

# Annual Report

2016-2017



PRINCETON UNIVERSITY



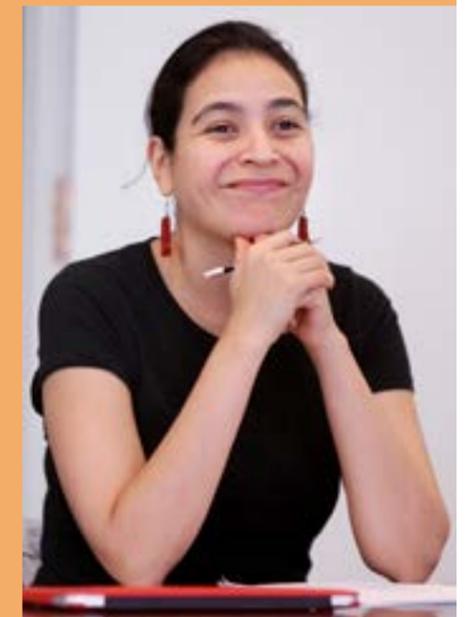
*Center for the Study of Religion*

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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

The Religion and Culture Seminar was led this year by two emeritus professors from the Department of Religion: **John Gager** in the Fall and **Albert Raboteau** in the Spring. This 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 2016-2017 were:

- "Reading Pietistically: The Origins and Development of Psalm Piety" and "Keep on Rolling: The Scrolls of Psalms in Late Antiquity," **Abraham Berkovitz**
- "Note-books and Slowly Accumulating Vocabularies: Language Learning," **Morgan Robinson**
- "An Armenian Refugee Crisis in Turn of the Seventeenth Century Rodosto" **Henry Shapiro**
- "Stagecraft and Satire: William Gager's Theater of Excess" and "Actors, Orators, and the Boundaries of Drama in Elizabethan Universities," **Daniel Blank**
- "The Feast of the Nativity," **Ileri Chávez-Bárcenas**
- "Dialectics of Buddhist Icons in Early Medieval China," **Kwi Jeong Lee**
- "Salafi Discourse on Ibadism" and "Fearing God, Promoting Unity: Eternal Punishment in Modern Ibāḍī Discourse," **Emily Goshey**
- "Reforming History: Simon VI of Lippe and the Abraham Cycle" and "An Earthly Tabernacle: The Lutheran Palace Chapel of Prince Ernst of Holstein-Schaumburg," **Holly Borham**
- "Picturing Piety: Indian Muslim Scholars on/Against Imagery in the Early 20th Century," **Wasim Shiliwala**

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 2016-2017 were:

- "wRi(o)ting Culture: Police Work Meets Local Organizing And Outside Activists," **Heath Pearson**
- "A Cross-National Comparison of Love and Piety in the Muslim World," **Ramina Sotoudeh**
- "Business, Belief, and Bottle Babies: The Limits of Religious Shareholder Activism," **Kyla Morgan Young**
- "Workplace Chaplaincy: What's Religion Got to Do with It?," **J. Dennis LoRusso**
- "The Celebrity Convert," **Rebecca Davis**
- "Prophetic Architecture and Military Occupation at the end of the UN Mandate System" and "Christian Statecraft in Southern Africa 1945-1990," **Megan Eardley**
- "Spiritual Pain: Stories from the Ward" **Timothy Benedict**
- "Fewer and Better Babies: Liberal Protestant Marriage and Eugenics in the Early Twentieth Century," **Beth Stroud**
- "Embodied Interruptions: How Jewish Outreach Organizations Disrupt Everyday Life to Facilitate Jewish Experiences," **Taylor Winfield**
- "The Chinese Protestant Ethic and the Spirit of Capitalism in Contemporary China" and "Importing the Silicon Valley Model: A Study of China's Entrepreneurs and Start-up Companies," **Grace Tien**
- "Islamist Movements and Ethnic Politics" and "Narratives of Violence: The Making of Kurdish Community in Migrant Istanbul" **Onür Gunay**
- "Making Choice Sacred at Home and Abroad: The Clergy Consultation Service on Abortion and The Transnational Struggle for Reproductive Rights," **Gillian Frank**
- "Judging Catholic Propriety on North 8th Street," **Al-yssa Maldonado-Estrada**
- "Virtues and Passions in Management: A dialogue between John Chrysostom and Robert C. Solomon," **Nicoleta Acatrinei**

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 2016-2017 year included two large-scale international conferences and one lecture. For details, please see page 39-41 of the Events section.

## Writing Workshop

For the second year in a row, the Center hosted a weekly 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 am immensely grateful for the CSR's weekly writing group, which has allowed me to make significant progress on my writing in community with other writers. Thank you, CSR, for enriching my intellectual experience and making the logistics of research and writing a dissertation possible!"

Leslie Ribovich  
Religion and Public  
Life 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 one undergraduate course.



Students rehearsing for *Ordo Virtutum*

MUS/MED/ART/HUM 432 "Art and Music in the Middle Ages"  
Spring 2017  
Freshman Seminar

Taught by Beatrice Kitzinger,  
Art & Archaeology, and  
Jamie Reuland, Music



This semester we had the privilege of working with a group of six undergraduates to test how the study of medieval art and music might be integrated. The topic took us from Jerusalem to the Rhine, from psalmody, to the mass, to liturgical drama, and from sacramentary, to scroll, to songbook. The works and objects we studied over the course of the semester by their very nature challenge disciplinary boundaries, but also required us to think closely and critically through fundamental connections between form and medium.

In addition to readings written from various disciplinary perspectives, the assignments for the course adopted a hands-on approach. The students' major project consisted of developing and executing a staging concept for Hildegard of Bingen's extraordinary *Ordo Virtutum*. At midterm, they researched and wrote commentaries on their developing concept; their final projects include commentary on the production as realized and reflection on another practical assignment in page design. One of the highlights of this course was the opportunity—thanks to funding from the Humanities Council, the Program in Medieval Studies, and the Departments of Music, and Art & Archaeology—to host professional musicians for workshops and lectures, which proved a key part of the class's practica. A class session on the twelfth-century *Play of Daniel*, for instance, occasioned a visit by William Lyons, whose early-music ensemble The Dufay Collective recorded the work in 2008. Later in the semester, the legendary Benjamin Bagby led a masterclass on Hildegard's *Ordo Virtutum*. Focusing on a handful of chants from the play, Bagby coached the students on nuances of textual delivery, melodic phrasing, and vocal production, which led the students to engage deeply with questions of characterization and dramatic action in the play. Our final artist-in-residence was the Renaissance ensemble Cut Circle, the members of which worked individually with students in their respective roles in the *Ordo Virtutum*. Director Jesse Rodin (Professor of Musicology, Stanford University) lectured on techniques of borrowing in the fifteenth-century polyphonic mass repertory.

During reading week the students staged their *Ordo Virtutum* in the Chancellor Greene rotunda. Four students carried the roles of Anima and the Virtues. The students playing the Devil also designed a series of images, inspired by manuscript illuminations of Hildegard's visions, to be projected with text onto scrolls suspended in the rotunda. The students persuasively harnessed the dramatic potential of the circular rotunda space and its split levels (including a very dramatic ascent in the glass elevator) to interpret the personified Soul's struggle against the devil and eventual allegiance with the Virtues. The evening was fantastic fun, and it was rewarding to see so many of the themes explored in lecture exploited in the production. We learned a great deal about the drama inherent in the music and how to derive a physical staging that brought contemporary concerns into conversation with the medieval material.

Our approach to developing this course was to isolate "case studies"—monuments, dramas, manuscripts, rituals—uniquely suited to joining the study of music and art. We organized our syllabus accordingly, on a broadly chronological basis. Reflecting on the course at its conclusion, we found that the most meaningful conversations that might be had under the rubric of the course title have not so much to do with "rich(est) sites of integration," but with the expressive possibilities and limits inherent to each medium. What are the formal processes on which art and music respectively depend for representation, for abstraction, for manipulating time, or delimiting place? What kinds of conventions establish tradition or define genre, and what are the strategies for departure or innovation? How does the use of a secular tune in a polyphonic mass differ from the use of spoliated material on a church? How does each art form represent the invisible, inaudible, or unknowable? Can an image sound? Can music stage a visionary experience? How do art and music *mean* in the Middle Ages? In the future, we'd like the very structure of the course to reflect more this "how" than the "what." We envision organizing the syllabus in short units centered on such guiding concepts as "form," "borrowing," "innovation," and "representation," using specific cases as examples or testing ground.



Report from the Director, David W. Miller

The Faith & Work Initiative (FWI) continues its ground-breaking work in the field. It studies the intersection of faith and work, undertaking interdisciplinary research to benefit scholars and practitioners alike. This endeavor is led by director David W.

Miller, and ably assisted by post-doctoral fellows **Nicola Acatrinei**, **Dennis LoRusso**, and **Michael Thate**, who in addition are also pursuing their own related research projects. FWI has become a magnet for international researchers and conversation partners into wider aspects of studying faith and work. Acatrinei, with a PhD in economics and psychometric scale building experience, brings a global perspective, born in Romania and now a naturalized Swiss citizen. LoRusso continues to burnish his identity as a social historian of religion in American, focusing on spirituality and religion in corporate America. Thate draws on ancient resources to develop his research into questions of labor, work, and ethics, during his Humboldt Fellowship in Tübingen, Germany. And Miller continues his thought leadership role on the domestic and global impact of the faith at work phenomenon, conducting research, giving scholarly lectures, and advising organizations in North America as well as in countries such as China, Columbia, Hungary, Czech Republic, and the United Kingdom.

Major FWI Research Projects

The Faith & Work Initiative is currently focused on three major research projects in addition to making contributions to related projects.

1) Sky Pilots: A Study of Workplace Chaplaincy

This research project focuses on a growing phenomenon called “workplace chaplains,” or, more archaically known as “Sky Pilots.” There is limited scholarly study of military,

hospital, and prison chaplains, and even less research into workplace chaplains who serve in for-profit businesses. To remedy this void, Miller and colleagues have undertaken an in-depth, mixed-methods study, drawing on quantitative surveys and qualitative interviews at companies with workplace chaplains. CEOs, HR professionals, workers, and chaplains were extensively interviewed and surveyed. With assistance from LoRusso and collaborator **Faith Ngunjiri** from Concordia College, Miller’s team have published two peer-reviewed journal articles, authored a chapter in an edited volume, and have another article under review. Focus is now shifting to writing a book on Sky Pilots aimed at a wider business audience, drawing on the research to help explain and analyze its potential possibilities and pitfalls in modern business.

2) The Integration Profile: Faith & Work Integration Scale

FWI’s second major research project is continued development of The Integration Profile (TIP), a psychometric assessment tool to measure how individuals and groups manifest or “bring” their faith to work. Notably, this is the only instrument that measures faith at work in a business context for people of all religious traditions, and does so at both the individual and aggregate level. This project builds on and expands “The Integration Box” theory Miller initially posited in *God at Work* (Oxford University Press, 2007). Miller and collaborators **Tim Ewest** and **Mitch Neubert** have submitted a peer-reviewed paper on the technical aspects of the TIP scale development. Acatrinei has assumed responsibility for further research based on TIP, as well as overseeing the development of a web-based TIP application for wider scholarly research and general use. And Miller, Ewest, and Thate have prepared a draft book manuscript featuring TIP, designed to be accessible to a wider business audience.

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*. 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. LoRusso is assisting Miller in the research and revising of the original chapters, as well as adding a new one, to incorporate the new findings and observations. It is under contract with Oxford University Press.

4) Related Research Activities

In addition to the above three core research projects, FWI’s research model also includes contributions to scholarly initiatives at other universities. For instance, Miller serves on the “business track” of the University of Virginia’s “Values and the Common Good” research project. He also serves on the Advisory Board of the Lilly Endowment’s new “Faith at Work: An Empirical Study” with Rice University/Seattle Pacific University. Internationally, Miller serves on the advisory board for the European Spirituality in Economics and Society Institute, and on the Editorial Advisory Board for the Springer book series on Virtues and Economics.

Teaching

In fall 2016, Miller again taught “Business Ethics and Modern Religious Thought” (REL219/SOC219) in a lecture format, supported by four preceptors, allowing for bigger class size. Student enrollments and evaluations remain very high. Notably, the students represented a wide diversity of race, gender, ethnicity, and religious affiliation (including atheism and agnosticism), as well as broad range of majors and career interests. Similarly, the CEO guests who visited the class represented religious, gender, and racial diversity. After completing current writing projects, Miller is considering writing a text book built around the course, exploring business ethics drawing on the resources of the three Abrahamic traditions and utilizing his Three Lenses Ethical Decisions-Making Framework. In addition to teaching, Miller served as a Senior Thesis Advisor in the Religion Department. He also informally advises and mentors several current and former students on academic matters and vocational discernment. Beyond Princeton, this past year Miller gave guest lectures at different universities. Domestically, he spoke at Yale School of Management, the Walton School of Business at the University of Arkansas, and gave a paper with LoRusso at the 5th International Association of Management, Spirituality, and Religion (IAMSR) Conference. Internationally, he was a guest lecturer at Javeriana University in Bogota, Colombia, and with Thate at Corvinus University of Budapest.

Public Programs, Outreach, and Development

As a citizen of the wider University, Miller serves as an Academic Faculty Fellow to the Varsity Football team and Varsity Wres-

ling team, speaks to various student organizations, and supports alumni relations, development, and recruitment. He was a guest speaker at Reunions for a panel on “Where States Fail.” Significant time is also spent on development efforts, including cultivation of current and new non-Princeton supporters to fund FWI. And when invited, Miller invests time with Princeton alumni donors (e.g. serving as the “faculty in residence” for the Class of 1972 annual fall weekend retreat, and as the annual dinner speaker at the Princeton Club of St. Louis).

