

Annual Report

2015-2016



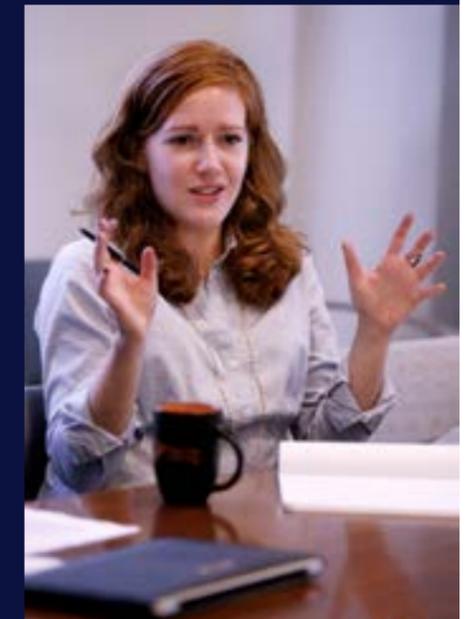
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PHOTOGRAPHS BY FRANK WOJCIECHOWSKI



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 2015-2016 were:

- "Man on Glacier" and "The Solitary Traveller Returns: Woolf's Dialectic of Dream and Wakefulness," **Matthew Spellberg**
- "The Rhetoric of Cerebral Vulnerability" and "The Care of the Brain in Early Christianity," **Jessica Wright**
- "Laws for the Covenanted People: Relations and Norms in Political Crisis" and "The Goods of Con-sociation: Althusius on Law and Covenant," **David Henreckson**
- "In, But Not Of The World: Conceptions of Space and Belonging for Women and Youth in Tivoli Gardens" and "I am a Promise: Stigma, Faith, and Salvation in Tivoli Gardens," **Kijan Bloomfield Maxam**
- "Literary 'Fundamentalism: Poetry, the Bible, and Hermeneutic Tactics" and "Matthew Arnold's Biblical Hermeneutics: The Power-Play of Tact," **Carl Adair**
- "A 'Day' in the Japanese Hospice" and "Healthy Religion: Medical Welfare and the Birth of Hospice Care in Japan," **Timothy Benedict**
- "If Any Will Not Work, Neither Let Him Eat: Eugenic Charity in the United States" and "Born Right the First Time: Oscar McCulloch, Eugenics, and Christian Nurture," **Irene Elizabeth Stroud**
- "Hermann Cohen and the Neo-Kantian Origins of the I-Thou Relationship" and "Intersubjectivity and the Relationship between Religion and Ethics in Hermann Cohen" **Shira Billet**
- "Salvation for the Dead: Reconsidering the Role of King Enma in the Shōjūraigōji Six Paths Scrolls" and "The Shōjūraigōji Six Path Paintings and Visual Narratives of Salvation from Hell in Medieval Japan," **Miriam Chusid**
- "Sciences of the Family in American Religion" and "Sterilization for God and Country in Twentieth-Century Canadian Eugenics," **Brendan Pietsch**
- "Goddess Rising: Dianic Wicca, Women-Centered Spirituality, and Lesbian Nationalism, 1971-1985," **Daniel Rivers**
- "Mujeres Divorciadas, Presas, y Arrepentidas: Cloistering Practices for 'Other' Women," **Jessica Delgado**

Members of the Religion and Culture Seminar



Religion and Public Life Seminar

Center Director and 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 2015-2016 were:

- "After Syria: Communal Religion and Democracy in 2014 Lebanon" and "Religion and Tolerance in the Arab World," **Mike Hoffman**
- "Upward Christian Soldiers: The Evangelization of the United States Air Force Academy" and "Making Jesus Springs: Evangelicalism and Boosterism in Colorado Springs," **William Schultz**
- "Between Tradition, Academia, and the State: Schooling Buddhist Monastics in the Contemporary People's Republic of China" and "Chinese Buddhist Seminaries Under Communism," **Douglas Gildow**
- "Sacred Schooling: Morality, Law, and Secularism in U.S. Public Schools, 1957-1992" and "Loving thy Neighbor' in New York City Public Schools: Moral Values and Juvenile Delinquency Prevention in the 1950s-60s," **Leslie Ribovich**
- "The Marriage Monopoly: Family Law in Israel" and "Homespun Truths: Domestic Subterfuge, Fictitious Kin, and Israel's Religious Courts," **Alexander Wamboldt**
- "The Princeton Faith and Work Initiative," **David Miller, Dennis LoRusso and Michael Thate**
- "A Loftier Race: American Liberal Protestants and Eugenics, 1877-1930" and "Born Right the First Time: Oscar McCulloch, Eugenics, and Christian Nurture," **Beth Stroud**
- "Parental Religiosity and Children's Pro-Social Behavior" Paper Propo-
- al, **Samantha Jaroszewski**
- "Saints in the Streets: Neighborhood Memory and Ethnic Geography" and "Manhood and Masculinity at the Feast of Our Lady of Mount Carmel," **Alyssa Maldonado**
- "Seeking Abortion at Home and Abroad: Reproductive Rights, Religious Politics, and the Clergy Consultation Service, 1965-1973," **Gillian Frank**
- "Sacred Commerce: Rhetorics of Spiritual Neoliberalism in a West Coast Coffee Chain," **Dennis LoRusso**
- "It's about the Journey: Spirituality as an Aspirational Identity," **Erin Johnston**
- "Boundaries of Belonging: Religion, Ethnicity and National Identity in Fiji," **Jessamin Birdsall**
- "An Anachronism in the African Jungle? Reassessing Albert Schweitzer's African Legacy," **Michael Thate**
- "Confucian and Protestant Ethics and the Spirit of Capitalism in Wenzhou," **Grace Tien**

Members of the Religion and Public Life Seminar



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 discuss common topics. Workshop events are 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 2015-2016 year included one large-scale international conference, two symposia, and two lectures. For details, please see page 37 of the Events section.



Buddhist Manuscript Cultures Conference Participants

Writing Workshop

The Center began a new offering this year: a silent writing workshop. Each Monday morning from 9:00 a.m. until noon, graduate students, fellows, and faculty gather together in the 5 Ivy Lane Seminar Room to write. After stating their writing goals for the day, the writers work in silence, huddled over cups of coffee and laptop computers and basking in each other's supportive presence.

"I have benefitted tremendously from the CSR's weekly writing group—without it, my dissertation writing process would be much slower and much lonelier! My fellow writers have been so supportive and helpful."

Leslie Ribovich
Religion and Public Life
Graduate Student Fellow



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 priority to proposals for the freshman seminar, which provides 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 among 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. With the Center's help, this gap is now being filled. The Center also sponsors occasional advanced undergraduate courses. This year, CSR sponsored two Freshman Seminars.

FRS 109 "Who was or is Jesus?" taught by **Elaine Pagels**, Religion, Fall 2015 Freshman Seminar

What do we actually know about the most famous man in Western culture? What are the sources of our information — or impressions — about Jesus? In this seminar, we investigate the earliest sources — both positive and negative, since none are neutral! — first, the four gospels in the New Testament, then what Jewish and Roman historians say about Jesus. We also investigate ancient gospels nearly unknown, since they were censored by church leaders. These include the recently discovered Gospel of Thomas and Gospel of Mary Magdalene. Then we explore the enormous range of ways that various people, Christian or not, have interpreted Jesus: who he was and what he and his message means for them in art, poetry, theology, fiction, films, and video from the first century through the 21st, including, for example, Leonardo Da Vinci, Dostoevsky, Van Gogh, Nietzsche, Martin Luther King, Jr., and Martin Scorsese. Participants were encouraged to bring in other examples to share with seminar members.

FRS 110 "What is Authority?" taught by **Seth Perry**, Religion, Spring 2016 Freshman Seminar

What is authority? What does it mean to find a person, a text, or an institution authoritative? How does a person or a book or an institution get to be an authority? How do different spheres of authority — religious, political, social, personal — interact with one another? What are authority's abilities, and what are its limits? In this course, we begin by investigating these questions broadly and then narrow our focus to the consideration of religious authority in particular. Religion is itself dependent on authority and authorities and, across traditions and time periods, has often been an integral part of political and social authority. Moreover, because of the nature of what we generally regard as religious knowledge, practice, and power, the terms of religious authority are particularly close to the surface. Our readings include both theoretical investigations and case studies of religious authority from the perspectives of religious studies, history, philosophy, sociology, psychology, political science, gender studies, and critical theory.

"I chose this topic because I would have loved to have this course when I was in college — but there was nothing like it! [It] starts by asking what we know about Jesus historically, and then goes into art, music, poems, film — an enormous range from which to choose."

Elaine Pagels
Harrington Spear Paine Foundation Professor of Religion



Photo by Denise Applewhite, Office of Communications

The Princeton University Faith & Work Initiative Report from the Director, David W. Miller



The Faith & Work Initiative continues its ground-breaking work in the field. This endeavor is led by **David W. Miller**, assisted these past two years by post-doctoral fellows **Dennis LoRusso** and **Michael Thate**, who are also pursuing their own related research projects. LoRusso will continue his work with FWI during 2016-2017,

while Thate travels to Germany, having been awarded the prestigious Humboldt Fellowship. This Fall, FWI will welcome a new Fellow, **Nicoleta Acatrinei**, from Switzerland. We are pleased that FWI is becoming a hub for international research into wider aspects of faith and work.

Major Research Projects

1) *Sky Pilots: Workplace Chaplaincy*

This research project focuses on a growing phenomenon called “workplace chaplaincy.” There is limited scholarly study of military, hospital, and prison chaplains, and even less research into workplace chaplains who serve in for-profit businesses. FWI seeks to remedy the void in the academic literature by undertaking an in-depth, scholarly study of workplace chaplains. It is a mixed-methods study, drawing on quantitative surveys and qualitative interviews at companies with workplace chaplains. This year, with assistance from LoRusso and collaborator **Faith Ngunjiri**, Miller is preparing four peer-reviewed journal articles, which will form the foundation for the book. Each article presents and focuses on aspects of the research findings from a particular organizational perspective: 1) CEO, 2) HR, 3) workers, and 4) the chaplains themselves.

2) *The Integration Profile: Faith & Work Integration Scale*
FWI’s second major project is continued development of The Integration Profile (TIP), a psychometric assessment tool to measure how individuals and groups “bring” their

faith to work. Notably, this is the first instrument that measures faith at work in a business context at both the individual and aggregate level and functions for people of all religious traditions. This project builds on and expands “The Integration Box” theory Miller initially posited in *God at Work* (Oxford University Press, 2007). The TIP instrument is designed to help individuals and organizations understand the primary and secondary ways people manifest their faith at work. TIP theorizes the existence of four modalities of how people bring or live out their faith in the workplace — “The Four Es”: Ethics, Expression, Experience, and Enrichment.

With assistance from Thate and collaborator **Tim Ewest**, the FWI team has a first draft of the book. Significant editing will be done during 2016-2017 to prepare it for submission to a publisher. Progress is also being made on the development of the scale and the accompanying online software.

3) *“God at Work-II”*

FWI’s third major research project is conducting research for a new and revised edition of *God at Work: The History and Promise of the Faith at Work Movement* (Oxford University



J. Dennis LoRusso, left, and Michael Thate, right

Press 2007). Since its original publication, there have been many new developments in the movement itself, as well as in the surrounding religious, economic, ecclesial, academic, and wider geo-political context. *God at Work-II* will explore what has changed, is new, and is emerging on the horizon. Miller and LoRusso are now drafting and rewriting the original chapters to incorporate the new findings and observations.

Teaching

Teaching “Business Ethics and Modern Religious Thought” (REL219) for the first time as an open lecture class was a success, as measured by enrollment (140 students), student evaluations, and preceptor input. Miller will teach it again in Fall 2016. The experiment of changing REL219 from a seminar with capped enrollment to a more traditional open enrollment lecture/precept format necessitated making adjustments to the seminar-style pedagogy, evaluation methods, and teaching to fit the lecture format and greater class size. It also required mentoring the six preceptors, as most were unfamiliar with the class content and resources. Though different from prior years, it was a stimulating experience and Miller was pleased that the student evaluations were overwhelmingly positive, with several writing that it was the “best course” they had taken at Princeton.

In addition to teaching, Miller advises Senior Thesis Writers in the Religion department and informally advises and mentors several current and former students on academic matters and vocational discernment.

