

# *Annual Report*

2012-2013



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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 year 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 2012-2013 were:

- "Mobilizing Deities: War and Religious Rituals in Sixteenth-Century Japan: Naming a Warlord," "War and Religious Rituals in Sixteenth-Century Japan: Swearing Oaths to Gods and Buddhas" and "War and Religious Rituals in Sixteenth-Century Japan: Praying to Deities," **Christopher Mayo**
- "Many Lives of the Hakkakuendo: Domed buildings, Sacred Icons and Hagiography in Eighth-Century Nara," **Jun Hu**
- "Pure and Hybridized Strains of the Parable of the Sower" and "Iraenaus, the Valentinians, and the Rhetoric of Exegesis," **David Jorgensen**
- "The Medieval Saint Anthony: Centaurs, Visions and Madness in Original *Vitae* 1200-1503" and "Reading the Fathers and Rewriting Authority: Anthony and the (Re)Invention of Saintry Replication," **Christine Bourgeois**
- "Institutionalizing the *Mahalla* and the Duties of the *Ulama*" and "The Transformation of Religious Authority of *Akhunds* in the Volga-Ural Muslim Community under Russian Imperial Rule in the Late 18th-Early 20th Centuries," **Rozaliya Garipova**
- "Herbelot's Oriental Bouquet" and "Understanding Islam in the Early Enlightenment," **Alexander Bevilacqua**

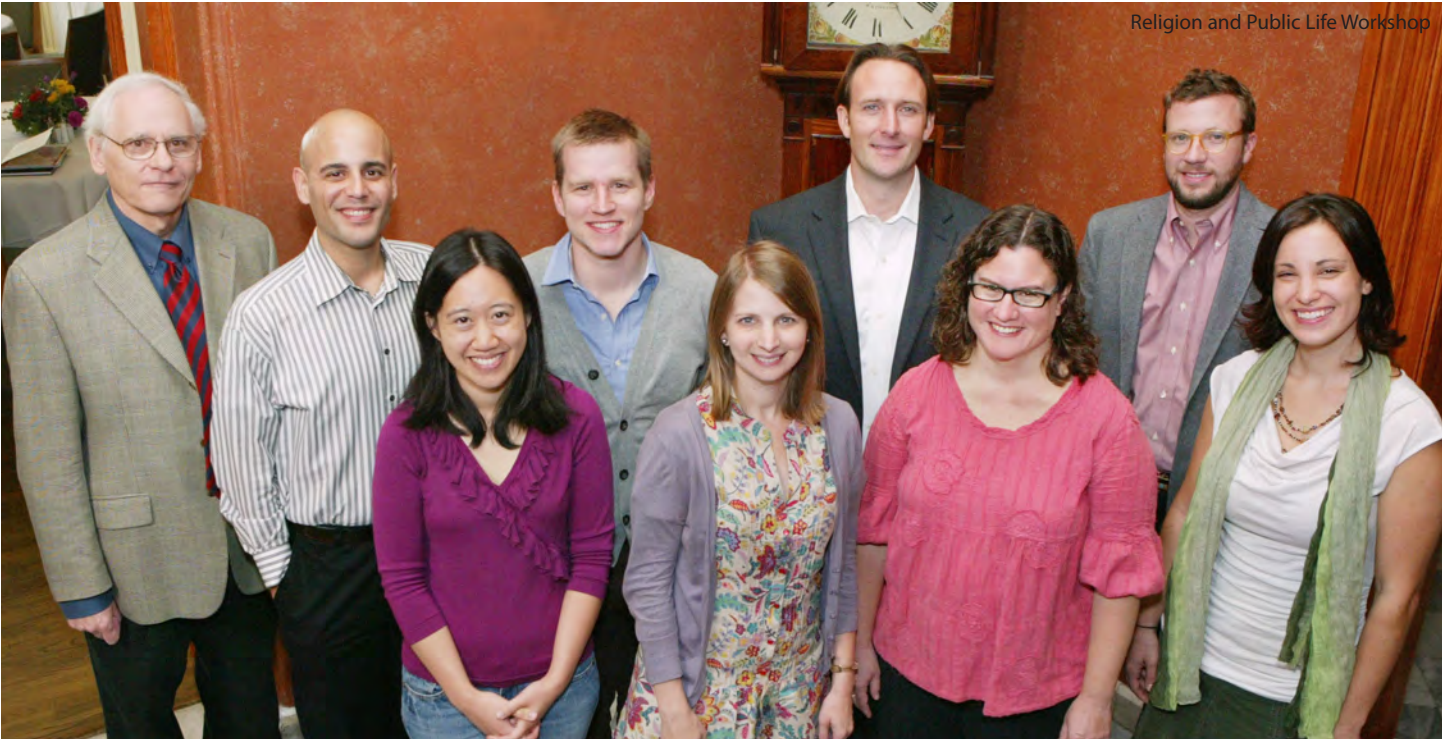
- "Evangelicalism Incorporated: Dwight L. Moody's 'Publisher of Evangelical Literature'" and "Functional Fundamentalists: Reformed Book Publishers and Evangelical Horizons in Grand Rapids," **Daniel Vaca**
- "Christian Simplicity and Plainness: (Ad)dressing Antebellum Protestants," **Martha Finch**
- "Fanaticism in Hobbes' *Leviathan*" and "Fanaticism as Tragedy: Sacrifice and Passion in *Samson Agonistes*," **Ross Lerner**
- "Three Times Without a Heimat: The Exiles of Leo Strauss," **Samuel Goldman**
- "Pentecostalism in Rio de Janeiro: The Faith of the Killable People" and "Getting into the Belly of the Beast: Prison Ethnography," **Andrew Johnson**

### 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 2012-2013 were:

- "Partisan Flocks" and "The Nature of Church-Based Political Norms," **Steven Snell**
- "Becoming a Yogi: Investigating the Social Transmission of Embodied Knowledge in a Yoga Teacher" and "Learning to Teach: Investigating How Training Shifts Motivations for and Experiences of Yogic Practice," **Erin Johnston**
- "Christian Counselors' Interactions with the Professional Field"





and “Christian Therapists’ Interactions with the Secular Mental Health Professions,” **Kati Li**

- “What NGOs Talk about When They Talk about Aid” and “Vol-un-trepreneurs: New American NGOs and their County-Level Predictors,” **Allison Schnable**
- “If I Give my Soul: Pentecostal Practice in Brazilian Prison” and “Beyond Coping: Pentecostalism and Dignity Inside of Prison,” **Andrew Johnson**
- “On the Translation of Tradition and the Tradition of Translation” and “The Metaphysics of Licensure: Clinical Boundaries and Sacred Teachings in US Mental Health Care,” **George Laufenberg**
- “Islamic Modernism, Development and the University of Chicago” and “Academic and an Islamic Reformation?: The Case of McGill’s Institute of Islamic Studies,” **Megan Brankley Abbas**
- “Disaffiliated Nones in Manhattan: Project Proposal” and “Non-Religious Organizations and County-Level Predictors,” **Alfredo Garcia**
- “Going Public: Commerce and Consciousness in American Religious History” and “Evangelical Books in and of the Marketplace,” **Daniel Vaca**
- “Race, Religion and Reform: US Progressivism and ‘White Slavery’ at the Turn of the Twentieth Century” and “The Display of the Body and Theories of American Religion: Beautiful Babies,” **Irene Elizabeth Stroud**
- “Emerging Adults and the Religious Encounter: A Case Study,” **Matty Lichtenstein**
- “Official Friday Sermons in Turkey,” **Jim Gibbon**
- “Findings from a Faith and Art Study on PC(USA) Young Adults,” **Katie Douglass**
- “The Arts and Diasporic Bodies,” **Sera Chung**
- “Church from Scratch: Church Planting and Religious Decision Making in New York’s Religious Economy,” **Adam Murphree**

## 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 ancient India to modern Thailand. 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 2012-2013 workshop was directed by the Religion Department’s **Stephen F. Teiser**. This year’s presentations included academic lectures, informal discussion, and day-long symposia, a selection of which are listed in the Events section of the Report.

## 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 two Freshman Seminars.

**FRS 134 What Makes for a Meaningful Life? A Search by Ellen Chances**, Slavic Languages and Literatures, Spring 2013  
With the pressures and frenzied pace of contemporary American life,

My Freshman Seminar on “Islam in the West” was among the most enjoyable teaching experiences I have had in 34 years at Princeton.

—Lawrence Rosen  
Cromwell Professor of Anthropology

it might sometimes feel as if there is little time to contemplate the question of what makes for a meaningful life. How does each individual find deeper meaning for him/herself? What is the purpose of my life? What is the relationship of the meaning of my life to some kind of larger purpose? How do our lives fit into the larger world around us? Throughout the ages, writers, thinkers and religious figures; wise ordinary folks—the person next door, one’s parents and grandparents—have grappled with these questions. The course explores, from a variety of perspectives, some of the responses to the “big questions” of life. The readings and films are taken from different cultures, different time periods and different spheres of human endeavor and experience—for example, from Dostoevsky’s *The Brothers Karamazov* to Kurosawa’s *Ikiru (To Live)*; from *The Little Flowers of St. Francis of Assisi* to *Forrest Gump*; from Marcus Aurelius’ *Meditations* to A.A. Milne’s *Winnie-the-Pooh*; from Taoism to Tolstoy; from Martin Buber’s *I and Thou* to Albert Camus’ *The Myth of Sisyphus* to Albert Schweitzer’s “reverence for life.” The goals of the seminar were: (1) to investigate the thoughts that others have had; and (2) to examine the students’ own questions and responses to the issues raised.

**FRS 156 Islam in the West** by **Lawrence Rosen**, Anthropology, Spring 2013

Recent years have seen a florescence of studies about the history and circumstances of Muslims in the West. From the Muslim slaves brought to the United States, through immigration as guest workers and residents in Europe, to the changing attitudes that followed in the wake of 9/11, the situation of Muslims in the United States and Europe provides a site for asking questions about religious integration and accommodation, the role of religious law and practices in the jurisprudence of a foreign culture, the representations of Islam in literature and film, and the relationship between the generation of initial migrants and their Western-raised progeny. Particular attention was given to the insights from studies in religion and anthropology to the understanding of religious conversion, reform and revitalization; the formation of transnational charitable organizations as mechanisms of migrant-homeland continuity; the religious renewal of a younger generation; and the internal conflicts over proper rituals and prayer forms when people from diverse countries are brought together in a single place of worship. Building on Rosen’s experiences speaking to Muslim organizations in the United States, he also arranged a meeting with Muslim student organizations on campus and a trip to the nearby Islamic Center of Central Jersey in Monmouth Junction, N.J. and the Cordoba Center near Ground Zero in New York City to talk with Muslim leaders about the current concerns of their congregations.

Going into this teaching experience, I desired to see whether a seminary environment might be a good fit for my ministry background and academic training. While seminaries have not traditionally employed anthropologists, I hope that this experience, along with my enthusiasm and emphasis on the relevance of multiculturalism to ministry might equip and enable me to find a place someday on a seminary faculty.

—Erin Raffety  
Seminary Teaching Intern

## Seminary Teaching Internship

The Seminary Teaching Internship Program, part of the Christian Thought and Practice program funded by the Lilly Endowment, enriches the pedagogical preparation of Princeton graduate students and aims to enhance the quality of theological education by forging stronger relationships between universities and theological schools. The program links Princeton to partner institutions in the local area and across the country. This year, the Center sponsored three teaching interns at three different seminaries.

**“Cross-Cultural Family Systems and Contemporary Ministry”** taught by **Erin Raffety** at Princeton Theological Seminary, Spring 2013  
Scholars around the world note that Christianity’s momentum has shifted from the Western world to the South and the East. Likewise, in an increasingly multicultural America, demographics present an unprecedented melting pot of cultures, languages and family dynamics. In order to prepare students for practical ministry and academic engagement within this cross-cultural milieu, this course introduced anthropological theories of culture and kinship, as well as psychological family systems theory, and gives students the tools to apply these concepts to further religious study and/or ministry (including Latina/o, Asian, and African communities). We read ethnographies of family life and cross-cultural therapy case studies, assessed our own family systems and cultural backgrounds, and explored cultural differences in family structures and their relationship to faith, practice, and ministry.

**“Leadership and Authority in Early Christianity”** taught by **Geoffrey Smith** at Boston University School of Theology, Summer 2012, and at Andover Newton Theological School, Summer 2013

This intensive seminar explored the various approaches to leadership, organization, and authority adopted by followers of Jesus in the first through third centuries C.E. Given the diverse interests of the students, the class focused not only on understanding early Christian texts in their historical contexts, but also on exploring the various ways that ancient materials can speak to the challenges that practitioners encounter today.

**“Islam Through Texts”** taught by **Daniel Stolz** at Boston University School of Theology, Summer 2012

This intensive course offered an introduction to Islam by way of text study. In each class students examined a small group of thematically related texts, ranging from Qur’anic verses to contemporary debates in which they figure. Class included time for students to read the texts closely in pairs, as well as to watch films and listen to recordings

that shed light on the role of these texts in Muslim life. By the end of the course, students are able to: a) Understand how major genres of Islamic literature work internally and in conversation with each other; b) Discuss how this textual tradition informs the “Five Pillars of Islam,” as well as Islamic conceptions of mysticism, gender, and law; c) Understand diverse Muslim perspectives on contemporary controversies, including feminism and Islamism; d) Discuss how Islam varies according to geography, sect, and other aspects of identity; e) Identify similarities and differences between Islam and other monotheistic faiths.

## The Princeton University Faith & Work Initiative

Over the past twelve months, the Faith & Work Initiative (FWI), housed in the Center for the Study of Religion, has been working on three primary research projects, each of which are aligned with FWI’s mission to generate scholarly research and practical resources for the issues and opportunities surrounding faith and work.

The first research project focuses on a growing phenomenon called “workplace chaplaincy.” There has been limited 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 gap in the literature by undertaking the first in-depth and scholarly study of workplace chaplains. It is a mixed-methods study, drawing on quantitative surveys and qualitative interviews at companies who have workplace chaplains. We are studying the impact of workplace chaplains from several perspectives, including the chaplains, employees, HR managers and CEOs of companies who employ workplace chaplaincy services. The goal of the research is manifold, including gaining a better understanding of: what workplace chaplains do; why companies employ them; the business rationale for chaplains; the challenges and benefits; and any correlations between companies who have workplace chaplains and key management variables of employee engagement, loyalty, and well-being.

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. The Integration Box is a theory initially posited by FWI Director, **David W. Miller**, in his book *God at Work* (Oxford University Press, 2007). The TIB instrument is designed to help individuals and employers determine the primary and secondary ways people manifest their faith at work.

TIB theorizes the existence of four manifestations of individual and collective faith in the workplace. Miller calls these “The Four E’s”: Ethics, Expression, Experience, and Enrichment. Notably, this is the first survey instrument that measures faith at work in a business context at both the individual and aggregate level, and functions for all religious traditions.

With the assistance of research collaboration partner, Professor **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 a valid psychometric scale that accurately and reliably measures the four manifestations of faith/spirituality at work. Among other scholarly and practical applications, FWI envisions the TIB assessment tool generating working papers and facilitating critical reflection by scholars and development of new policies and practices by business leaders regarding faith and work for all employees, regardless of their tradition.