The FWI Faith & Ethics in the Executive Suite Interview Series is a public forum in which Miller interviews distinguished business leaders and other public figures about how their faith shapes and informs their ethics and leadership. A highlight this past year was hosting the Doll Family Lecture on Religion and Money, by interviewing with Mike Ullman, retired Chairman and CEO of JC Penney, lead independent director of Starbucks, and chairman of Mercy Ships. All interviews are available to view on the FWI website at [www.princeton.edu/faithandwork](http://www.princeton.edu/faithandwork).

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. Miller’s work has led to a feature article in *The Wall Street Journal* and interviews on National Public Radio and in other media. Miller continues to consult and speak at various corporate events, which serves as a vital form of field research and enriches his teaching and scholarship. These activities also play a crucial development role, widening FWI’s donor support network.



Ann and Richard Fudge visit REL 219/SOC219



"A year as a CSR fellow is worth ten years without CSR! The Religion and Public Life workshop is a roundtable of 'scholar-knights' where each of us shares our knowledge and brings a contribution to the research of each participant, and we receive in exchange highly valuable feedback for our own research.

Religion and spirituality at work has earned a place on the agenda of scholars in fields such as business, management, economics, and finance. Being a pioneer requires a certain dose of audacity and tenacity, however this is the only way human knowledge advanced over the centuries."

### Visiting Fellows

**Nicoleta Acatrinei** is an economist and started her career in banking. The reality of the business world forced her to question the assumption of the egoistic nature of *homo oeconomicus*. 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* (Globethics.net 2016). At Faith & Work Initiative, Acatrinei worked on the measurement tool The Integration Profile (TIP) in order to strengthen its theoretical foundations, to relate its measurement to work related outcomes, to adapt it to a larger audience and to make it known to new potential users. She also contributed to a project addressing the topic of religion/spirituality at work through the angle of virtue ethics and mindfulness management, resulting in a first book chapter to be published in June 2017 with Springer in Business & Management series.



**Gillian Frank** received his Ph.D. from the Department of American Studies at Brown University and is a 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 *Journal of the History of Sexuality*, *Gender and History*, and *Journal of Religion and Popular Culture*. Frank recently received a Louisville Institute grant to complete research on a book project entitled *Making Choice Sacred: Liberal Religion and Reproductive Rights before Roe V Wade*.

During this year, Frank served as managing editor of *NOTCHES: (re)marks on the history of sexuality*, a collaborative, international, peer reviewed blog promoting critical discussions of the history of sexuality. He also published articles in venues such as *Slate*, *Time*, *Jezebel*, *Nursing Clio*, and *The Forward*. Frank is co-editing an anthology, *Devotions and Desires: Histories of Sexuality and Religion in the 20th Century United States*, to be published with UNC Press in 2018. He is grateful for his affiliation with CSR, which enabled him to have thoughtful and productive interdisciplinary conversations, to develop his research and to learn from a group of exciting and committed scholars.



"My year as a visiting fellow at the CSR coincided with a sabbatical from the history department at the University of Delaware so that I could make significant progress on my second book, tentatively titled *American Converts: Religion and Identity since World War II*. I appreciated the opportunity to participate in Bob's Religion and Public Life workshop on Wednesdays and received helpful feedback from the group on the chapter I circulated. Thanks to my status as a CSR fellow, I met and learned from other fellows who share my focus on American religious history, attended a variety of related talks and seminars around campus, and took full advantage of the incomparable resources in the Princeton libraries."

**Rebecca L. Davis** is 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.



"This current year as a CSR FWI fellow has proven highly productive. Foremost, I brought my first book to publication in February 2017. Entitled *Spirituality, Corporate Culture, and American Business: The Neoliberal Ethic and the Spirit of Global Capital* (Bloomsbury Academic), the book traces corporate America's growing interest in 'workplace spirituality' from its roots in post-WWII management thought to the present day. Now I am conducting preliminary research into my next long-term project that will examine growing trend for companies to form interfaith or faith-based employee resource groups. These groups, formally recognized by employers, provide workers with a setting where they can meet with others with whom they share a religious affinity. I am developing a research protocol for an extended qualitative study into what these groups do and how they are shaping the role of religion in the contemporary workplace."

**James Dennis LoRusso** 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. In addition to his newly published monograph, he contributed essays for two edited volumes (one forthcoming) dealing with theoretical issues in the study of Religion. In addition to these independent projects, he has continued working with **David Miller**, Director of FWI, on two major projects: (1) a mixed-methods study of corporate chaplaincy, and (2) a revision of Miller's first book, *God At Work: The History and Promise of the Faith at Work Movement* (Oxford, 2007). Along with **Faith W. Ngunjiri** (Concordia College), Miller and LoRusso submitted their second co-authored journal article, "Human Resource Perspectives on Workplace Chaplaincy," for peer review and contributed a chapter to an edited volume on Christian views on faith in the workplace. Currently, they are drafting a book manuscript on corporate chaplaincy that will bring their findings to a popular business-minded audience. They received extremely helpful feedback for part of this manuscript from the Religion and Public Life seminar this past year.

## 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

**Abraham Berkovitz**, Religion, "The Life of Psalms in Late Antiquity"

My dissertation examines the varying ways in which Jews and Christians encountered the Psalms and negotiated its meaning. By focusing on materiality, textuality and reading practices, it paints a nuanced and vibrant portrait of everyday encounter with the most

popular text of Late Antiquity. It advocates for a history of reading, one that recognizes reading as a performative activity whose outcomes are contextual. It seeks to understand the act of reading as well as its products. It additionally gives voice to non-Elite Jews and Christians by investigating the social and cultural tensions surrounding liturgy, piety and magic. Ultimately, it redefines the terms under which Jews and Christians exchanged ideas, emphasizing the role of popular channels of transmission.

**Daniel Blank**, English, "University Drama in the Age of Shakespeare"

Dramatic performances at early modern Oxford and Cambridge have usually been regarded as private, insular events, completely removed from the London stage.



"Religion, it must be remembered is a subject not a methodology. By nature it is interdisciplinary. I am thankful to CSR for providing a space of productive cross-pollination, a workshop composed of scholars from a variety of perspectives and methodological proclivities. In the crucible of this heartfelt criticism my work has certainly been refined. My dissertation will now speak to a broader audience, and do so more eloquently. I commend the CSR, and am thankful for their support."

AJ Berkovitz  
Religion and Culture Fellow

By tracing university drama's evolution in the sixteenth and seventeenth centuries, this dissertation project illuminates how an apparently secluded theatrical culture became a major inspiration for Shakespeare and his contemporaries. University drama began as a pedagogical tool, but its rhetorical and religious motivations became increasingly overshadowed by elaborate stagecraft and secular spectacle, eventually giving rise to a reciprocal relationship with the Shakespearean stage. In examining university drama and the antitheatrical objections against it, this project reveals the influential exchange between seemingly distant theatrical worlds.

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

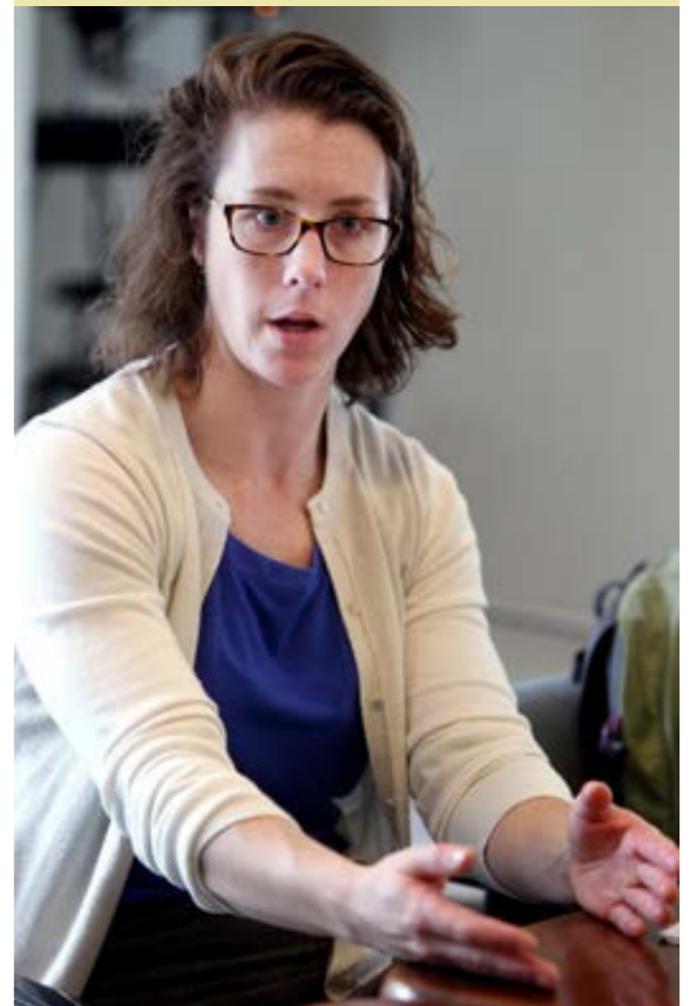
This year, I wrote two chapters of my dissertation. By examining a cycle of thirteen paintings on the life of Abraham, commissioned by a Reformed patron, my first chapter challenges assumptions about Reformed aversion to religious art and proposes religious confession as one mode of Renaissance self-fashioning. The second chapter provides an iconographic and stylistic analysis of a palace chapel commissioned by a Lutheran prince and offers a reappraisal of the effects of Lutheran theology on the visual arts.

**Ileri Chávez-Bárceñas**, Music, Singing in the City of Angels: Ritual, Identity, and Devotion in Post-Tridentine Puebla de los Angeles

I presented the first two chapters of my dissertation "Singing in the City of Angels: Ritual, Identity and Devotion in Post-Tridentine Puebla de los Angeles," which explores the relationship between villancicos and Post-Tridentine thought in New Spain. The first chapter, entitled "The Sensuous In The Post-Tridentine Catholic Church," functions as the conceptual framework of my dissertation, where a discussion of both religious experience and liturgical function of villancicos is introduced by highlighting the reforms of the Catholic Church concerning ritual performance, and establishing the antecedents of the villancico tradition in the Christian liturgy. This chapter also examines the institutionalization of the villancico tradition and the circulation of post-Tridentine ideas in printed and oral literary sources among the Hispanic World. The second chapter, entitled "The Feast of the Nativity," focuses on the feast of Christmas in New Spain. (The other two chapters are dedicated to Corpus Christi and the

"It has been such a wonderful year in the CSR Culture seminar. We very quickly created a close-knit community that has only grown closer with every meeting. I was continually impressed and grateful for how engaged my colleagues were in one another's work -- they truly wanted to dig in! It was incredibly helpful for my own writing, and a true pleasure to hear about everyone's work. Professors Gager and Raboteau were excellent facilitators, letting the discussion flow but always there with an insightful comment or question. I cannot thank the Center for the Study of Religion enough for this opportunity!"

Morgan Robinson  
Religion and Culture Fellow



"I benefited immensely from participation in the Religion and Culture weekly seminar. It was always a great pleasure for me to read my classmates' research, pulling me into fascinating worlds like the theology of Ibadis in Oman, Classical Music in seventeenth century Mexico, university theater in the Age of Shakespeare, and the evolution of the Swahili language in Zanzibar. My classmates offered me generous feedback on my own research, helping me to reshape my work for a broader interdisciplinary audience. But most importantly, I was inspired by the diversity of research and new ideas being produced at Princeton, work that I would not have been exposed to without the Center for the Study of Religion seminars."

Henry Shapiro  
Religion and Culture Fellow



Entrance of the Viceroy). Here I consider the very specific liturgical function that villancicos for Christmas acquired in Puebla's multi-ethnic society. I demonstrate that singing villancicos in the liturgy was not only central to the formation of a local religious identity but also to the adoption of post-Tridentine ideals concerning physicality and sacred immanence that circulated in the writings of influential theologians such as Ignatius of Loyola. The second part of the chapter explores ideas about slavery and poverty in relation with Puebla's population.

**Emily Goshey**, Religion, "Omani Ibadism: Transformations in Modernity, Encounters with Salafism"

Some Muslim groups are constantly in the spotlight, while others receive little attention. Ibadism is arguably Islam's oldest distinct sect (dating back to the first century of Islamic history), but even conversations on Islamic sectarianism often ignore their experiences. This study aims to explore how Ibadis Muslims in contemporary Oman envision their distinctive sectarian identity and their place in the Sunni-dominated Islamic world. In particular, as Salafi versions of Islam spread throughout the Gulf region in the modern era, it is important to examine not only Salafism and its outward push, but the ancient and vibrant traditions that it pushes into. In the case of Ibadis, they are pushing back. Studying the response of Ibadis to the challenges of modernity – and specifically to the Salafi discourse that questions their legitimacy as Muslims – enriches our understanding not only of this minority group but of the dynamics of an increasingly globalized modern Muslim world.

**Kwi Jeong Lee**, Religion, "Remaking the Image: Discourses of Buddhist Icon Worship in Medieval China, 300-850 CE"

My project examines interreligious debates over the legitimacy of Buddhist images in China from the fourth through mid-ninth centuries. This year I analyzed two strands that ran through the debates. One is the criticism of Buddhist image production as conspicuous consumption, and the other is the theological deliberation on the relationship between the Buddha and his visual representations. My study shows that the former developed into ethical and soteriological discussions, and the latter contributed to the justification of Buddhist images in relation to the Buddha's ultimate teaching.