Outreach and Development

As a citizen of the University, Miller serves as Faculty Fellow to the Varsity Football Team and Varsity Wrestling Team, speaks to various student organizations, and supports alumni relations, development, and recruitment. For the academic community, he has given guest lectures at Harvard Business School’s Advanced Management Program and in **Craig Barnes’** “Leadership through Conflict” class at Princeton Theological Seminary, and participated in the University of Virginia’s Values and the Common Good project. He also spoke to the Princeton Clubs of St. Louis and Hong Kong. As part of his continued efforts to

bridge the worlds of scholarship and the marketplace, Miller was involved with various leadership organizations, including: the Yale CEO Summit, the CEO Forum, and the Caux Business Roundtable gathering in Bangkok (helping to draft a submission to the United Nations resolution on sustainable development goals). Miller’s work has led to interviews by *The Atlantic*, *The Wall Street Journal*, and *Christianity Today*. Miller continues to consult and speak at various corporate events, which serves as a vital form of field research and enriches his teaching and research. This additional work also plays a crucial development role, widening FWI’s donor support network.

Faith & Ethics in the Executive Suite Interview Series

The Faith & Ethics in the Executive Suite Interview Series is a public forum in which Miller interviews distinguished business leaders about faith, work, and ethics, and how their particular faith shapes and informs their ethics and leadership. To date, FWI has conducted more than 20 interviews, representing various Jewish, Catholic, Protestant, and Muslim voices, including Mormon and Quaker traditions. Our annual Reunions Weekend 2016 interview featured the dual-career couple **Marian Ott** ’76, Chair, Nashville Metropolitan Transit Authority, and President, Tennessee League of Women Voters, and **Craig Philip** ’75, retired CEO of Ingram Barge and Research Professor at Vanderbilt University. All interviews are available to view on the FWI website at www.princeton.edu/faithandwork.



Craig Philip and Marian Ott with students

Visiting Fellows



Candi K. Cann completed her Ph.D. at Harvard in the Study of Religion, with a comparative analysis of contemporary martyrological narratives from China and Argentina. She has since written a World Religions text-

book, various articles and book chapters, and a monograph published last year with the University Press of Kentucky titled *Virtual Afterlives: Grieving the Dead in the Twenty-first Century*, which discussed the disenfranchisement of grief symbolized by the disappearance of the corpse in modern mourning rituals. Cann is currently editing and co-authoring a book with University Press of Kentucky titled *Dying to Eat: Cross-Cultural Perspectives on Food in Dying, Death and Afterlives* due to be published in 2016. While at Princeton, she will be developing her next monograph on cross-cultural aspects on grief and mourning and writing an article on the commodification of body parts as found in saint relics and lynching souvenirs. She is interested in all things death, regularly writing about grief and mourning for *Huffington Post*, developing course modules for the funeral industry, and serving as a panel member for the AAR's Death, Dying and Beyond group.

"My primary purpose in coming to CSR was to work on my latest project, *Dying to Eat*, and to be a part of the Princeton community of scholars and researchers. My lovely little office on the third floor of 5 Ivy Lane was an ideal working space to write, but it was the workshop attendance and participation that I found to be the most beneficial. As a tenure-track professor, I had not realized that I had been following a one-track (tenure-track) research trajectory, reading little that was not

immediately relevant or necessary to my research. Participating in the workshops (I was a part of both CSR's Religion and Public Life, and the Religion department's American Religions) allowed me to catch up with recent research, be exposed to new and interesting ideas, and learn about the latest scholarship in the field, all of which has deeply enriched my own work. I am so incredibly grateful for this opportunity, and really appreciate everything that CSR does to benefit not only the Princeton community, but scholarship in religion, in general."

Lynn Davidman has been since 2008 the Robert M. Beren Distinguished Professor of Modern Jewish Studies and Professor of Sociology at the University of Kansas. She is the author of *Becoming Un-Orthodox: Stories of Ex-Hasidic Jews*, which was published by Oxford University Press in December 2014 and again in January 2015. Within this book, she developed the concept of disinscription as a way to talk about how defectors from enclave religious communities transform their identities through process of changing their habitual bodily practices. The book analyzes the exit narratives of 40 ex-Hasidim and illustrates how a secular identity is created from an intensely religious one by removing the automatic, embedded, habitual religiously prescribed ritual bodily practices and modes of comportment and taking on the demeanor and routine techniques of the body of their new reference groups in the larger society. One of her primary interests in sociology is narratives of disrupted biographies through which individuals create coherent stories of their lives by establishing links between their identities before the disruptive event and after. All three of her major books



examine this process—*Tradition in a Rootless World*, *Motherloss*, and *Becoming Un-Orthodox*.

"I was thrilled to have the opportunity to spend my sabbatical semester at CSR. I had spent a year there 21 years earlier and it was the most intellectually stimulating years of my life. My fall 2015 semester there was similarly academically exciting. At the Center I began three new projects. The first was an off-shoot of my recent book. Nearly all of my interviewees for *Becoming Un-Orthodox* used the trope of "coming out" to describe their personal journeys of leaving their former religious ways of life and establishing new identities in the larger, secular society in which they can be "themselves." In order to understand whether their stories describe a similar process to that of g/l/b/t coming out narratives, I read numerous memoirs and edited collections representing the journeys of g/l/b/t individuals who challenge the heteronormative assumptions of the wider society and take on new identities through adapting the routines and bodily practices of their new peer group. The analytic goal of this paper was to compare the processes of identity formation and re-formation involved in leaving an Orthodox Jewish community and coming out as gay or lesbian.

The second project I started at CSR is a book-length study of secular Jewish identities: what does it mean to be Jewish for those who do not affiliate with Jewish religious institutions or practices. I worked on composing and refining the interview guide for this research by conducting 10 pilot interviews with women and men in the Princeton and New York areas who define themselves as secular Jews. The time to focus exclusively on research, one of the gifts of a sabbatical semester at the CSR, provided me with the opportunity to read broadly on the topic of mindfulness and consequently to develop a set of research questions focused on the secularization of formerly ancient religious practices into techniques of stress reduction and health revitalization, and the corporate cooptation of these techniques in order to produce a more cooperative and willing work force. I have continued to study the literature in this field."

Gillian Frank received his Ph.D. from the Department of American Studies at Brown University and is the past recipient of an American Council of Learned Societies New Faculty Fellowship. Frank has published on the

intertwined histories of religion, sexuality and gender in the United States. His work has appeared in venues such as *Gender and History*, *Journal of the History of Sexuality*, and *Journal of Religion and Popular Culture*. He is

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

"During my time at CSR, I served as managing editor of [Notches: \(re\)marks on the history of sexuality](#), a collaborative, international, and peer reviewed blog promoting critical discussions of the history of sexuality. I co-edited, with **Heather White** '07 and **Bethany Moreton**, an anthology on *Histories of Sexuality and Religion in the 20th Century United States*. I also began researching and writing my second book *Seeking Abortion at Home and Abroad: The Clergy Consultation Service, 1965-1990*. This book explores the religious, legal, medical and transnational history of abortion reform activism and illegal abortion services. The project focuses on the Clergy Consultation Service, the single largest abortion referral service in the United States before *Roe v Wade*. This group, made up of liberal Protestant ministers, Jewish rabbis and dissident Catholic nuns and priests, organized in forty states and more than fifty cities to lobby for the repeal of abortion laws, challenge anti-abortion activists and to assist women obtain safe abortions.



I am grateful for my affiliation with CSR, which has enabled me to have thoughtful and productive interdisciplinary conversations, to develop my research and to learn from a group exciting and committed scholars.”



James Dennis Lo-Russo completed his Ph.D. in American Religious Cultures at Emory University. His research focuses broadly on the intersection of religion, economics, and politics in the United

States. Drawing on ethnography, cultural history, and critical theory, his dissertation, “The Libertarian Ethic and the Spirit of Global Capital,” argues that growing interest in the business world to integrate spiritual practices and perspectives into the workplace is closely associated with the emergence of a post-industrial economy and neoliberal political projects over the last half-century.

“This current year as a CSR FWI fellow has proven to be highly productive. I have successfully secured a contract with Bloomsbury Academic Publishing to publish my dissertation on spirituality in the workplace in the Spring of 2017. Additionally, I completed essays in three forthcoming edited volumes on religion and have co-authored a journal article (currently under peer-review) on workplace chaplains with **David W. Miller**, Director of FWI, and **Faith W. Ngunjiri** (Concordia College). I also shared with the Religion and Public Life seminar my new project, “Before Mindfulness: A Religious History of High-Technology.” This project examines the culture of high-tech industry and its intimate relationship with spiritual practice. While companies like Google have implemented “mindfulness” programs drawing from Buddhist contemplative practice, I suggest that Silicon Valley has enjoyed an affinity with eclectic spirituality since its inception in postwar America. In

particular, it traces how government-funded research and development in the academy and the private sector not only spawned new industry in and around “Silicon Valley,” but also fueled novel ways of understanding and engaging spirituality. These new forms of spiritual seeking are intimately bound to values and structures of the high-tech workplace and have subsequently come to inform contemporary corporate culture more broadly in the United States.”

Brendan Pietsch is Assistant Professor of Religious Studies at Nazarbayev University, in Astana, Kazakhstan, on leave in 2016-2017. He received a Ph.D. in 2011 from Duke University in American religious history. His first book, *Dispensational Modernism* (Oxford, 2015), examines the taxonomic impulses of early American Protestant fundamentalism, and the use of scientific rhetoric and engineering values in producing confident religious knowledge.



“This year at CSR was incredibly valuable as I began research on a new monograph project. Because I am an idiot, I chose a second book project on a topic that was radically different from my dissertation and first book, thus demanding an enormous amount of work to locate myself in this new scholarly landscape. Still in early stages, the research for this new book project, “Sciences of the Family in American Religion,” asks how Progressive Era scientific discourses about the family—related to biological evolution, hygiene, urbanization, eugenics, and gender ideologies—naturalized a modern American understanding of the nuclear family, and how that understanding was subsequently baptized and internalized by religious Americans. As social theorists, social scientists, and social workers created taxonomies of

good and bad families and sought to map the origins and function of the family, they popularized a vision of what the “natural” family looked like. This vision was taken up by religious groups seeking to produce a morally purified American society and was made central to American religion. In the Religion and Culture workshop I had the opportunity to receive feedback on a very preliminary précis of the entire project, and an early draft of one of the chapters, pointing me in useful directions and forcing me to clarify my research questions.”



Michael J. Thate received his Ph.D. in Religious Studies and History of New Testament Interpretation from the University of Durham (U.K.). Prior to coming to Princeton, Thate was a Lecturer of New Testament Interpretation at Yale Divinity School,

as well as a Post-Doctoral Visiting Research Fellow at Yale where he worked on a comparative sea mythology within Jewish, Greek, and Roman texts along with early Christian configurations of identity. His research interests revolve around the formation and reception of discourses, particularly religious and scientific. His first book, *Remembrance of Things Past?* (Mohr Siebeck, 2013), is a social history of *Leben-Jesu-Forschung* during the 19th and 20th centuries.

“It is with great gratitude—and not a little sadness—that I write this report for my final year as a post-doctoral research associate with FWI and visiting fellow at CSR. These two years have dashed past but not without many great memories, and, of course, many fine tunings to my research projects and thinking in general. For the next few years, I will be in the Tübingen University Jewish Studies department on a grant from the Alexander von

Humboldt Fellowship. In what follows, I will offer a brief abstract of the projects that have been completed during this past year.

With James Carleton Paget from Cambridge University, I co-edited *Albert Schweitzer in Thought and Action: A Life in Parts* (Syracuse University Press, 2016). This bulky volume of some 850 pages is devoted to situating and explicating Albert Schweitzer within his complex philosophical, historical, and cultural contexts of the early-twentieth century. This volume brings together seventeen international experts to shed light on this complicated man, and, in doing so, perhaps even bringing some clarity to the complex happenings of the early twentieth century. Besides the editor’s introduction, I contributed two essays, “The Third Moralist: The Function of Nietzsche within Schweitzer’s Kulturphilosophie” and “An Anachronism in the African Jungle? Reassessing Schweitzer’s African Legacy.”

Early in the semester, I was part of a panel on the logic of crisis at Harvard Divinity School where I presented a paper which attempted to situate Augustine’s tract *De opere monachorum* (401) within contemporary post-Marxist theory on Labor, and, in particular, the automaton traditions. The essay, “Labor and the Social Order,” in *Cosmologies*, 2016, is a popular form of that talk—the more technical version of the paper will appear in *Studia Patristica* in late 2016. I argue that this tract introduces an important moment within Western genealogies of the complex and subtle political economies of “making work meaningful.”

In an essay for a handbook on Apocalypses, “The Last Metamorphosis of Labor: Work, Technology, and the End of the World” (Fortress Press, 2016), I attempted to bring Karl Marx, Herbert Marcuse, and John Maynard Keynes into conversation regarding the tenuous relationship between technology and labor. The focus is on the moral panics and the varying ways in which technology’s infringement upon labor is cast in apocalyptic tones.

