

# Annual Report

2017-2018



PRINCETON UNIVERSITY



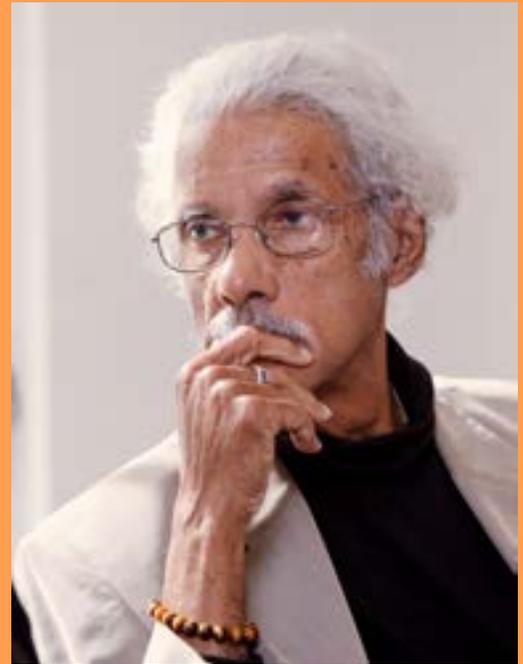
*Center for the Study of Religion*

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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

### Weekly Seminars



#### The Heartbeat of the Center

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.

Members of the Religion and Culture Seminar



Members of the Religion and Public Life Seminar



## Religion and Culture Seminar

The Religion and Culture Seminar was led this year by Religion Department Professor Emeritus **Albert Raboteau**. 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 2017-2018 were:

- "Thinking with Arbitration: Social Logic, Power and Sovereignty in a *Consilium* from the Charterhouse of Durbon," **Hollis Shaul**
- "Conflicting Figures: The Shock of Personification and Character in Milton's Sin," **Kate Thorpe**
- "Thomas Traherne's Love of the World," **Orlando Reade**
- "Image of the Oecumene: Santa Croce in Gerusalemme in Rome," **John Lansdowne**
- "Speaking in Reasons: The Seen, the Unseen, and the Between in Jien's Writings," **Kaoru Hayashi**
- "Democratic Criticism beyond Jeremiad," **Kevin Wolfe**
- "What to Do When you Have Two Creeds: Gundobad's *Clementia* and Sigismund's Practice of Orthodoxy," **Merle Eisenberg**
- "Blood on the Altars: The Death of Cornelius Merula, Flamen Dialis," **Caroline Mann**
- "Illuminated in Dreams: The Practice of Asceticism and the Production of Revelatory Visions and Dreams in Early Medieval Japan," **Kyle Bond**
- "Crusading and the Development of the County of Champagne, 1175-1225," **Randall Pippenger**
- "Conceptualizing Judicial Corruption under Charlemagne, 768-814," **Jan van Doren**
- "Protecting and Policing the Desert: Grants of Protection, Royal Custodians and Dissent in the Carthusian Countryside," **Hollis Shaul**
- "Personifying Thought from Background to Figure: Gray's Early Poems, Blake's Illustrations, and Wordsworth's 'Preface,'" **Kate Thorpe**
- "The World Landscape: 'The World' and Other Poems" **Orlando Reade**
- "Image in Fragments: An Introduction to the Santa Croce Micromosaic," **John Lansdowne**
- "Narrating Vengeful Spirits in *The Tale of Genji*: Spectres of Genealogy," **Kaoru Hayashi**
- "Authority and Its Discontents: Caesarius of Arles and the Making of Adultery," **Merle Eisenberg**
- "*Spoliatio Sacrorum*: Thefts of Consecrated Objects in the Roman World," **Caroline Mann**
- "Lives on Hold: the Dampierre Family, Captivity, and the Crusades in Thirteenth-century Champagne," **Randall Pippenger**