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

My dissertation is a social and intellectual history of Standard Swahili. It examines the intertwined processes of language learning, language production, and religious and linguistic conversion that produced the language as we know it today. The dissertation builds around the story of the Universities' Mission to Central Africa (an Anglican mission established on Zanzibar in 1864), revealing how the linguists of the Universities' Mission relied on their former-slave students in order to standardize a written version of Swahili that would be widely understood throughout east-central Africa. The mission's African adherents in turn utilized the written standard while traveling the paths of a transcontinental network that stretched from Zanzibar, to east-central Africa, to England.

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

My dissertation shows how the "Western Armenian Society" which played such an important role in Late Ottoman cultural life actually only arose in the seventeenth century as a result of structural changes taking place in the Ottoman Empire. While several books have been written about the Celali Revolts and the "seventeenth century crisis" in the Ottoman Empire, my thesis is the first to use both Ottoman Turkish archival and Armenian narrative sources to show how the crisis catalyzed the birth of a new Christian culture and society.



**Wasim Shiliwala**, Near Eastern Studies, "Islamic Law for a Modern Public: A Study of Fatwas in Egypt and India at the Turn of the 20th Century"

My dissertation aims to contribute to current scholarly discussions around the broad question: how did Muslim scholars interpret Islamic law and ethics in light of the multifaceted changes their societies underwent during the transition to modernity? While several works in the field have tried to address this question, my research aims to do so from the lens of an oft-neglected resource: the fatwa literature, voluminous collections of *legal responsa* that preserve both scholarly opinions and the specific questions that prompted them. More specifically, I will analyze and compare the fatwas of prominent legal scholars who lived in Egypt and India at the turn of the 20th century, a time of British occupation in both countries. The focus of my analysis will be those fatwas that addressed some of the major issues arising from the modern colonial context: the introduction of new technologies, the transformation of the economic system, and radical shifts in governance. By centering each chapter on the comparative analysis of test cases related to these and similar issues, my work will present a detailed account of the types of questions, concerns, conceptualizations, and trends that defined this dynamic and (re)formative period in the history of modern Islamic thought.

"Oh, CSR Fellowship, how I loved thee! Let me quantify the ways: 120 pages of a dissertation written, 1.5 hours x 24 weeks of insightful critique and discussion, 8 interlocutors and new friends, 2 venerable professors emeriti and countless 'ah, hah!' moments! You provided invaluable structure, interdisciplinary dialogue and weekly encouragement. Parting is such sweet sorrow!"

Holly Borham  
Religion and Culture Fellow

## Religion and Public Life

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

My project considers the religious dimensions of Japan’s growing hospice movement. Drawing on ethnographic and historical research, I illuminate spiritual care for the dying in Japan from both local and cross-cultural perspectives and show how global discourses of “spirituality” have been appropriated in specifically Japanese contexts. I also examine similarities and differences in how spiritual care is conducted at Buddhist, Christian, and other hospices in Japan today, and relate these findings to a broader narrative of how Japanese religious groups are seeking new vocational roles in public medical institutions. By shedding light on an under-researched yet growing phenomenon of Japanese hospic-

“During this time, I was able to write and present two dissertation chapters, and the discussions in class about research, writing, and publishing have provided some much-needed insight and advice that have made the process much less daunting than it was at the beginning of the year. I also really appreciate that the Center offered me my own study space, which is really helpful to have when you’re writing - 5 Ivy Lane became my home base on campus!”

Wasim Shiliwala  
Religion and Culture Fellow



es, I hope this project will contribute a much-needed East Asian perspective to global conversations about the philosophy of spiritual care at the end of life.

**Jessamin Birdsall**, Sociology, “Theology of the Lesser Evil: Evangelical Protestant Support for Donald Trump”

Choosing to vote for “the lesser of two evils” is a common refrain in the realm of political decision making, and was particularly salient during the 2016 US presidential campaign. This approach to the formulation and justification of political preferences begs the following questions: How do people define and calculate “evil”? How do conceptualizations of evil form in particular social contexts? And how do these understandings of evil function in the production of symbolic and social boundaries between groups? This paper explores notions of evil among white evangelical Protestants in a small town in Indiana. Data are drawn from 50 in-depth interviews and four months of ethnographic fieldwork in churches, Sunday School classes, and Bible studies; employment in a local diner; and participation in a range of informal social spaces

and community events. The paper argues that the prevailing conception of evil - as personal, direct assaults on the freedoms of the church and Christian families - plays a significant role in shaping and justifying boundaries between appropriate and inappropriate political allegiances. The paper traces how the everyday theology of evil is articulated by community members, examines parallels in language around the “evils” of Islam and LGBT rights, and sheds light on how support for the candidacy of Donald Trump is justified by white evangelicals within this theological framework.

**Megan Eardley**, Architecture, “By This Sign, Conquer’: Religious Technologies and Military Rule in the 20th Century”

My current research concerns the militarization of churches in the second half of the twentieth century, particularly as the Border War between South Africa and Namibia drew in powerful international actors— from the US, the UN, the Soviet Bloc, and beyond. Drawing on training in architectural history and theory, I examine the way the South African Defense Force (SADF) attempted to excavate, occupy, and/or copy colonial mission stations in order to support its counter-intelligence programs, counter-terrorist squads, modular detention centers, and global surveillance networks. While my research traces how church architecture established a uniquely porous relationship between military and civilian life, it also shows how the SADF struggled to maintain the moral high ground, as anti-apartheid activists organized within the church. The challenge, on all sides, was to understand and manage church architecture as something that promises pure enclosure and pure mediation at the same time.

**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”

My dissertation is based on four years of ethnographic research on local devotional celebrations at the Shrine Church of Our Lady of Mount Carmel in Williamsburg. Annually, the parish hosts the Feast of Our Lady of Mount Carmel (OLMC) and the Dance of the Giglio di San Paolino di Nola, a two week long devotional celebration in honor of OLMC and the patron saint of Nola, Italy complete with a street fair, masses, processions, a shrine, and other devotional spectacles. The Feast is a ripe site for the study of masculinity and Catholicism; it is the men of the community that work year round to plan and produce the feast, which is not only a 130 year old tradition in Williamsburg but also the central fundraiser for the parish. The men who organize the feast thus imagine themselves sustaining tradition and financially sustaining the parish. While the literature on Catholic devotional practice in America has largely focused on lay female devotees, my dissertation explores the intersections of masculinity and Catholic practice, to consider the devotional practices of lay Catholic men and the way they express love of parish and saints in gendered and embodied ways.

Methodological reflection is central to my dissertation—as a female ethnographer studying homosocial spaces I reflect on how gender shapes my own routes of access in the field. Through my ethnographic engagements I think broadly about Catholic parish geography, highlighting the peripheral spaces where lay Catholic men interface with their church, like basements, rec-tories and lower halls. In these homosocial spaces we see different genres of masculine Catholic practice. Men actively engage with and produce Catholic material culture and craft devotional objects, work to keep the church financially viable, and plan its ritual events. To include Catholic lay men in the study of parish, saints, and devotional ritual I broaden definitions of devotion to encompass the ways men express allegiance to par-



“I never expected to meet a CSR alum at an architecture conference! Meeting Professor Can Bilsel at UCLA this spring, and hearing about the way the Center shaped his research on the Tower of Babel was a delight. The Center for the Study of Religion has helped me to truly work across the fields of architecture, history, and religious studies. Our cross-disciplinary workshop has made me think more about life stories as well as physical infrastructures, and reminded me that good storytelling often says more than institutional critique.”

Megan Eardley  
Religion and Public Life Fellow

ish and respect for the saints that include physical labor, money-making activities, and embodied forms of material culture, like tattoos. I explore Catholic public rituals, not only as performances of ethnic identity and devotion but also as gender performances where men constitute, celebrate, and learn to embody local definitions of masculinity, heterosexuality, and authority.

**Heath Pearson**, Anthropology, “Rioting Culture: Order and Activism in the Wake of Police Violence”

Street protests and the occupation of public spaces have once again become common forms of political engagement throughout the United States. Newer grassroots groups like #BLM and POP, and establishment activist organizations like the NAACP, have organized public demonstrations around fatal police shootings in multiple cities, while also mobilizing a new generation of political actors. This ethnographic essay explores the way multiple activist organizations coalesce and clash around a recent fatal police shooting in a rural New Jersey prison town. In juxtaposing a mother’s pursuit of justice with larger forms of protest, I illuminate the regimes of value (legally) defining Black life in the U.S. and problematize the capacity of establishment activism to disrupt local order and bring about broader political change. This engaged ethnography thus shows what happens when activists align with politicians and police to enforce order, rather than with families and grassroots groups seeking justice. From this perspective, police violence, especially targeted against Black men, appears not simply as incidental but as key to the mechanics of local order. A fresh culture of rioting conjured by forces of the prematurely Black dead demands closer attention to local politics and policing when addressing criminal justice reform.

**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”

My dissertation is a history of the religious and racial aspects of moral education in 1950s-1960s New York City (NYC) public schools, a project that has implications for how scholars conceptualize the relationship between Cold War religious ideologies and the Civil Rights Movement, as well as the history of religion in public schools. Drawing on my extensive research at over eleven archives, as well as visual and material culture, I make three related arguments. First, I challenge the secularization narrative of public schools made

popular by historians and public figures alike. This narrative claims that religion largely “disappeared” from public schools following the early 1960s Supreme Court decisions ruling school prayer and Bible-reading unconstitutional. By looking at moral education programs, I argue that religious norms undergirded moral education programs in NYC public schools on the city’s most pressing educational issues—juvenile delinquency and de facto school segregation—both before and after the Court’s religion decisions. Second, I identify the content of those religious norms. I show that public school officials, in conversation with the National Conference of Christians and Jews and other interfaith and human relations organizations, developed a repertoire of terms on religious and racial co-existence that they labeled “Judaeo-Christianity” to address NYC’s de facto school segregation and juvenile delinquency. The repertoire included positive terms—such as brotherhood, love of neighbor, tolerance, and human relations—as well as negative terms—such as prejudice, bigotry, and intolerance. By approaching educational archives through the lens of the study of religion, I uncover how NYC-based interfaith and church-state organizations shaped NYC school officials’ discourse about segregation and juvenile delinquency. Third, I argue that the Judaeo-Christian repertoire did not advance civil rights for students of color. In fact, the repertoire increased tensions between white school officials and NYC civil rights activists, who included many parents and community members of color, because the language expressed positive views of co-existence as universal while masking white school officials’ fear of school desegregation and juvenile delinquency.

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

Evidence points to changing marital norms in Muslim countries, as they move from marital orders largely embedded in systems of familial and local control to ones infused with ideas of and opportunities for the expression of individual autonomy. Little empirical work to date has explored the nature and complexity of the emerging marital regimes in Muslim countries. This paper analyzes the spousal criteria that undergird mate-selection in Algeria, Egypt, Iran, Pakistan, Palestine, Tunisia and Turkey, where we have conducted web-based surveys of more than 20,000 Facebook and web blog users. Rather than treating each criterion as an independent and isolated spousal attribute, we use

Latent Class Analysis (LCA) to reveal constellations of spousal selection criteria to understand the organizing logic of marital choice. We find considerable population heterogeneity between and within countries. Love dominates the marital space in every country and the majority of respondents selected love as the sole basis of mate selection. In each country a sizable group of people chose a religious criterion in conjunction with love, demonstrating that love and religion are not diametrically or functionally opposed. Countries differ in the specific religious criterion combined with love: respondents from Pakistan, Palestine, Algeria, Tunisia and Egypt combine love with religious affiliation, while respondents from Turkey and Iran combine love with religious piety. The group of people who see love and religion as compatible in Iran and Turkey - the two most modernized countries - are also less patriarchal and hold less traditional views than their counterparts in the other five countries, demonstrating that religious belief, rather than group identity and traditional views, has become a basis for love marriages in modern Muslim unions.

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

My dissertation deals with the American liberal Protestant embrace of eugenics in the late nineteenth and early twentieth century. I was drawn to this topic after reading Edward Larsen’s Pulitzer Prize-winning *Summer for the Gods: The Scopes Trial and America’s Continuing Debate over Science and Religion*. While I considered myself familiar with the history of the Scopes trial, I was startled to realize that fundamentalists criticized the teaching of evolution not only because it contradicted their theology of creation, but also because evolution was often taught hand-in-hand with eugenics. In fact, as Larsen points out, *A Civic Biology*, the textbook John Scopes was put on trial for using, explicitly advocated eugenic public policies such as sex-segregated institutional care of people with disabilities to prevent them from having children. Building on the work of scholars such as Christine Rosen and Amy Laura Hall, I study changes in public and private religious practice among liberal Protestants in response to ideas about heredity, racial identity, and social problems that were current from the 1870s through the 1920s. Some core themes of liberal Protestant theology combined powerfully with belief in, and concern for, an imagined Anglo-American race, creating a fertile field for emerging eugenic

ideas and practices to take root and grow. These themes included a sense of urgency about applying the principles of Christianity to the social problems of industrial society, a conviction that science and religion could be harmonized, and a strong commitment to bringing about religious conversion through education and nurture. Using a combination of methods including archival research, theological analysis, and attention to material culture, I demonstrate that Protestant theological liberalism was not only an important intellectual and social movement, but also an expression of an imagined Anglo-Saxon racial identity and a performance of fitness for national leadership. I argue that these central impulses in American liberal Protestantism, in combination with eugenics, led to long-lasting changes in the ways liberal Protestants practiced charity, moral education for young people, marriage, and parenthood.