Finally, I served as the invited guest editor for a special issue of *Religions*, “Religion and the Individual: Belief, Practice, and Identity.” For this issue, scholars from diverse perspectives and disciplines read questions of “belief” and “practice” as locations and lenses of meaning-making. The aim of this eclectic gathering is to model a diversity of form and approach in the broad field of religious studies, while also putting these diverse ap-

“My Religion and Culture fellowship at the CSR has been fundamental to my success in completing my doctoral program and securing a postdoctoral fellowship this year. The CSR has supplied me with a quiet workspace (indeed, a workspace with tea!), intellectual companionship and stimulation, and sufficient funds to allow me to focus on my writing. The institution where I will hold a postdoc next year observed specifically to me, when they extended their offer, that I was an attractive candidate because I had already participated in an interdisciplinary workshop, that is, the Religion and Culture workshop at the CSR.”

Jessica Wright
Religion and Culture Fellow



proaches together into a single project. In addition to the editor’s introduction, I have contributed an essay, “Messianic Time and Monetary Value,” in which I propose a re-reading of some of Walter Benjamin’s texts on messianic time through a re-examination of the opening line of his first sonnet commemorating the death of his friend, Christoph Friedrich Heinle.”

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 their research abstracts.

Religion and Culture

Carl Adair, English, “Faith in the Text: Modernist Poetics and Theologies of Reading”

What does it mean to read faithfully in the self-consciously modern? Locating this question in the late nineteenth and early twentieth centuries, this dissertation provides an analysis of the various rhetorical strategies and disciplinary proscriptions deployed to defend the “spiritual” power of texts from rationalist epistemologies while also legitimizing those texts as sources of modern knowledge. Taking as its premise that the religious and the secular are not essential categories but are rather defined through discursive oppositions that change over time, this project argues that a concept of “religious” reading—troped as a primitive, legalistic, or mechanical literalism—is constructed during this period as a “pre-modern” hermeneutic that “literary” reading supersedes in a new, modern dispensation. Chapters organized around Arnold, HD, Eliot, Hart Crane, and the American New Critics contextualize their poetry and various theories of literature in a contemporary contest over the epistemological status of the Bible and the location of “true” religion: is religion defined by canonical beliefs and an authoritative scripture? Or is religion a disciplined disposition toward experience,

toward scripture and doctrine, toward belief itself? I argue that the discursive construction of the former (in its most extreme form, as “fundamentalism”) masks the diffusion of the latter into the discipline of literary study.

Timothy Benedict, Religion, “Soul Searching: Spiritual Care in the Japanese Hospice”

My dissertation represents the first sustained ethnographic study of the religious dimensions of Japan’s growing hospice movement and also illuminates spiritual care of the terminally ill from a cross-cultural perspective. Through my fieldwork, I examine similarities and differences in how spiritual care is conducted at Buddhist, Christian, and secular hospices and relate these findings to a broader narrative of how Japanese religious groups are seeking new vocational roles within modern medical institutions. My research also contributes to global conversations about spiritual care by illuminating an under-researched yet growing Japanese iteration of the phenomenon.

Shira Billet, Religion, “The Sources of Sociality: Hermann Cohen, German Idealism, and the Science of Judaism”

My dissertation focuses on the thought of Hermann Cohen, one of the most important German philosophers of the later nineteenth century (although today his role is little remembered), and one of the founders of modern Jewish philosophy. I offer a new reading of Cohen’s philosophy – in particular his ethics and his religion – by highlighting the social elements in Cohen’s thought. In my reading, I bring to the fore the centrality of two elements of sociality in Cohen’s thought: relationality or intersubjective relationships, on the one hand, and different notions of human collectivity, on the other. Through a close reading of Hermann Cohen’s 1904 *Ethics of the Pure Will* in its historical, philosophical, and broader intellectual context – in particular the contexts of Cohen’s debts to German Idealism, and his relationship to the Science of Judaism – I suggest that Cohen was an important figure in a broader turn to sociality within philosophy of religion at the turn of the last century.

Miriam Chusid, Art and Archaeology, “Picturing the Afterlife: The Shōjūraigōji Six Paths Scrolls and Salvation in Medieval Japan”

The set of Six Paths paintings completed in the thirteenth century and owned by Shōjūraigōji temple in Shiga Prefecture represents one of the most ambitious attempts to render the first chapter of *The Essentials of Birth in the Pure Land* (Ōjōyōshū, 985) in pictorial form. The *Essentials* extols the virtues of the nenbutsu, or recitation of Amida Buddha’s name, as a paramount practice for attaining birth in the Pure Land and salvation at the time of death. The first chapter, more specifically, describes the suffering in the six realms of rebirth, or the paths of hell, hungry ghosts, animals, fighting demons, humans, and celestial beings, to emphasize the urgent need to practice the nenbutsu to avoid an afterlife filled with torture and affliction. Indeed, both mediums present a similar view of the cosmological structure of the Buddhist universe, and the paintings, like the descriptions in the text, depict the various punishments

“The weekly interdisciplinary workshop with the other fellows, led by Professor Jessica Delgado, was tremendously grounding for me. The workshop not only offered a space for receiving immensely helpful feedback on my own work, it also afforded many opportunities for collaboration and intellectual community with the other fellows.”

Shira Billet
Religion and Culture Fellow



that await a person in each of these realms should he or she commit transgressions or neglect Buddhist practice while alive.

This dissertation reexamines the claim that the paintings served as elaborate illustrations of *The Essentials*. By interrogating the role of text in the painting process and focusing on places where the images diverge from the descriptions in the manuscript, I show that artists and patrons projected a new and complex system of knowledge about death and salvation within the Buddhist cosmos within the scrolls. Throughout my dissertation, I draw on contemporaneous paintings that also depict the six realms, courtiers' diaries, votive inscriptions, Buddhist iconographic compendia, narrative tales, and architectural records of halls designed for funeral services to demonstrate how the Shōjūraigōji scrolls became the new archetype of hell-related imagery employed in a ritual context for the benefit of the deceased and to ensure liberation for those still living.

David Henreckson, Religion, "The Immortal Commonwealth: Covenant, Law, and the Common Good in Early Modern Protestant Thought"

My project addresses the question: How would we understand the early modern context differently if we accounted for both the theological and political valence of covenantal thought? I aim to address the ways that prominent Protestant thinkers employed rival theological conceptions of the covenant to articulate different views of political life, law, and the common good. In particular, I analyze the ways in which Protestant thinkers theorized the concept of covenant in order to justify political resistance to systemic injustice. In doing so, I uncover new perspectives on the historical – and normative – relationships between religion and politics, authority and obligation, and the role that covenant has played in shaping intellectual and social history in the modern West.

Kijan Maxam, Religion, "Refuge and Deliverance: Faith, Religion, and Politics in Modern Jamaica"

My project, broadly stated, examines the relationship among personal faith, institutional religion, and politics in Jamaica. I look specifically at forms of political action undertaken by members of Refuge Gospel Hall, a Pentecostal-Holiness church located in Tivoli Gardens, an urban community in Kingston, Jamaica. Established in 1996, during a period of political unrest and violence,

"I am so grateful for this opportunity to share the development of my own thinking

in the supportive and challenging environment of the Religion and Culture seminar; my work has benefitted tremendously from their criticisms and from the connections they have drawn. I have been equally grateful to be invited into my colleagues' thinking and to learn from them (and often commiserate with them) on how to navigate the struggles of dissertation writing. Our weekly workshops have become a model for other writing and discussion groups I have since joined, both in its rigorous attention to the paper put before us and in its ethos of generosity and encouragement."

Carl Adair
Religion and Culture Fellow

the church serves residents, mostly youth between the ages of 5-16 years old. By examining the interplay between doctrine and action, a study of this "imagined community" within the context of the physical community of Tivoli Gardens, provides insight into the ways in which politics and religion converge. Relying on archival and ethnographic research, I argue that participation in a faith community influence individual efforts to live full, meaningful lives in a milieu characterized by violence and uncertainty. My study demonstrates that life in Tivoli is not simply shaped by abstract social and political forces. Rather, my project reveals that residents' daily negotiations are steeped in personal faith and religion.



Matthew Spellberg, Comparative Literature, "Dreaming and Social Life in the Age of the Novel"

This dissertation proposes a theory about the social and artistic uses of dreaming in the late 19th and early 20th centuries, and in particular the central role it plays as a site for the recovery of a certain notion of the sacred within modern life. The dreams in the art of this period articulate a certain vision of aliveness, its attendant power and perils, and the avenues it offers for analysis of the supernatural. The core of the thesis consists in readings of literary dream-descriptions by Alexander Pushkin, Leo Tolstoy, Gustave Flaubert, James Joyce, Virginia Woolf, Marcel Proust, and Ralph Ellison. I argue that these authors use dreaming as a vehicle for the recovery of a certain kind of spiritual experience, one in which radically private experience is suddenly, even miraculously, transformed into communal life. The modernist project – especially in Woolf and Proust – can be seen as an attempt to use dream-cognition to unlock the isolation of the individual mind and allow it to merge with others, and to entertain the possibility of a higher form of mind beyond the self. Ralph Ellison provides a sobering coda to the project: his dream-writing evokes an exalted form of communal life born in private experience, but it is everywhere checked by inescapable barriers.

Beth Stroud, Religion, "A Loftier Race: Liberal Protestantism and Eugenics, 1877-1930"

Eugenics – the effort to shape future generations biologically through intentional interventions in human breeding – was popular in the United States at the turn of the twentieth century and influenced public policy for decades thereafter. My dissertation explores the substantial engagement of Episcopalians, Presbyterians, Congregationalists, Unitarians, and Methodists in the eugenics movement and the influence of that movement on their religious practice. While eugenics was promoted mostly by a small, elite movement of interlocking organizations led by scientists whose motivations were not necessarily religious, liberal Protestant leaders also found it appealing and were among the wealthy donors who funded the movement. Eugenics shaped liberal Protestant religious practice in a number of ways, driving change in the areas of charity, sex education, marriage,

and the treatment of the infant body. Eugenics fused two of their central preoccupations in a single social program: first, integrating new scientific ideas into their faith, and second, ameliorating the social problems of an industrializing economy. Moreover, eugenics fed into liberal Protestants' postmillennial hopes for human perfection, as they imagined progressive improvement in both the biological and the social body. While most scholarship on the eugenics movement frames it as social and medical history, my work demonstrates that it is also religious history. The liberal Protestant misadventure with eugenics was shaped by theological ideas about human nature and salvation, and in turn shaped liberal Protestant religious practice. I argue that eugenics fit neatly with a soteriology of nurture that privileged the idealized Christian family. Among white liberal Protestants in particular, eugenics also played into conscious and unconscious ideas about racial hierarchy and American national identity, enhancing the normal-

"Over the past year, we have had conversations over a startlingly wide range of historical and theoretical topics, and yet everyone remained incredibly engaged with each other's work. This is not something I take for granted. I'll miss our weekly discussions."



David Henreckson
Religion and Culture Fellow

ization of white Anglo-Saxon-ness and helping to consolidate the social power attached to it.

Jessica Wright, Classics, “Brain and Soul in Late Antiquity”

My dissertation examines conceptualizations of the brain (Greek: enkephalos; Latin: cerebrum) in Christian texts from the fourth and fifth centuries CE. While there has been significant interest in the body at this period, and although historians have focused increasingly on appropriations of medical discourse within religious texts, no study has yet focused upon early Christian understandings of the brain. This gap is surprising, since the brain was critical to formulations of human nature and human identity in late antiquity. At a period when intellectuals and religious leaders were pressed to articulate and to defend definitions of the human soul as distinct from, if entangled with, the human body, the brain proved to be both a fruitful and a troubling conceptual resource: fruitful insofar as it condensed the paradoxes of the human being, positioned between heaven and earth, material and immaterial spheres, and troubling insofar as it threatened to confine the soul, even to ren-

der the soul unnecessary. Through close readings of Christian texts which elaborate upon the brain, both theoretical and pastoral in orientation, my dissertation not only highlights the elements of medical theory with which early Christian authors were familiar, but also draws out the contemporary concerns which shaped and were shaped by engagement with the brain.

Religion and Public Life

Jessamin Birdsall, Sociology, “Salience of Religious Identity and Bridging Social Capital in the United Kingdom”

This project explores the relationship between salience of religious identity and patterns of bridging social capital in the United Kingdom, and how that relationship varies by religious affiliation, ethnic identification, and immigrant generation. As large-scale immigration leads to increasing religious and ethnic diversity in western democracies, social scientists and policy makers have developed a renewed interest in the relationship between diversity, identity, and social capital. This paper contributes to the current literature in four ways. First, moving beyond the tendency to measure social capi-

tal in the form of attitudes (i.e. generalized trust), the paper examines social capital in the form of actual social ties at the individual level. Second, the paper pays particular attention to the predictors of bridging social capital as a distinct and increasingly important form of social capital in diverse societies. Third, the paper investigates the relationship between salience of religious identity and bridging capital across all major religious groups in the UK, rather than limiting the analysis to a particular religious community or institution, and highlights important sources of variation by religious affiliation, ethnicity, and immigrant generation. Finally, drawing on data from the 2011 UK Citizenship Survey, the paper contributes to a broader cross-national scholarly conversation on the relationship between diversity, identity, and social capital in western democracies with different historical, cultural, and institutional contexts. The main finding is that salience of religious identity is significantly and positively associated with bridging social capital, but that this relationship varies in important ways based on interactions with ethnicity, religion, and immigrant generation.

