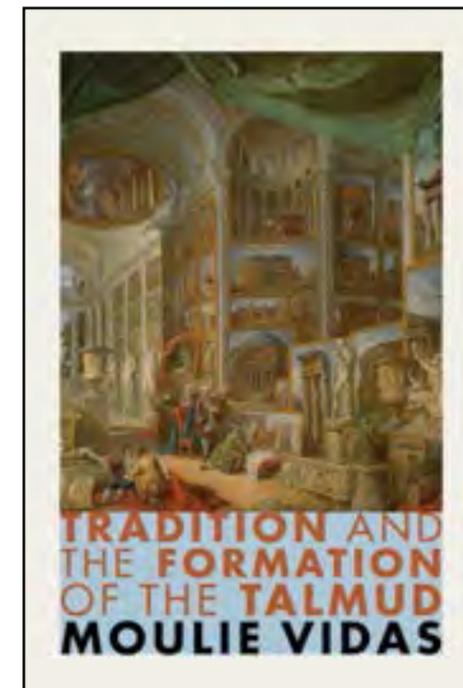
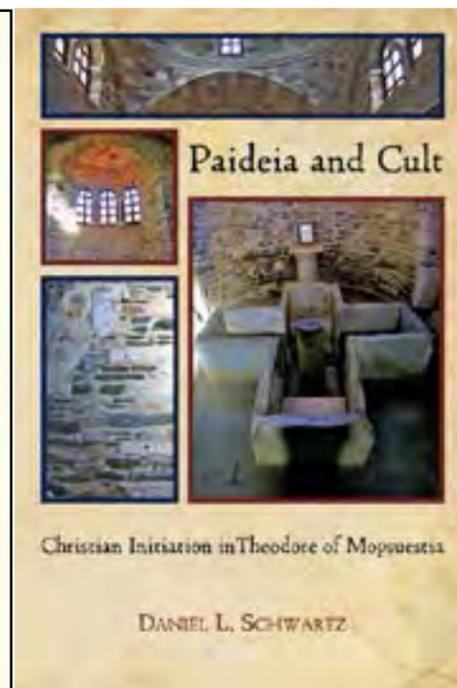
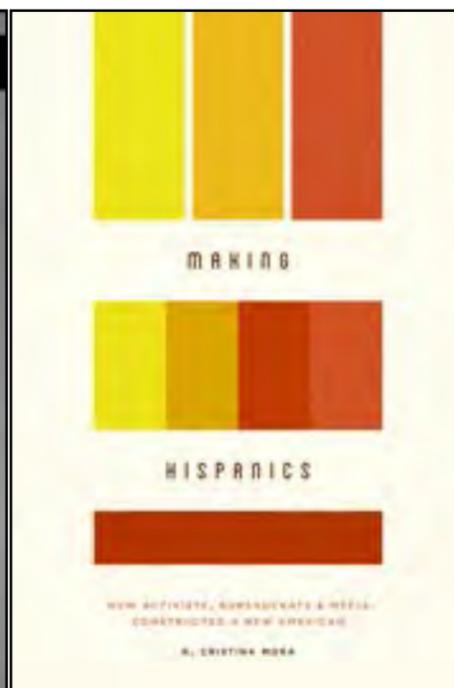
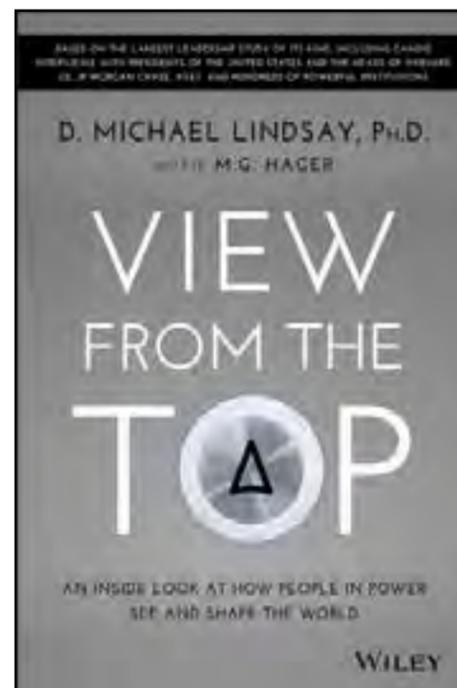
—. "Negotiating Religious Differences: The Strategies of Interfaith Chaplains in Healthcare." With Emily Sigalow. *Journal for the Scientific Study of Religion* 52, no. 1 (2013): 146-158.