**Grace Tien**, Sociology, “Redefining Weber’s Protestant Ethic in China: from Persecuted and Poor to Patriotic, Pious, and Prosperous Citizens”

In the last several years, the Chinese Communist Party has repudiated the infiltration of Western ideological, and particularly, religious influences into the country. At the same time, the number of Chinese Christians, notably Chinese Protestants (CPs), continues to exponentially increase over the last decade up to the present, with estimates close to 60 million counting both state-sanctioned and house churches. While Western scholars, media, and NGOs have tended to portray CPs as an oppressed and persecuted population, I argue that the narratives shared by CPs in interviews as well



as their public behavior increasingly suggest an active redefining of their role and place in contemporary Chinese society as patriotic, pious, productive, and prosperous citizens in light of China's systemic corruption and moral decline, perceived by both citizens and leaders to be principal problems crippling China. In their narratives, CPs often draw on Max Weber's Protestant Ethic, the concept of "calling," and their own religious and moral beliefs as justificatory and explanatory narratives, legitimating their role and place to the CCP as upright citizens who further the economic prosperity and social welfare of their country. From ethnographic fieldwork and in-depth interviews, I identify five common themes that illustrate the above: 1) the role of prayer in resolving workplace politics and pressures 2) ambivalence and unease felt by CPs over what they perceived to be ambiguous "ethical grey zones." 3) personal

accounts of spiritual and/or moral failures and challenges 4) personal accounts of "success" in the workplace (i.e. creatively resolving ethical dilemmas) and 5) emphasis on building and maintaining trust, honesty, and integrity for long-term success.

**Taylor Winfield**, Sociology, "Embodied Interruptions: How Jewish Outreach Organizations Disrupt Religious Identity to Facilitate Jewish Experiences"

What happens during religious recruitment encounters? Religious recruitment generally takes the form of a face-to-face, interactive process between a recruiter and a potential convert, in which the religious individual uses a wide variety of techniques – verbal and physical – to attract the recruit. I argue that the recruitment process is a series of interruptions to the recruits' religious identities, which encourages them to reshape the way they practice and think about religion. During these encounters, the recruits try on new behaviors and ways of thinking. I detail this process through comparing the recruitment strategies of two Orthodox Jewish outreach organizations on college campuses: Na'aseh and Nishma. I analyze the interactions during (1) public outreach, (2) one-on-one coffee meetings, and (3) Shabbat dinner. These encounters demonstrate a blurring of the strict Durkheimian separation between profane and sacred moments: although the recruiter views the meeting as sacred, these interactions often fail to produce religious sentiments in the recruit.

**Kyla Young**, History, "Vested in Faith: A Religious History of American Stockholders"

This past year, I presented a conference paper entitled "Business, Belief, and Bottle Babies: Understanding Ecumenical Shareholder Activism" as a part of the seminar for Religion and Public Life. The paper introduced readers to shareholder activism by mainline Protestant denominations around the infant formula controversies of the 1970s and 1980s. After a chilling revelation about the effects of infant formula in developing countries, members of the Interfaith Center for Corporate Responsibility began to use denominational investments to take a stand against the infant formula industry. United Methodist Women and the Sisters of the Precious Blood, in particular, led the charge against American companies Bristol-Myers and American Home Products. By enacting their rights as shareholders and mobilizing congregations vis-a-vis consumer boycotts, American Christians were able to help reform an indus-

"It is so easy to isolate myself within the boundaries of disciplinary conversations and interests, even though my work is in conversation with multiple disciplines. Sitting around the CSR table each week provided not only a multiplicity of perspectives and academic literatures, but it also pushed me to write in a way that is accessible and interesting to multiple disciplines. I have no doubt that many of my CSR colleagues will be conversation partners throughout my career. CSR is a great fellowship for rigorous discussions that are still supportive and kind."



**Heath Pearson**  
Religion and Public Life Fellow



"I had the most intellectually enriching time as a Religion and Public Life Fellow. I loved receiving feedback from scholars studying religion across disciplinary lines and learning about all of their projects. My papers benefited substantially from the workshop and I learned to think about the study of religion in new and exciting ways. Beyond the academic benefits, I also made many new friends."

**Taylor Winfield**  
Religion and Public Life Fellow

try responsible for thousands of infant deaths across the globe. This paper will be a part of my larger dissertation project.

### 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 2016-2017. In addition to receiving research funding these students met together to share their research and attended Center-sponsored lectures and workshops.

**Nusrat Ahmed '17**, Anthropology, "The Role of Music and Voice in Sufi Mystical Experience and Spiritual Practice"

**Luisa Banchoff '17**, Religion, "Sacred Space and the Urban Setting in Contemporary Berlin: The Case of St. Jakob von Surag Syrian Orthodox Church"

My senior thesis addresses the complex ways in which people express their religious and cultural identities in a diaspora setting. My research focuses on recently arrived Syrian immigrants and refugees who attend St. Jacob von Sarug Syriac Orthodox Church in Berlin, Germany. By highlighting their stories, the thesis problematizes the generalizing narratives surrounding Syrian immigrants and refugees. It likewise explores the cultural, ethnic, and linguistic diversity of the parishioners, thereby undermining the notion of Syriac Christianity as a singular, static entity. I shine light on how scholarly

definitions of "religion" and "identity" can generalize without necessarily speaking to the lived experiences of my interlocutors. The thesis attests to the ways in which individual stories might claim a space in the larger narratives about what religion is or can be.

**Alice Catanzaro '17**, Near Eastern Studies, "Internet Fatwas and Cyber Shaykhs: The Effects of Internet Islam on Notions of Scholarly Authority in Morocco"

My thesis analyzes the effects of Internet fatwa services on notions of scholarly authority in Morocco. At the broadest level, scholarly authority is some connection to the scholarly tradition. When evaluating the role of Internet Islam within the context of this first definition, both the form of the fatwa presented on Islamic websites and the advertisement of traditional education heavily reinforce long-held norms of scholarly authority. These findings stand in stark contrast to some of the more sensational findings of earlier Internet Islam scholars claiming that Islamic websites catapult the voices of the non-scholars into the realm of the classically trained scholars. More specifically, Moroccan mainstream notions of scholarly authority align with state directed Maliki fiqh and Ash'ari theological norms. The religious narratives and sources of information in Morocco are largely dictated by state institutions, such as the Majlis al-'Ilmi, under the auspices of the king in his role as Amir al-Mu'minin, religious caretaker of all Moroccans. The results in the context of this more specific understanding of Moroccan scholarly authority are a little different from those according to the first definition, demonstrating the need to separate authority into these two different categories. According to viewership data,

"I have thoroughly enjoyed and greatly benefited from my experience as a Religion and Public Life fellow. I love being part of such a smart, thoughtful, engaging group of scholars who are investigating a diverse and fascinating set of topics within the study of religion. Our weekly seminars have significantly strengthened my own work and broadened my thinking through our lively interdisciplinary conversations."



Jessamin Birdsall  
Religion and Public Life Fellow

the state website, Habous, does very well, standing as the third most popular of all Islamic websites in Morocco. Moreover, compared to state websites in Egypt, Habous performs far better than its Egyptian counterparts, as a reflection of the government's control over religious narratives. However, the Salafi websites fare better in the realm of Internet Islam than in other mediums popular throughout Moroccan society. Salafi websites are able to compete with the state website and have greater viewership numbers as percent of population than in Egypt, where a larger amount of the population identify themselves as Salafi. As for the current status of Internet Islam in Morocco, viewership data demonstrates both the continuity of authority norms with the relative success of the Habous website as well as a significant amplification of Salafi minority voices.

**Katherine Chow '17**, Politics, "A Politics of Love: St. Augustine, Martin Luther King Jr., and the Search for a More Perfect Union"

In a liberal democracy, we must reckon with the existence of those who are hateful, prejudiced or ignorant. "Giving up" on these people and excluding them from our social circles could be disastrous. People who harbor hateful views could take their power to the voting booths, and if they win, the most vulnerable members of our society will likely be disproportionately harmed as a consequence. My research uses the works of Saint Augustine and Martin Luther King Jr. to examine how the Christian understanding of love for the enemy can illuminate an ethic for engaging with those who are hateful, prejudiced or ignorant in modern politics. I explore how each thinker conceived of love for the enemy theologically and practically in their particular contexts, and draw out concrete implications for loving the enemy in today's political situation.

**Arlene Gamio '18**, History, "Exploring Afro-Cuban Nationalism and Oral-Text Transition through a Santero Reading of Negrista Poetry, 1925-1970"

**Ararat Gocmen '17**, History, "The Age of Extremes in Colonial Context: The Far Right and Far Left in the French Department of Alger, 1933-1945"

**Solveig Gold '17**, Classics, "Deus ex Machina: Christ and Theatricality in the Philosophy of Late Antiquity"

**Jacqueline Gufford '17**, Art and Archaeology, "Uncovering Devotion: Interactive Flap Prints and the Crafting of Experiential Space in the *Descrizione del Sacro Monte della Vernia*"

This thesis is an object-oriented study of the Baroque interactive flap print book the *Descrizione del Sacro Monte della Vernia*, which depicts the Franciscan sanctuary of La Verna founded on the site where Saint Francis received the stigmata. I primarily argue that the real-world site of La Verna is translated and transformed within the book's pages to create an experiential space for the viewer, one which blurs spatiotemporal lines, and crafts a unique, personalized devotional pilgrimage experience for the viewer. These effects are accomplished by translating the formal approaches taken at the Italian *sacri monti* sites into print, and augmenting the absorp-

tion of the viewer's experience through the inclusion of subtly placed flaps. In my essay, I also explore the book's relationship to medieval mental pilgrimage guides, and theorize about the contextual moment of the *Descrizione's* creation to parse out the motives behind its creation.

**James Haynes '18**, Classics, "Augustine and Persecution of the Early Christian Church"

This paper focuses on Augustine's role in the 4th-century Donatist controversy, a religious dispute in which Catholic Christians and Donatist Christians differed in their perspectives on what the difference between martyrdom and suicide was and should be. Previous Christian writers had drawn on Platonism to formulate arguments against voluntary martyrdom, but when Augustine later formulated the orthodox Christian doctrine of abhorrence of suicide, he used no secular philosophy. Instead Augustine chose to use Scriptural-based arguments to convince fellow Christians not to pursue martyrdom actively, and these writings have influenced both Christian and secular cultures in their views of suicide in the West to this day.

**Becca Keener '17**, Religion, "Israeli Arabs and Minority Rights"

This thesis explores how culture and cultural heritage have been rhetorically employed in the Syrian context since the declaration of the global War on Terror in 2002 through an analysis of the usage of these terms at the international and national levels. I argue that the language at the international level--particularly that of UNESCO--in the context of the War on Terror relies on the "enemy" and "friend" and "two faces of culture" dualities, making similarly founded claims legible in this sphere, and thus incentivizing this language through the funneling of resources and diplomatic support. In turn, state leaders of Syria and of other Muslim-majority countries use this framework in articulating their approaches to culture. The culture rhetoric established at the international level leads to the politically effective dichotomization of moderate and terrorist, labels that serve an important role for President Assad in the Syrian Civil War and in maintaining his image in the international arena as the guarantor of stability and diversity in the Middle East.

**Zeena Mubarak '17**, Near Eastern Studies, "Backwards Women: Progress Disrupted by Folklore"

My thesis is an exploration of the idea of Sudanese women as backwards, a picture created by British imperialists in the first half of the twentieth century, Sudanese nationalists throughout the century, and Sudanese women's rights activists in the latter half of the century. The idea of women's backwardness is based on three assumptions. First, culture is unchanging. Second, women are more committed to culture than men and are therefore less modern. Finally, women's positions in society are inferior as a result of culture, but the women themselves are not aware of this inferiority. These assumptions are used to justify external interference. My thesis challenges this narrative through an analysis of the ahaji, a genre of folklore created by older women and told to children. The ahaji's complex treatment of issues such as women's seclusion, veiling, and gender performance reflects a critical engagement with societal norms that directly contradicts the image of the unconscious women in need of awakening that lies at the heart of the backwardness narrative.

**Sophie Nguyen '17**, French and Italian, "Pied-noir Identity in Contemporary France"

"When I first began receiving support from the Center, my dissertation was barely a germ of an idea. It grew through exploratory papers, a proposal, research, and steady, slow, daily writing. Now I expect to defend my dissertation this calendar year. The CSR has provided me with a hospitable physical space in which to work, an ever-changing community of brilliant colleagues from many different disciplines, and workshop discussions of my chapters-in-progress that both encouraged and challenged me. I have accepted a position as Research Fellow at the Association for Clinical Pastoral Education, and I will be working remotely on a study of health-care chaplaincy with CSR alumna Wendy Cadge."

Beth Stroud  
Religion and Public Life Fellow

“My fellowship at the Center for the Study of Religion has been a highlight of my senior year. CSR’s lecture series on the intersection between Religion and Politics has been particularly interesting; I have attended lectures deliberating the challenge of discussing religion in the American sphere, to the death penalty and religion in political dialogue. As a humanist whose work often focuses on the intersection of art and politics, I think that CSR’s talks are an invaluable contribution to a cross-disciplinary examination of normative questions societies struggle with in the modern age. The Center also generously contributed to my senior thesis research, making it possible for me to visit the Franciscan sanctuary of La Verna.”

Jacqueline Gufford '17  
Undergraduate Fellow

My thesis explores the memory of the Pied-Noir community (the French citizens who lived in Algeria prior to its independence and were repatriated to metropolitan France after the war) in France today. My main concern is with how the memory of a population considered to have ended up on “the wrong side of history” can be preserved. In my thesis, I examine the major different ways in which Pieds-Noirs preserve their memory in France today - associations, memory preservation projects such as museums or legislative validation of their history, literature, return journeys, and transmission to their descendants.