Kellen Funk, History, “The Lawyer’s Code: The Reformation of American Legal Practice”

Civil justice in America is uniquely a domain of lawyers. My dissertation explores the mid-nineteenth-century reforms by which lawyers gained preeminence over judges, legislators, and jurists to become the chief administrators of the legal system. The revolution in legal practice occurred just as professionalizing lawyers increasingly treated law as an autonomous social domain. By critiquing this internalist trend in legal thought, my work sheds light on the important ways law, political economy, and religious culture influenced one another. A central episode in this study concerns the shifting theology behind the civil oath. Professional lawyers sought to discard early republican notions of hell and the afterlife as a safeguard to legal truth and instead set oath-taking on a secular foundation. That project encountered resistance, not only among traditionalist jurists and laymen, but also from western lawyers, who feared the desa-

“Every week it is exciting to receive the week’s workshop paper in my inbox. Whether we are reading about capitalism and spirituality, regime change, or Catholic worker houses, my RPL colleagues always have something fascinating to teach me. What I love most about RPL is that it is not only about making our work stronger, but is about learning from each other and making our methodologies accessible and understandable across disciplines. As I grapple with ethnography, my colleagues who are historians, sociologists and political scientists help me tease out the ethical implications of my work. It is so fruitful to come together as students at all different stages of the research and dissertation process. RPL allow us to help each other develop our projects every step of the way as we brainstorm IRB applications, dissertation proposals, conference papers and polished chapters.”



Alyssa Maldonado
Religion and Culture Fellow

cralizing logic of eastern reformers would open legal proceedings to blacks, natives, and the Chinese, all of whom were regarded incompetent witnesses without a strong and specific theological oath binding them.

Douglas Gildow, Religion, “Schooling Buddhist Monastics: Seminaries, Academia, and the State in Contemporary China”

This dissertation examines Buddhist seminaries in contemporary China, analyzing them as windows into Buddhism and as institutions transforming Buddhism. This study argues that to understand the impact of seminaries on Buddhism, we must also understand how seminaries are influenced by state and academic institutions. In analyzing contemporary Chinese Buddhism, I use sources including seminary curricula and related documents as well as observations and interviews conducted during eighteen months of fieldwork in China. I argue that seminaries have already cemented their place alongside monasteries as key sites for training and producing Buddhist leadership. What is still undecided is how seminaries should respond to the state-supported,

“My third and final year as a CSR graduate student fellow has been tremendously rewarding. Few other political scientists at Princeton work on religion, and it has been very useful for me to work alongside scholars from other disciplines who are also interested in the important subject of religion.”



Michael Hoffman
Religion and Public Life
Fellow

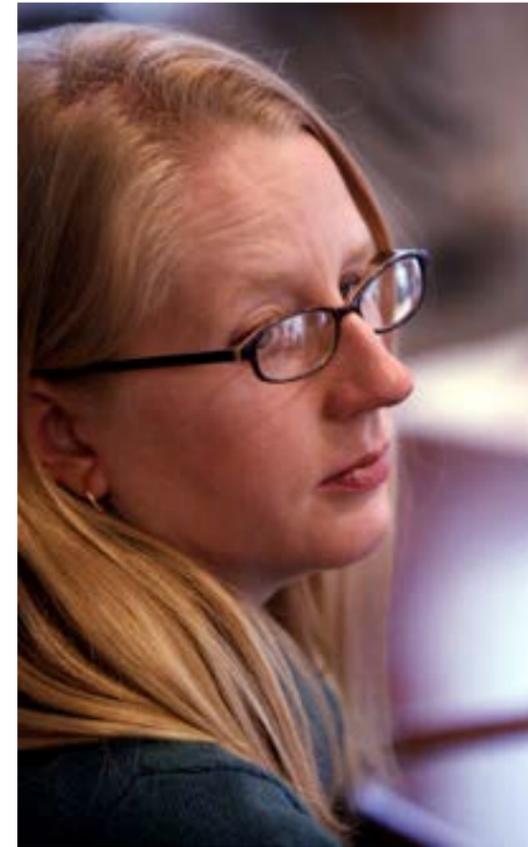
secular modes of study that challenge traditional Buddhism. Responses to such secular scholarship range from accommodation to resistance, which are both controversial for allegedly undermining or isolating Buddhism, respectively.

Michael Hoffman, Politics, “Communal Religion, Sectarian Interests, and Democracy”

Why does religion sometimes increase support for democracy and sometimes do just the opposite? In this dissertation, I present and test a theory of religion, group interest, and democracy. Focusing on *communal* religion, I demonstrate that the effect of communal prayer on support for democracy depends on the interests of the religious group in question. For members of groups who would benefit from democracy, communal prayer increases support for democratic institutions; for citizens whose groups would lose privileges in the event of democratic reforms, the opposite effect is present. The varying effects of religious behavior on regime preferences can be explained, in large part, by sectarian interests. Religious identity is channeled through political and/or economic concerns in determining attitudes towards democracy and redistribution. I test these claims both *observationally* and experimentally, using data from Lebanon, Iraq, India, and a cross-national sample. Through an original survey conducted in Lebanon in 2014, I provide a fine-grained analysis of the ways in which sectarian interests condition the effect of communal prayer on democratic attitudes. I find that communal religion, either through frequent attendance at religious services or through the experimental primes, increases the salience of sectarian identity, and therefore pushes respondents’ regime attitudes into closer alignment with the interests of their sect.

Samantha Jaroszewski, Sociology, “They call me a saint, they call me a communist: Religion and Politics in everyday practices at the Catholic Worker”

That religion and politics are related is well documented, with both emerging as central concerns of classical sociology. Until recently, the study of religion and politics have historically focused on the elite, formal, and public voices; for example, there is more known about clergy than laity in scholarly accounts. When scholars studying politics and religion have investigated the relationship between the two, they often focus on key visible moments, such as large social movements, public activism, or electoral politics. The framework of lived religion



has been used to invert the focus from formal or elite practices to the mundane and everyday practices of the religious persons on-the-ground. I propose a parallel move for the practice of politics in daily life. Using the case of the Catholic Worker movement, I explore the ways that mundane practices can be irreducibly religious and, simultaneously, political in their meaning and interpretation by the community. I suggest that by this analytical move of extending the lived religion framework to incorporate lived politics, or what others have called “life politics” or “routine politics,” I bridge two areas of scholarship together that are rarely put into conversation, despite their shared orientation and, consequently, suggest one way to ameliorate sociology of religion’s “export problem.” In the tradition of feminist theory (“the personal is political”), I integrate religion and politics as salient interpretations of the practices at the Catholic Worker house.

Alyssa Maldonado, Religion, “Lifeblood of the Parish: Men and Catholic Practice in Williamsburg Brooklyn”

My dissertation looks at the male participation in the Catholic devotional life of the Feast of Our Lady of Mount Carmel in Williamsburg, Brooklyn. The literature on lived religion, gender and Catholicism has focused largely on the devotional lives of women, and we have seldom gotten a robust picture of the practices of lay Catholic men. I challenge traditional concep-

tions of Catholic parish geography, highlighting the peripheral spaces where lay Catholic men interface with their church, like basements, rectories and lower halls. I propose that if we look differently at parish geography, we find lay Catholic men expressing love of parish and saints in gendered, embodied ways. I argue that the contemporary feast calls on us to widen the category devotional practice and to pay attention to male relationality and masculine embodied vocabularies of devotion. To include Catholic lay men in the study of parish, saints, and devotional ritual we must consider different ways men express allegiance to parish and respect for the saints that include physical labor, money-making activities, and embodied forms of material culture, like tattoos. Catholic public rituals are not simply sites of devotion, ethnic pride and neighborhood boundary making, but are also sites of gender performance and masculine pageantry where men perform heterosexuality, authority, and claim community respect as upstanding parish men. OLMC offers us a site where homosociality and Catholicism converge, where men strengthen their bonds with each other and with the church. Paying attention to masculinity and following the men’s organizational and physical work opens up new spaces of devotional labor and calls on us to pay attention to how Catholic lay men interact with each other and their parish in gendered and unexpected ways.

Kevin Mazur, Politics, “Ordering violence: identity boundaries and alliance formation in revolutionary situations”

Ethnically diverse polities are especially prone to violent intrastate conflict, but the actors within these conflicts regularly fail to align along ethnic divides. Existing explanations, highlighting the incentives of elites and mass psychology respectively, offer accounts of why ethnicity may become salient in a conflict, but cannot explain why some members of an ethnic group participate in revolutionary challenge while others side with the incumbent regime. Using original quantitative data on revolutionary events, ethnicity and public goods provision in the 2011 Syrian uprising, the dissertation argues that the variation is best understood in the context of the struggle between an incumbent regime and its challengers to assemble coalitions of supporters. It investigates the mechanisms driving this variation with case studies of the city of Homs, which saw high levels of violence in the uprising, and the areas populated by

“In particular, my participation in the Religion and Public Life workshop pushed me to think about alternative explanations, introduced me to other literatures from sociology and religious studies on collective memory and bodily suffering, and forced me to question the role that religion – in that these collective memories affect *religious* political parties and a *religious* political cleavage – plays in my story.”



Elizabeth Nugent
Religion and Public Life Fellow

ethnic Kurds, where little violence occurred. It finds that, in addition to ethnicity, network ties and non-ethnic identity characteristics regularly structure social actors' behavior. Violence, particularly that meted out by the state, plays a central role in determining whether and how ethnicity will shape patterns of contention.

Elizabeth Nugent, Politics, “The Politics of Repression: Collective Memory and Elite Cooperation in Transitioning Authoritarian Regimes”

What conditions elite cooperation during transitioning authoritarian regimes? I draw on psychological theories of collective memory and identity formation to posit a theory of how repression conditions oppositional elite cooperation during crucial moments of transition. Certain repressive environments are more conducive to creating shared identities among political

opposition than others. When a single group is targeted exclusively, traumatic experiences borne of repression harden identity borders between groups, decreasing the group's propensity to cooperate with others. In contrast, when multiple groups are repressed within a widespread repressive environment, shared repressive experiences soften the boundaries of and change the reference point for group identity, increasing groups' propensities to cooperate. In my dissertation, Egypt serves as a case of targeted repression (against the Muslim Brotherhood) and decreasing substantive cooperation among the opposition between 1981 and 2011 under president Hosni Mubarak, while Tunisia serves as a case study of an increasingly widespread repressive environment and increased cooperation among the opposition between 1987 and 2011 under authoritarian president Zayn al-'Abidin Ben 'Ali. Each country's repressive histories has implications for elite cooperation and its effects on political developments after the 2011 uprisings, and helps to explain why the secular-Islamist axis of political competition was more polarizing in Egypt than in Tunisia.

Leslie Ribovich, Religion, “Moral Education in Devotion's Wake: A History of Teaching Religion, Morality, and Race in 1950s-60s New York City Public Schools”

In my dissertation, I trace changes and continuities in how public school participants understood and taught morality in NYC in the 1950s and 1960s, focusing on Cold War and Civil Rights-era ideas about race and religion embedded in moral education. I challenge the narrative that religion left public schools after the 1962 and 1963 Supreme Court decisions on the devotional exercises of school Bible-reading and prayer. Engaging archival records, legal databases, and visual and material culture, I consider the religious and racial dynamics of public school-based “moral education” programs. Through these programs, I argue, NYC public school leaders employed religious ideals such as “love thy neighbor” to address racialized social problems, including interracial conflict and juvenile delinquency. I argue that these programs created distinctions between the religious and secular in public education after World War II, presenting curricula where morality guided by individual belief in God was religious, and morality based in values and practices shared across groups, regardless of origin, was secular. I show how

diverse communities in NYC challenged, collapsed, reproduced, and reinterpreted these distinctions.

Grace Tien, Sociology, “China's Christian Elites”

Rule of law and the legitimacy of state institutions have long been of interest to scholars of economic development. Recently, developmental economists and sociologists have begun to consider the role of religion and culture as a factor in economic development but have yet to consider how these two factors interact. My study examines this interaction in the context of systemic corruption in China, which is considered one of China's greatest obstacles for economic development. The first part of my study takes a micro lens to examine the impact and influence of religious and cultural values on Chinese Christian elites, which include CEOs, government officials, scholars, lawyers, and Christian leaders, who have to reconcile their beliefs and values with the corruption they face on a daily basis, while generating social and economic capital through both religious and non-religious networks. This part of the study will be based on in-depth interviews, multi-sited ethnography, and participant observation. The second part of this study will take a macro lens to examine major cities from a comparative historical perspective, investigating the relationship between the city's current economic success with its past missionary activity—using the denomination and level of contact with Christian missionaries as a conditional variable for religious influence on growth (as moderated by corruption).