In addition to the development of the survey itself, Miller and Ewest have collaborated to write and publish scholarly articles drawing on the TIB theory. For instance, their paper “Rethinking the Impact of Religion on Business Values: Understanding Its Reemergence and Measuring Its Manifestations,” was published in *Dimensions of Teaching Business Ethics in Asia* (Springer, 2013).

FWI’s third research project explores the scholarly and practical dimensions of corporate attitudes toward integrating faith at work. Miller offers a typology that recognizes a spectrum from faith-avoidance to faith-friendly. Particular focus is being spent on Miller’s conception of what it means to be a “faith-friendly” company (in contrast to a “faith-based” company).

Finally, FWI seeks to create a forum with scholars and practitioners to discuss our research and other aspects of the faith at work field. For instance, in early May, FWI hosted a symposium for a small group of influential Chief Human Resource Officers from various well-known companies. The symposium produced a fruitful discussion about the concerns and potential benefits of creating a faith-friendly work environment. In the upcoming academic year 2013-2014, FWI will continue to convene conversations with a diverse range of thought leaders, as we advance scholarly research into and provide practical resources for the issues surrounding faith and work.

Left to right: Timothy Ewest, Jonathan Lea and David W. Miller





## Visiting Fellows

The Center brings a limited number of Visiting Fellows to Princeton University each year in conjunction with its research projects. The Visiting Fellows, who are appointed by the Dean of the Faculty as research associates, devote time to enhancing the intellectual life of the Center and the University through mentoring graduate and undergraduate students, interacting with faculty at the University, and participating in the Center's weekly interdisciplinary seminars. Two Visiting Fellows in Christian Thought and Practice were supported by the Lilly Endowment:



**Andrew Johnson** received his Ph.D. in Sociology from the University of Minnesota in 2012. His research focuses on Christian practice inside of prison. His work examines why this type of Christianity thrives among inmate populations and the broad social consequences of religious prisoners.

I defended my dissertation, "If I Give My Soul: Pentecostalism in Prison in Rio de Janeiro," in August 2012 at the University of Minnesota and I am in the process of turning the dissertation into a book. I could not think of a better

place to write the book manuscript than CSR. I participated in the Religion and Public Life, Religion and Culture, and the Religion in the Americas seminars this year and I was able to present chapter drafts in each of them. The feedback I received from the formal responses and the informal discussions that followed have proven invaluable in strengthening the argument for the book and improving the structure of the manuscript. I gave public lectures at St. Michael's College in Vermont and Temple University in Philadelphia this spring, and these opportunities gave me a platform and an audience to articulate some of the ideas I have been working on in the seminars. I have submitted a book proposal to Oxford University Press that was considerably stronger as a result of the feedback and support I received as a result of my participation in CSR activities. I hope to hear good news from the press shortly.

Along with the book manuscript, I am working on a documentary film on Pentecostalism inside of prison in Brazil. I am working with a filmmaker in New York City and I have used my time at CSR to continue editing and filming. In October, I returned to Rio de Janeiro to film interviews with ex-inmates who are now pastoring or attending Pentecostal churches upon their release from prison. In June, we shot the final interview with a pastor in Philadelphia and a faculty member of Howard University's School of Divinity to tie the Prison Pentecostalism in Rio de Janeiro to the religious practice of marginalized people in the United States. I will use Howard Thurman's work on the religious lives of people whose "backs are against the wall" to understand how Pentecostalism in Brazilian prisons fits into the larger

historical framework of Global Christianity. We hope to submit the film to film festivals in September.

Currently, I am expanding my research to study religious practice inside of prisons in the United States and I have used my time at CSR to conduct the preliminary research for this next phase of the study. I have selected the Louisiana State Penitentiary as the primary research site and I was able to visit the prison in March to meet with prison officials and attend the Passion Play that was put on by more than 100 incarcerated men and women from the Louisiana State Prison system. My affiliation with the CSR has proven very useful in pursuing this project and I look forward to collecting more data in the near future.



**Daniel Vaca** received his Ph.D. in Religion from Columbia University in 2012. His research explores how interactions between Christianity and commerce have oriented the religious thought, practice, and self-understanding of Christians in North America.

During my fellowship year at the Center, my work has centered upon American Christianity's relationship with media, commerce, and "commercial media." This latter term captures my work's sustained attention not only to the mediations

that configure the theological and devotional cultures of American Christianity but also to the way that religious media circulates through commercial markets. Each of my research projects have emphasized media and commerce in varying ways.

My current book project, *Book People: Commercial Media and the Making of American Evangelicalism*, argues that the commercial production and circulation of books helped construct the cultural architecture of contemporary American evangelicalism. Narrating the history of the evangelical book industry from the end of the nineteenth century to beginning of the twenty-first, *Book People* explores the cultures of religion, media, and commerce whose paradigms of production, circulation, and consumption allowed books like *The Late Great Planet Earth* (1970) and *The Purpose-Driven Life* (2002) to earn a place among the bestselling titles in American history. In this way, *Book People* not only enriches emerging scholarship that conceives of religion and culture as processes of mediation but also augments a historiography of evangelical print culture that has focused almost exclusively on the nineteenth and twenty-first centuries.

*Book People* is based on a doctoral dissertation entitled "Book People: Evangelical Books and the Making of Contemporary Evangelicalism" (Columbia University, 2012), and much of my fellowship year has involved transforming the dissertation into a book manuscript. Taking advantage of the intellectual freedom that a fellowship at the Center affords, I spent much of the fall semester reflecting upon and reading around my dissertation's implicit and explicit themes. Having

Having completed my doctoral studies shortly before arriving, I found the Center an ideal place to exhale, to think, to begin transforming my dissertation into a book, and to begin writing toward new projects. Just as important, however, the Center helped me to step into an academic career. The Center provided this assistance not just by connecting me with dialogue partners both in Princeton and beyond but also by creating countless opportunities to receive and offer feedback among graduate students and other fellows, serving variously as colleague and mentor. For all of this nourishment, I am thankful beyond measure. It has been an honor and privilege to join the long list of scholars whose careers the Center has helped initiate.

—Daniel Vaca  
Visiting Fellow

identified the themes that should orient the book manuscript, I spent time this spring rewriting the book manuscript's introduction, revising individual chapters, and reconceptualizing the organizing logic of the project's chapters. While the new chapter format retains the dissertation's chronological sequence and overarching narrative, each of the book's chapters will focus upon the shifting modes of commercial circulation through which evangelical publishers, authors, and readers have engaged books. This emphasis on commercial circulation will allow *Book People* to illustrate how book publishers pioneered many of the pathways of commercial mediation that allowed such forms of religious media as Christian music and film to blossom into industries of their own.

In addition to working on my book manuscript, I have written related essays for several workshops and essay collections. In addition to sharing selections from the book manuscript with both of the Center's workshops, for example, I shared a version of the first chapter with a working group devoted to the study of Protestant fundamentalism, organized by Kathryn Lofton at Yale University. Having presented a paper last fall at a conference organized by the University of Wisconsin-Madison's Center for the History of Print and Digital Culture, I was invited to contribute an essay to their forthcoming volume on print's relationship to protest movements. My essay, "Meeting the Modernistic Tide: The Book as Evangelical Battleground in the 1940s," illustrates how mid-century evangelicals turned toward book production and distribution as fields upon which to fight liberal Protestantism's cultural authority. This spring, I agreed to write an essay for an exciting volume tentatively titled *The Fiscal Turn in American Religious History*, edited by John Corrigan, Darren Grem, and Amanda Porterfield.

Although my work on commercial media focuses predominately on American evangelicalism, I also have devoted time this year to writing about other eras and groups. During the winter recess, for example, I substantially revised an article about nineteenth-century Unitarians and their approach to comparative religion. Entitled "'Great Religions' as Peacemaker: What Unitarian Infighting Did for Comparative Religion" and accepted for publication with the journal *History of Religions*, the article illustrates how the bestselling and widely cited comparative treatise *Ten Great Religions* (1871) took shape through decades of increasingly polemical dialogue between polarized Unitarian factions. By telling this story, this article not only illustrates how the discourse of comparative religion developed in the United States through varied commercial circulations and strategic applications but also suggests that formations of Protestant consensus take shape both through

and against local institutions and disagreements. My revision of this article benefited from feedback that I received from the Department of Religion's Religion in the Americas workshop.

More than enabling research toward any single project, my fellowship at the Center allowed me the time and resources to reflect upon my scholarly interests, to dialogue with colleagues, and to step into a career as both a scholar and teacher. Having secured a position in the Department of Religious Studies at Brown University, I will leave the Center equipped with intellectual questions and answers that will sustain me for years.

## Affiliate Fellows

**Martha L. Finch** is an associate professor of North American religious history at Missouri State University. She received her Ph.D. in Religious Studies from the University of California, Santa Barbara, and is the author of *Dissenting Bodies: Corporealities in Early New England* (New York: Columbia University Press, 2010) and co-editor of *Eating in Eden: Food and American Utopias* (Lincoln: University of Nebraska Press, 2006).

At the CSR I worked on a book manuscript, *Outward Adornment: Plain Dress in American Protestantism*. A common thread weaves its way through many streams of North American Protestantism: seventeenth-century New England puritans; eighteenth-century Quakers, Baptists, and Methodists; nineteenth-century evangelicals, moral and social reformers, and utopian communities; and pentecostals in the twentieth century. For all of them, dress constellated critical concerns and values. Impelled by particular biblical texts and theological doctrines, these groups posited a direct linkage between the inner soul and the outer body, thus clothing, as well as hairstyle, jewelry, makeup, and so on, served as a primary visible index of a person's 'hidden' moral



character. Responding to larger social and cultural forces and ideals, such as commerce, industrialization and feminism, Protestants attempted to regulate what people, especially women but also men, wore, rejecting fashionable, worldly garb in order to promote plain and modest outward adornment as a sign of inner godliness, holiness, and purity. Appropriate dress, they believed, also promoted everyday practicality, cleanliness, and health, denoted one's social rank and status, defined age and gender, and distinguished group members from non-members, often becoming a locus of power struggles within the group as members debated how much one's own conscience should dictate personal standards. There was an ongoing fear that a person could dress in a way that did not accurately demonstrate one's true character; the visible might not truly reflect the hidden. Considering across time how and why these groups focused such attention on dress complicates understandings of the ways the 'inner' and 'outer' selves are related, shedding light on the Protestant contribution to the formation of the modern notion of the 'true' self as internalized subject.



**Samuel Goldman** received his Ph.D. in Political Science in 2010. His dissertation, *"The Shadow of God: Strauss, Jacobi, and the Theologico-Political Problem,"* was awarded the Robert Noxon Toppan Prize for the Best Dissertation on a Subject of Political Science by the Department of Government at Harvard University.

This year I began work on a new book project on the intellectual origins of Christian Zionism in America. Titled *God's Country*, the book will track American Christians'

support for a Jewish state in Palestine, from Puritans' expectation of the imminent fulfillment of Biblical prophecy to contemporary evangelicals' belief that God will "bless" those who support Israel. In addition to its historical aspects, *God's Country* shows that the study of religion should have more prominent place in contemporary political science. I argue that political scientists have difficulty making sense of important phenomena, such as Americans' overwhelming support for Israel, because they don't pay sufficient attention to theology.

My time in the Center for the Study of Religion has been crucial to developing this project. As I have reoriented my work from a theoretical approach to "political theology" to more empirical studies, I have benefitted from the opportunity to learn from scholars who approach the study of religion from a variety of disciplinary backgrounds. I am particularly grateful to the members of the Religion and Culture Work-

shop, who have given me (much needed) encouragement and advice as I have built *God's Country* from a mere idea to a book proposal. I will miss their input as I begin to prepare the manuscript.

In August 2013, I will begin a position as Assistant Professor of Political Science at The George Washington University. In addition to other duties, I will direct the Politics and Values community, a year-long honors program for exceptional freshmen.

**Daniel Rivers** is Associate Research Scholar with the Council of the Humanities. He is a historian whose research interests include Native American history, women and gender in the United States, histories of the family and sexuality, and U.S. lesbian, gay, bisexual and transgender history. His book, *Radical Relations: Lesbian Mothers, Gay Fathers, and their Children in the United States since the Second World War*, was published by the University of North Carolina Press in 2013.



## 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' 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 a selection of research abstracts.

### Religion and Culture

**Alexander Bevilacqua**, History, "Islamic Culture in the European Enlightenment"

**Christine Bourgeois**, French and Italian, "Saintly Asceticism and the Literary Machine: The Many Lives of Saint Anthony the Great"

For almost as long as there has been a French nation, the narrative rendering of saints' lives has provided a vehicle for the faithful to experience a relationship with the divine. The representation of saints' stories in a specifically narrative format is largely taken for granted in current scholarship. However, the formation of this aesthetic in the

As I have reoriented my work from a theoretical approach to "political theology" to more empirical studies, I have benefitted from the opportunity to learn from scholars who approach the study of religion from a variety of disciplinary backgrounds.

—Samuel Goldman  
Affiliate Fellow

mid-fourth century by Athanasius' *Life of Anthony*, and the media through which Anthony's story was propagated throughout the medieval period were uniquely sensitive to the innovation and potential subversion contained in this mode of saintly representation. When looked at in this way, it becomes clear that medieval lives are not, as is so frequently suggested, simply the repetitive artifacts of Catholic devotion but rather creative texts that make up an important part of the contemporary literary landscape.

My dissertation takes on the *vitae sanctorum* through the lens of their foundational narrative: the legend of Saint Anthony the Great. By contextualizing medieval hagiography within the larger tradition to which it belongs, I shall seek not only to establish the importance of this genre as a literary one but also to restore the hagiographical narrative to its fundamental importance in establishing a broader literary tradition in French.

**Rozaliya Garipova**, Near Eastern Studies, "The Transformation of Religious Authority of the *Ulama* and Islamic Law in the Volga-Ural Muslim Community under Russian Imperial Rule"

My current research focuses on the history of the encounter of the Volga-Ural Muslim community with modernity from the perspective of religious scholars (the *ulama*) and Islamic law and the impact of

of perished timber forms—is therefore provocative by design. Domical form as a heuristic device allows me to raze the disciplinary barriers that have often barred them from the proper of "architecture," and to study them on their own terms. As human intervention to enact sacred meanings in space, religious architecture is at once bound by and transcends its material apparatus.

This study begins with a group of brick tombs in the heartland of China dated roughly to the start of the Common Era, where rudimentary vaults and domes are first encountered in the present archaeological record. By focusing on a particular site in Henan province, I chart the gradual technical advancement in brick building that allowed the expression of celestial symbolism in mortuary space, a tradition that was to take hold for the next millennium. My focus then shifts to the early fifth century, to the Buddhist cave temples preserved at Dunhuang, in northwestern China. I probe into the beginning and early permutations of a particular cave type which, despite its square plan, evinces artistic endeavors, plastic and painterly, to inscribe a domed circular space within the square. With three different forms of ceiling designs, I show how the domical ceiling lends consistency and structure to the otherwise ever-changing interiors of Buddhist cave temples. Finally, I conclude my dissertation at eighth-century Nara, then the newly established capital of Japan, with the earliest timber

Broadly speaking, my dissertation is markedly better due to the advice that I have received, my office in the Center allowed me to make considerable progress in my research, and thinking through the work of other members in the workshops has expanded my intellectual horizons. I will have fond memories of the time I have spent as a Fellow, and I am sure that the work I have done here will continue to bear fruit for many years to come.