**Erin Nolder '17**, Sociology, “The Catholic Church in the Irish School System”

Despite changes in religious affiliation and devotion in recent years, the primary school system in Ireland remains largely denominational, with the majority of its schools being run by the Catholic Church. This study examines the relationship between religion and education in Irish primary schools using both quantitative data analysis from the Growing Up in Ireland study as well as interviews that were conducted with current

parents and educators. It aims to observe how measures of religiosity found in children and parents relate to the academic performance of Irish children and their attitudes toward various aspects of school. Interviewees indicated that they do not see religion as impacting children’s school performance, but data results showed that there is a relationship between religiousness and some aspects of the school experience, suggesting that there may be an underlying influence of religion in Irish society that is impacting children.

**Melissa Parnagian '17**, Woodrow Wilson School, “The Influence of Insulting Identity-based Campaign Rhetoric on Political Engagement”

During the 2016 presidential election, many observers questioned how various identity-based groups would respond to campaign rhetoric that insulted their identity. This thesis investigates if, and how, individuals change their political participation in response to a candidate’s identity-based insults. It was hypothesized that identity-based insults do increase targets’ participation in a relationship moderated by anger, political efficacy (the belief that one’s actions can produce change in government/politics), and social cost (the belief that identity-based political activities are socially stigmatized). These hypotheses were tested via interviews with Latino, Muslim, and disability advocacy organizations, who were targets of insulting rhetoric in 2016; and via a hypothetical election experiment, which measured participants’ responses to insulting rhetoric. Evidence from these sources suggests that individuals participate more when they are the targets of insulting rhetoric, but mostly in the realm of actualizing political behaviors – That is, behaviors that prioritize personal fulfillment and self-expression, rather than behaviors aimed to support the non-insulting candidate. Of the hypothesized moderators, there was only limited evidence for the role of political efficacy and social cost. However, anger emerged as a significant moderator in the relationship between insults and participation. The policy implications of this research are twofold. First, because insulted individuals show a strong tendency to vote against the insulting candidate, they can help elect candidates whose policies are more responsive to particular identity groups. Second, because a candidate’s use of insults depends on his insulation from public pressure, policymakers should consider campaign finance reform to increase the influence of the public relative to the influence of wealthy elites.

**Jose Perez-Benzo '17**, History, “The Secret Renaissance: Augustine and the Humanists”

**Zahava Presser '17**, English, “Goblins, Gimmels, and Goats: Visions of Redemption in Jewish American Children’s Literature”

My senior thesis examines approaches to traditional Jewish literature, the Holocaust, and imaginings of rebirth in the works of three authors of Jewish American children’s literature: Deborah Pessin (1908-2001), Maurice Sendak (1928-2012), and Isaac Bashevis Singer (1904-1991). In the first chapter, “No Literature Without Roots,” I investigate the ways in which the works of Pessin, Sendak, and Singer draw upon the bible and Jewish liturgy and negotiate the function of the Jewish past in an American framework. In Chapter Two, “The Tricky Business of Surviving,” I argue that the authors, all of whom published their children’s literature in the wake of World War II, make strong, opposing claims about the role the Holocaust should play in the lives of American children—despite the fact that they almost never explicitly refer to the war in their children’s books. The final chapter, “The Way Back,” focuses on one story by each of the three writers, each of which depicts a scene of resurrection following abandonment or loss. I argue that Pessin, Sendak, and Singer all root

“The CSR and its funding were absolutely essential to my research. Few of my manuscripts I needed have been digitized, and so being able to travel to London to do research has enabled me to take a markedly more unique approach to my thesis than I would have otherwise. In addition, as I continue on to graduate school next year, it was an absolute joy to attend CSR events and meet other research fellows and faculty within the CSR community at Princeton!”

Chandler Sterling '17  
Undergraduate Research Fellow

their visions of rebirth in a Jewish literary tradition and that their stories envision a restorative future following the tragedy of the Holocaust. I conclude that Pessin, Sendak, and Singer created stories for American children rooted in their shared tradition, came to utterly different conclusions about what, if anything, could be gleaned from the crisis of the Holocaust, and prescribed actions that might ultimately heal a fractured humanity.



**Yossi Quint '17**, Religion, “The Development of Communal Prayer and Prayer Spaces in Judaism”

**Maya Rosen '17**, “Late Medieval and Early Modern Christian Grammars of Hebrew”

This thesis examines Christian Hebraists in England between the thirteenth and sixteenth centuries. Robert and Thomas Wakefield, the first Regius Professors of Hebrew at Oxford and Cambridge respectively, form a particularly important part of this story, connecting, I argue, the medieval study of Hebrew in monasteries to the early modern study of Hebrew in universities. Many stories are told about the period in which the Wakefields lived—it was a time when the medieval transitioned into the early modern, when manuscripts gave way to print, and when Hebrew was newly discovered as a language of importance for Christian scholarship. These are all narratives that I argue against. In their place, I argue that not only did medieval texts and scholarship persist into what we now call early modernity but they thrived in new ways in the period after 1500. The years around 1500, in this version of the story, are not a point of rupture, but they are also not seamlessly continuous with what came before or after. Chapter 1 argues against a common scholarly narrative in which Christian Hebraism is an invention of the Renaissance and begins in Germany and Italy, by instead arguing that there exists a medieval monastic tradition of Christian Hebraism native to England. The first half of the chapter reviews the medieval manuscript evidence of Hebrew study, demonstrating that it was not an isolated pursuit but one taken up by specific schools of monks. The second half of the chapter demonstrates how Robert Wakefield used these manuscripts and related to his medieval predecessors. The two halves taken together raise questions about if and where to divide the medieval from the early modern, asking how to understand the use of periodization. Chapter 2 examines Thomas Wakefield and his heavily annotated Hebrew Bible, arguing that marginalia destabilize an easy divide between manuscript and print. The last chapter examines Thomas Wakefield’s Rabbinic Bible and demonstrates that he used it as a tool in creating his marginal annotations in his Hebrew Bible. Recognizing developed networks of both Hebrew study and manuscript circulation in the medieval period, along with the persistence and new uses of medieval scholarly practices into the Renaissance, ought to cause us to reevaluate claims about periodization as well as print.

In doing so, we can ask questions about what manuscript and print, text and commentary, and rabbinic and patristic sources would have meant for the Christian scholars who found their place in the world of Hebrew study and Jewish texts.

**Christian Say '17**, Philosophy, “Art and its Critics: A Philosophical Analysis of Art Criticism in the 20th Century”

This thesis examines the famous debate between Clement Greenberg and Harold Rosenberg about the nature and value of painting. I argue that their dispute, though couched in metaphysical claims about the nature of art, ultimately reduces to a normative disagreement about the purpose and of painting and the role of art in society.

**Chandler Sterling '17**, History, “What Reasonable Men Think and Know, What Good Men and Women Love and Desire:” The Religion of Humanity and the Search for Moderate Moralism in Victorian Britain”



The Victorian period is rightly associated with both a crisis of faith and heavy religious moralism, leaps towards modernity and retrogressive ideals. This thesis engages with these quintessentially Victorian contradictions through an examination of the Religion of Humanity, an invention of the French philosopher Auguste Comte, and its proliferation in Britain from 1854 to 1877. Previous scholars of the period have assessed Positivism with Frederic Harrison as their protagonist - a logical decision, as he was the movement’s most prolific author and achieved the greatest fame as both a jurist and a scholar in his lifetime. However, this thesis focuses on Positivism’s germinating period, placing it in the wake of the religious chaos provoked by the Oxford movement and emphasizing the role of Richard Congreve, Frederic Harrison’s Oxford tutor and until 1877, the man responsible for bringing positivism to Britain. Drawing extensively upon Congreve’s unpublished manuscripts as well as Comte’s own writing, this thesis ultimately suggests that the Religion of Humanity served as a middle ground for intellectuals who wanted to experiment in nonbelief while reluctant to leave the social comforts of the Church. Where previous studies paint Positivism as a radical invention not unlike Robespierre’s Church of Reason, this thesis argues that Positivism’s exponents drew upon the teachings of the Anglican Low Church, which dominated at Wadham College, Oxford where Richard Congreve taught. Through this moderate analysis, this research sheds broader light upon the deeply transitional nature of the Victorian period, and the great moral anxiety experienced by those who lived through it.

**Safa Syed '17**, History, “An Unholy Alliance: Understanding Anglo-Ottoman Diplomacy in The Early Modern World”

The summer of 2016 revealed a deep divide between the British Isles and Europe—the “Brexit” decision defined British identity, especially English identity, as distinct and disassociated from European culture. Similarly in Early Modern England, England felt itself to be separate from Europe because its Protestant ideology diverged sharply from the predominant Catholic creed of continental Europe. In the 1500s, however, England was a relatively insignificant state in comparison to the Spanish and French. Thus, they turned to a non-Catholic superpower to find an ally, and their most promising ally was Catholic Europe’s greatest rival—the Muslim Ottoman Empire. My Senior Thesis is an analysis

of the relationship between the monarchs of England and the Ottoman Empire from 1579 to the eighteenth century and specifically explores their relationship in three different ways: first, by the religious and political exchanges between Queen Elizabeth and Sultan Murad III; second, by the transfer of gifts from England to the Ottoman Empire; and third, by commonplace trade and the subsequent influences instigated by that trade. Investigating these interactions between the English and the Ottomans challenges the conventional colonial remembrance of Anglo-Ottoman relations and stages their relationship on physical and ideological exchanges from an understudied time period to texturize the controversial alliance between the Protestant English and the Muslim Ottoman Empire.

**Ayelet Wenger '17**, Classics, “Greek and Latin Load Words in the Arukh”

### Executive Committee

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

**Wallace Best** (Ph.D., Northwestern) is Professor of Religion and African American Studies. His research and teaching 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 an anthology entitled *Elder Lucy Smith: Documents from the life of a Pentecostal Woman Preacher*. His exploration of the religious thought of the poet Langston Hughes, entitled *Langston’s Salvation: American Religion and the Bard of Harlem* will be published this Fall by New York University Press.

**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 interdisciplinary 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, Introduction to Sociology* (with Giddens et. al., Ninth Edition, 2012), and most recently *Ghetto: The History of an Idea*. Duneier works in the traditions of urban ethnography that began at the University of Chicago 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 *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.

**Jack Tannous** (Ph.D., Princeton University) is Assistant Professor of History. He is interested in the cultural history of the eastern Mediterranean, especially the Middle East, in the Late Antique and early medieval period. His research focuses on the Syriac-speaking Christian communities of the Near East in this period, but he is interested in several other related areas, including Eastern Christian Studies more broadly, Patristics/early Christian studies, Greco-Syriac and Greco-Arabic translation, Christian-Muslim interactions, sectarianism and identity, early Islam-

ic history, the history of the Arabic Bible, and the Quran. He is also interested in manuscripts and the editing of Syriac and Arabic (especially Christian Arabic) texts. Tannous has two current book projects: *The Making of the Medieval Middle East: Simple Believers and Everyday Religion* and *Lovers of Labor at the End of the Ancient World: Syriac Scholars Between Byzantium and Islam*.

**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 Social Science Research Council fellowship, "New Directions in the Study of Prayer," he is completing a book entitled *Curing with Karma*, 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 Guanghua Lectures 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 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 pays 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 books include *Inventing American Religion: Polls, Surveys, and the Tenuous Quest for a Nation's Faith* and *American Misfits and the Making of Middle Class Respectability*.

**Jenny Wiley Legath** (Ph.D., Princeton University) is Associate Director of the Center. She specializes in American religious history, focusing on women's religious history in the nineteenth and twentieth centuries. Her current project, "Consecrated Lives: Protestant Deaconesses 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 relevant 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 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.

**Rafaëla 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*.

**Patricia Fernández-Kelly** (Ph.D., Rutgers University) is Professor 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, and her latest book is *The Hero's Fight: African Americans in West Baltimore and the Shadow of the State*.