Undergraduate Research Fellows

The Center annually assists undergraduates by funding their junior and senior independent research. The Center also works to include Princeton undergraduates in its many areas of ongoing research. The following students were named Undergraduate Research Fellows for 2015-2016. In addition to receiving research funding these students met together to share their research and attended Center-sponsored lectures and workshops.

Alex Cuadrado '16, French and Italian, “The Poetics of Pilgrimage in Dante's *Commedia*”

Dante takes on the role of a pilgrim throughout the *Commedia*, and pilgrimage imagery permeates the work, especially the *Purgatorio* and *Paradiso*. This pilgrimage, however, is not a mere allegory. Dante constantly reminds the reader that his journey was real and

that he is a true pilgrim, yet the scholarly discussion regarding Dante's authority has often looked past the importance of recognizing the *Commedia* as a pilgrim text. In this study, I argue for the centrality of pilgrimage to the *Commedia*, and the importance of what I call the “rhetoric of autopsy,” or the narrative strategy by which an author provides an eyewitness account to assert truth (a common technique used in real, historical pilgrimage narratives). In the *Commedia* Dante incorporates contemporary politics, a changing landscape of symbolic holy spaces, and the literary genre of the pilgrimage narrative to endow his poem with the tools necessary not only to recount the protagonist's journey, but also to encourage others to follow in his footsteps.

Lauren Frost '16, Art and Architecture, “The Viewer Experience in the Meteora Monasteries”

Ryan Gedrich '16, Anthropology, “Policing the Performed Identity: The transformative power of the social as embodied in Druid's Irish theatre cycles”

Andrew Hanna '16, Near Eastern Studies, “From Berbers to Imazighen: Contested Amazigh Identity in Morocco from 1912-2011”

My thesis focuses on the question of Berber identity in Morocco, specifically on understanding how the Berber component of Moroccan society was negotiated from the colonial era to the present day. Applying an anthropological and historical analysis, I sought to elucidate

“My time as a CSR undergraduate fellow was incredibly fulfilling, as it allowed me to expand my horizons. The events I chose to attend were related to Buddhism, a religion I have had minimal exposure to during my time at Princeton. I took a REL class on Mind and Meditation in the fall, writing my final paper on comparative practices in Buddhism and Sufism. Bridging the gap between the Abrahamic traditions I study and the Hindu-Buddhist world was a challenging, yet fruitful, intellectual exercise.”

Andrew Hanna '16
Undergraduate Fellow

“As an Undergraduate Fellow, I appreciated being invited to be a member of the greater Center for the Study of Religion scholastic community. I felt honored, at the breakfast at the beginning of the year, to speak about my independent work alongside professors who have meant so much to my personal and academic development. In particular, I reconnected with Professor Fernandez-Kelly whom I consider a mentor. Her discussion of her recently published book *The Hero's Fight: African Americans in West Baltimore and the Shadow of the State* at a CSR event this past fall and personal advice to me influenced my career aspirations and continue to challenge my role in civil society.”

Safeeyah Quereshi '16
Undergraduate Fellow



to understanding my argument is the century-long shift in how Moroccans, and the Berbers specifically, identified themselves. Shifting from a primarily religious self-identification to other more “contemporary” modes of identification (ethno-linguistic, political, trans-national) disrupted the Moroccan identity paradigm, allowing local actors both Arab and Berber alike to reshape it in their own image. Ultimately, the Berbers have set Morocco on a path of greater pluralism, but still face serious challenges in the form of modern-day Islamist movements that deny the whole legitimacy of their linguistic and religious heritage.

Isabel Henderson '16, History, “Fox hunting and the Irish Revolution”

Sarah Jacobs '16, Near Eastern Studies, “A Bitter Aftertaste of Jasmine: Islamic State Recruitment of Tunisian Fighters”

In the recent years, the Islamic State has succeeded in recruiting 6,000-7,000 Tunisian fighters – significantly more total and per capita fighters than from any other country of origin. This temporally and geographically unique phenomenon is not sufficiently explained by Tunisia’s socioeconomic frustration, religious history, or porous border with Libya. Rather, this paper proposes that the Islamic State’s dual images of heroic hyper-violence and functional governance carry a unique appeal to Tunisian young men as a result of Tunisia’s peaceful Jasmine Revolution. The Tunisian men who feel emasculated by what they see as the failure of their peaceful revolution are attracted to the Islamic State image of masculinity. The Islamic State offers an opportunity to achieve manhood through a “real” revolution, constructed upon the heroism of violence. This idealization of war is particularly effective in Tunisia, as unlike any other country in the region, Tunisia has not recently experienced war. Consequently, Tunisians are not able to contextualize the heroic image of violence with the reality of war. Additionally, the Jasmine Revolution can most accurately be seen as an attempt to replace dys-

functional governance with functional governance, capable of providing social services and infrastructure. Although the Tunisian revolution attempted to accomplish such goals through regime change and democratization, for those disappointed with the revolution’s results, the Islamic State purports to provide an alternative means to achieve such goals. Tunisians are primed to believe that the Islamic State is capable of providing functional governance because of their experience with Ansar al-Shariah, a Tunisian jihadi Salafi group.

Stephanie Leotsakos '16, Music, “Studying Historical Elements of Opera, Music, Theater, Religion, and Architecture in Verona, Italy” and “OMG Opera Thesis Production”

Ryan Low '16, “A New Assessment of Private Jurisdiction and Royal Power in Medieval Paris”

My senior thesis analyzes legal conflicts between ecclesiastical and royal jurisdictions in thirteenth-century Paris. In medieval Paris, the king possessed jurisdiction over only a fraction of the city’s land, houses, and thoroughfares. It was individual lords, commercial organizations, and especially ecclesiastical institutions that exercised “private” jurisdiction within the other terrains. Taken together, I have attempted to investigate the “crazy-quilt” of medieval jurisdiction in Paris in a fashion similar to the royal officials working for Philip III. One goal today is, as it was then, to identify these jurisdictions’ territorial and legal boundaries and determine how contemporary legal actors described and enforced them. I also attempt to go further, and ask why disputes arose at all and what was at stake for royal and ecclesiastical parties to those disputes. Each contest provided opportunities for the various lords of Paris to assert ideological claims to authority and lay the foundations for expanded economic and political power. Jurisdiction was complicated, and could serve as an impediment to—rather than a convenient expression of—royal or clerical ideologies. Yet another goal here is to tease apart the on-the-ground challenges to making ideological claims through pretensions to the exercise of justice. Why did the question of jurisdiction over specific neighborhoods persist for centuries? How did accords attempt to resolve these contests, and to what extent and why did those accords succeed or fail?

Savannah Marquardt '16, Classics, “Cult of Bendis”

Erin O'Brien '16, Near Eastern Studies, “A Genealogy

of the Veil in Post-Revolutionary Iranian Culture”

Safeeyah Quereshi '16, Religion, “Jinn and Topics of Spiritual Contamination: Constructions of Womanhood and Madness in Islamic Societies”

My thesis approaches the topics of madness, gender, and the convergence of the two in an attempt to understand the spectrum of innate mental capacity and its place in my religion through questions of accountability and anxieties of spiritual and bodily contamination. These questions involve examining different cultural approaches, consideration of disability, and legal ramifications. Soundness of mind is crucial for the formation of intention and the conscious moral differentiation between courses of action, which itself has a huge place in the conception of free will in Islam. Yet, there are many mysterious factors which can cause lapses in human sanity. Jinn are incorporeal beings of smokeless fire who are a source of real danger and moral temptation: I attempted to consider religious and cultural considerations of jinn possession alongside ever-evolving historic and cultural understandings of madness in an Islamic social context.

Miklos Szebeni '16, History, “A Comparative Analysis of Late Antique Monastic Institutions”

Grace Singleton '16, Religion, “Biblical female archetypes — Eve and Lilith — and their representation in Martha Graham’s *Embattled Garden*”

My thesis focuses on Martha Graham’s *Embattled Garden*, which represents the Garden of Eden narrative through modern dance. The work considers two archetypal female figures from Judeo-Christian thought, Eve and Lilith, and highlights the association between the status of their bodies in foundational texts and traditions and their corresponding archetypal symbolisms. Reading *Embattled Garden* within a framework that considers both the Judeo-Christian foundations of Eve and Lilith as archetypes and the modern dance tradition points to the connection between the archetypal identities embodied by Eve and Lilith. Through her engagement with Eve and Lilith and her distinct representation of each woman through movement, Graham’s work emphasizes the role that each woman’s body holds in determining her archetypal status. This thesis demonstrates the use of modern dance as a means of revealing the presence and influence of components of female identity and experience that are, at times, masked,

suppressed or demonized by perceptions of female archetypes. Moreover, this thesis argues that Graham's depiction of Eve and Lilith on the same stage, in the same work, draws attention to the interconnectedness of the distinct components of womanhood that, though di-

"The Center for the Study of Religion's generous support allowed me to travel to Florence and Rome over the summer to conduct hands-on manuscript research related to my thesis. I examined several 14th-century books that recounted the journeys of pilgrims from Italy to the Holy Land, most notably those of Fra Niccolò da Poggibonsi and Lionardo da Frescobaldi – which I used to understand the context of pilgrimage literature in which Dante was writing. Back at Princeton, I found the community of CSR Undergraduate Fellows to be an intellectually stimulating, curious, and helpful group of interlocutors that were interested not only in my thesis in particular, but also the study of religion in general."

Alex Cuadrado '16
Undergraduate Fellow



Undergraduate Fellows Alex Cuadrado '16, Rachel Wilson '16, and Savannah Marquardt '16 enjoy the CSR End of Year Party

vided between the two women in traditional archetypal symbolism, are part of a single, unified womanhood.

Rachel Wilson '16, Art and Archaeology, "The Destruction of English Medieval Cathedrals during the Dissolution of the Monasteries" and "The Visual Cult of Saint Etheldreda"

Michal Wiseman '16, Psychology, "Are You There God? It's Me: Prayer as Self-Disclosure and its Effect on Affective States"

Research on self-disclosure and prayer has found that both confer emotional benefit on the actor, whether the discloser or pray-er, yet, despite the significant similarities of these results, little research has been done on their overlap. The studies presented here test whether self-disclosure is in fact the mechanism by which those who pray benefit from this act. The following studies used surveys to test the effect of the receiver of the disclosure, whether God or a person, and whether trustworthy or untrustworthy, on the discloser, in terms of affective state. The expectation was that disclosure to a trustworthy receiver would yield positive results on affective states, and if God were the receiver these would be stronger for those who believe in God. A separate study tested the effect of prayer type on the pray-er, again in terms of affective state. The expectation was that those prayers that were most similar to self-disclosure would

yield the most positive results on affective states. While there were a number of noteworthy effects on affective state in each study, they were generally not in the expected direction. Implications of these results and possibilities for future research are discussed.

Executive Committee

The Center is ad-

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

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 books *When People Come First: Critical Studies in Global Health and Subjectivity: Ethnographic Investigations*. Biehl has been a National Institute of Mental Health Postdoctoral Fellow at Harvard University, a Guggenheim Fellow, and a Member of the Center for Theological Inquiry. Biehl received Princeton's Presidential Distinguished Teaching Award in 2005 and Princeton's Graduate Mentoring Award in 2012. He is currently writing *The Valley of Lamentation*, a historical ethnography of the Mucker War, a religious war that shattered German-Brazilian communities in the 19th century. He is also working on a book titled *Anthropology of Becoming*, and is collaborating on a book project on *Oikographia*, which foregrounds the house as a key site of empirical and conceptual analysis.

Ellen Chances (Ph.D., Princeton University) is Professor of Russian literature in the Department of Slavic Languages and Literatures. Her scholarly and teaching interests range from studies on individual authors such as Andrei Bitov, Dostoevsky, Chekhov, and Kharmis, to broad interdisciplin-



Executive Committee Member Christian Wildberg

ary explorations of the psychology of culture, and the interplay between literature and the other arts. Her specialties are the nineteenth, twentieth, and twenty-first-century Russian novel; Soviet and post-Soviet Russian literature and culture; the study of literature in its historical context; literature and ideas; literature and art; literature and values; and literature and film. In addition to writing fiction, memoirs, essays and poetry, she is the author most recently of *Andrei Bitov: The Ecology of Inspiration*.