—Christopher Mayo  
Graduate Student Fellow

Russian imperial rule on this community. In my dissertation I examine how the Russian central and local state structures shaped the religious authority of the *ulama* and Islamic law and how the latter transformed under Russian imperial rule. By using petitions and legal cases of Muslim men and women to the Orenburg Assembly created by the Russian state in 1788, I demonstrate in this project that the capacity of the *ulama* and of Islamic law to regulate actions of individuals has declined at a number of levels. By introducing new laws, which reformulated and reorganized the *ulama's* position within the community and which sometimes clashed with Islamic legal injunctions, the state challenged the *ulama's* autonomy in the application of Islamic personal status law and Muslims acquired the opportunity to seek justice in Russian civil courts.

**Jun Hu**, Art and Archaeology, "Embracing the Circle: Domical Buildings in East Asian Architecture ca. 200-750"

My dissertation reconceptualizes the notion of built environment against the religious culture of East Asia in the early medieval period. Through a study of domical building forms in brick, cave and timber, I argue, as interior devices domical forms are central to the architectural tradition of East Asia in the creation of sacral spaces. This study departs significantly from previous scholarship in East Asian architectural history that has hitherto prioritized the study of rectilinear timber architecture with a focus on bracketing details. My choice to include brick tombs and cave temples—sometimes treated only as surrogates

"circular" buildings on record, with the qualification that they are, in fact, octagonal in plan and yet are almost unanimously considered circular in contemporaneous documents. This chapter is firmly anchored in the historical narrative of eighth-century Japan; it demonstrates how a domical structure of continental origin was appropriated into the great political intrigues of the period to assert family prestige, deify deceased ancestors, and create sites of localized memory.

These three case studies, viewed jointly, also provide us with a picture of the material culture of religious practice in East Asia in this period. Architectural forms are shown to be no mere physical spaces in which religious images are placed. Rather, as representations and enclosures, they enjoyed a meaning and status equivalent to their pictorial counterparts. In all three cases, it will be shown that the decoding of meanings of religious images is predicated on the architectural forms, which afford the structures, both literally and metaphorically, where notions of the sacred are negotiated.

**David Jorgensen**, Religion, "Treasure Hidden in a Field: Valentinian Exegesis of the Gospel of Matthew"

**Ross Lerner**, English, "Framing Fanaticism: Religion, Violence and the Literature of Self-Annihilation across the Reformation"

**Christopher Mayo**, East Asian Studies, "Mobilizing Deities: War and Religious Ritual in Late Medieval and Early Modern Japan"



What another wonderful year with the CSR. Although I attended and participated in the Religion and Public Life workshop last year as an unofficial auditor, I have found that the help I received this year from the workshop has been invaluable. Presenting and responding to papers has been hugely beneficial for my work, and the Center's vibrant intellectual life has contributed to my academic advancement.

—Alfredo Garcia  
Graduate Student Fellow

how various academics at McGill and Chicago have understood the relationship between Islamic faith and academic scholarship on Islam and how perceptions of the boundary between the two have shifted over time.

**Alfredo Garcia**, Sociology, "Friction or Demand? Sociological Predictors of Disbelief Organizations"

Although several measures of religiosity in the United States have found that an increasing number of Americans identify as "none of the above," few studies have inquired about the kinds of organizations that disbelievers might join. Although not all "nones" join disbelief organizations, it remains the case that groups like chapters of the American Atheists, the Center for Inquiry, the American Humanist Association, and others provide an important part of the religious makeup in the United States. But what might prompt the formation of such a group? What are the sociological variables correlated with the presence and number of these organizations?

This paper proceeded from a compiled list of all disbelief groups in the United States, the first effort to document all the organizations of this type in the country. The resulting database included 1,390 groups from the contiguous 48 states. This database was coupled with data from the Cooperative Congressional Election Survey, the American Community Survey, the Economic Census, and data from the Urban Institute and Hartford Institute for Religion Research. Overall, the paper sought to determine whether the presence and number of these groups at the county level was determined by levels of demand (i.e.: whether it was driven by the percentage of nones in a county) or prompted by levels of friction (i.e.: by higher levels of evangelical Protestants in a county). Statistical analysis of these groups revealed that it is actually the percentage of evangelical Protestants in a county that predicts the presence and number of disbelief organizations at the county level.

**Erin Johnston**, Sociology, "Becoming a Practitioner: The Social Transmission of Spiritual Practice"

My dissertation examines the social transmission of spiritual disciplines: intentional practices aimed at spiritual development which require regular and sustained commitment. I ask two interrelated questions regarding these forms of practice: (1) how are spiritual disciplines taught, initiated and sustained?; and (2) what role do these practices play in the formation of spiritual selves and subjectivities? In order answer these questions, I conducted in-depth case studies of

## Religion and Public Life

**Megan Brankley Abbas**, History, "Academic Islam: Modern Islamic Thought and the Western University"

As a Religion and Public Life graduate fellow in 2012-2013, I had the opportunity to develop two chapters of my dissertation in conversation with the other seminar participants. As a whole, my dissertation examines the intertwined history of the Western academic study of Islam and modern Islamic thought in the 20th century. By tracing the emergence of the modern "Islamic University" in Indonesia in particular, the project explores the nature of academic v. religious knowledge, scholarly v. Islamic authority, and the unexpected ways that Islamic knowledge has traveled transnationally in the late colonial and post-colonial world. Because my research focuses on this sustained encounter between Western academic studies of Islam and modern Islamic thought in Indonesia, the dissertation itself is divided between two types of locations: Western universities such as McGill University and the University of Chicago and Indonesian institutions such as the Ministry of Religious Affairs, the State Islamic Institutes, and groups of Islamic activists. The former group of chapters focuses on the presence of practicing Muslim intellectuals in Western university departments of Islamic Studies and hence enables me to explore the methodological debates and the nature of academic authority when university-based scholars of Islam collide with Muslims of faith. In contrast, the latter group of chapters on Indonesian institutions examines the authority such Western-educated Islamic thinkers have possessed in the Islamic public sphere in Indonesia. Although distinct in location, the two halves of the dissertation are united into a single narrative arc by following a transnational network of Indonesian scholars and activists whose presence is felt in both the Western universities and the Indonesian institutions I study.

Over the past two semesters, I have focused my energy on the University-centered chapters, producing drafts of a chapter on the McGill Institute of Islamic Studies in the 1950s-1960s and another on the University of Chicago in the 1970s-1980s. The chapters examine

two spiritual disciplines: Contemplative Prayer and Hatha Yoga. The research combines participant observation of classes, workshops and trainings offered at two primary organizational locations—a prayer house and a yoga studio, respectively—and in-depth interviews with instructors and practitioners. Drawing from literature on spirituality, socialization, identity and practice, this project will analyze how spiritual practices, discourses and identities are disseminated and reproduced in and through social interaction at these sites.

**George Laufenberg**, Anthropology, “The ‘Headshrinker Tiospaye’: Presence, Transformation, and Community among American Healers”

**Kati Li**, Sociology, “Religion at Work: Examining the Experiences of Christian Therapists in the Mental Health Profession”

Today, the field of mental health has been secularized, and psychologists, counselors and psychiatrists are viewed as the experts of human identity and behavior. My dissertation examines a group of people that bridge the professional mental health and religious worlds. These individuals, whom I refer to as “Christian therapists,” are evangelical Christian psychologists and counselors who incorporate their religious faith into their mental health counseling. Most of them are trained in evangelical universities and seminaries in graduate psychology and counseling programs. They work in a variety of environments, including secular mental health centers, Christian counseling centers and churches. They see themselves as helping their clients with psychological and spiritual issues, but doing so in a different way than church leaders and secular therapists.

This year in the Religion and Public Life Seminar, I presented two papers from my dissertation chapter on how Christian therapists interact with the secular mental health profession. The first paper draws on data from 65 interviews of Christian therapists and identifies three strategies that Christian therapists use to relate to the profes-

sional field. In the first two strategies, Christian therapists represent themselves as professionals who seek to serve the needs of a particular population—evangelical Christians—without interference from the secular field. In contrast, with the third strategy, Christian therapists emphasize their ability to simultaneously connect with multiple types of clients and with the rest of the professional field. My central argument in this paper is that the mental health profession’s emphasis on multiculturalism lends coherence and flexibility to Christian therapists’ strategies. Multiculturalism celebrates the distinctiveness of groups, giving Christian therapists a way to justify their unique approaches to therapy, but multiculturalism also emphasizes dialogue between groups, which gives Christian therapists a way to assert their relevance to the greater secular profession.

With the second paper, I explore the everyday work of Christian therapists in three contexts: secular organizations, Christian counseling centers and churches. I describe how in each setting, therapists experience challenges and constraints. Christian therapists in secular settings have to make deliberative efforts to include their faith perspectives. In Christian counseling centers, Christian therapists face ethical and professional dilemmas when working with their religiously-diverse clientele. In church contexts, counselors debate how to make their counseling distinctive from the approaches taken by secular, licensed counselors. Ultimately, Christian therapists successfully navigate their work contexts by choosing compatible work environments, by coming to new understandings of their faith, and by being in a profession that encourages the individual autonomy of therapists.

**Matty Lichtenstein**, “Emerging Adults and the Religious Encounter: Marginality, Community and the Individual Quest in a New York Synagogue”

Much of the literature on young or “emerging” adults portrays them as self-focused, uncommitted to a larger cause or community, and uncertain of their identity or direction (Arnett 2000, 2004; Smith and Snell 2009; Wuthnow 2007; Furstenberg 2010). Such data appear to support scholarly warnings that the foundations of American community and civic participation are crumbling under the shift of meaning-making from the shared to the personal realm (Bellah et al. 1985; Putnam 2000). This paper both challenges and expands that understanding through an ethnographic investigation into the Mount Sinai Jewish center, an Orthodox New York congregation. In the first decade of the twenty-first century, hundreds of young Jews joined the fading congregation, fueling sometimes radical innovations in ritual, social structures, and leadership. By documenting how this unfolded, this case study illuminates a process in which even as increased individualization displaces traditional markers of adulthood, underlying notions of commitment, agency, and responsibility remain. These notions are predicated on assumptions of the potent power of individuals and the need for communal institutions to accommodate and empower them. For synagogue members, the synagogue acts as a religious organizational framework, a site of continuity and of religious-social resources that help members make sense of competing notions of tradition and change,



The CSR was invaluable to my research as a visiting fellow. The scholarly community and the generous resources at CSR provided a warm and intellectually engaging space for my studies.

—Matty Lichtenstein  
Visiting Graduate Student Fellow



I appreciate the opportunity to be a CSR Fellow because it brings me into contact with so many scholars whose fields and approaches differ from mine, both peers and senior scholars. It brings a sense of community to what can otherwise sometimes be very isolating work.

—Beth Stroud  
Graduate Student Fellow

communal commitment and individual expression. In this process, a religious organization and the individuals who create and sustain it shape each other into a community that is less about a vision greater than the people who comprise it, and more an organic expression of a group of deeply empowered individuals.

**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. Since 1990, nearly 10,000 U.S. citizens have registered tax-exempt organizations dedicated to economic and social development of the Global South. In addition to their volume, what is distinctive about these organizations is their de-centralization. Unlike traditional development actors tied to states, international bodies like UNICEF, or denominational mission organizations, the founders of these grassroots organizations forge connections to their clients with no institutions mediating between them. 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.

I find that ties forged by Americans in the Global South through tourism, immigration, and adoption are increasingly the beginnings of new aid partnerships. The dissertation examines how voluntary entrepreneurs formulate their obligations to communities in the Global

South and what institutional models—such as social enterprise, religious missions, or American civic groups—they draw on to structure their organizations. I also examine the cultural and moral exports that accompany material aid, and the way in which new NGOs become a lens through which everyday Americans come to understand poverty, development, and developing countries themselves.

**Irene Elizabeth Stroud**, Religion, “Liberal Protestantism and Eugenics in the United States, 1883-1933”

With the support of the Center for the Study of Religion, I spent two productive August weeks conducting archival research in Minneapolis. Digging into several collections held by the Social Welfare History Archives at the University of Minnesota, I explored connections between Progressive-era Protestantism and eugenics. Records of settlement house associations, anti-vice organizations and a network of homes for unwed mothers all yielded clues to the ways in which otherwise forward-thinking people of faith sometimes sought to better society by controlling reproduction. I also got to take advantage of Minneapolis’s fabulous bike-sharing system and scenic trails, biking across the Mississippi River every day to the library.

Pieces of that research were incorporated in the conference paper “Beautiful Babies: Eugenic Display of the White Infant Body, 1854-1922,” which I presented as part of a panel at the American Academy of Religion in Chicago in November. The entire panel, entitled “Beautiful Babies, Hidden Mothers, and Plasticized Prisoners: The Display of Bodies and Theories of American Religion” (which included current and former CSR Fellows **Martha Finch** and **Rachel Linsdsey**) will be published in the *Bulletin for the Study of Religion* later this year.

In addition, a book chapter I completed with the support of the CSR in 2012 is also nearing publication. *Faith on the Avenue*, Katie Day’s study of some 95 communities of faith in Germantown Avenue, will be published later this year by Oxford University Press. My contribution is an ethnographic and historical study of two small independent Black churches.

I appreciate the opportunity to be a CSR Fellow because it brings me into contact with so many scholars whose fields and approaches differ from mine, both peers and senior scholars. It brings a sense of community to what can otherwise sometimes be very isolating work.

Once again, the Center for the Study of Religion has been both the source and the site of profoundly stimulating cross-disciplinary engagement: the Center’s array of public events have broadened my perspective; its support has sustained my work; and, above all, the opportunity to engage each Wednesday with my colleagues in the Religion in Public Life workshop enriched and enlivened my scholarship.

—George Laufenberg  
Graduate Student Fellow

## Undergraduate Research Fellows

The Center annually assists undergraduates by funding their junior or senior independent research. The Center also works to include Princeton undergraduates in the many areas of ongoing research at Princeton. The following students were named Undergraduate Research Fellows for 2012-2013. In addition to receiving research funding these students met together to share their research. Several undergraduate fellows also became regular participants in the various Center seminars and lecture series.

**Saud Al-Thani '13**, Near Eastern Studies, "Collective Identity and Familiality as Depicted by Manuscript Fragments from the Cairo Geniza"

This thesis explores the concept of boundary formation as applied to Jewish families living in the Middle Ages across the Mediterranean. Centripetal forces of Islam shaped Jewish familial life in interesting ways. The three previously unpublished manuscripts translated in this thesis encompass very different aspects of familial life. The first one provided us with a deep insight on how fathers would interact with their mature sons. The second manuscript translated focused more on the institution of marriage and how marital problems were addressed religiously. The third manuscript highlighted the collective struggles Jewish families faced under Islamic rule and how they dealt with external pressures. The analysis of these three manuscripts has shown that the notion of self could not be dislodged from the notion of family and familial responsibility. This was true not only in the way many of these fragments depict a Jewish individual's self-image, but also from the way external forces treated the Jewish individual.