**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. 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.

**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.

**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 authority 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.

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

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

**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.

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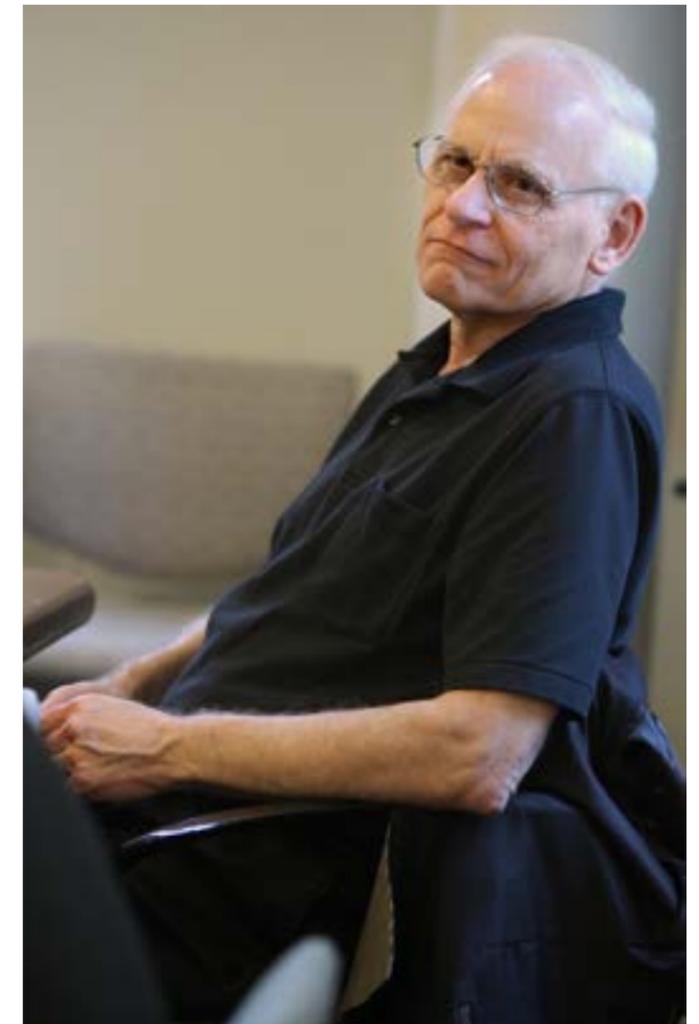
### Staff

Director: **Robert Wuthnow**,

Gerhard R. Andlinger '52 Professor of Sociology

Associate Director: **Jenny Wiley Legath**

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## EVENTS

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

### Featured Lecture

"Billy Graham and American Politics" Lecture by **Grant Wacker**, Gilbert T. Rowe Professor Emeritus of Christian History, Duke University, September 29, 2016



### Featured Lecture

"From Mount Sinai to Main Street: America and the Ten Commandments" Lecture by **Jenna Weissman Joselit**, Charles E. Smith Professor of Judaic Studies and Professor of History The George Washington University, March 6, 2017



Jenna Weissman Joselit and Robert Wuthnow



### Crossroads of Religion and Politics Discussion Series

"Marriage, Conscience, and Bigotry: Religious Liberty and LGBT Rights in Conflict?" with **Linda McClain**, Boston University School of Law, October 4, 2016

"Religious Freedom, Immigration, and Pluralism in Flushing, Queens" with **R. Scott Hanson**, University of Pennsylvania, October 17, 2016

"At the Cross: Race Religion and Citizenship in the Politics of the Death Penalty" with **Melynda Price**, University of Kentucky School of Law, March 9, 2017

"Black Religion, Racial Identity, and Politics during the Great Migration" with **Judith Weisenfeld**, Princeton University Department of Religion, April 4, 2017



Brendan Pietsch, Jenny Wiley Legath, Grant Wacker, and Robert Wuthnow



### Doll Family Lecture on Religion and Money

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

The Doll Family Lectureship on Religion and Money, inaugurated in 2007, was established through a gift from **Henry C. Doll '58** and his family.



### Faculty-Directed Conference

“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, March 11, 2017

**Beyond Stonewall**  
New Histories of Religion and Sexuality in America

**First Panel: Reforming Sodom**  
Rebecca Davis, *University of Delaware*  
Gillian Frank, *Princeton University*  
Josef Sorett, *Columbia University*  
**Chair:** Jessica Delgado, *Princeton University*

**Second Panel: After the Wrath of God**  
Bethany Moreton, *Dartmouth College*  
David Johnson, *University of South Florida*  
Lynne Gerber, *Harvard University*  
**Chair:** Leslie Ribovich, *Princeton University*

**Symposium Summary:** Kathryn Lofton, *Yale University*

Most histories of sexuality in the United States mark the 1969 “Stonewall Rebellion” as the central event in the struggle for LGBTQ rights, and it now has iconic status in our cultural imagination. Emerging from the nexus of race, class, gender, and sexuality in the Department of Religion at Princeton, *Reforming Sodom* and *After the Wrath of God* also acknowledge the centrality of Stonewall, but they move beyond it in order to consider more carefully the religious voices, perspectives, and activists that have been left out of the story. Both books show how Christian activists within various churches and religious organizations have had a larger, more progressive role in the fight for LGBTQ rights and in responses to the AIDS crisis than previously thought.

**March 11, 2017**  
Lewis Library 120

Free Symposium Registration:  
<http://religion.princeton.edu/BeyondStonewall>

Sponsored By: Department of African American Studies, Center for the Study of Religion, University Center for Human Values, Center for Collaborative History-Davis Center, Program in Gender and Sexuality Studies, Department of Religion.

PRINCETON UNIVERSITY



## Faculty-Directed Conference

“Race and Religion in the Americas and Atlantic World: A Conference in Honor of **María Elena Martínez**,”  
March 3-4, 2017

“The conference was a success beyond our wildest dreams. We brought together thirty scholars to present, comment, and moderate six panels of the course of two days. Coming from the United States, Latin America, and Europe, participants represented the disciplines of religion, history, Latin American Studies, Literature, Ethnic Studies, and Anthropology and areas of expertise that crossed geography and time period from the early modern to today. The touch stone was the intersection of race and religion in colonial Latin America, but the panels were purposefully interdisciplinary, thematic, hemispheric, and Atlantic world focused, in order to foster cross pollination and expansive conversations that don’t often happen. Such conversations were vibrant and exciting, spilled into meals and after hours, and have continued long past the end of the conference. The generous support of the Center for the Study of Religion allowed all of this to be possible, and I am certain that this will only be the first of many such collaborative and innovative events!”

Conference organizer Jessica Delgado

Conference organizer Jessica Delgado



## Race and Religion in the Americas and the Atlantic World: A Conference in Honor of María Elena Martínez

### Friday March 3, 2017

1:00-1:30: Opening Remarks

Introduction  
Jessica Delgado, Princeton University

Race, Religion, and History  
Kelsey Moss, Princeton University

1:30-3:00: Race, Theology, Modernity  
Thomas Abercrombie, New York University  
Sylvester Johnson, Northwestern University  
Kelsey Moss, Princeton University  
Kathryn Gin Lum, Stanford University  
Chair/Respondent: Seth Perry, Princeton University

3:15-4:45: Contested Stories of Race and Belief  
Jessica Fowler, CORPI Project, National Research Council of Spain  
Christina Lee, Princeton University  
David Sartorius, University of Maryland  
Victor Goldgel-Carballo, University of Wisconsin  
Chair/Respondent: Kirstie Dorr, University of California at San Diego

5:00-6:30: Colonial Practice, Power, and Knowing  
Margaret Newell, Ohio State University  
Bianca Premo, Florida International University  
Brett Hendrickson, Lafayette College  
Chair/Respondent: Pamela Voekel, Dartmouth University

### Saturday March 4, 2017

10:30-12:00: Race, Labor, and Land  
Daniel Nemser, University of Michigan  
Paul Ramirez, Northwestern University  
Nicole Legnani, Princeton University  
David Kazanjian, University of Pennsylvania and Institute for Advanced Studies, Princeton  
Chair/Respondent: Karen Graubart, University of Notre Dame

2:00-3:30: Gender, Bodies, and Blood  
Anna More, University of Brasília  
Marta Valentin Vicente, University of Kansas  
Jennifer Scheper Hughes, University of California at Riverside  
Chair/Respondent: Ivonne del Valle, University of California at Berkeley

4:00-5:30: Death, Spirit, and Diaspora  
Sara Clarke Kaplan, University of California at San Diego  
Jalane Dawn Schmidt, University of Virginia  
Yesenia Barragan, Dartmouth University  
Chair/Respondent: Wallace Best, Princeton University

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PRINCETON UNIVERSITY  
March 3-4 2017  
Palmer House

Sponsored By: African American Studies, American Studies, The Center for the Study of Religion, The Council of the Humanities, Department of Religion, Gender and Sexuality Studies, Latin American Studies, Department of History, Department of Spanish and Portuguese, Department of English, Department of Anthropology, Princeton Institute for International and Regional Studies.

Free Conference Registration:  
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PROTESTANTISM AND THE MATERIALITY OF TEXTS  
April 20-21, 2017

**KEYNOTE SPEAKER:**  
Joseph Koerner  
(Harvard University)  
“Art in the State of Siege”

**PRESENTERS INCLUDE:**  
Matt Brown (University of Iowa)  
Andrew Coates (Duke University)  
Anthony Grafton (Princeton University)  
David D. Hall (Harvard Divinity School)  
Andrea Immerl (Princeton University Library)  
Alexandra Kaloyanides (Stanford University)  
Rachel M. Lindsey (Saint Louis University)  
David Morgan (Duke University)  
Paul Needham (Princeton University Library)  
Seth Perry (Princeton University)  
Larry Silver (University of Pennsylvania)  
Jeffrey Chipps Smith (University of Texas, Austin)

**THURSDAY, APRIL 20, 2017**  
5:00pm / Keynote Address and Welcome Reception  
McCormick Hall, Room 106

**FRIDAY, APRIL 21, 2017**  
9:00am-5:00pm / Symposium  
Special Collections, Firestone Library

**ORGANIZED BY:**  
Holly Borham (Princeton University)  
Sonia Hazard (Duke University)

**SPONSORED BY:**  
This symposium is supported by the Andrew W. Mellon Foundation, through a partnership with the Andrew W. Mellon Fellowship of Scholars in Critical Bibliography at the Rare Book School, as well as the Duke Graduate Program in Religion, the Barney Jones Endowment of the Duke Department of Religious Studies, the Princeton Graduate School, the Princeton Center for the Study of Religion, and the Princeton University Department of Art and Archaeology.

**REGISTER TODAY AT:**  
<https://protestantismandthematerialityoftexts.com>

NORTHEAST MILTON SEMINAR

Friday  
Sept 16th  
5:00 PM  
010 East Pyne  
(LOWER LEVEL)

**LAURA L. KNOPPERS**  
UNIVERSITY OF NOTRE DAME

**Golden Bands and Gaudy Slaughter:  
The Politics of Luxury from Milton's  
Samson Agonistes  
to Dryden's All for Love**

Sponsored by the Center for the Study of Religion, Department of English, and the Department of English  
english.princeton.edu

## Co-Sponsored Events

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

Program in African Studies “Out of Africa, Back to Africa,” with **Cati Coe**, Rutgers University, and **Afe Adogame**, Princeton Theological Seminary, October 5, 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

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

“Protestantism and the Materiality of Texts” Conference organized by **Holly Borham** and **Sonia Hazard**, Duke University, April 20-21, 2017

## Buddhist Studies Workshop

“Master Hongyi’s Formative Years: The Training and Transformation of a Twentieth Century Chinese Buddhist Monk,” Buddhist Studies Workshop with **Raoul Birnbaum**, University of California, Santa Cruz, November 8, 2016

International Conference on Buddhist Manuscript Cultures



Readings of the Introduction to Bodhisattva Practice (Bodhicaryāvatāra, BCA)

**Readings of the *Introduction to Bodhisattva Practice (Bodhicaryāvatāra)***  
 Lewis Library 120, Princeton University  
 Friday, February 3, 2017, 9:00 am - 6:00 pm

**Participants**  
 Amber Carpenter | Yale-NUS  
 Douglas Duckworth | Temple University  
 John Dunne | University of Wisconsin-Madison  
 Bronwyn Finnigan | Australian National University  
 Jay Garfield | Smith College and Harvard Divinity School  
 Jonathan C. Gold | Princeton University  
 Luis Gómez | University of Michigan, Emeritus  
 Charles Goodman | Binghamton University  
 Janet Gyatso | Harvard University  
 Paul Harrison | Stanford University  
 Roger Jackson | Carleton College  
 Thupten Jinpa | Institute of Tibetan Classics  
 Matthew T. Kapstein | École pratique des hautes études and University of Chicago  
 Reiko Ohnuma | Dartmouth University

Free and open to the public.  
 Conference website: <http://csr.princeton.edu/bcaconference/>  
 Sponsored by: Princeton University Buddhist Studies Workshop, the Center for the Study of Religion, the University Center for Human Values, the Humanities Council, and the Program in South Asian Studies  
 For more information contact: [csr@princeton.edu](mailto:csr@princeton.edu)

At the one-day conference, thirteen scholars with specialization in the BCA gathered to share current research and discuss the best ways to introduce the work to new readers in a volume to which each participant has agreed to contribute. There were four panels during which presenters spoke for fifteen minutes each, and time was left for a

“On February 3, 2017, CSR hosted an international conference on “Readings of the Introduction to Bodhisattva Practice (Bodhicaryāvatāra, BCA).” The BCA is a text that describes the Buddhist path of self-cultivation, written in Sanskrit by the eighth century Indian scholar Śāntideva, and it is today one of the most widely studied works of Buddhist literature. The work is ubiquitous across academic classrooms of Buddhist studies as well as Buddhist dharma centers, and has been translated into dozens of modern languages—testifying to its continuing importance as an object of study. In recent years, scholarship on the BCA has addressed a range of new interpretive issues surrounding this fascinating text, including questions of the logic of its moral program; its authorship and genre; its relation to the Training Anthology (Śikṣāsamuccaya) and other sources of Mahāyāna scripture; the body in Indian Buddhism; its application to modern discussions of ethics, phenomenology and cognitive science; and Tibetan appropriations of the work in distinct stages from the premodern to the literal present. These analyses are helping to reshape our understanding of the work and of the Buddhist traditions in which it has played an important role.

good deal of productive feedback and discussions, which spilled over into coffee breaks and shared meals. The conference provided the authors the opportunity to share ideas, pose questions, claim and negotiate intellectual territory, and determine the overall structure and content of future work toward the planned volume. There were perhaps fifty attendees in addition to the speakers. The feedback from attendees and conference presenters expressed that the conference was intellectually productive in itself, and that the resulting book should be an important contribution to Buddhist Studies scholarship and teaching.

The conference was held at Princeton University’s Lewis Library, and was administered through CSR’s Buddhist Studies Workshop and the Department of Religion. The main sponsor was a generous gift from BDK, the Numata Foundation. Additional sponsors included Princeton University’s Center for the Study of Religion, University Center for Human Values, Humanities Council, and Program in South Asian Studies.”