Mitchell Duneier (Ph.D., University of Chicago) is Maurice P. Daring Professor of Sociology and author of *Slim's Table, Sidewalk, Ghetto: The Invention of a Place, The History of an Idea* (forthcoming), and *Introduction to Sociology* (with Giddens et. al., Ninth Edition, 2012). A graduate of the University of Chicago, he works in the traditions of urban ethnography that began there in the 1920s. Recent graduate seminars include "Ethnography and Public Policy," "The Chicago School," and "Ethnographic Methods." Undergraduate courses include "Introduction to Sociology," "The Ghetto," and "Sociology from E-Street: Bruce Springsteen's America."

Amaney Jamal (Ph.D., University of Michigan) is the Edwards S. Sanford Professor of Politics and Director of the Mamdouha S. Bobst Center. Her current research focuses on democratization and the politics of civic engagement in the Arab World and includes the study of Muslim and Arab Americans and the pathways that structure their patterns of civic engagement in the U.S. Jamal's books include *Barriers to Democracy*, and as co-author, *Race and Arab Americans Before and After 9/11: From Invisible Citizens to Visible Subjects* and



Retiring Vice Provost Katherine Rohrer receives a gift from CSR to honor her long-time support of the Center

Citizenship and Crisis: Arab Detroit after 9/11. Jamal's fourth book, *Of Empires and Citizens: Pro American Democracy or No Democracy at All?* was published in 2012. In addition to directing Princeton's Workshop on Arab Political Development, Jamal directs several other research projects.

Kevin M. Kruse (Ph.D., Cornell University) is Professor of History. His research has centered on political, southern, and urban/suburban history in modern America, with particular interest in the making of modern conservatism. Focused on conflicts over race, rights, and religion, he also studies the postwar South and modern suburbia. Recent publications include *White Flight: Atlanta and the Making of Modern Conservatism* and, as co-editor, *The New Suburban History, Spaces of the Modern City*, and *Fog of War: The Second World War and the Civil Rights Movement*. His study of the rise of American religious nationalism in the mid-twentieth century, *One Nation Under God: How Corporate America Invented Christian America*, was published in 2015.

Katherine T. Rohrer (Ph.D., Princeton University) sits with the Committee as a non-voting member and 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 Pur-

cell. She is a practicing Anglican choral musician.

Stephen F. Teiser (Ph.D., Princeton University) teaches history of religions at Princeton University, where he is D.T. Suzuki Professor in Buddhist Studies and Director of the Program in East Asian Studies. He is interested in the interaction between Buddhism and indigenous Chinese traditions, brought into focus through the wealth of sūtras, non-canonical texts, and artistic evidence unearthed on the Silk Road. With support from a 2013 Social Science Research Council fellowship, "New Directions in the Study of Prayer," he is completing a book entitled *Curing with Kar-*

ma, focusing on medieval liturgical manuscripts used in Buddhist rituals for healing. He is also working on a book (in Chinese) on ritual and the study of Buddhism, growing out of the Guanghai Lectures by Distinguished Scholars in the Humanities he delivered in 2014 at Fudan University in Shanghai.

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

Christian Wildberg (Ph.D., Cambridge) is Professor of Classics. He is a historian of ancient philosophy, with a focus on the history of philosophy in late antiquity. He also has strong interests in Greek literature, especially tragedy, and Greek religion. His publications include a

study of the function of the gods in Euripidean tragedy, *Hyperesie und Epiphanie: Ein Versuch über die Bedeutung der Götter in den Dramen des Euripides* (2002). Most recently, he has edited volumes on such diverse topics as mysticism, Aristotle's cosmology, and the cult of Dionysus. His current researches focus on the history of Neoplatonism, the *Corpus Hermeticum*, the development of the concept of evil in antiquity, and on pseudographical philosophical letters (Plato, Aristotle).

Robert Wuthnow (Ph.D., University of California, Berkeley), Center Director, is the Gerhard R. Andlinger '52 Professor of Sociology. His research and teaching focus on social and cultural change in communities. He is interested in the structural (economic, demographic, political) conditions that elicit short- and long-term change, the social movements that mobilize and respond to change, and the effects of social change for civil society, for the moral obligations that bond people together, and for cultural understandings of justice, human dignity, and personal meaning. He has paid particular attention to these questions in religious communities, asking how new movements emerge, how congregations respond to immigration and religious pluralism, how they make use of the arts and engage in social service activities, and how they are affected by generational dynamics. Recent publications include *Rough Country: How Texas Became America's Most Powerful Bible-Belt State* and *Inventing American Religion: Polls, Surveys, and the Tenuous Quest for a Nation's Faith*.

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 current project, "Sanctified Spinners: the Protestant Deaconess Movement in the United States" is under consideration for publication. She sits with the Committee as a non-voting member.

Faculty Associates

Faculty Associates are members of the University faculty who have expressed particular interest in the activities of the Center and who help advise Center staff about rel-

evant activities and interests in their respective departments. Complete descriptions of their publications and research and teaching interests are featured on the Center's website for students interested in knowing more about faculty resources in the study of religion.

Chrispher Achen (Ph.D., Yale University) is Roger Williams Straus Professor of Social Sciences and Professor of Politics. His research interest is Political Methodology, particularly in its application to empirical democratic theory, American Politics, and International Relations. He is the author of *Interpreting and Using Regression* and *The Statistical Analysis of Quasi-Experiments*. His next book is entitled *Voter Turnout in Multi-Level Systems*.

André Benhaïm (Ph.D., Emory University) is Associate Professor of French. He studies twentieth-century French prose literature and culture and Francophone literature and culture from North Africa and the Mediterranean, with particular interest in questions of identity and representation, ethics and aesthetics, and the relationship among "canonical" literature, contemporary works, and "popular culture."

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

John Borneman (Ph.D., Harvard University) is Professor of Anthropology. His research focuses on two sets of





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.

Margaret Frye (Ph.D., University of California-Berkeley) is Assistant Professor of Sociology and works at the intersection of demography and cultural sociology. Her empirical research, primarily in Malawi, looks at the influence of culture on educational choices, romantic experiences and evaluations of sexual desirability.

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.

Jonathan Gold (Ph.D., University of Chicago) is Associate Professor of Religion. His research focuses on Sanskrit and Tibetan Buddhist intellectual traditions—especially theories of interpretation, translation, and learning.

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.

Jonathan Gribetz (Ph.D., Columbia University) is Assistant Professor in Near Eastern Studies and the Program in Judaic Studies. He researches the history of Zionism, Palestine, Israel, Jerusalem, and the Arab-Jewish encounter.

relationships: on the relation of the state and law to intimacy and practices of care; and on the relation of political identification, belonging, and authority to forms of justice, accountability, and regime change. With regard to religious studies, he explores the displacement of the sacred in and through secular processes.

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

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

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

Jessica Delgado (Ph.D., University of California-Berkeley) is Assistant Professor of Religion. Her field is the history of religion in Latin America with a focus on Mexico in the seventeenth and eighteenth centuries. Her forthcoming book is *Troubling Devotion: Laywomen and the Church in Colonial Mexico, 1630-1770*.

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 of 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.

Beatrice Kitzinger (Ph.D., Harvard University) is Assistant Professor of Art and Archaeology. She specializes in the art of the western European Middle Ages. Her research examines intersections of artistic media, of pictorial and liturgical space, and of historical, eschatological, and ritual time primarily in manuscript illumination between the eighth and tenth centuries.

Eve Krakowski (Ph.D., University of Chicago) is Assistant Professor of Near Eastern Studies and the Program in Judaic Studies. She focuses on the social history of the medieval Middle East, with particular interests in women's history, family history, and the history of religious practice.

Christina Lee (Ph.D., Princeton University) is a tenured research scholar in the Department of Spanish and Portuguese. Her current research examines Hispanic-Asian forms of religious devotions in the Spanish Philippines during the early colonial period.

Hendrik Lorenz (Ph.D., Oxford University) is Professor of Philosophy. His research centers on Plato, Aristotle, the Stoics and Plotinus, focusing on issues in (moral) psychology and epistemology.

Carolina Mangone (Ph.D., University of Toronto) is Assistant Professor of Art and Archaeology. She



specializes in southern Renaissance and Baroque art and is currently researching how Gianlorenzo Bernini, the “Michelangelo of his age,” perpetuated his predecessor's achievement in an epoch as deeply ambivalent about Michelangelo's artistic exemplarity as it was wholly obsessed with his prestige and celebrity.

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

Jan-Werner Müller (D.Phil., Oxford University) is Professor of Politics. His research interests include the history of modern political thought, liberalism and its critics, constitutionalism, religion and politics, and the normative dimensions of European integration.

Chika Okeke-Agulu (Ph.D., Emory University) is Associate Professor of Art and Archaeology and African American Studies. He specializes in African and African Diaspora art and visual cultures, with a particular interest in the history of modernism in Africa and the intersection of art and politics in modern and contemporary art.

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.



thority are used to validate truth claims and calls for social justice.

Marina Rustow (Ph.D., Columbia University) is Khe-douri A. Zilkha Professor of Jewish Civilization in the Near East. She is a social historian of the medieval Middle East who works primarily with sources from the Cairo Geniza. Her research has centered on Egypt and Syria from the tenth century to the fifteenth, with occasional forays into Europe and modernity.

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.

Teresa Shawcross (Ph.D., University of Oxford) is Associate Professor of History. She is a historian of the Byzantine Empire and the Mediterranean World in the Middle Ages who is currently studying medieval theories and practices of empire.

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

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

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

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

Seth Perry (Ph.D., University of Chicago) is Assistant Professor of Religion. He is interested in American religious history, with a particular focus on print culture and the creation of religious authority.

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 Director of the Program in African Studies. She is a cultural anthropologist who focuses on how evidence and au-

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.

Tamsen Wolff (Ph.D., Columbia University) is Associate Professor of English. She specializes in modern and contemporary drama and performance, gender studies, cultural studies, voice, directing, and dramaturgy.

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.

Advisory Council

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Jenna Weissman Joselit

Katherine Marshall *69

A. G. Miller *94

John F. Wilson

Staff

Director: **Robert Wuthnow**, Gerhard R. Andlinger '52

Professor of Sociology

Associate Director: **Jenny Wiley Legath**

Manager: **Anita Kline**



EVENTS

Throughout the year, the Center sponsored many public lectures, discussions and symposia. These well-attended events attracted the interest of students, faculty, and the wider Princeton community. Video or audio recordings of most events are available online from the Center's website, and a podcast subscription will become available this Fall. In addition to financial support from Princeton University, the Center's public events are funded through a variety of sources. The Doll Family Lectureship on Religion and Money, inaugurated in 2007, was established through a gift from **Henry C. Doll '58** and his family. The Woodrow Wilson School of Public and International Affairs is the co-sponsor of the Crossroads of Religion and Politics Discussion Series.

Crossroads of Religion and Politics Discussion Series

"The Hero's Fight: Race, Religion, Poverty and the State in West Baltimore" with **Patricia Fernández-Kelly**, Department of Sociology, September 28, 2015

"Civic Engagement and the Welfare State: The Swedish Case" with **Johan von Essen**, Institute for Civil Society Research, Ersta Sköndal University, October 27, 2015

"The Battle for Yellowstone: Morality and Environmental Conflict" with **Justin Farrell**, Yale University, November 9, 2015

"The Texas Textbook Controversy" with **Jennifer Graber**, University of Texas at Austin, April 14, 2016



Doll Family Lecture on Religion and Money

"Creating an Economy of Inclusion: Faith Active in Politics," **Simone Campbell**, SSS, NETWORK: A National Catholic Social Justice Lobby, February 10, 2016

Faith and Work Initiative Events

"Dual Career Couples," Faith and Ethics in the Executive Suite Conversation with **Marion Ott '76** and **Craig Philip '75**, May 27, 2016

Doll Lecturer Sister Simone Campbell



Co-Sponsored Events

"Believing What We Read: Fiction and Credulity in the Long Eighteenth Century" Micro-Symposium organized by **Sophie Gee**, Department of English, October 20, 2015

"Constructions: History and Narrativity, Past, Present & Future" Comparative Literature Conference, featuring keynote lecture by **Rei Terada**, "Historical Transition and Transition as Such," October 23-24, 2015

Conference on "Hypatia of Alexandria: Her Context and Her Legacy," featuring keynote lecture "Hypatia and her Eighteenth Century Reception" by **Edward Watts**, University of California, San Diego, December 11-12, 2015

Undergraduate Conference on Judaic Studies, organized by **Elliot Salinger '17**, February 14, 2016