**Laura Elizabeth Anderson '13**, Religion, "Religion and End of Life Issues in Pediatric Cancer"

For my senior thesis, I studied the work of pediatric hospital chaplains with children dying from terminal illnesses. To my knowledge, there are only three pieces of scholarly literature written about pediatric hospital chaplains; this is problematic, as pediatric hospital chaplains have an undeniably unique and intimate relationship with children near the end of life. By studying pediatric hospital chaplains, we can learn how to provide children with all the resources they need near the end of life. Through interviews with seventeen pediatric hospital chaplains at seven different hospitals, I learned the integral role religion and spirituality play for many children near the end of life. Anecdotes from the chaplains fill the pages of my thesis, and I ultimately urge further research on pediatric hospital chaplains and expanded spiritual care for sick children.

**Christina Campodonico '13**, English, "Tracking Tess: A Sightseer's Guide to 'Wessexuality' in Thomas Hardy's *Tess of the d'Urbervilles*"

**Ahsen Nimet Cebeci '14**, Philosophy, "The Philosopher's Death"

In this paper I explore the concept of the Ideal Philosopher, the seeker of truth, and see what death ought to mean for such a person. I examine this particular area of the thanatological discourse by seeing what historical philosophers have said and tracing the influence of their thought on traditional Islamic philosophy. The paper consists of five parts. In the first I look at a seminal concept of what an ideal philosopher might be, through the text of Plato's *Phaedo*. I also include Boethius' *Consolation of Philosophy* in this section and draw parallels between these two very similar texts. In opposition to them, I set up Bertrand Russell's view of death as total annihilation. In the second section I trace the Platonic influence through Plotinus and up

to traditional Islamic philosophy, to see what remnants of Socrates' view we find in the Islamic religio-ethical discussion of death, how the views are comparable and how they differ, and how a conception of death translates into religious doctrine. In the third section I move towards the middle of our preservation/destruction dichotomy to see how pragmatist William James straddles the fence with his recommendation for how one ought to view death. In the fourth section I cover an interesting variant of the destruction view, which describes death as asymptotic—death that is never experienced. Specifically, Epicurus, Ludwig Wittgenstein, and Arthur Schopenhauer all adhere to some version of this view. The final section focuses on the Philosopher's Death in practice—I put forward the argument that the ideal philosopher ought to maintain a consistency between his or her views and his or her lived experience.

**Stephanie Colello '13**, Slavic Languages and Literatures, "Midwives and Medicalization: Reading Childbirth in Russian Literature"

Through a critical analysis of birth scenes in Russian literature, this thesis investigates the transition from traditional folk childbirth practices in Russia to the medicalized model of birth during the 19th and 20th centuries. By providing a historical and cultural context for the birth scenes in well-read works of Russian literature—including works of Leo Tolstoy, Maxim Gorky, Mikhail Sholokhov, Boris Pasternak, Julia Vosnesenskaya, Marina Palei, and Elizabeth Sedia—I have showed the retention of more traditional 'folk' birth practices and beliefs even throughout the Soviet era. An examination of post-Soviet practices, with research I conducted in Moscow during January of 2013, and contemporary literature reveals a predicted resurgence in folk and 'spiritual' beliefs surrounding pregnancy and birth. The portrayals of birth scenes in literature reflect the author's perspectives on the meaning of birth in his or her specific historical context. This 'anthropological' approach to birth attitudes can be used to investigate other literatures and their changing models of birth.

**Brandon Davis '13**, Anthropology, "Desiring Israel: Gays, Jews and Homozionism"

My thesis analyzes the role of Israel in the creation of gay Jewish identity, for Jews born in or currently living in the Diaspora. I looked at three groupings specifically: gay tourism to Israel, gay immigration to Israel and LGBT pro-Israel activism in the United States. My ethnographic



David Sloan Wilson



research focused on gay olim (immigrants) in Israel, Jews who, under Israel's Law of Return, have actively chosen to make Israel their home. Through ethnographic observation and interview, I observe how these LGBT Jews negotiate potentially conflicting identities in their new "homeland"—and how and why those identities might align as well.

For chapters on tourism, I looked at profiles of Israel in gay tourism publications, such as the *Spartacus International Gay Guide*, as well as magazines from Europe, Australia and the United States. For studies of LGBT activism on behalf of Israel, I looked at blog posts, articles and other mainstream media focused on these issues, and interviewed leaders of the LGBT pro-Israel community.

**Margaret Fox '13**, History, "The Meaning of 'Jew' and the Terms of Salvation: Jewish Christian Community, Practice, and Congregational Autonomy in 19th and 20th Century United States and Israel"

An investigation of the origins and development of religious communities whose members identify as both 'Jewish' and 'Christian', and who view these identities as complementary. In the late 1800s communities of Christian converts from Judaism adopted the label,

**Nava Friedman '13**, Religion, "Choosing to Be Chosen: Religious Identity Among the New Jews of East Africa"

This thesis explores factors which have had a significant impact on the religious identity of the Abayudaya, a Jews-by-choice community in eastern Uganda. It focuses on three nodes of influence that have had particular weight since the community solidified contacts with American Jewry in the 1990s: the Conservative movement of Judaism, non-governmental organizations, and the charismatic leadership of Rabbi Gershom Sizomu. I find each of these factors to be acting in collusion to create a community with a religious identity tied to that of Jews elsewhere, though with its own articulations of individuality and dissent, internally and with Western Jewry. I also find that religious identity and practice has become increasingly enmeshed with access to Western co-religionists, which is in turn largely determined by proximity to the community's headquarters, where all three of the aforementioned factors find their main point of contact. I also point to the influence both these factors and the community itself is having—and will likely continue to have—on emerging Jewry throughout sub-Saharan Africa. I find that though the religious identity of the



'Hebrew Christian' and began articulating a perspective that embraced both identities, while remaining within the Christian establishment. In the 1960s and 70s some American Hebrew Christians began to separate into autonomous congregations and call themselves 'Messianic Jews,' subtly altering their chosen identities and not-so-subtly reevaluating their relationship with established Christian denominations. Finally, around the same time a similar movement for autonomy occurred among 'Messianic Jews' in the Israeli state, but under the pressure of very different forces and without so fundamentally challenging the relationship between Jewish and Gentile believers in Jesus. Ultimately, Jewish Christian communities formed to fill the vacuum left by the breakdown of more traditional religious and political blocs and developed to answer the unique challenges faced by those groups.

Abayudaya is still in flux, it has been uniquely shaped by these factors in the twenty years since it has emerged from "isolation" (as both visitors and Abayudaya themselves have come to refer to their status before 1992). I further shed light on the unique state of international prominence that the community has gained, and its growing influence, both self-driven and as promoted by external forces, on sub-Saharan African emerging Jewry. Finally, I pose questions for further research which center on the potential for Jewish denominationalism and local Ugandan factors to come to bear on the further development of the Abayudaya and other emerging Jewish groups, as well as different theoretical frameworks which can be used to examine the community and extrapolate further findings.

In particular, I think that this kind of seminar can help work to become more “extroverted” and less narrowly addressed to the members of a particular subfield of scholarship. I have kept my fellow seminar members in mind as I have drafted my chapters. Also, I would like to commend the Center for mixing graduate students with postdocs and mid-career scholars. This mixture undoubtedly enhanced the seminar considerably, and I hope that this will remain an explicit goal of the program in future years.

—A Graduate Student Fellow

**Aseneth Garza '13**, Anthropology, “The Emergence of Violence in Religious Leaders’ Discourse in Post-Conflict Guatemala”

Based on multi-sited fieldwork, this thesis is concerned with exploring memories of ‘La Violencia’ in Guatemala. I argue that by looking at Church and State histories and representations of those histories, a more nuanced version of the civil war can be created. This essay demonstrates how the study of the Church is useful for understanding the Guatemalan Civil War and what it means to be a ‘Post-War’ nation. Given the genocide, assassinations, and dark reality of the period, does the nation try to forget, remember, or attempt reconciliation with the civil war? To answer these questions, this thesis relies on interviews conducted in Guatemala as well as an analysis of monuments visited. It engages with a theoretical framework of memory, past and history.

**Aaron Glasserman '13**, Near Eastern Studies, “Accidents of Institutionalization: State Policy, Sectarian Interest and the China Islamic Association”

This thesis examines the process and effects of the institutionalization of Islam in China. Lawful religions in China are organized into Patriotic Religious Associations (PRAs), which serve as the interface between the government and religious citizens. The China Islamic Association, the PRA for Islam, represents Muslim interests to the government and communicates government policy to Muslims. Since 1993, the state has called on these PRAs to “mutually adapt religion and socialist society” by elaborating and reinterpreting religious scripture, law, and doctrine. Because the officially atheist state lacks both the desire and the infrastructure to take on this exegesis itself, it relies on the leadership of the PRAs to do so. The new policy of “Guided Adaptation,” while obviously constraining religion, has also empowered and enhanced the influence of the PRAs. The China Islamic Association may claim to represent all Muslims in China, but in reality its publications betray a pronounced and pervasive anti-Sufi and anti-Salafi bent. Charged with the task of propagating a politically correct, unproblematic interpretation of Chinese Islam, the China Islamic Association has aligned its own orthodox-heterodox spectrum with the state’s legal-illegal spectrum. In an accident of institutionalization, the state’s move to exert greater control over religion may sharpen the very doctrinal and sectarian divides it hopes to overcome with its policies of “freedom of religious belief,” “unity” and “harmonious society.”

**Monica Greco '13**, Classics, “The Interaction between Romans and Ancient Bedouins along the *Limes Arabicus*”

In Edward Luttwak’s seminal work *The Grand Strategy of the Roman Empire* the *limes arabicus*—the forts and roads along the Roman frontier in Arabia—has been offered to support the argument that the Romans employed certain empire wide systems of defense and expansion in the first three centuries AD. My thesis aims to show that the *limes arabicus* fit the molds set out by Luttwak in any time period. Indeed, it was impossible for the Romans to expand to the East, and

there were no enemies there for them to defend against. By examining the Roman relationship with the ancient nomads and taking a closer look at the motivations behind the construction of roads and forts in the region, I find that the Roman presence in Arabia never served a purpose of defense or expansion. However, my study of the construction does seem to support strategy of another sort—to support regional communication, transportation and development.

**Sarah Hedgecock '13**, Anthropology, “Gender Performance in Evangelical Purity Culture”

Purity culture, widespread in evangelical Christian communities, may be described as a manifestation of a particular theological interpretation of Christian practice, focusing primarily on the imperative for good Christians not to engage in sexual activity until marriage. This thesis examines purity culture within its larger evangelical theological context by examining both purity literature from within the culture and purity-pledge events. Chapter 1 is an overview of evangelical history and the nascent purity movement. Chapter 2 examines purity literature. Chapter 3 is a description of a purity ball in Colorado Springs, and Chapter 4 recounts a purity rally in Pittsburgh, Pennsylvania. Both of these chapters attempt to discern how religious belief is enacted at these events and how purity reflects this larger belief.

**Kristen Kim '13**, Psychology, “The Intersection of Suicide and the Christian Faith in South Korea”

Over the past couple of decades, South Korea’s suicide rate has increased drastically and currently ranks the highest among OECD nations. Although this can be attributed to a multitude of different factors, the current paper examines the understudied role of religion in the suicide epidemic. Although South Korea has become an increasingly Christian nation, it seems that religion has not served as a protective measure against suicide for this population. The author examines previous research on the relationship between religion and suicide, and evaluates this relationship in the particular cultural context of South Korea through the lens of two main theories: Durkheim’s integration theory and the religious commitment theory. The paper concludes with suggestions on future research possibilities.

**Enoch Kuo '13**, Religion, “Reformed Epistemology and Pluralism”

Religious epistemology has long been dominated by debates over the rationality/non-rationality of Christian beliefs. Nicholas Wolterstorff, however, offers an alternate way to deal with the problem of religious pluralism that completely changes the conversation. In particular, Reformed epistemology’s rejection of the ideal of rational religion that has haunted the West ever since Locke for an embrace of a renewed liberalism opens up space for distinctly religious approaches to the question of entitlement to beliefs about God. Wolterstorff’s account of belief entitlement, however, fails to take into account the noetic effects of sin, and Plantinga’s attempts to do so in his A/C model of theistic



The few gatherings that CSR hosted for their undergraduate fellows were a very useful way to gather our thoughts for our thesis. Discussing our topics in a small group like that was helpful and I wish we had had more gatherings like this.

—Tessa Romano '13  
Undergraduate Research Fellow

belief fall short of providing the type of social-historical account that would allow us to make sense of the effects of sin on the moral aspect of our believings. As such, I draw from Friedrich Schleiermacher's theology of feeling in order to articulate an epistemology of sin that takes into account the way that sin, regeneration, and sanctification may affect one's epistemic duties. I compare his approach with the liturgical approach advanced by James K.A. Smith and conclude by suggesting that the social practices of discipleship and fellowship play crucial roles in a Christian account of entitlement. Through discipleship, Christians gain both the knowledge of their sinful tendencies and develop appropriate practices in response; and through fellowship, Christians affirm the communal nature of sanctification by adjudicating ways in which their thoughts and actions may not "go on in the same way" as their fellow Christians.

**Mohit Manohar '13**, Art and Archaeology, "The Baburi Mosque in Ayodhya: A Study in Religion, History, and Architecture in Sultanate and Mughal India"

The Baburi Mosque in Ayodhya, a sixteenth century early Mughal structure, was destroyed in 1992 by a mob of Hindu fundamentalists. The rioters claimed that emperor Babur, the first Mughal king, built this mosque after razing down a Hindu temple which marked the birthplace of Rama—the protagonist of the *Ramayana* and a beloved Hindu deity. The mosque destruction and the succeeding communal riots were a watershed moment in contemporary Indian politics, signaling the rise of the BJP, a right-wing Hindu party, on the national scene. While the mosque destruction received much attention in other humanitarian disciplines, art historians have maintained a curious silence. This thesis fills the lacunae in art historical literature by studying the Baburi Mosque through the lens of the Delhi Sultanate,

the Timurid, and the early Mughal architectural designs. The thesis argues for a smoother integration of the Suri interlude into the grand Mughal narrative, the need to reinterpret Babur's architecture as a compromise between Timurid visual culture and Indian craftsmanship. It also questions the premise of perceived Hindu-Muslim enmity in medieval India. The thesis, while in agreement with secular histories, cautions against the secular historians desire to overstate secular events over communal events during medieval times. It asks that secular historians be as critical of religious orthodoxy and intolerance as they are of communal histories.

**Nadirah Mansour '14**, Near Eastern Studies

**Madeline McMahon '13**, History, "Ani one example of the primitiue Church: Church History and Confessional Identity in Sixteenth-Century England"

**Sajda Ouachtouki '13**, Woodrow Wilson School, "Hymens and Headscarves: The Arab Awakening and the Struggle for Sexual Dignity in Morocco and Tunisia"

The Arab Awakening began as a struggle for dignity. The self-immolation of twenty- six year old Tunisian Mouhammed Bouazizi struck a chord with Arabs and ignited revolutions throughout the Middle East and North Africa (MENA). During the protests, women demonstrated alongside men and contributed to the toppling of regimes.