Conference organizer Jonathan Gold

## PUBLICATIONS

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

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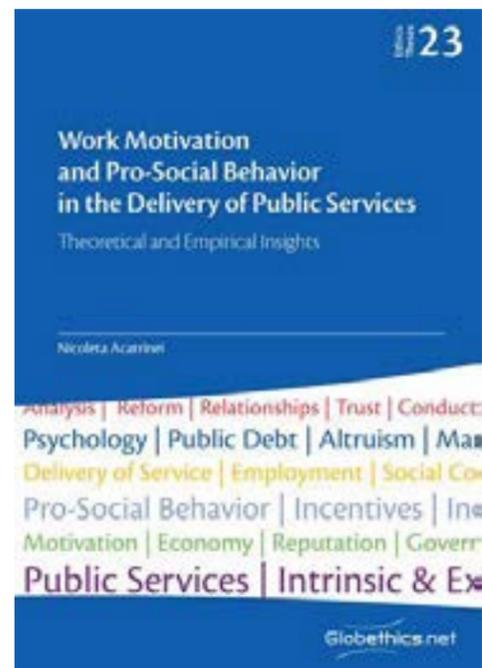
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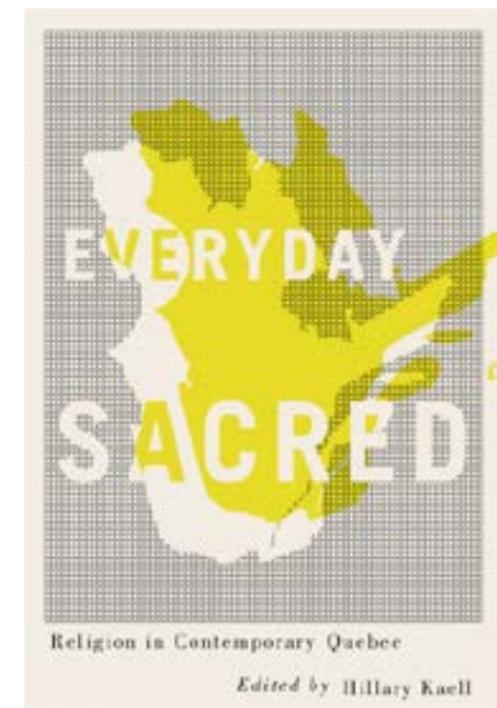
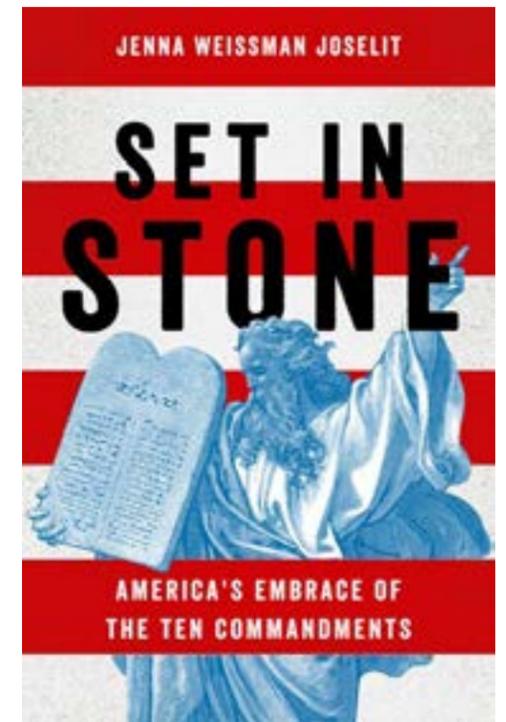
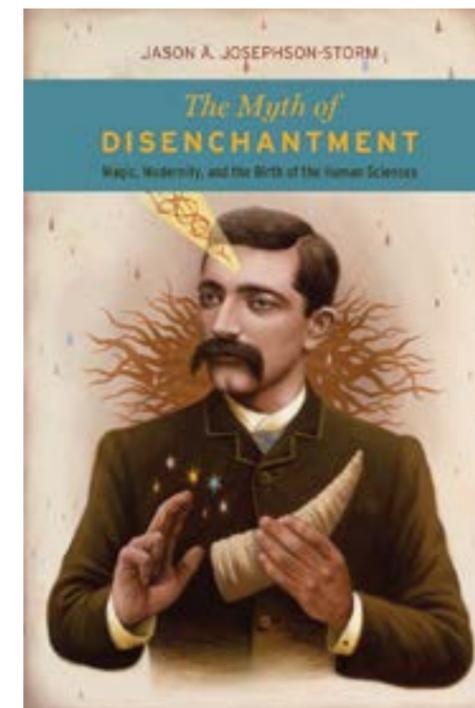
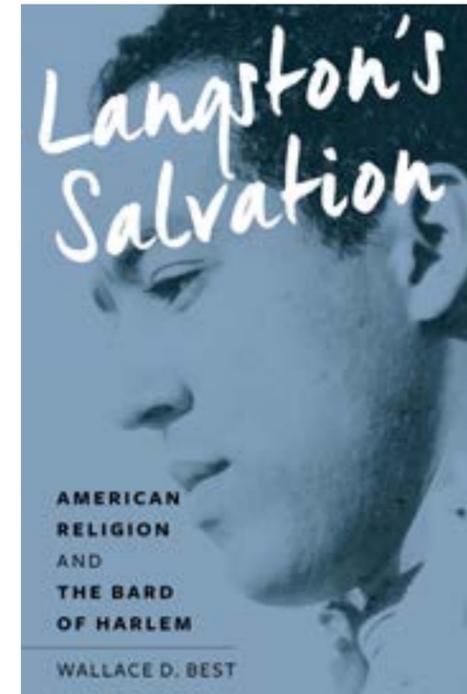
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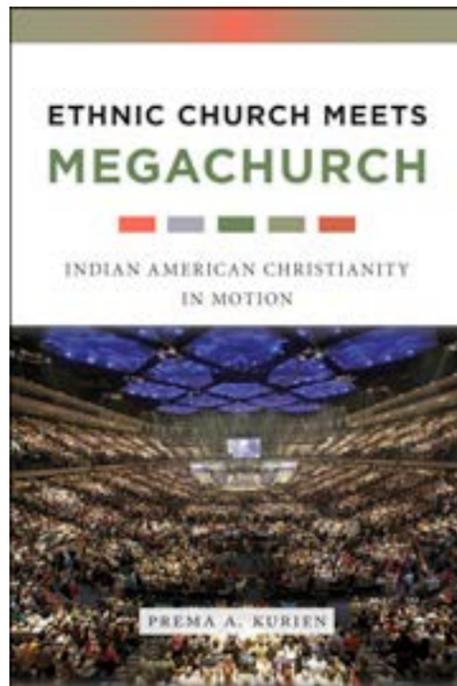
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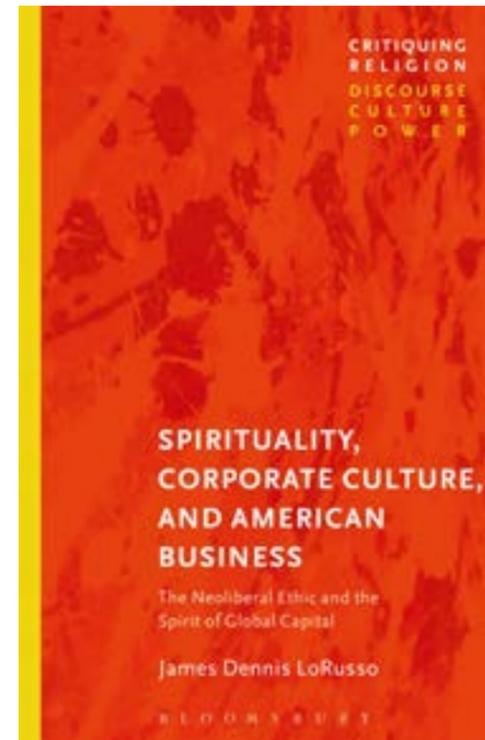
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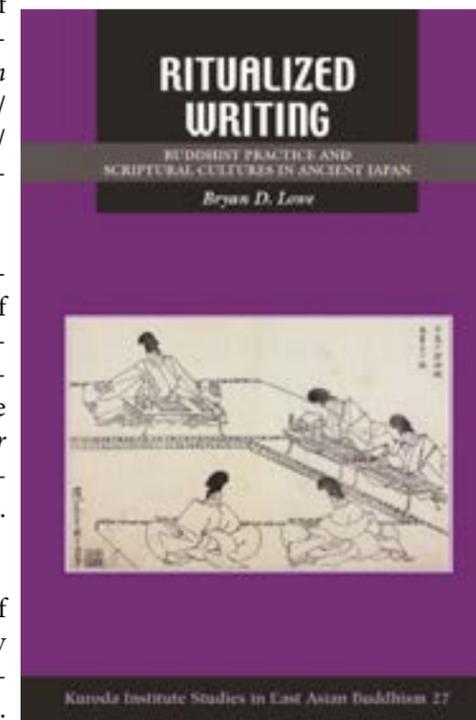
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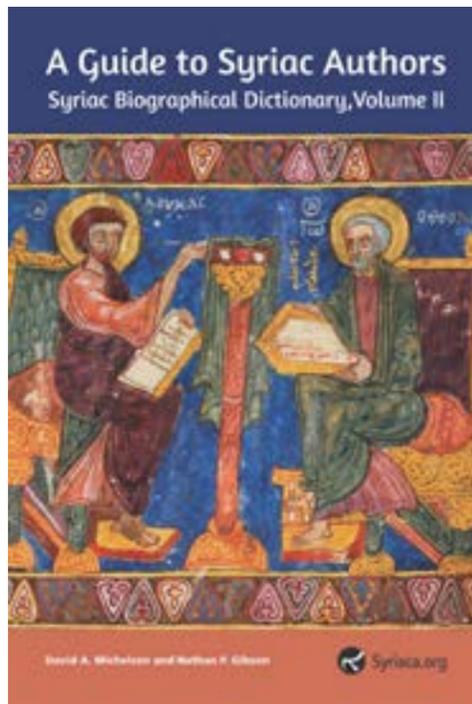
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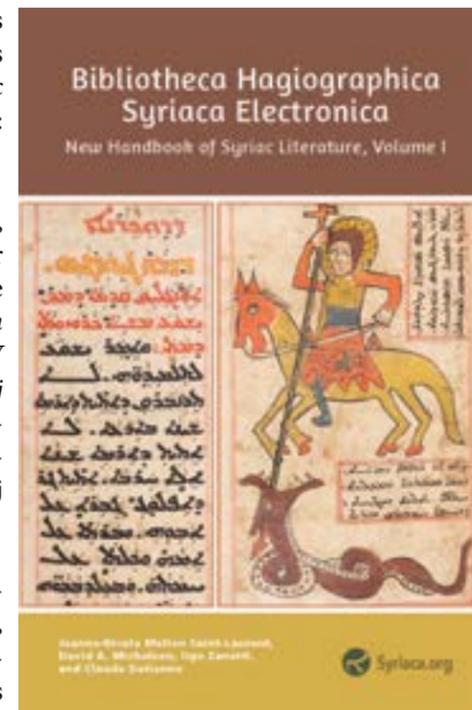
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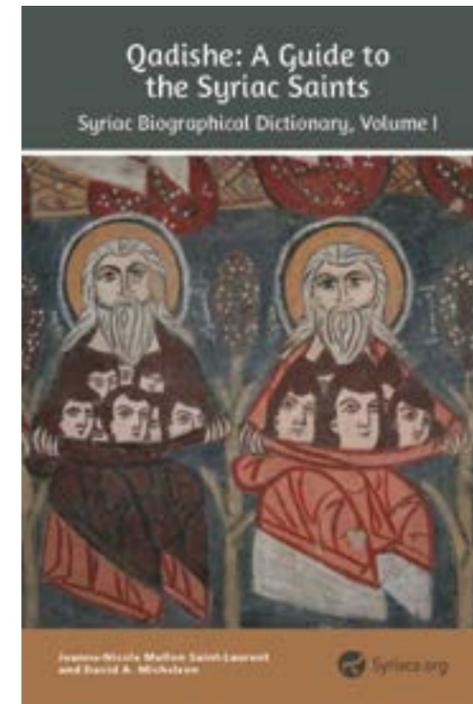