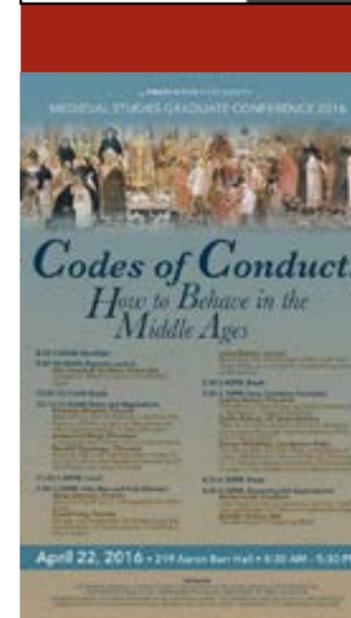
Conference on "Beyond Authority: Transmission and Tradition in Late Antiquity," organized by **Moulie Vidas**, Department of Religion, March 20-22, 2016

"Is There Still Such a Thing as an Islamic World?" **Slimane Zeghidour**, TV 5 Monde, France, April 11, 2016

"Codes of Conduct: How to Behave in the Middle Ages," Interdisciplinary Graduate Conference in Medieval Studies, April 22, 2016

"Native Testimony" Conference organized by the Princeton American Indian Studies Working Group, May 6-7, 2016

Interdisciplinary Ethnography Workshop, "Ethnographic Explorations," featuring:



"Multispecies and Non-human Ethnography" with **Nicolas Langlitz**, The New School; **Etienne Benson**, University of Pennsylvania; and **Eben Kirksey**, Department of Anthropology, February 16, 2016

"Ethnography of Organizations" with **Janet Vertesi**, Department of Sociology, and **Angele Christin**, The New School, February 22, 2016

"Collaborative Ethnography" with **Daniel Goldstein**, Rutgers University, and **Laurence Ralph**, Harvard University, March 1, 2016

"Experimenting with Ethnographic Form" with **Anand Pandian**, Johns Hopkins University, March 29, 2016



Faculty-Directed Event

“Book History and Religious Studies” Workshop organized by **Seth Perry**, Department of Religion, September 30-October 2, 2015, with keynote lectures:

“Scripturalization: A Theory of the Politics of Language” by **Vincent Wimbush**, Institute for Signifying Scripture, September 30, 2015

“Adventures in Religious Reading: Paths to the Christian Past in Renaissance Europe” by **Anthony Grafton**, History, October 2, 2015



Buddhist Studies Workshop

Biennial Graduate Student Symposium in East Asian Art, February 27, 2016

“Making Buddhist Kingdoms across the Indian Ocean, 1200-1500” Buddhist Studies Workshop Lecture by **Anne Blackburn**, Cornell University, April 14, 2016

International Forum on Modern Chinese Buddhism, April 23, 2016

“Did the Buddha(s) teach any dharma according to Nāgārjuna?” Buddhist Studies Workshop Lecture by **Shoryu Katsura**, Ryukoku University, Emeritus, with a response from **Sara L. McClintock**, Emory University, April 28, 2016

International Conference on Buddhist Manuscript Cultures, organized by **Stephen F. Teiser**, Department of Religion, co-sponsored with the Tang Center for East Asian Art, featuring keynote address by **Lothar Ledderose**, Heidelberg University, January 15-17, 2016



PUBLICATIONS

Following is a partial list of books and articles published during the past year or forthcoming by current and recent graduate students, visiting fellows, and scholars affiliated with or supported by the Center. All cover images are copyrighted by and used by permission of their respective publishing houses.

Books

Ard, Angela. *Words of Witness: Black Women's Autobiography in the Post-Brown Era*. Madison: University of Wisconsin Press, 2016.

Bevilacqua, Alexander. *The Republic of Arabic Letters: Islam and the European Enlightenment*. Cambridge: Harvard University Press, forthcoming.

Blazer, Annie. *Playing for God: Evangelical Women and the Unintended Consequences of Sports Ministry*. New York: New York University Press, 2015.

Brown, Tammy. *City of Islands: Caribbean Intellectuals in New York*. Jackson: University Press of Mississippi, 2015.

Brownlee, Jason, Tarek Masoud and Andrew Reynolds. *The Arab Spring: Pathways of Repression and Reform*. Oxford: Oxford University Press, 2015.

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

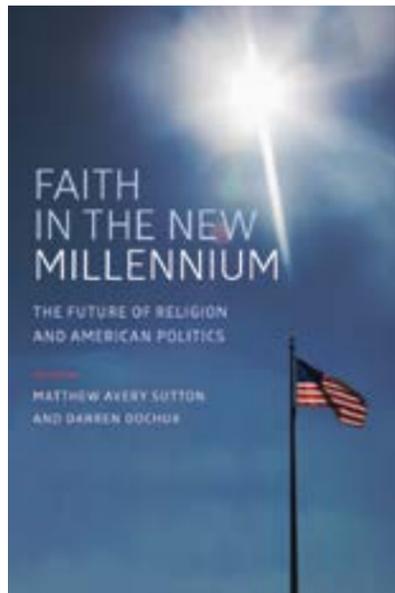
Carbine, Rosemary P. and Hilda P. Koster, eds. *The Gift of Theology: The Contribution of Kathryn Tanner*. Minneapolis: Fortress Press, 2015.

— and Robert G. Ingram, eds., *God in the Enlightenment*. New York: Oxford University Press, 2016.

Cann, Candi K. *Virtual Afterlives: Grieving the Dead in the Twenty-First Century*. Lexington: University Press of Kentucky, 2015.

Clydesdale, Tim. *The Purposeful Graduate: Why Colleges Must Talk to Students About Vocation*. Chicago: University of Chicago Press, 2015.

Davidman, Lynn. *Becoming Un-Orthodox: Stories of Ex-Hasidic Jews*. Oxford: Oxford University Press, 2015.



Dochuk, Darren and Matthew Avery Sutton, eds. *Faith in the New Millennium: The Future of Religion and American Politics*. Oxford: Oxford University Press, 2015.

Eichman, Jennifer. *A Late Sixteenth-Century Chinese Buddhist Fellowship: Spiritual Ambitions, Intellectual Debates, and Epistolary Connections*. Leiden: Brill, 2016.

—, trans. *A Book to Burn and a Book to Keep (Hidden)* by Li Zhi. Edited by Rivi Handler-Spitz, Pauline Lee, and Haun Saussy. New York: Columbia University Press, 2016.

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

— and Heather White, eds. *Devotions and Desires: Histories of Sexuality and Religion in the Twentieth Century United States*. Chapel Hill: University of North Carolina Press, forthcoming 2017.

Haberkern, Phillip N. *Patron Saint and Prophet: Jan Hus in the Bohemian and German Reformations*. New York: Oxford University Press, 2016.

Jackson, Timothy P. *Political Agape: Christian Love and Liberal Democracy*. Grand Rapids: William B. Eerdmans Publishing Company, 2015.

Jorgensen, David W. *Treasure Hidden in a Field: Early Christian Reception of the Gospel of Matthew*. Berlin: De Gruyter, 2016.

Kaell, Hillary, ed. *Religious Lives and Landscapes in Contemporary Quebec*. Montreal: McGill-Queens University Press, forthcoming 2017.

—, *Walking Where Jesus Walked: American Christians and Holy Land Pilgrimage*. New York: New York University Press, 2015.

Kane, Eileen. *Russian Hajj: Empire and the Pilgrimage to Mecca*. Ithaca: Cornell University Press, 2015.

Kim, Jaeun. *Contested Embrace: Transborder Membership Politics in Twentieth-Century Korea*. Stanford: Stanford University Press, 2016.

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

Lewis, Thomas A. *Why Philosophy Matters for the Study of Religion—and Vice Versa*. New York: Oxford University Press, 2015.

LoRusso, James Dennis. *Spirituality, Corporate Culture and American Business: The Neoliberal Ethic and the Spirit of Global Capital*. New York: Bloomsbury Academic, forthcoming February 2017.

Marglin, Jessica M. *Across Legal Lines: Jews and Muslims in Modern Morocco*. New Haven: Yale University Press, forthcoming 2016.

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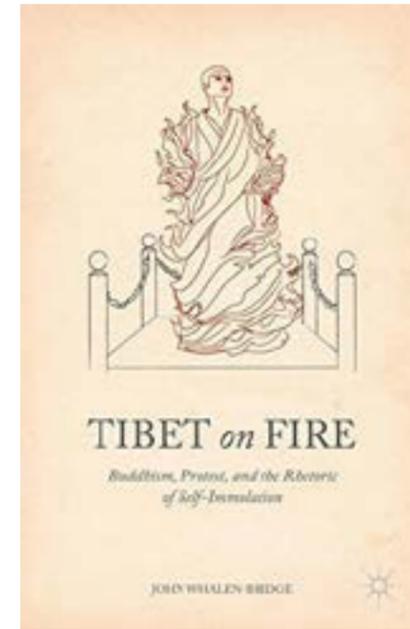
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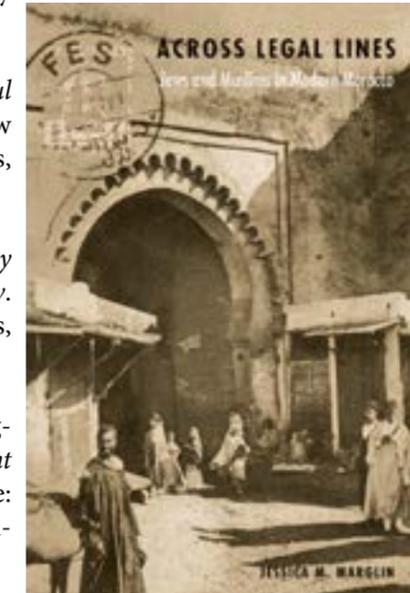
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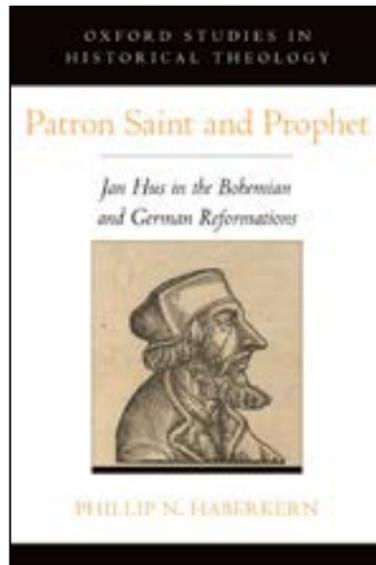
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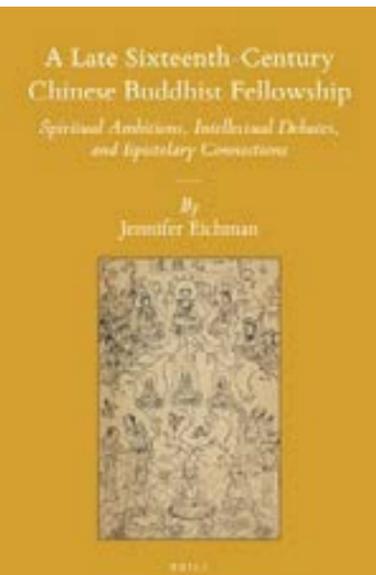
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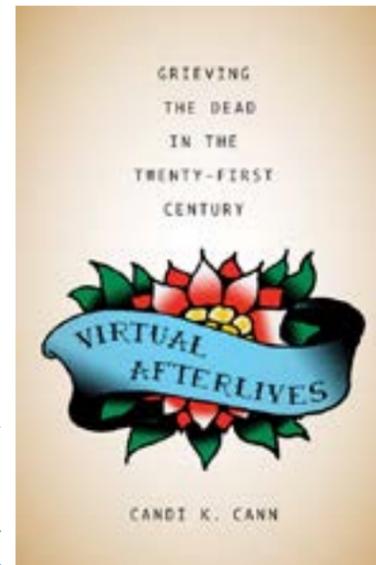
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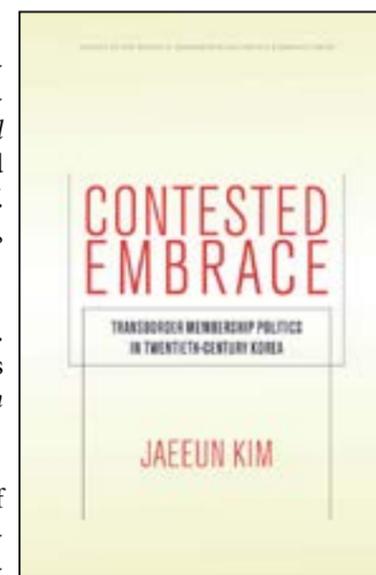
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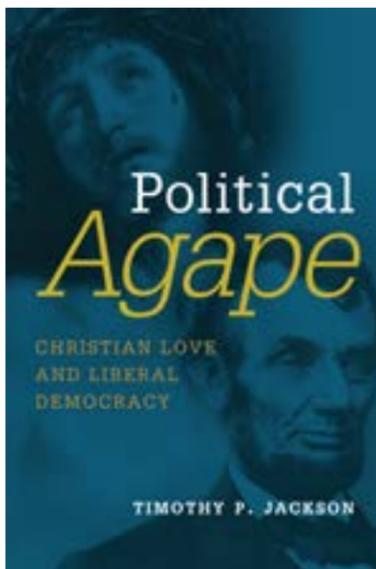
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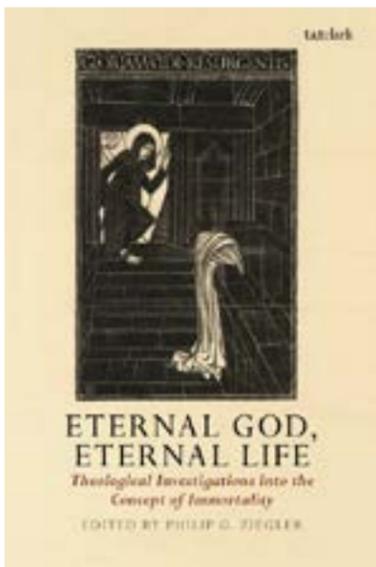
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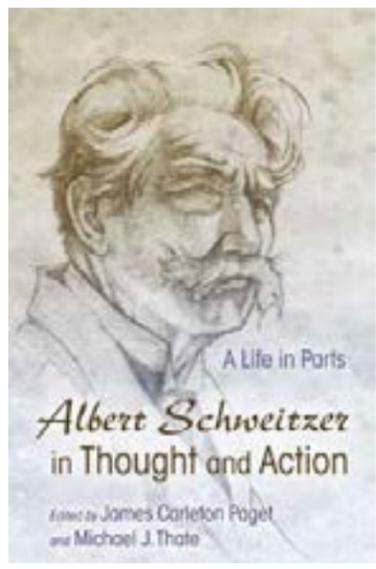
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People