However, after the revolutions, men used sexual violence to push women out of the public spaces. Although Arab women's problems with sexual harassment and rape are only recently gathering international attention, in reality Arab women have struggled with sexual taboos for centuries. Within the MENA, sex is regarded as a taboo topic. Discussions related to intimacy, pleasure, sexual orientation, rape, harassment, and eroticism are not encouraged due to societal restrictions. The repressive environment for topics concerning sex often affects the power dynamics in Arab societies. Women in particular, as this thesis will demonstrate, are denied their right to dignity due to the stifling sexual climate in the MENA.

In an age in which individuals recognize their rights to a sexual life and sexual pleasure, the notion of sex as a taboo topic is being challenged. With the Arab Awakening came not only protests against dictators and political oppression but also demonstrations against sexual oppression; women throughout the MENA marched against sexual harassment, rape, and domestic violence; debates emerged around issues related to sex education, intimacy, and premarital sex. Since the revolutions, taboos are being challenged and communication concerning sex has increased.

This thesis examines the Arab Awakening through the lens of sexual dignity and also identifies recommendation policies that can help empower Tunisian and Moroccan women. The thesis uses interviews with women in Tunisia and Morocco to discover the sexual issues that women faced after the revolutions. During the interviews, the women shared their sexual experiences and discussed problems related

to: lack of intimacy in the bedroom, rape, double standards regarding virginity, and sexual harassment in the public sphere. The interviews demonstrated that at the root of it all, the women were fighting for a right to be in control of their bodies and to be the sole owners of their self. The lack of sexual dignity in the MENA cannot be ignored when examining what the Arab Awakening means for women's rights and what steps should be taken to protect women.

Since the beginning of the Arab Awakening, international organizations and governments have approached the issue of gender empowerment in the MENA with a focus on legal and political rights rather than sexual dignity. However, this thesis argues that although Tunisian and Arab women do want to gain legal and political rights, they are first and foremost concerned with achieving sexual dignity. It is only once they are in control of their bodies that all other rights can follow. This thesis also uses the historical example of the American sexual revolution to support the idea that before women can be empowered in the economic and political realms, they must first be empowered in their bedrooms.

This thesis ends with recommendations geared towards UN Women, the Gates Foundation, Aga Khan Foundation, EU, and World Bank. The recommendations have four objectives: promoting discussions and debates on sexual topics; raising awareness of sexuality within Islam; increasing access to birth control and sexual education; and offering protection from violence and sexual harassment. The goal of the recommendations is help women gain autonomy of the self by using Islam's history with sexuality to break the many current taboos about sex.

**Sarah Paton '13**, Religion, "The Growth and Structuring of Humanist Communities"

**Kathryn Phillips '13**, Psychology, "Lord, Give Me Strength! The Relationship between Coping and Religious Plan Beliefs"

Through a survey of a sample of the Princeton undergraduate population, this research considers the relationship between coping strategies comprising religious coping and cognitive emotion regulation, and beliefs in a higher power's plan for one's life (RPBs). Main findings indicate a strong and significant positive correlation between religious coping and RPBs, and no relationship between cognitive

emotion regulation and RPBs. This indicates that people with strong RPBs tend to use religious coping in response to stressful situations, but there is no overall effect of RPBs with regards to cognitive emotion regulation, a type of nonreligious coping. A suggested direction for future research is to continue in this vein of studying specific variables within religiosity and coping.

**Tessa Romano '13**, French and Italian, "The Origins of Art Music in the Italian Ghetto: Case Studies in Padua, Ferrara, Mantua, Venice and Senigallia"

My thesis is about Italian Jewish ghettos from 1550 to 1650 and the integration of art music in Hebrew religious ceremonies. More specifically, it is an investigation of why art music was integrated into Hebrew services since art music was a dramatic musical shift from the traditional synagogue music directly preceding it. My case studies are of Padua, Ferrara, Mantua, Venice and Senigallia because these are the only ghettos with proof that art music was performed in the synagogue.

The reasons I consider for art music's rise in the ghetto are: segregation, urbanization, the structure of the Jewish communities, ruling parties during the creation of the ghetto and the contribution of the leading figures of art music at the time. And if segregation was a cause, then what form does it take? Is it physical or legal/practical? I determine at the end of my paper that legal or practical segregation was a cause because there seems to be a connection between the rise of art music and the anti-Jewish legislation of the Counter-Reformation. Physical segregation was not a cause because the dates of the creation of the ghetto and the rise of art music in each of these Italian cities do not correspond.

I chose to write my thesis on this topic because there is not yet one piece of literature that seriously considers the reasons for art music's integration in the Italian synagogue. Israel Adler, in Alexander Altmann's *Jewish Medieval and Renaissance Studies*, suggests a few reasons, segregation being his most serious consideration, but does not qualify them. My paper qualifies some of Adler's reasons and additional causes by delving further into the history of each city and each city's Jewish Community at the time of art music's integration. The purpose of this thesis is also to contribute to the debate about the meaning and forms of segregation in a historical and cultural perspective.



My thesis also takes on the challenge of examining whether Padua should be included as one of the five Italian cities in which art music became popular. Padua is the city with the first supposed instance of the use of Hebrew religious art music. It also has the least evidence detailing this occurrence. I determine in my conclusion that Padua should not be included because of lack of evidence and the lack of specificity of the type of music detailed in the one piece of evidence, among many other reasons.

**Elizabeth Scullin '13**, Anthropology, “Sanctity and Scandal: Courtship and Marriage Rituals among Irish Travellers”

Travellers are the nomadic people of Ireland who have become largely settled in recent decades. This ethnography attempts to bring to light how the views of men and women in the community toward dating manage to affect and be affected by their religious faith and practices. The media, especially television shows like “My Big Fat Gypsy Wedding” affect travellers’ views of themselves, one another, and religious ceremony itself. The expectations that men have for women within dating practices is especially interesting: they expect virginity at marriage for their wives, but men are permitted to do anything they want before marriage. The way that traveller women dress for weddings, though, seems almost to work in the opposite way, is it a sort of unspoken resistance with regards to the strictness of the courtship rules that are imposed upon them (and that they impose on themselves)? They wear tight, revealing dresses to weddings but do not converse with unacquainted men. One of my interviewees even described her own taste as “tacky.” Traveller women are forbidden the use of actual sex, perhaps making their display that much more meaningful. If a settled girl were to flaunt her body in the same way, she would be called a slut, but since traveller girls must be virginal, or else they would already have been married off by their families, their show is more a manipulation of male sexuality than anything. Their sex is their power, because it is the power to spark what will start the family that defines traveller life, and religious ceremony is their tool, even if it is, in this aspect of their culture, a surprisingly hollow one.

**Alice Su '13**, Woodrow Wilson School, “In Popularity We (Don’t) Trust: Soft Power and Public Diplomacy in U.S. and Sino-Egyptian Relations”

This thesis is a comparative study of U.S. and Chinese public diplomacy in Egypt. It seeks to answer a question that frustrates U.S. officials especially in the Middle East: how can American public diplomacy convey a positive image when U.S. policies are provoking anti-Americanism at the same time? By examining U.S. and Chinese differences in public diplomacy policy, message and audience, it hopes to determine their strengths and weaknesses and find improved ways of winning hearts and minds.

Because limited academic literature exists on this topic, this study focuses on direct analysis of current policy, asking what messages the United States and China are trying to communicate, how they attempt to do so, and how they are received. To investigate these questions, the author spent three weeks interviewing Egyptian, Chinese and American diplomats, academics, journalists and officials in Cairo, Beijing and Washington, DC.

In the process, this thesis finds a problem deeper than questions of messaging form or content: that U.S. message lacks a credible *messenger*. U.S. public diplomacy highlights American values, couching policies in rhetoric of democracy and freedom. Egyptian audiences appreciate these values but do not believe U.S. talk of them—not because of its wording, timing or medium, but because they do not trust the speaker.

The Chinese counterexample affirms that identity matters. Egyptians hold a more favorable view of China than of the United States, but not because Chinese public diplomacy is superior. Egyptians see America as an intrusive hegemon. China, while a rising power with similarly aggressive behavior elsewhere, has little history of involvement in the Middle East. Thus Egyptians do not feel threatened by China, even if Chinese messaging is inconsistent, because China’s position simply does not matter as much.

Another observation is that the United States *is* popular in terms of soft power. While Egyptians dislike U.S. policy, they still buy American goods, apply for American visas and think well of American people, especially after person-to-person exchanges. The United States far overshadows China in this regard. The problem of improving public diplomacy then turns upon a new question: how can U.S. public diplomacy harness the America’s social soft power to make the American message credible?

This thesis argues that the strength of America’s values come

best across through a classic creed of communication: Show, don’t tell. Instead of trying to sell America by rephrasing U.S. messaging, the United States should communicate its values by demonstrating them at home. That means involving the domestic public in its policies and processes, which can be done in two ways: a) diversification of public diplomacy speakership and b) domestic outreach. First, State should decentralize public diplomacy by shifting to a role of facilitating American voices in the Egyptian public sphere



The Center for the Study of Religion has been wonderful in terms of organizing lunches and talks to bring students together.

—Aseneth Garza '13  
Undergraduate Research Fellow

rather than inserting its own voice. Emphasizing private and non-state interaction will bridge the gap between U.S. soft power and credibility, enabling more authentic engagement by drawing upon America's most popular asset: its people. Furthermore, the State Department should encourage the American public to learn about foreign affairs and actively question U.S. foreign policies, and then factor domestic opinion more into its policymaking in response.

America should live up to its values by bringing the public back into public diplomacy. The core of U.S. messaging should not be that the United States supports democracy, but that the United States *is* a democracy. Thus hearts and minds will be won.

**Stephanie Tam '13**, English, "Worlds After War: Negotiating Wounds and Witness in J.R.R. Tolkien's *The Lord of the Rings* and Kazuo Ishiguro's *An Artist of the Floating World*"

My thesis seeks to situate J.R.R. Tolkien's *The Lord of the Rings* and Kazuo Ishiguro's *An Artist of the Floating World* in a conversation about how individuals and nations renegotiate their position in the world in the aftermath of World War I and World War II and the dissolution of Empire. In doing so, I intend to problematize the commonly assumed disjunction between the abstract world of aesthetics and fantasy—Tolkien's mythopoeia and Ishiguro's "floating world," as it were, and the imaginative state of mind—and the gritty, war-torn world of postcolonial politics through an investigation of national memory. Arguing for the importance—and, indeed, inescapability—of the renegotiation of the past, I seek to contribute a new understanding of the relationship between the ethics and aesthetics of memory in the politics of reconstructing identity and landscapes of home.

## 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.

**Wallace Best** (Ph.D., Northwestern) is Professor of Religion and African American Studies. His research and teaching center on African American religious history, religion and literature, Pentecostalism, the Nation of Islam, religion, gender and sexuality, 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*.

**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.

**Thomas Espenshade** (Ph.D., Princeton University) is Professor of Sociology and Faculty Associate of the Office of Population Research. He is director of the National Study of College Experience (NSCE) and Campus Life in America Student Survey (CLASS) projects. His past research has concentrated on social demography, with a particular emphasis on population economics, mathematical demography, family and household demography, and contemporary immigration to the United States. His current research is focused on diversity in higher education; recent journal articles include "The Frog Pond Revisited: High School Academic Context, Class Rank, and Elite College Admission," "Self-Efficacy, Stress, and Academic Success in College," and "The Opportunity Cost of Admission Preferences at Elite Universities." His book *No Longer Separate, Not Yet Equal: Race and Class in Elite College Admission and Campus Life* was published in 2009.

**Simon Gikandi** (Ph.D., Northwestern University) is Robert Schirmer Professor of English. His major fields of research and teaching are the Anglophone Literatures and Cultures of Africa, India, the Caribbean, and Postcolonial Britain, the "Black" Atlantic and the African Diaspora. He is the author of many books including *Writing in Limbo: Modernism and Caribbean Literature*, *Maps of Englishness: Writing Identity in the Culture of Colonialism*, and *Ngugi wa Thiong'o*, which was a Choice Outstanding Academic Publication for 2004. He is the co-editor of *The Cambridge History of African and Caribbean Literature* and the

Kevin Kruse, Neil Young and Robert Jones on the Religious Right and the 2012 election



editor of the *Routledge Encyclopedia of African Literature*. His latest book, *Slavery and the Culture of Taste*, was published by Princeton University Press in 2011.

**Amaney Jamal** (Ph.D., University of Michigan) is Associate Professor of Politics and director of the Mamdouha S. Bobst Center. Her interests include the study of Muslim and Arab Americans and the pathways that structure their patterns of civic engagement in the U.S. The focus of her current research is democratization and the politics of civic engagement in the Arab world. 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*. In addition to her role as director of Princeton's Workshop on Arab Political Development, Jamal directs several other research projects. In 2005, she was named a Carnegie Scholar.

**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 emphasis on conflicts over race and religion. Recent publications include *White Flight: Atlanta and the Making of Modern Conservatism* and *The New Suburban History*. His current project focuses on the rise of religious conservatism in postwar America, tentatively titled *One Nation Under God: Conservatism and the Creation of Christian America*.



Center Director Robert Wuthnow

**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 secretary 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 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 was a co-organizer of Princeton's 2009 tribute to the late folk singer Odetta, which CSR helped to make possible. 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, 1920-1950."

**Christian Wildberg** (Ph.D., Cambridge) is Professor of Classics. His interests include Classical Philosophy, in particular Neoplatonism, Plato and Aristotle; the intellectual history of the fifth century BCE (Tragedy, Presocratics); Ancient Science and Cosmology; and Ancient Greek Religion. His publications include *Hyperesie und Epiphanie: Ein Versuch über die Bedeutung der Götter in den Dramen des Euripides* (2002), several pieces on the sixth century philosopher John Philoponus, and a collection of articles on mysticism in the world religions (*Archiv für Religionsgeschichte* 2007).

**Robert Wuthnow** (Ph.D., University of California, Berkeley), Center Director, is the Gerhard R. Andlinger '52 Professor of Sociology. 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 *Small-Town America: Finding Community, Shaping the Future*.

**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. Her dissertation, "The Phoebe Phenomenon," examined the Protestant deaconess movement in the United States from 1880 to 1930. 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 and Chair of the Religion Department. 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 explores issues of authority and identification, political and legal anthropology, anthropology of memory, narrative theory and ethnographic method, urban studies, kinship, sexuality, and Europe and the Middle East.

**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.

**Ellen Chances** (Ph.D., Princeton University) is Professor of Slavic Languages and Literatures. 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.

**Rafaela Dancygier** (Ph.D., Yale University) is Assistant Professor of Politics and Public and International Affairs. Her research interests are in comparative politics and comparative political economy, focusing on the domestic consequences of international immigration, the political 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 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.

**Peter Schäfer** (Dr. Phil., University of Freiburg) is Ronald O. Perelman Professor of Jewish Studies and Professor of Religion. Schäfer's research interests include Jewish History in Late Antiquity, the religion and literature of Rabbinic Judaism, Jewish Mysticism, 19th and 20th century Wissenschaft des Judentums and Jewish Magic.