—. "How Do Organizations Respond to Immigration? Comparing Two New England Cities." With Ken Sun. *Journal of Immigrant and Refugee Studies* 11, no. 2 (2013): 157-177.

—. "Professional Emotional Management Off the Job: Strategies of Intensive Care Nurses." With Clare Hammonds. *Nursing Inquiry* 21, no. 2 (2014): 162-170.



- ____. "Religious Dimensions of Contexts of Reception: Comparing Two New England Cities." With Peggy Levitt, B. Nadya Jaworsky, and Casey Clevenger. *International Migration* 51, no. 3 (2013): 84-98.
- ____. "How Do Social Service Providers View Recent Immigrants? Perspectives from Portland, Maine and Olympia, Washington." With Casey Clevenger, Amelia Seraphia Derr, and Sara Curran. *Journal of Immigrant and Refugee Studies* 12 (2014): 67-86.
- ____. "Religion on the Edge: An Introduction." With Peggy Levitt and David Smilde. In *Religion on the Edge: De-Centering and Re-centering the Sociology of Religion*, edited by Wendy Cadge, Courtney Bender, Peggy Levitt, and David Smilde. New York: Oxford University Press, 2013.
- Connor, Phillip. "Incorporating Faith: Religion and Immigrant Incorporation in the West" Guest editor of special issue for *International Migration* 51, no. 3 (2013): 1-7.
- ____. "Religion and the Socio-Economic Integration of Immigrants Across Canada." With Matthias Koenig. In *Religion in the Public Sphere: Canadian Case Studies*, edited by Solange Lefebvre and Lori Beaman, 293-312. Toronto: University of Toronto Press 2014.
- Edgell, Penny. "Profiles of Anticipated Support: Religion's Place in the Composition of Americans' Emotional Support Networks." With Eric Tranby and Darin Mather. *Journal for the Scientific Study of Religion* 52, no. 2 (2013): 293-308.
- ____. "The Relevance of Place and Family Stage for Styles of Community Involvement." With Heather Hofmeister. *Community, Work, and Family* (forthcoming 2014).
- Frank, Gillian. "The Colour of the Unborn: Anti-Abortion and Anti-Bussing Politics in Michigan, United States, 1967-1973." *Gender and History*. 26, no. 2 (2014): 351-378.
- ____. "Rethinking Bussing in the 1970s: The Sexual Politics of School Integration in the United States." Notches, July 1, 2014. <http://notchesblog.com/2014/07/01/rethinking-bussing-in-the-1970s-the-sexual-politics-of-school-integration-in-the-united-states/>
- Fuchs, Simon Wolfgang. "Do Excellent Surgeons Make Miserable Exegetes? Negotiating the Sunni Tradition in the ġihādī Camps." *Die Welt des Islams* 53, no. 2 (2013): 192-237.
- ____. "Failing Transnationally: Local Intersections of Science, Medicine, and Sectarianism in Modernist Shi'i Writings." *Modern Asian Studies* 48, no. 2 (2014): 433-67.
- ____. "Third Wave Shi'ism: Sayyid 'Arif Husain al-Husaini and the Islamic Revolution in Pakistan." *Journal of the Royal Asiatic Society* (2014): 1-18., available on CJO2014. doi:10.1017/S1356186314000200. http://journals.cambridge.org/article_S1356186314000200
- Kreiner, Jamie. "Autopsies and Philosophies of a Merovingian Life: Death, Responsibility, Salvation." *Journal of Early Christian Studies* 22 (2014): 113-52.
- Marglin, Jessica M. "The Two Lives of Ma'sud Amoyal: Pseudo-Algerians in Morocco, 1830-1912." *International Journal of Middle East Studies* 44, no. 4 (2012): 651-670.
- Miller, David W. "The Present State of Workplace Spirituality: A Literature Review Considering Context, Theory, and Measurement/Assessment." With Timothy Ewest. *Journal of Religious and Theological Information* 12, no. 1-2 (2013): 29-54.
- ____. "Faith at Work (Religious Perspectives): Protestant Accents in Faith and Work." In *Handbook of Faith and Spirituality in the Workplace: Emerging Research and Practice*, edited by Judi Neal, 69-84. New York: Springer, 2013.
- Milliner, Matthew J. "The Sexuality of Christ in Byzantine Art and in Hypermodern Oblivion." In University of Chicago Divinity School Martin Marty Center Web Forum, January 2014. <http://divinity.uchicago.edu/religion-and-culture-web-forum-archive-2014>.
- Mora, G. Cristina. "Religion and the Organizational Context of Immigrant Civic Participation: Mexican Catholicism in the US." *Ethnic and Racial Studies* 36, no. 11 (2013): 1647-1665.