Faith and Work Postdoctoral Fellows

Nicoleta Acatrinei is an economist who started her career as an executive in banking. However, the business world, mainly the altruistic behavior of her clients, forced her to inquire about the relevance of the assumption of the egoistic nature of *homo oeconomicus*. This research question became the cornerstone of her academic trajectory covering fields as theology, anthropology, moral decision making and work psychology. She received her Ph.D. in 2014 from Swiss Graduate School of Public Administration (IDHEAP), Switzerland, entitled “Work motivation and pro-social behavior in the delivery of public services: theoretical and empirical insights.” By combining behavioral economics with work motivation, she demonstrated that intrinsic and extrinsic motivations may coexist simultaneously, and that both types of motivation may foster pro-social and altruist behavior at work. She has published several books, book chapters and journal articles, including *Saint John Chrysostom and Homo oeconomicus* (2008), *Let’s talk about money, let’s talk about human nature* (2007), and *The determinants of work motivation in the delivery of public services: the case of the Swiss education sector* (2015). In addition to contributing to ongoing research at Princeton’s Faith and Work initiative, she will be working on an innovative mindfulness management program inspired from the patristic literature.

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

Affiliate Fellows

Rebecca L. Davis is an Associate Professor of History, with a joint appointment in Women and Gender Studies, at the University of Delaware (on leave 2016-2017). She worked on her first book as a Postdoctoral Fellow at the CSR during the 2006-2007 academic year. That book, *More Perfect Unions: The American Search for Marital Bliss* (Harvard, 2010) explores how clergy, social workers, mental health professionals, and others created and shaped a new profession of marriage counseling; how religious and scientific experts collaborated to encourage marital success; and how marriage grew in importance to American religious groups as a result. She is the author of several articles about the intersections of religion and sexuality, including “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 (University of North Carolina Press, 2011), a winner of the 2012 LGBT Religious History Award. She is currently writing a new book about religious conversion and ideas of self-transformation in the postwar United States, and editing a book about the history of heterosexuality in North America. She is delighted to be back at the CSR this year.

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 *Gender and History*, *Journal of the History of Sexuality* and *Journal of Religion and Popular Culture*. He is currently working on a book project entitled *Save Our Children: Sexual Politics and Cultural Conservatism in the United States, 1965-1990*, which will be published with University of Pennsylvania Press. *Save Our Children* explores the rise of political and religious conservatism between 1965 and 1990 by focusing on how social and political movements used the image of endangered children to redefine religious and civil rights and cultural mores. Frank is the editor and a regular contributor to NOTCHES: (re)marks on the history of sexuality (www.notchesblog.com), which is hosted

by the [Raphael Samuel History Centre](http://RaphaelSamuelHistoryCentre.org) and advances the Centre’s mission of encouraging the widest accessibility and interest in the history of sexuality. Frank is also co-editing an anthology on Histories of Sexuality and Religion in the 20th Century United States.

Brendan Pietsch is Assistant Professor of Religious Studies at Nazarbayev University, in Astana, Kazakhstan, on leave in 2016-2017. He received a Ph.D. in 2011 from Duke University in American religious history. His first book, *Dispensational Modernism* (Oxford, 2015), examines the taxonomic impulses of early American Protestant fundamentalism and the use of scientific rhetoric and engineering values in producing confident religious knowledge. While at Princeton he will be researching the early-twentieth-century development of sciences of the family—related to housing, hygiene, eugenics, immigration, and gender—and their role in naturalizing a modern American religious understating of the moral nuclear family as an ecumenical and transnational concern with traditional family values.

Graduate Student Fellows

Religion and Culture Seminar
(led by **John Gager**)

Abraham Berkovitz, Religion, “The Practice of Psalms in Late Antiquity”

Daniel Blank, English, “The University Stage and its Adversaries in Reformation England”

Holly Borham, Art and Archaeology, “The Art of Confession: Picturing Lutheranism, Calvinism, and Catholicism in Northwest Germany, 1580-1620”

Ireri Chavez Barcenas, Music, “Singing in the City of Angels: Ritual, Identity, and Devotion in Post-Tridentine Puebla do los Angeles”

Emily Goshey, Religion, “Clothing, Coffee, and Casting Spells: an Omani-Ibadi Struggle for Orthodoxy”

Kwi Jeong Lee, Religion, “Remaking the Image: Discourses of Buddhist Icon Worship in Medieval China (ca. 300-850 CE)”

Morgan Robinson, History, “An Uncommon Standard: Students, Missionaries, and the Standardization of Swahili, 1864-1925”

Henry Shapiro, History, “The Great Armenian Flight: The Celali Revolts and the Rise of Western Armenian Society”

Wasim Shiliwala, Near Eastern Studies, “Islamic Law for a Modern Public”

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

Timothy Benedict, Religion, “Spiritual Care in Japanese Hospice”

Jessamin Birdsall, Sociology, “Comparative Study of South Asian Muslim Integration in the U.S. and U.K.”

Megan Eardley, Architecture, “From Blood River to Blackwater: Security Cultures in the Dutch Reformed Church”

Onur Gunay, Anthropology, “Becoming Kurdish: Migration, Labor, and Political Islam in Contemporary Turkey”

Alyssa Maldonado, Religion, “Lifeblood of the Parish: Men and Catholic Practice in Williamsburg, Brooklyn”

Heath Pearson, Anthropology, “The Carceral Outside: Living and Laboring in a New Jersey Prison Town”

Leslie Ribovich, Religion, “Moral Education in Devotion’s Wake: A History of Teaching Religion, Morality, and Race in 1950s-1960s New York City Public Schools”

Ramina Sotoudeh, Sociology, “A Cross-National Comparison of Love and Piety in the Muslim World”

Beth Stroud, Religion, “A Loftier Race: American Liberal Protestants and Eugenics, 1877-1980”

Grace Tien, Sociology, “Confucian and Protestant Ethics and the Spirit of Chinese Capitalism”

Taylor Winfield, Sociology, “Kiruv on North American College Campuses: Outreach Strategies of Jewish Organizations”

Kyla Young, History, “Vested in Faith: A Religious History of American Stockholders”

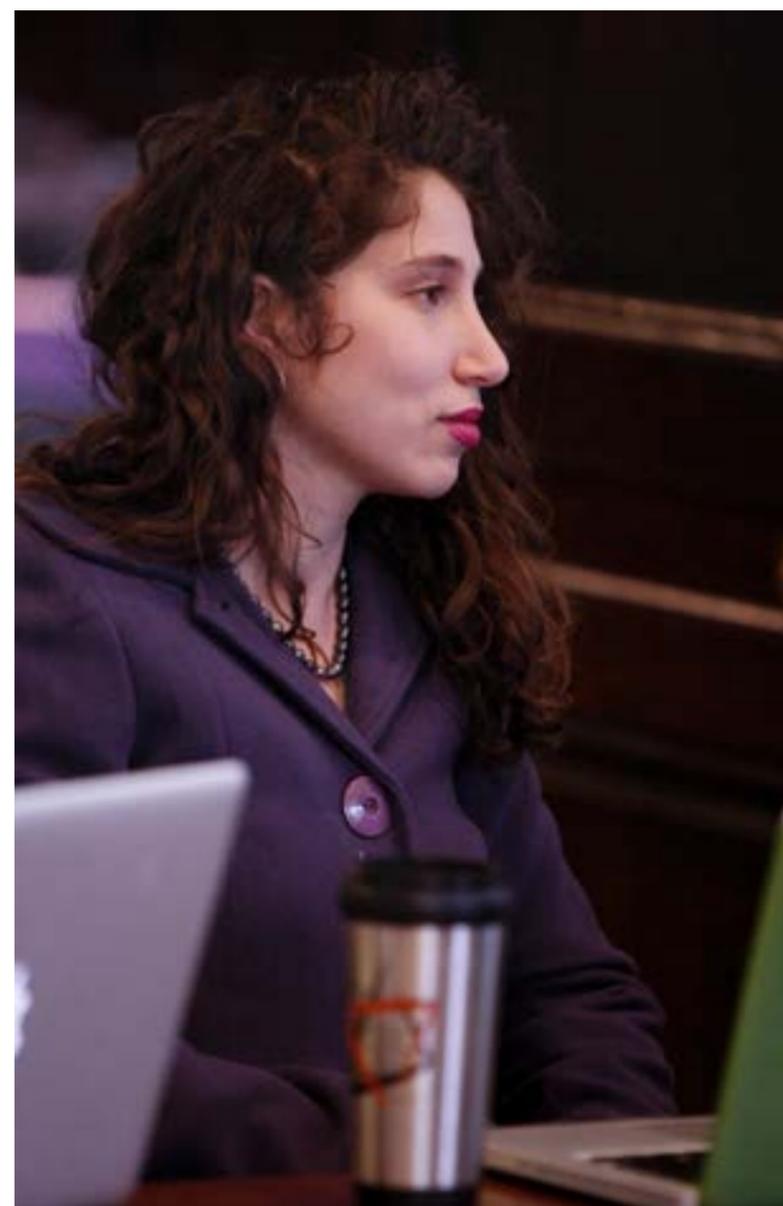
Events

Planning for 2016-2017 is underway. Further details (including co-sponsors of the below events) are posted on the Center's website (csr.princeton.edu) as they become available.

"Reflections on the 500th Anniversary of the Venice Ghetto" with **Mitchell Duneier**, Department of Sociology, and students, Fall 2016

Northeast Milton Seminar Annual Meeting, featuring keynote lecture by **Laura Knoppers**, Notre Dame, organized by **Nigel Smith**, Department of English, September 16-17, 2016

"Billy Graham and American Politics" Lecture by **Grant Wacker**, Duke University, September 29, 2016



Program in African Studies Opening Lecture with **Cati Coe**, Rutgers University, and **Afe Adogame**, Princeton Theological Seminary, October 5, 2016

Coffee Chat with **David Voas**, University of Manchester, October 26, 2016

"Epic Tales from India," Princeton University Art Museum Exhibition and related academic and public programming, including a Scholars Day, a Public Lecture by guest curator **Marika Sardar**, San Diego Museum of Art, and other events, November 19, 2016-February 5, 2017

The Doll Family Interview on Religion and Money, featuring **Myron Ulman**, Chief Executive Officer (retired), J.C. Penney Co., moderated by **David W. Miller**, Faith & Work Initiative, November 30, 2016

Coffee Chat with **Robert Orsi**, Northwestern University, February 15, 2017

Second Undergraduate Judaic Studies Conference, organized by **Yael Lilienthal '19** and **Matthew Kritz '18**, February 19, 2017

"Beyond Stonewall: New Histories of Religion and Sexuality in America" Symposium organized by **Wallace Best**, Department of Religion, featuring **Heather R. White**, University of Puget Sound, and **Anthony M. Petro**, Boston University, Spring 2017

Sponsored Course

"Art and Music in the Middle Ages" taught by **Beatrice Kitzinger**, Art and Archaeology, and **Jamie Reuland**, Music, Spring 2017 Undergraduate Course

Center for the Study of Religion
Princeton University
5 Ivy Lane
Princeton, NJ 08540
609-258-5545
csr.princeton.edu
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