**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.

**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.



Joseph Blankholm, Wallace Best, Paul Raushenbush and Kevin Eckstrom on writing for public audiences

## Advisory Council

Robert G. Abernethy '49 \*52  
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## Staff

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Professor of Sociology  
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(April-December 2012)  
Manager: **Anita Kline**  
Administrative Assistant: **Barbara Bernel**



It is eminently clear that the Center of the Study of Religion contributes enormously to the intellectual culture of the University, creating and sustaining interdisciplinary intellectual communities through day-to-day and yearly programming.

—Report of the CSR Advisory Council following their April 2013 meeting



Advisory Council members pictured, clockwise from top: John Wilson, Lindley DeGarmo, Courtney Bender, Rebecca Heasley Hart, Fred Borsch, Robert Abernethy, and Katherine Marshall



## 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, a lecture series 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. The Lilly Endowment provided support for the featured lectures and panel discussions. This year, CSR co-sponsored several events with the Center of Theological Inquiry, as part of CTT's Inquiry into Evolution and Human Nature, made possible by a major grant from the John Templeton Foundation.

### Buddhist Studies Workshop

"The Current State of Buddhism in China," **Venerable Yifa**, University of the West, September 26, 2012.

"Assigning a Title to Dunhuang Document Pelliot 2196 on the Basis of the Version among Ancient Japanese Manuscripts," **OCHIAI Toshinori 落合俊典**, International College for Postgraduate Buddhist Studies, Tokyo, December 13, 2012.

"Special Features of Uyghur Buddhism," **Peter Zieme**, Turfanforschung, Berlin-Brandenburgische Akademie der Wissenschaften, February 13, 2013.

"Tagami Kikusha (1753-1826): The Wanderings of a Buddhist Nun in Edo Japan," Informal Discussion with **François Lachaud**, École française d'Extrême-Orient, March 7, 2013.

"The Story of Prince Rāma in Japan: Buddhism, Indic Literature, and Shinto Narratives," **Fabio Rambelli**, University of California, Santa Barbara, April 11, 2013.

"How Buddhist Art Began? Or, Its Impediments on Buddhist Iconography," Informal Discussion with **Juhyung Rhi**, Seoul National University, April 16, 2013.

"Enduring Dharma: A Symposium on the Inscription of Buddhist Scriptures on Stone," with **Lothar Ledderose**, Heidelberg Academy of Science, April 20, 2013.

### Crossroads of Religion and Politics Discussion Series

"Between God and Green: How Evangelicals Are Cultivating a Middle Ground on Climate Change," **Katharine Wilkinson**, Boston Consulting Group, October 1, 2012.

"Islamic Feminism in Kuwait," **Alessandra L. González**, John Jay College, February 14, 2013.

"When Liberal Protestant Congregations Organize: Case Studies on Occupy Wall Street and the New Sanctuary Movement," **Donna Schaper**, Judson Memorial Church, March 7, 2013.

### Doll Family Lectureship on Religion and Money

"Breaking Free From Financial Slavery," **DeForest "Buster" Soaries**, First Baptist Church, Lincoln Gardens, March 12, 2013.

### Center of Theological Inquiry Co-Sponsored Events

"Religion and Spirituality in the Context of Everyday Life," **David Sloan Wilson**, Binghamton University, October 4, 2012.

"The Great Partnership," **Jonathan Sacks**, United Hebrew Congregations of the Commonwealth, October 17, 2012.

The poster features a header with the text "INTERNATIONAL COLLABORATION WORKSHOP" overlaid on a graphic of various national flags. Below this, the title "Global Crossings: An Experiment in Making International Theater" is prominently displayed. The poster lists participating artists from Israel, Macedonia, Palestine, and South Africa. It also includes the date and time of the event: Monday, April 1, 2013, at 4:30 p.m. at the Princeton University Berlin Theater Rehearsal Room. A quote from Tamsen Wolff is featured in a rounded box at the bottom of the poster.

I am delighted about the outcome of the workshop and the production, partly because I did not know when we began this process what would come of bringing together a group of theatre artists who had not met one another and who came from enormously diverse backgrounds. Because of the generosity of Center for the Study of Religion, we had a well-supported and protected environment in which to do this artistic exploration.

—Tamsen Wolff  
Associate Professor of English



“Becoming Human: Community, Compassion, Conflict and the Inference of Religion in Human Evolution,” **Agustín Fuentes**, University of Notre Dame, February 14, 2013.

“Nine Evolutionary Myths: The Closing of the Darwinian Mind?” **Simon Conway Morris**, University of Cambridge, May 2, 2013.

## Panel Discussions

“The Religious Right and the 2012 Election,” featuring **Robert Jones**, Public Religion Research Institute; **Kevin Kruse**, Department of History; and **Neil J. Young**, Princeton Writing Center, October 16, 2012.

“Out of the Tower, Into the Square: Academics Writing for Public Audiences,” Panel Discussion and Graduate Student Writing Workshop featuring **Wallace Best**, Department of Religion and the Huffington Post; **Joseph Blankholm**, Columbia University, *The Immanent Frame* and *Possible Futures*; **Kevin Eckstrom**, Religion News Service; and **Paul Brandeis Raushenbush**, the Huffington Post, November 30-December 1, 2012.

“Paging God: Religion in the Halls of Medicine,” featuring **Elizabeth Mitchell Armstrong**, Department of Sociology, **Tiina H. Nummela**, Robert Wood Johnson University Hospital, and **Allison Smith**, Health Professions Advising, with a response from author **Wendy Cadge**, Brandeis University, March 28, 2013.

## Co-Sponsored Events

“The Book of Job: Aesthetics, Ethics, and Hermeneutics,” conference featuring **Robert Alter**, University of California at Berkeley, organized by **Leora Batnitzky**, Department of Religion, October 14, 2012.

Center for the Study of Religion presents a public lecture by  
 Susan Crawford Sullivan, College of the Holy Cross  
 Thursday, April 11, 2013 at 4:30 p.m., Lewis Library 120, Princeton University

Susan Crawford Sullivan  
 living faith  
 Everyday Religion and Mothers in Poverty

“In Sullivan’s wonderfully detailed and empathetic interviews we see ‘everyday religion’ as it really is and glimpse the tough and resilient lives of impoverished mothers. This book has many valuable lessons for social scientists and leaders of religious and community institutions—and it challenges the assumptions of public policy makers hoping to reach and assist the poor.”—Theda Skocpol, Harvard University

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DeForest “Buster” Soaries



GRADUATE CONFERENCE IN MEDIEVAL STUDIES AT PRINCETON UNIVERSITY

# WAR, PEACE, AND RELIGION IN THE MIDDLE AGES



**9:00-10:30: Keynote Speaker**  
 Brett Whalen, Professor of History, University of North Carolina, Chapel Hill:  
 "War and Peace in the Apocalyptic Mode: Joachim of Fiore and the Meaning of History"

**10:45-12:15: Shaping and Reshaping Narratives of Conflict**  
 Dhwani Patel, King's College London:  
 "Resolving Conflict and Reclaiming Papal Authority in twelfth-century Rome: a Ritual Interpretation of the *Mirabilia urbis Romae*"  
 Anna Lankina, University of Florida:  
 "In Heresy and War: Military Narratives in the Church History of Philostorgius"  
 Lee Mordechai, Princeton University:  
 "Religion, Ethnicity, and War in Late Antique Greek Ecclesiastical Histories"

**12:15-1:00: Lunch**

**1:00-2:00: All is Fair in Love and War? The Ethics of Violence**  
 Emily Shreve, Lehigh University:  
 "From *Malencolle* to Homicide: Wrath and Warfare in Book III of Gower's *Confessio Amantis*"  
 Jonathan Martin, Princeton University:  
 "What's Wrong with Pillaging? Christian Criticism of the Art of War in the Late Medieval German Heroic Epic *Virginal*"

**2:10-3:40: Redefining the "Crusade": New Fronts, New Contexts**  
 Eb Daniels, University of Toronto:  
 "God wills what? Division over the Diversion of the Fourth Crusade"  
 David Larrington, Princeton University:  
 "Religion and Geography: Rethinking the Crusades"  
 Jeffrey Sullabarger, Fordham University:  
 "Canonical Thought in Teutonic Order Literature: Just War and the Chronicle of Prussia"

**4:00-5:00: Proselytize, Conquer, Convert: Placing Non-Christians in Christian Imperial Rhetoric**  
 Alice Hicklin, University of Cambridge:  
 "Charlemagne, Louis the Pious, and the ninth-century Frankish Missions to Denmark"  
 Christopher Bonura, University of California Berkeley:  
 "Who Will Conquer the Saracens at the End of Time? The Apocalyptic Last Emperor and his Final War in the Rhetoric of Empire from the Seventh to the Tenth Centuries"

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APRIL 13, 2013 · 010 EAST PYNE

Each panel engendered lively discussion about how medieval people understood the relationship between violence, peace, and religion and also how modern scholarship has succeeded or failed in addressing the complexities of the relationship between those terms. This was a very successful event in which the study of religion brought together promising young scholars from various fields and regions, and we thank the Center for the Study of Religion for its generous support.

—Molly Lester and Leah Klement  
 Graduate Student conference organizers

"Religion and Poetry in the Nineteenth Century," speaker series organized by **Meredith Martin** and **Sarah Rivett**, both Department of English. Talks included: "Language, Mind, and Nature" by **Hans Aarsleff**, Princeton University, February 11, 2013; "The Bard, the Bible and Victorian Interpretation" by **Charles LaPorte**, University of Washington, March 12, 2013; "The Mestizo Mind" by **Serge Gruzinski**, Écoles des Hautes Études en Sciences Sociales, April 8, 2013; and "Transatlantic Tractarians: Poetry, Religion and the Church of English in America" by **Kirstie Blair**, Stirling University, April 22, 2013.

### Featured Lecture

"Living Faith: Everyday Religion and Mothers in Poverty," **Susan Crawford Sullivan**, College of the Holy Cross, April 11, 2013.

"Their Kingdom is of this World: Do You Really Need Theology to Explain the Religious Right?" Modern America Workshop with **Molly Worthen**, University of North Carolina, Chapel Hill, March 11, 2013.

"Global Crossings: An Experiment in Making International Theatre," weeklong theatre workshop organized by **Tamsen Wolff**, Department of English, March 24-April 1, 2013.

"When God Talks Back: What American Evangelicals Mean when They Say They Hear God Speak," **Tanya Luhrmann**, Stanford University, April 1, 2013.

"'Failure' in Islamic Reform," a Graduate Student Conference hosted by the Princeton Islamic Studies Colloquium, organized by **Megan Brankley Abbas**, **Aaron Rock-Singer**, and **Simon Wolfgang Fuchs**, April 11, 2013.

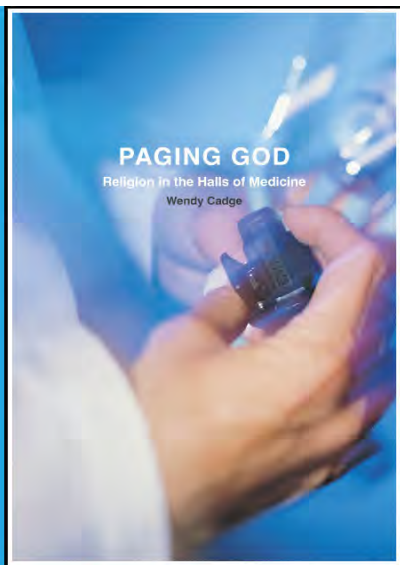
"War, Peace, and Religion in the Middle Ages," the Twentieth Annual Interdisciplinary Graduate Conference in Medieval Studies, featuring keynote speaker **Brett Whalen**, University of North Carolina, Chapel Hill, organized by **Molly Lester** and **Leah Klement**, both Department of History, April 13, 2013.



Simon Conway Morris



Left to right: Wendy Cadge, Elizabeth Mitchell Armstrong, Tiina Nummela and Allison Smith



A Panel Discussion on  
**PAGING GOD: Religion in the Halls of Medicine**

with **Elizabeth Mitchell Armstrong**, Professor of Sociology, Princeton University  
**Rev. Tiina H. Nummela**, Supervisor of Clinical Pastoral Education, Chaplain, Department of Pastoral Care, Robert Wood Johnson University Hospital  
**and Allison Smith**, Associate Director of Health Professions Adjoining, Princeton University  
**and a response by author Wendy Cadge**, Associate Professor of Sociology, Brandeis University

Thursday, March 28, 2013, 4:30 p.m.  
McCormick 101, Princeton University

Through interviews with nurses, doctors, and chaplains across the country, Wendy Cadge's work explores how today's doctors and hospitals address prayer and other forms of religion and spirituality. Cadge will respond to comments from the worlds of sociology, chaplaincy, and health education.



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**Out of the Tower, Into the Square:  
Academics Writing for Public Audiences**



**Wallace Best**  
Princeton University  
Huffington Post blogger

**Joseph Blankhom**  
Columbia University  
The Immanent Frame blogger

**Kevin Eckstrom**  
Religion News Service  
Editor-in-Chief

**Paul Rauschenbush**  
The Huffington Post  
Senior Religion Editor

Friday, November 30  
4:30 pm  
Lewis Library 120

Co-sponsored by:  
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photo by Flickr user Augapfel

Finding academic literature on hospital chaplains is nearly impossible, but I was very lucky to learn from Professor Wuthnow about one extremely useful book: Wendy Cadge's *Paging God: Religion in the Halls of Medicine*. The luck continued, as the Center was hosting a panel with Dr. Cadge. I was able to hear the panel and eat dinner with Dr. Cadge afterwards in Prospect House. Dr. Cadge even talked with me about my project! I was ecstatic. It is opportunities like this one that make me fall more in love with Princeton every day.