People

Faith and Work Postdoctoral Fellows

James Dennis LoRusso is completing his PhD in American Religious Cultures at Emory University in Atlanta. His research focuses broadly on the intersection of religion, spirituality, and political economy in the United States. Drawing on ethnography, cultural history, and critical theory, his dissertation, entitled “The Libertarian Ethic and the Spirit of Global Capital,” asserts that interest in spirituality in the workplace has grown alongside and in relation to broad socio-economic changes over the last half century, with particular attention to globalization and the shift to a post-manufacturing economy. In addition to contributing to ongoing research at Princeton’s Faith and Work initiative, he will be investigating how an increasing number of American firms are incorporating practices such as “mindfulness meditation” into the workplace as a means to reduce employee stress, increase productivity, and improve morale.

Michael J. Thate, prior to coming to Princeton, was a Lecturer of New Testament Interpretation at Yale Divinity School as well as a Postdoctoral Visiting Research Fellow at Yale where he worked on a kind of comparative sea mythology within Jewish, Greek, and Roman texts along with early Christian configurations of identity with respect to the sea. This research will be published in a forthcoming monograph, *The Godman and the Sea*. His research interests revolve around the formation and reception of discourses, particularly religious and scientific. His first book, *Remembrance of Things Past?*, is a social history of *Leben-Jesu-Forschung* during the 19th and 20th centuries. He is the editor of two projects to be published later this year: one on participation themes in antiquity and Paul; the other on the philosophical ethics of Albert Schweitzer. While at Princeton, Thate will be working with the Faith and Work Initiative where his research will be on conceptions of labor and status in antiquity and current post-Marxist theory. He received his PhD in Religious Studies and History of New Testament Interpretation from the University of Durham (U.K.).

Affiliate Fellows

Gillian Frank received his PhD from the Department of American Studies at Brown University. He recently completed an American Council of Learned Societies New Faculty Fellowship with the Department of History at Stony Brook University. Frank has published on

the intertwined histories of religion, conservatism, sexuality and gender in the United States. His work has appeared in venues such as *Gender and History*, *Journal of the History of Sexuality* and *Journal of Religion and Popular Culture*. He is currently working on a book project entitled *Save Our Children: Sexual Politics and Cultural Conservatism in the United States, 1965-1990*, which will be published with University of Pennsylvania Press. *Save Our Children* explores the rise of political and religious conservatism between 1965 and 1990 by focusing on how social and political movements used the image of endangered children to redefine religious and civil rights and cultural mores. Frank is the editor and a regular contributor to NOTCHES: (re)marks on the history of sexuality (www.notchesblog.com), which is hosted by the Raphael Samuel History Centre. Frank is also co-editing an anthology on *Histories of Sexuality and Religion in the 20th Century United States*.

Vernon C. Mitchell, Jr. completed his doctorate in American History at Cornell University in May 2014. His work primarily addresses the intersection of race, politics, and religion in America in the early decades of the twentieth century. His current project examines religious and political thought of African Americans during the famed Jazz Age. Through examining African-American religious thought during the earliest years of the Harlem Renaissance, Mitchell is uncovering the role that African-American Protestantism played in the development of this cultural and intellectual awakening. His dissertation, “Jazz Age Jesus: The Reverend Adam Clayton Powell, Sr., and the Ministry of Black Empowerment, 1865-1937,” uses the Rev. Powell, Sr., as a lens to illustrate the many ways, both tangible and intangible, in which practiced and believed faith came into communion and consternation with one of the most famous secular movements in American history.