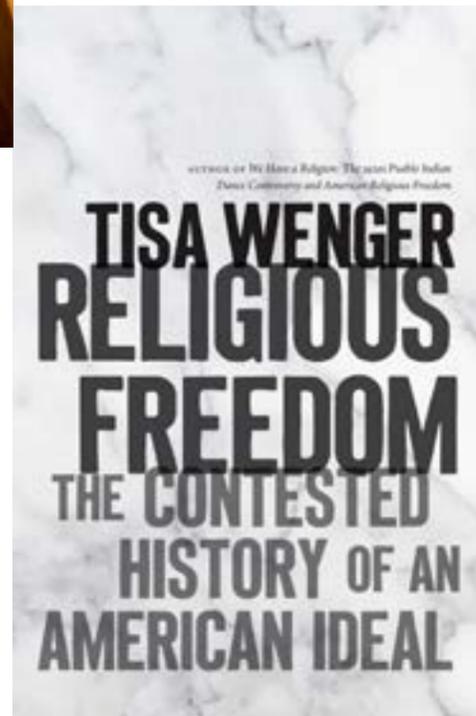
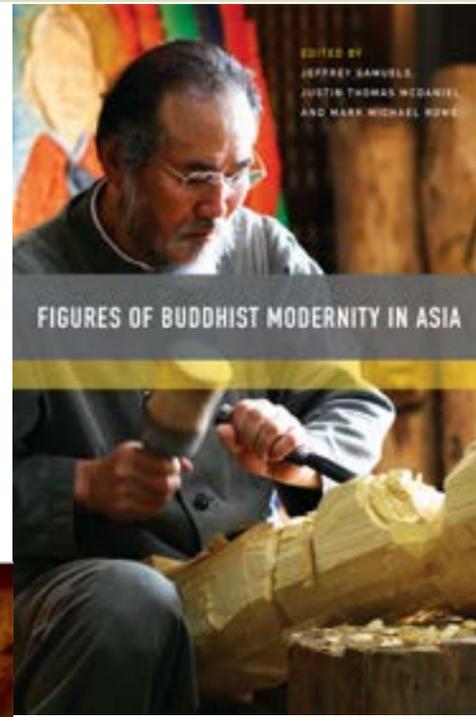
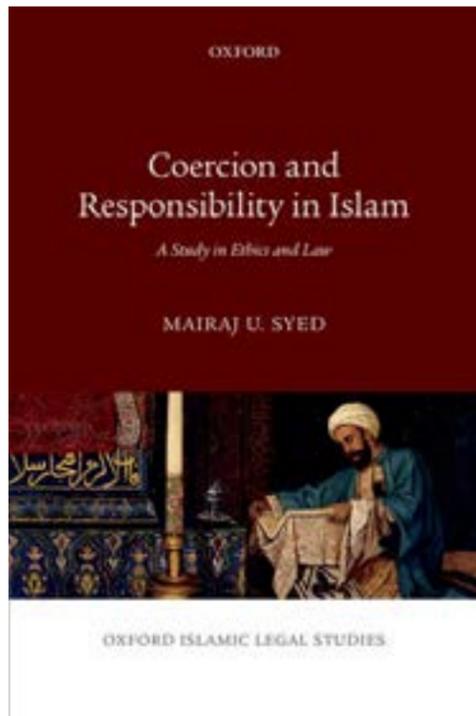
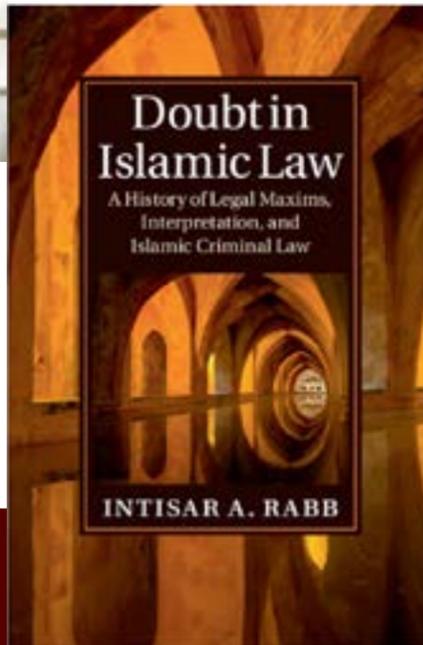
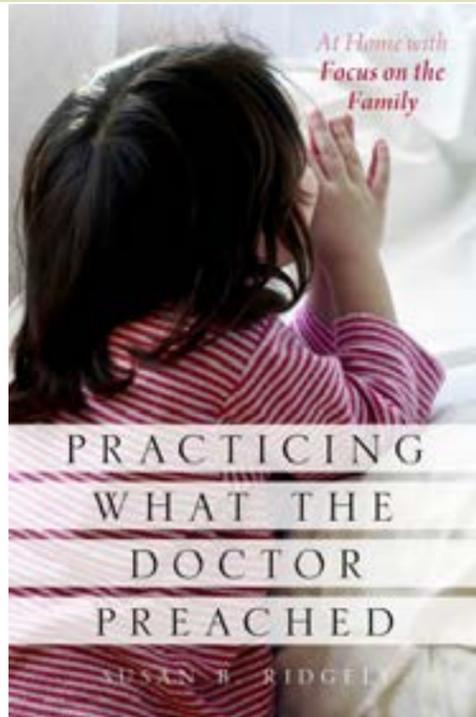
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## NEXT YEAR

### People

#### Faith and Work Postdoctoral Fellows

**Nicoleta Acatrinei** is an economist who started her career as an executive in banking. However, 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 such as theology, anthropology, moral decision making and work psychology. She received her Ph.D. from 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. Her publications include *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.

**Michael Thate** continues his relationship with the Faith and Work Initiative while in Tübingen, Germany on a Humboldt Fellowship.

#### Affiliate Fellows

**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](http://www.notchesblog.com)), which is hosted by the Raphael Samuel History Centre 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.

**Kevin Wolfe** received his PhD in the Religion Department (Religion, Ethics, & Politics subfield) at Princeton University in 2014. From 2014-16 he was a Robert A. Oden Jr. Postdoctoral Fellow for Innovation in the Humanities in Religion at Carleton College. He also served there as a Visiting Assistant Professor in African and African American Studies and Religion from 2016-17. Kevin will be a research fellow at CSR for the 2017-18 academic year. He is currently completing his manuscript *Justifying Democracy beyond Nietzsche’s Critique* for publication and will be turning his attention to his second book project tentatively titled *Democratic Social Criticism beyond Jeremiad* while at Princeton. In this project, Kevin looks at the ways in which social criticism in the US remains circumscribed by the jeremiad rhetorical form and its tropes, and thus remains unable to redress contemporary problems of race. By illuminating the mechanisms which limit our political imaginations, his book aims to imagine a way beyond the jeremiad.

## Graduate Student Fellows

### Religion and Culture Seminar

(led by **Albert Raboteau**)

**Kyle Bond**, Religion, “Illuminated in Dreams: the Practice of Asceticism and the Production of Revelatory Dreams and Visions in Early Medieval Japan”

**Merle Eisenberg**, History, “The Fracturing of Roman Identity: Christianity, Social Relations, and Governance in Late Antique Gaul”

**Kaoru Hayashi**, East Asian Studies, “Mediating Spirits: Narratives of Vengeful Spirits and Genealogies in Pre-modern Japanese Literature”

**John Lansdowne**, Art and Architecture, “The Micro-mosaic Man of Sorrows: Fraction and Union in Byzantium and Renaissance Rome”

**Caroline Mann**, Classics, “Religious Transgression in the Roman Republic”

**Randall Pippenger**, History, “The Consequences of Crusading: Aristocratic Families in the County of Champagne, 1175-1225”



**Orlando Reade**, English, “‘Being a Lover of the World:’ English Poetry and Cosmology in the Seventeenth Century”

**Hollis Shaul**, History, “The Priors and the Prince: The Carthusians and the State in Angevin Provence”

**Kate Thorpe**, English, “Between Figure and Form: Personification as Experiential and Predetermined Meaning from Milton’s ‘Sin’ to Wordsworth’s ‘Poet’”

**Jan Van Doren**, History, “Corruption in the Carolingian Empire and the Post-Carolingian Kingdoms, c. 800-1100”

**Raissa Von Doetinchem de Rande**, Religion, “Greek Thought and the Limits of Fitra: Philosophical and Theological Debates over Moral Knowledge from Ibn Sina to Ibn Taymiya”

## Religion and Public Life Seminar

(led by **Robert Wuthnow**)

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

**Megan Brand**, Politics, “Legal mechanisms as socialization: refugee law evolution in the U.S.”

**Eden Consenstein**, Religion, “Time and Life: Henry R. Luce’s Media Empire and Moral Mission”

**Megan Eardley**, Architecture, “Re-examining the Military Industrial Complex in Southern Africa”

**Emily Goshey**, Religion, “Omani Ibadism: Transformations in Modernity, Encounters with Salafism”

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

**Shay O’Brien**, Sociology, “The language of Sexual Ethics among Young Social Conservatives”

**Ryan Parsons**, Sociology, “Religion in Unsettled Times”

**Matthew Ritger**, English, “Shakespeare and the Culture of Correction”

**Fatima Siwaju**, Anthropology, “Between the Nation, the Diaspora and the (Shi’i ) Umma: A Tale of Two Communities”

**Ramina Sotoudeh**, Sociology, “Institutional and folk religious beliefs in Muslim-majority countries”

**Andrew Walker-Cornetta**, Religion, “Believing in Difference: A Religious History of Mental Retardation in the Mid-Twentieth Century United States”

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

## Undergraduate Research Fellows

Additional fellows will be named in Fall 2017.

**Carolyn Beard ’18**, Comparative Literature, “Edith Stein: Woman, Writer, Martyr”

**Elly Brown ’18**, Politics, “Eros, Sin, and Alienation: Political Desire for Immortality from Plato to Marx”

**James Haynes ’18**, Classics, “Christianity in Ancient Rome and Modern China”

**Jonathan Lebeau ’18**, History, “Christian Zionism”

**Sang Lee ’18**, German, “The ‘Strain’ of Jewish Identity in Celan’s Jerusalem Poems”

**Jenny Silver ’18**, Religion, “Religious Rhetoric of Indonesian Migrant Domestic Worker Regulation”



## Events

Planning for 2017-2018 is underway. Further details (including co-sponsors of the below events) are posted on the Center's website ([csr.princeton.edu](http://csr.princeton.edu)) as they become available.

"Religion and the State in Classical Greece and Rome," Conference organized by **Dan-el Padilla Peralta**, Department of Classics, September 22-23, 2017

"The Way and the Words: Religion and Poetry in Medieval China" Conference organized by **Anna Shields**, East Asian Studies, October 6-7, 2017

Buddhist Studies Workshop with **Charlotte Eubanks**, Pennsylvania State University, October 16, 2017

"Judaism in the Seventh and Eighth Centuries," Conference organized by **Abraham Berkovitz**, November 12-13, 2017

"After the Carolingians: Manuscript Illumination in the 10-11th Centuries," Conference organized by **Beatrice Kitzinger**, Art and Archaeology, November 30-December 2, 2017

"Islamic Law as an Academic Field in the Contemporary University," Public Lecture and Graduate Student Workshop with **Khaled Abou El Fadl**, University of California, Los Angeles School of Law, Fall 2017

"Making History Visible" Exhibition and Programming, organized by **James Stewart**, Director of the Princeton University Art Museum, Fall 2017

Numata Visiting Scholar Inaugural Event, Buddhist Studies Workshop, April 2018

Faith and Work Conference, Spring 2018

## Crossroads of Religion and Politics Discussions

**Deborah Amos**, National Public Radio, November 9, 2017;

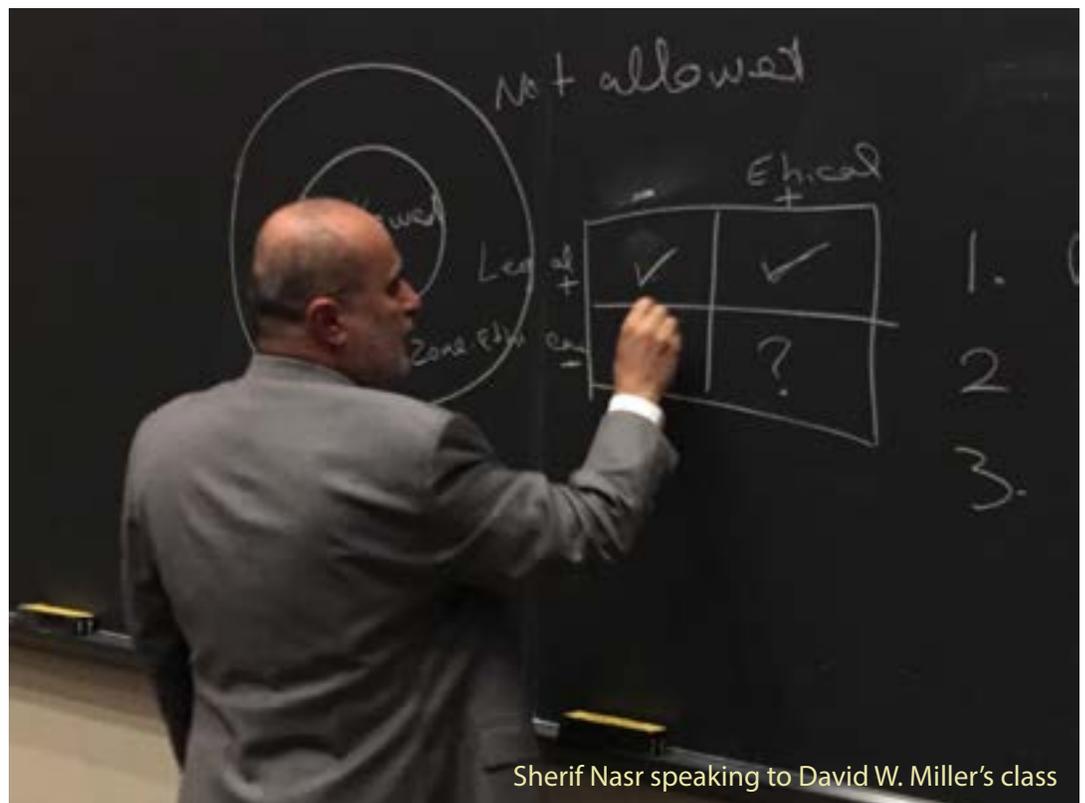
**Michael Wear**, former presidential aide, December 11, 2017;

**Tisa Wenger**, Yale Divinity School, October 16, 2017;

**Grace Yukich**, Quinnipiac University, February 12, 2018

## Sponsored Course

FRS 189: "Gods, Spirit, and Art in Africa" taught by **Chika Okeke-Agulu**, Art and Archaeology, Fall 2017  
Freshman Seminar



Sherif Nasr speaking to David W. Miller's class

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