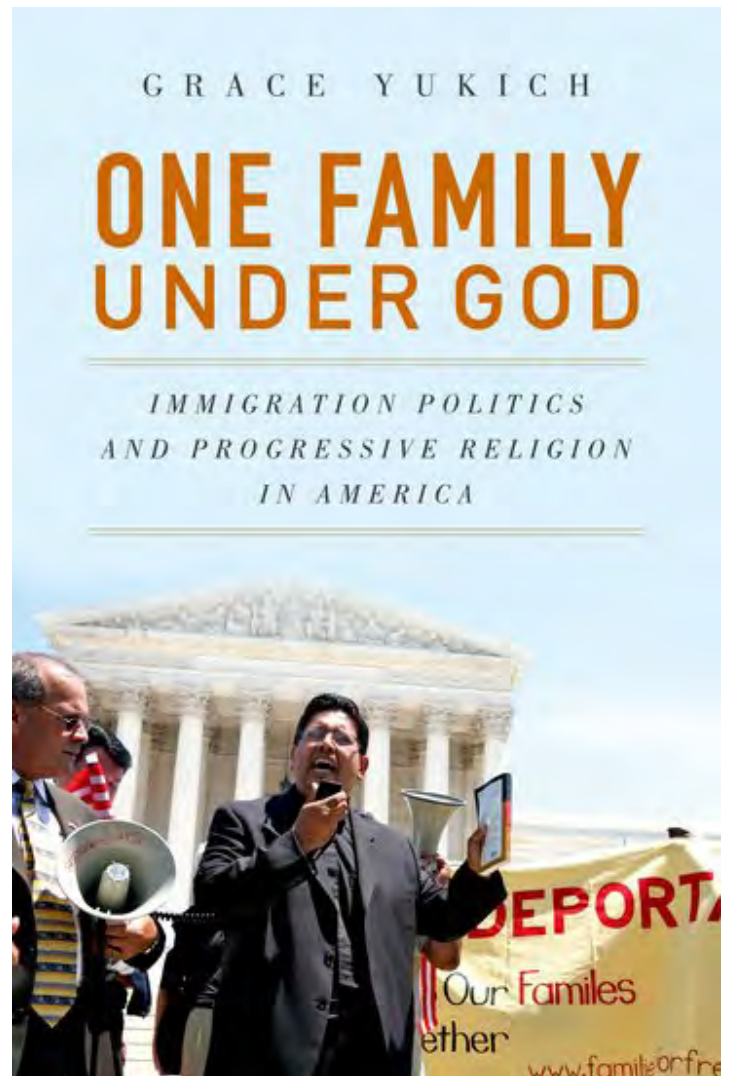
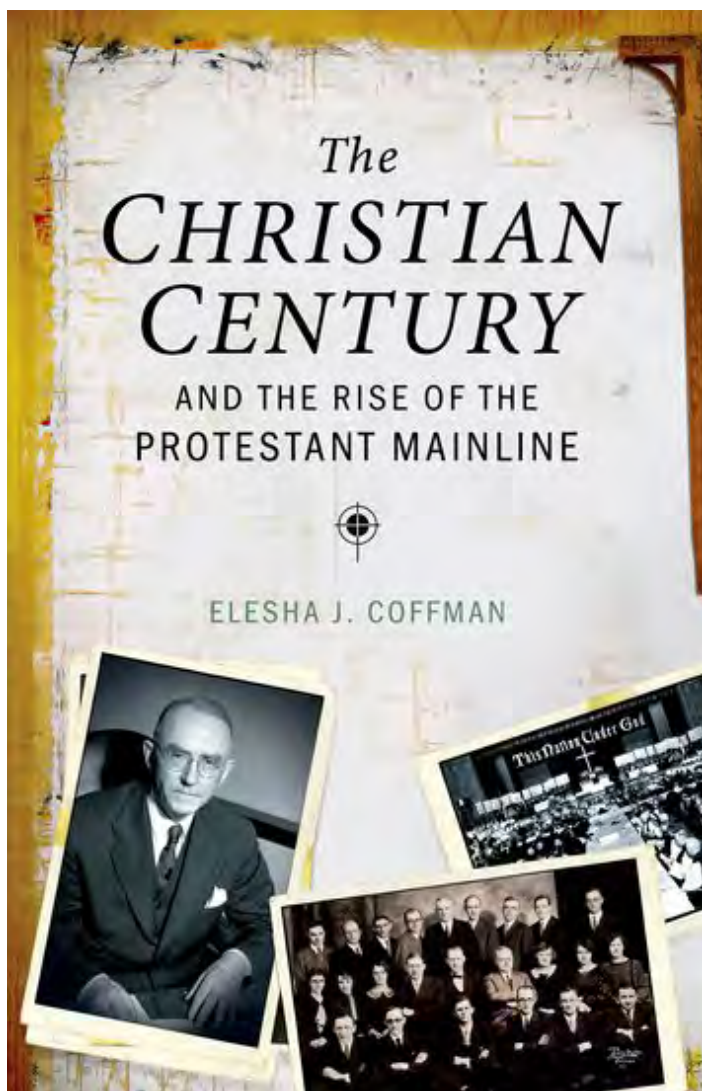
—Liz Anderson '13  
Undergraduate Research Fellow

## PUBLICATIONS

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

### Books

- Cadge, Wendy, Courtney Bender, Peggy Levitt and David Smilde, eds. *Religion on the Edge: De-Centering and Re-Centering the Sociology of Religion*. New York: Oxford University Press, 2012.
- Chen, Carolyn, and Russell Jeung, eds. *Sustaining Faith Traditions: Race, Religion and Ethnicity among Second-Generation Latinos and Asian-Americans*. New York: New York University Press, 2012. Cover image used by permission of New York University Press.
- Coffman, Elesha J. *The Christian Century and the Rise of the Protestant Mainline*. New York: Oxford University Press, 2013. Cover image used by permission of Oxford University Press, USA.
- Eliasoph, Nina. *Making Volunteers: Civic Life after Welfare's End*. Princeton: Princeton University Press, 2011. Cover image used by permission of Princeton University Press.
- Hedstrom, Matthew S. *The Rise of Liberal Religion: Book Culture and American Spirituality in the Twentieth Century*. New York:



- Oxford University Press, 2012. Cover image used by permission of Oxford University Press, USA.
- Holscher, Kathleen. *Religious Lessons: Catholic Sisters and the Captured Schools Crisis in New Mexico*. New York: Oxford University Press, 2012. Cover image used by permission of Oxford University Press, USA.
- Kane, Paula. *Sister Thorn and Catholic Mysticism in Modern America*. Chapel Hill: University of North Carolina Press, 2013. Cover image used by permission of University of North Carolina Press.
- Kittelstrom, Amy. *The Religion of Democracy*. New York: The Penguin Press, forthcoming.
- Massengill, Rebekah Peeples. *Wal-Mart Wars: Moral Populism and the Twenty-First Century*. New York: New York University Press, 2013. Cover image used by permission of New York University Press.
- Olds, Katrina B. *Forging the Past: Invented Histories in Counter-Reformation Spain*. New Haven: Yale University Press, forthcoming 2014.
- Yukich, Grace. *One Family Under God: Immigration Politics and Progressive Religion in America*. New York: Oxford University Press, 2013. Cover image used by permission of Oxford University Press, USA.

# The Rise of Liberal Religion



MATTHEW S. HEDSTROM

## Journal Articles and Book Chapters

- Bevilacqua, Alexander. "The Qur'an Translations of Marracci and Sale." *Journal of the Warburg and Courtauld Institutes* 76 (forthcoming 2013).
- Blazer, Annie. "Hallelujah Acres: Christian Raw Foods and the Quest for Health." In *The Way of Food: Religion, Food, and Eating in North America*, edited by Benjamin E. Zeller, Marie W. Dallam, Reid L. Neilson and Nora L. Rubel. New York: Columbia University Press, forthcoming 2014.
- Cadge, Wendy. "Clergy and Controversial Family Issues: Divorce and Homosexuality as Case Studies" with Madison Lyleroehr and Laura Olson. *International Journal of Sociology of the Family* 38 (2012): 85-104.
- \_\_\_\_\_. "How Do Organizations Respond to Immigrants? Comparing Two New England Cities" with Ken Sun. *Journal of Immigrant and Refugee Studies* (forthcoming).
- \_\_\_\_\_. "Negotiating Religious Differences: The Strategies of Interfaith Chaplains in Healthcare" with Emily Sigalow. *Journal for the Scientific Study of Religion* (forthcoming).
- \_\_\_\_\_. "New Perspectives on Immigrant Contexts of Reception: The Cultural Armature of Cities" with B. Nadya Jaworsky, Peggy Levitt, Jessica Hejtmanek and Sara R. Curran. *Nordic Journal of Migration Research* 2 (2012): 78-88.

- \_\_\_\_\_. "Professional Emotional Management Off the Job: Strategies of Intensive Care Nurses" with Clare Hammonds. *Nursing Inquiry* (forthcoming).
- \_\_\_\_\_. "Uncertainty in Clergy's Perspectives on Homosexuality: A Research Note" with Jennifer Girouard, Laura Olson and Madison Lyleroehr. *Review of Religious Research* 54 (2012): 437-449.
- Connor, Phillip. "Incorporating Faith: Religion and Immigrant Incorporation in the West." Guest editor of special issue for *International Migration* 51 (2013).
- \_\_\_\_\_. "International Migration and Religious Selection." *Journal for the Scientific Study of Religion* 51 (2012): 184-194.
- \_\_\_\_\_, and Matthias Koenig. "Bridges and Barriers—Religion and Immigrant Occupational Attainment across Integration Contexts." *International Migration Review* 47 (2013): 3-38.
- Davis, Rebecca. "My Homosexuality is Getting Worse Every Day': Norman Vincent Peale, Psychiatry, and the Liberal Protestant Response to Same-Sex Desires in Mid-Twentieth Century America." In *American Christianities: A History of Dominance and Diversity*, edited by Catherine Brekus and W. Clark Gilpin, 347-365. Chapel Hill: University of North Carolina Press, 2012. (co-winner, 2012 LGBT Religious History Award, the LGBT Religious Archives Network)

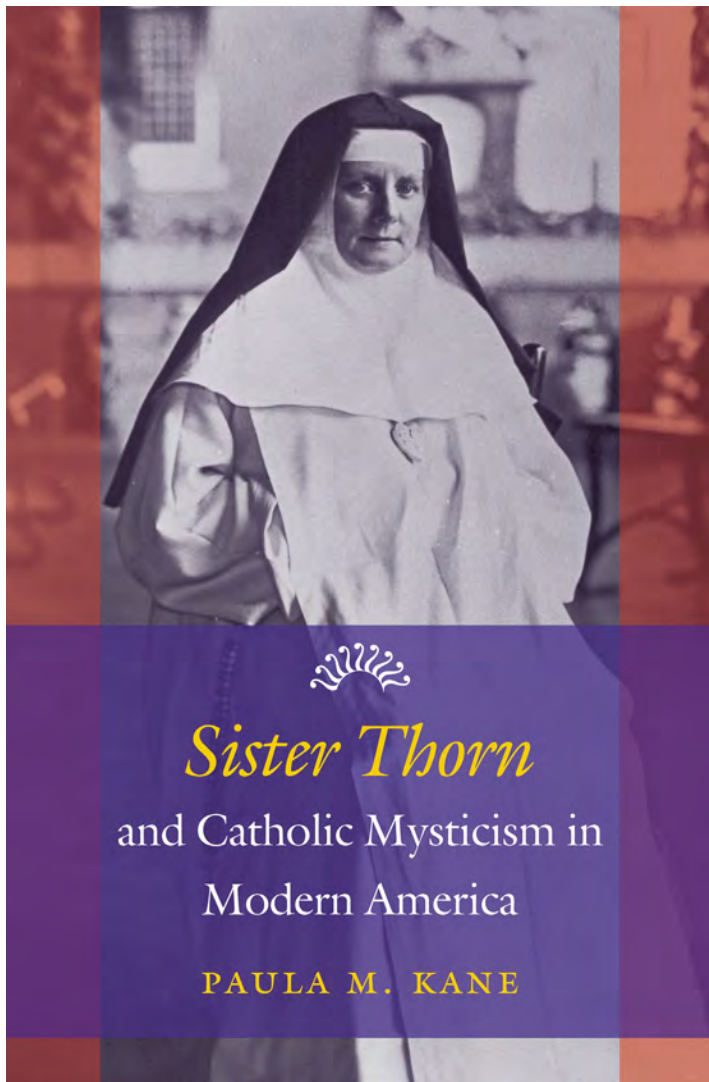
# RELIGIOUS LESSONS



**CATHOLIC SISTERS  
AND THE  
CAPTURED SCHOOLS CRISIS  
IN NEW MEXICO**

**KATHLEEN HOLSCHER**





# MAKING VOLUNTEERS



Civic Life after Welfare's End

Nina Eliasoph

Finch, Martha. Foreword to *The Way of Food: Religion, Food, and Eating in North America*, edited by Benjamin E. Zeller, Marie W. Dallam, Reid L. Neilson and Nora L. Rubel. New York: Columbia University Press, forthcoming 2014.

Hackett, Conrad, lead author. "The Global Catholic Population." The Pew Forum on Religion and Public Life (February 13, 2013). <http://www.pewforum.org/Christian/Catholic/The-Global-Catholic-Population.aspx>.

\_\_\_\_\_. "Global Christianity: A Report on the Size and Distribution of the World's Christian Population." The Pew Forum on Religion and Public Life (December 19, 2011). <http://www.pewforum.org/Christian/Global-Christianity-worlds-christian-population.aspx>.

\_\_\_\_\_. "The Global Religious Landscape: A Report on the Size and Distribution of the World's Major Religious Groups as of 2010." The Pew Forum on Religion and Public Life (December 18, 2012). <http://www.pewforum.org/global-religious-landscape-exec.aspx>.

Hsu, Becky. "Alleviating Poverty or Reinforcing Inequality? Interpreting Microfinance in Practice, with Illustrations from Rural China." *British Journal of Sociology* (forthcoming).

\_\_\_\_\_, Conrad Hackett and Leslie Hinkson, "The Importance of Race and Religion in Social-Service Providers." *Social Science Quarterly* (forthcoming).

Johnston, Erin. "I was Always this Way...": Rhetorics of Continuity in Narratives of Conversion." *Sociological Forum* 28 (forthcoming 2013).

Kane, Paula. "Stigmatic Cults and Pilgrimage: the Convergence of Private and Public Faith." In *Households of Faith: Domesticity and Religion*, edited by Patrick Pasture. Cornell University Press and the University of Leuven, forthcoming.

Li, Kati. "Religion and Medicalization: The Case of ADHD." *Journal for the Scientific Study of Religion* 52 (2013): 309-327.

MacGregor, Carol Ann, Valerie Lewis and Robert Putnam. "Networks and Neighborliness: Religion and Social Capital in the Panel Study of Race and Ethnicity." *Social Science Research* 42 (2013): 331-346.

MacGregor, Carol Ann, and Chaeyoon Lim. "Religion and Volunteering in Context: Disentangling the Contextual Effects of Religion on Voluntary Behavior." *American Sociological Review* 77 (2012): 747-779.

Massengill, Rebekah Peeples. "Five Myths about Wal-Mart." Opinions. *The Washington Post* (July 12, 2013). [http://www.washingtonpost.com/opinions/five-myths-about-wal-mart/2013/07/12/59bcb04a-ea39-11e2-a301-ea5a8116d211\\_story.html](http://www.washingtonpost.com/opinions/five-myths-about-wal-mart/2013/07/12/59bcb04a-ea39-11e2-a301-ea5a8116d211_story.html).

Mayo, Christopher. "The Ōtomo and Competition in the Ritual Marketplace." In *Ōuchi to Ōtomo* 大内と大友, edited by

Kage Toshio 鹿毛敏夫. Tokyo: Bensei Shuppan 勉誠出版, forthcoming.

Olds, Katrina B. "The Ambiguities of the Holy: Authenticating Relics in Seventeenth-Century Spain." *Renaissance Quarterly* 65 (2012): 135-84.

Petro, Anthony. "Koop's Crusade," *Slate* (February 27, 2013). <http://www.slate.com>.

\_\_\_\_\_. "Protest Religion! ACT UP, Religious Freedom and the Ethics of Sex." (co-winner, 2012 LGBT Religious History Award, the LGBT Religious Archives Network)

\_\_\_\_\_. "Religion, Gender, and Sexuality." In *The Columbia Guide to Religion in American History*, edited by Paul Harvey and Edward Blum, 188-212. New York: Columbia University Press, 2012.