Graduate Student Fellows

Religion and Culture Seminar
(led by Elaine Pagels)

Vaughn Booker, Religion, “From Virtuosos to Ancestors: Expressing Belief and Representing Race among African American Jazz Musicians”

Daniel Burton-Rose, East Asian Studies, “The Religious Activism of Qing Dynasty Literati-Officials”

Clifton Granby, Religion, “Fruits of Love: Self and Social Criticism in Ralph Waldo Emerson, James Baldwin, and Howard Thurman”

Alexander Kocar, Religion, “On Earth as it is in Heaven: The Social and Ethical Dimensions of Higher and Lower Levels of Salvation”

Meg Leja, History, “Dissecting the Inner Life: Body and Soul, Medicine and Metaphor in the Carolingian Era”

Molly Lester, History, “Actualizing Christian Orthodoxy in Visigothic Iberia, 540-700”

Aaron Rock-Singer, Near Eastern Studies, “Between Text and Contestation: Islamic Magazines and Religious Revival in Egypt, 1976-1981”

Christian Sahner, History, “Christian Martyrdom in the Early Islamic Period”

Elise Wang, Comparative Literature, “The Measure of Punishment: Proportion and Pain in Late Medieval English Literature”

Wei Wu, Religion, “Indigenization of Tibetan Buddhism in Twentieth-Century China”

Religion and Public Life Seminar

(led by Robert Wuthnow)

Douglas Gildow, Religion, “Contemporary Chinese Buddhist Seminaries”

Michael Hoffman, Politics, “Religion, Group Interest, and Democracy”

Samantha Jaroszewski, Sociology, “A Proposal for the Sociological Investigation of Human Well-being: Positive Emotion, Relationships, Meaning and Altruism”

Alyssa Maldonado, Religion, “Saints in the Streets: Neighborhood Memory and Ethnic Geography”

Leslie Ribovich, Religion, “Sacred Schooling: The Character Education Movement of the 1980-90s and U.S. Civil Religion”

Allison Youatt Schnable, Sociology, “Voluntary Entrepreneurs: The Growth of American Grassroots Development Organizations”

ment Organizations”

William Schultz, History, “Garden of the Gods: Colorado Springs and the Myth of the Culture War”

Irene Elizabeth Stroud, Religion, “‘A Loftier Race’: Liberal Protestantism and Eugenics”

Alexander Wamboldt, Anthropology, “The Marriage Monopoly: Family and Israeli Law”

Events

Planning for 2014-2015 is underway. Further details will be posted on the Center’s website (www.princeton.edu/csr) as they become available.

“Prospects for the Study of Dunhuang Manuscripts: The Next 20 Years” International Conference in English and Chinese, organized by **Stephen F. Teiser**, Religion, September 6-8, 2014.

“Acts of Comparison: Meaning and Methodology in Comparative Thinking,” co-sponsored conference, September 12-13, 2014.

“Plotinus’ Theory of Soul,” Workshop organized by **Hendrik Lorenz**, Philosophy, Fall 2014.

“Red State Religion: Faith and Politics in Kansas and Texas” Lecture by **Robert Wuthnow**, Sociology, September 18, 2014.

Discussion on *Seeing the Light: The Social Logic of Personal Discovery*, by **Thomas DeGloma**, Hunter College, City University of New York, with Responses by **Erin Johnston** and **George Laufenberg**, Princeton University, March 25, 2015.

“The Paradox of Generosity” Doll Lecture on Religion and Money, **Christian Smith**, Notre Dame, April 22, 2015.

“Book History and Religious Studies,” Conference organized by **Seth Perry**, Religion, Fall 2015.

Sponsored Course

“Job, Suffering, and Modernity,” **Esther Schor**, English, Spring 2015 Freshman Seminar.



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