Probasco, LiErin. "Giving Time and Resources: Short-Term Missions, Long-Term Effects?" *Missiology* 41 (2013): 202-224.

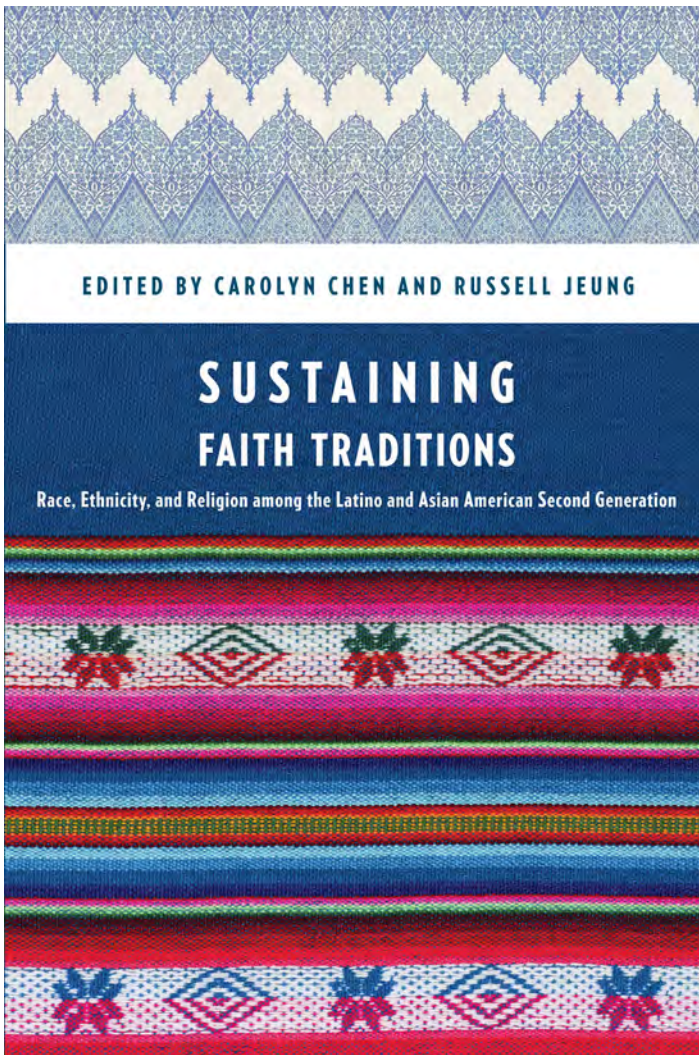
Wenger, Tisa J. "Religious Thought in America, 1945 to the Present." In *Cambridge History of Religions in America*, vol. 3, edited by Stephen J. Stein. Cambridge: Cambridge University Press, 2012.

Young, Stuart. "For a Compassionate Killing: Chinese Buddhism, Sericulture, and the Silkworm God *Aśvaghōṣa*," *Journal of Chinese Religions* 41 (2013).

Yukich, Grace. "Constructing the Model Immigrant: Movement Strategy and Immigrant Deservingness in the New Sanctuary Movement." *Social Problems* 60 (2013).

\_\_\_\_\_. "I Didn't Know if This Was Sanctuary': Strategic Adaptation in the New Sanctuary Movement." In *Sanctuary Practices in International Perspective*, edited by Randy Lippert and Sean Rehaag. Routledge, 2012.

\_\_\_\_\_, Gregory M. Maney and Michael A. McCarthy. "Explaining Political Violence Against Civilians in Northern Ireland: A Contention-Oriented Approach." *Mobilization* 17 (2012): 27-48.



## People

### Affiliate Visiting Fellows

**James B. Bell** received his D.Phil. at Balliol College, Oxford University. He is a Distinguished Fellow of the Rothermere American Institute at the University of Oxford and a Visiting Scholar at Princeton Theological Seminary. He is writing a book at the Center on the subject of New England in Transition: Colonists, Parsons, and the English Church, 1722-1783. Previous publications include: *Empire: Religion and Revolution in Early Virginia, 1607-1786* (2013); *A War of Religion: Dissenters, Anglicans and the American Revolution* (2008); and *The Imperial Origins of the King's Church in Early America, 1607-1783* (2004).

**Gillian Frank** received his Ph.D. 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*. 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 also co-editing an anthology on *Histories of Sexuality and Religion in the 20th Century United States*.

**Hillary Kaell** completed her doctorate at Harvard University in 2011 and is currently an assistant professor of religion at Concordia University in Montreal. Her work draws on cultural anthropology and history to focus on three major themes: how North American Christians imagine, theologize and engage in global 'flows'; how people of faith

develop relationships with objects and through them; and how, in a comparative frame, points of intersection occur between Catholics and Protestants. These questions are central in her first book, *Walking Where Jesus Walked: American Christians and Holy Land Pilgrimage* (New York University Press, forthcoming), the only major study of contemporary American trips to Israel-Palestine. At Princeton, she will be working on two new projects. The first explores Quebec's wayside crosses as markers of identity in a self-consciously secularizing society. The second, the basis for her new book, examines international child sponsorship in Christian missions and development organizations. This project considers how pervasive cultural notions are created, disseminated and affect the development of transnational institutions and economies. It also examines sponsorship as lived religious practice, tracing how participants conceptualize it with regard to sin, "seed" money, kinship ties, biblical images, and precepts.

### Graduate Student Fellows

**Religion and Culture Seminar** (led by **Jacqueline Stone**, Fall Semester, and **Jessica Delgado**, Spring Semester):

**Megan Brankley Abbas**, History, "Islam in the University: Blurring the Line between Religious Studies and Theology"

**Mika Ahuvia**, Religion, "Israel among the Angels: A Study of Angels in Jewish Texts from the Fourth to Eighth Century CE"

**Simon W. Fuchs**, Near Eastern Studies, "Elusive Centers: Debating Shi'ite Orthodoxy in Pakistan"

**Douglas Gildow**, Religion, "Cultural Ontologies of Chinese Buddhist Monastics"

**Rebecca Johnson**, History, "Praying for Deliverance: Childbirth and the Cult of the Saints in the Later Medieval Mediterranean"

**Valeria Lopez Fadul**, History, "Early Modern Spanish Scholars on Language and Linguistic Diversity"

**Helen Pfeifer**, History, "The Role of Islam in Shaping Cross-Cultural Encounters within Ottoman Social Gatherings"

**Ana Sabau**, Spanish and Portuguese, "Revolutionary Imaginations: Religion and Politics throughout Mexico's 19th Century"

**Religion and Public Life Seminar** (led by **Robert Wuthnow**)

**Alfredo Garcia**, Sociology, "Analyzing Predictors for the Presence and Number of Unbelief Organizations at the County Level"

**Michael Hoffman**, Politics, "Religion and Democratic Attitudes"

**Erin Johnston**, Sociology, "Spiritual Disciplines: Transmission, Initiation and Maintenance; and Their Roles in Formation of Spiritual Selves and Subjectivities"

**George Laufenberg**, Anthropology, "The Varieties of Clinical Experience: An Anthropological Study of Presence, Transformation, and Community among US Mental Health Practitioners"

**Kati Li**, Sociology, "How Evangelical Christian Therapists Negotiate Resistance and Accommodation to the Secular"

**Allison Schnable**, Sociology, "The Growth of Grassroots International Aid Organizations and their Significance as an Emerging Form of Global Generosity"

**Steven Snell**, Politics, "How Religious Congregations Shape the Political Behavior of Congregants"

**Irene Elizabeth Stroud**, Religion, "Liberal Protestants and Eugenics in the Late-Nineteenth- and Early-Twentieth-Century United States"

**Jan an Haack**, Visiting Graduate Student, University of Potsdam, "Affective Economies of Evangelical Mission"



## Undergraduate Research Fellows

Additional Undergraduate Fellows will be named in October 2013.  
**Ruwa Alhayek '14**, Near Eastern Studies, "Changes from Within the Muslim Brotherhood with Regards to the "Woman Question"  
**Sheeba Arif '14**, Comparative Literature, "Islamic Feminism vs. Neo-colonial Feminism"  
**Allegra Wiprud '14**, Woodrow Wilson School, "Ethnic and Religious Conflict in Bangladesh"

## Events

Planning is underway for events in 2013-2014. Further details will be posted on the Center's website ([www.princeton.edu/csr](http://www.princeton.edu/csr)) as they become available.

"John Bunyan: Conscience, History, and Justice," The International John Bunyan Society Seventh Triennial Conference. Organized by **Nigel Smith**, Department of English, August 12-16, 2013.

Lecture by **Paul Bloom**, Yale University, sponsored with the Center of Theological Inquiry, September 26, 2013.

Buddhist Ethics Reading Group, October 3, 2013; October 24, 2013; December 5, 2013; February 6, 2014; March 27, 2014; April 10, 2014; May 8, 2014.

Lecture by **Samir Khalaf**, American University of Beirut, Lebanon, October 17, 2013.

"Taking Meditation Seriously (But Not Too Much)," Buddhist Studies Workshop Lecture by **Georges B. J. Dreyfus**, November 17, 2013.

Crossroads of Religion and Politics Discussion with **Frank Schaeffer**, best-selling author, September 17, 2013.

Workshop on Plotinus' Conception of the Soul and its Relationship to the Physical World, organized by **Hendrik Lorenz**, Department of Philosophy, Fall 2013.

"Don't Forget to Live" Conference on Pierre Hadot and the French Enlightenment, organized by **Natasha Lee**, Department of French and Italian, Fall 2013.

"Polls, Surveys, and the Shaping of American Public Religion" Religion Department Danforth Lecture by **Robert Wuthnow**, Center Director and Department of Sociology, December 4, 2013.

Conference on the Interface between Economics and Religion, with a Focus on Islam, organized by **Michael Cook** and **Michael Reynolds**, both Department of Near Eastern Studies, January 10, 2014.

Crossroads of Religion and Politics Discussion with **Joshua Dubler**, University of Rochester, February 11, 2014.

"Of 'Alimahs, Muhaddithahs, and Mujtahidahs: Forgotten Histories of Female Religious Authority in Islam" Conference organized by **Mirjam Künkler**, Department of Near Eastern Studies, March 6-8, 2014.

Crossroads of Religion and Politics Discussion with **Conrad Hackett**, Pew Research Center's Religion and Public Life Project, March 27, 2014.

"Politics of Spirit: Augustine and Hegel in Dialogue" Conference organized by **Eric Gregory** and **Molly Farneth**, Department of Religion, co-sponsored with the University Center for Human Values and the Department of Religion, March 2014.

Lecture by **William Hurlbut**, Stanford University, sponsored with the Center of Theological Inquiry, April 2014.

Symposium on Race and Religion in America, organized by **Judith Weisenfeld**, Department of Religion, Spring 2014.

"Evangelical Christianity and Conservative Politics in Postwar Colorado Springs," Modern America Workshop with **Will Schultz**, Department of History, Spring 2014.

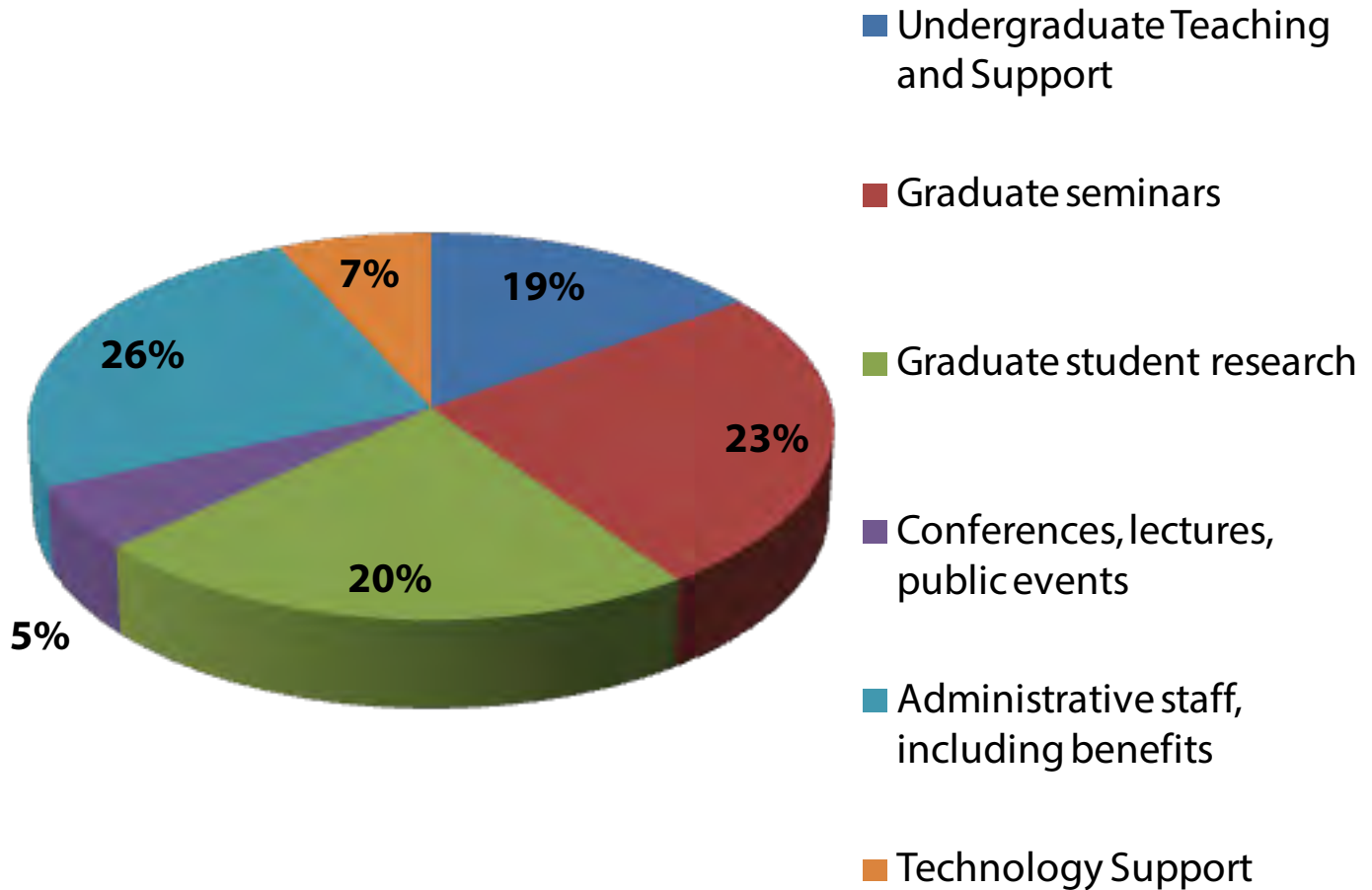
Workshop on Religion and Digital Technologies, Spring 2014.

## Sponsored Course

"God Forbid: Religion, Secularism and Modernity in French Society and Culture," **André Benhaïm**, Department of French and Italian, Spring 2014 Freshman Seminar.



Center for the Study of Religion's Distribution of University Funds  
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