## 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 2017-2018 were:

- “We Need an Anti-cult!?’ Thee Temple ov Psychick Youth, Mass Media and the Satanic Panic,” **Eden Consenstein**
- “Miners and Magic on the Margins: Internal Colonialism in Contemporary China” and “Slow Expulsion: Caste and Class in the Twenty-first Century,” **Ryan Parsons**
- “Within reason: The Language of Sexual Ethics among Young Social Conservatives” and “Cotton Rich and Rotten Rich: New Money in Dallas High Society, 1925-1942,” **Shay O’Brien**
- “Spiritual Rehabilitation: A Religious History of Intellectual Disability in Postwar America” and “Re-imagining Intellectual Disability: *Little Pages* and the Joseph P. Kennedy Jr. School for Exceptional Boys,” **Andrew Walker-Corretta**
- “God’s Way to the Good Life: Development, Work, and the Gospel of Success in Mid-century America” and “The Crystal Cathedral and the Development Project Beyond the Secular State” **Megan Eardley**
- “The Plight of the Weeds and the Desire for Human Sociality: Ibn Bājja and Ibn al-Nafis on the Exceptional Philosopher and the City” and “*Fiṭra* as Intellectual Capacity/Ability in Ibn Ṭufayl’s *Ḥayy ibn Yaqzān* and its Implications for Ethical Knowledge, Organized Religion, and Law,” **Raissa von Doetinchem de Rande**
- “Eternal Punishment in Modern Ibādī Discourse: A Moral Argument” and “The Recent Emergence of the ‘Aqlānī Stream (*tayyār*) of Ibādism,” **Emily Goshey**
- “Civil Rights, Corporate Action, and a Cautionary Church” and “Up in Smoke: Protecting Life and Limiting Tobacco,” **Kyla Morgan Young**
- “The Masculine Body of the Feast: Tattoos, Adornment, and Material Culture” and “Making Money, Keeping the Parish Alive,” **Alyssa Maldonado-Estrada**
- “Soul Searching: Spiritual Care in the Japanese Hospice” and “Getting to the Heart: Spiritual Care in Practice,” **Timothy Benedict**
- “The Social Function of International Law: Citizens, Non-Citizens, and the Search for Normative Belonging” and “The Meaning and Boundaries of Religion in International Refugee Law,” **Megan Brand**
- “‘Karbala Here We Come!’ Ritual, Space and Identity-Making in a Trinidadian Shī‘ī Community,” **Fatima Siwaju**
- “Rereading *Utopia* and the Reformation of Punishment in Sixteenth Century England,” **Matthew Ritger**
- “A Match Made in Heaven: Love and Piety in Iranian Mate-Selection,” **Ramina Sotoudeh**



## 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. For details, please see page 30-31 of the Events section.

## Writing Workshop

For the third 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.

## 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 Freshman Seminar, "Gods, Spirits and Art in Africa," taught by Chika Okeke-Agulu, Department of Art and Archaeology.

I taught FRS 189 "Gods, Spirits and Art in Africa"—sponsored by the CSR—in fall 2017, with 10 enrolled students most of whom had not until then studied African art, religion and culture. A diverse group of freshmen with future interests across many disciplines, we had lively and engaged seminar experience. Besides the normal seminar sessions, the class visited the Princeton University Art Museum at one point, and at another returned to one of its study room for a hands-on encounter and discussion of the highly sacred bronze/iron objects associated with powerful Ogboni secret society among the Yoruba of southern Nigeria and Benin Republic. The class was led by David Doris (Associate Professor of art history, University of Michigan), a leading scholar of Yoruba ritual and religious arts. Toward the end of the semester we went on a class trip to Newark Museum to study its African art collection, which includes several excellent examples of objects the students encountered in class.

Student evaluation of the course was very positive, as it not only introduced most of them to entirely new material, it made them appreciate the unique value of university education—as a revelatory journey through new realms of knowledge that inevitably expand their intellectual horizons. Many, including a few whose parents came from the continent but had not introduced them to its cultures expressed profound appreciation of African cultural, artistic diversity and complexity. According to one student, "the presentation of the material was very open-ended and allowed students to make bigger interpretations from smaller ideas." Another noted that "the trips that we did—both to the local art museum and to the museum in Newark—were absolutely wonderful! I felt that they really made the content of the course tangible and personal, and that they added incredible value to the course." And yet another said of the seminar: "It was [an] interesting and unique topic. Glad I took it to learn something different."

I hope to turn this seminar into a regular seminar course that introduces African art and culture through the prism of religious practices and ritual arts from different parts of the continent.

Chika Okeke-Agulu  
Professor of African and African Diaspora Art



### Report from the Director, David W. Miller

Founded in 2008, the Faith & Work Initiative (FWI) 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 associate research scholars

**Nicoleta Acatrinei**, **Dennis LoRusso**, and **Michael Thate**, who in addition are also pursuing their own related research projects (see their adjacent reports). FWI has become a magnet for international researchers and conversation partners studying various aspects of 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. She focuses on conducting and overseeing research pertaining to The Integration Profile (TIP) Faith and Work Integration Scale. LoRusso continues to burnish his identity as a social historian of religion in America, 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 and Visiting Research Fellow at École normale supérieure, in Paris. 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 around the globe, including this past year in Australia, (University of Queensland), Austria (Vienna University of Economics and Business), Greece, Switzerland, and the United Kingdom.

### Major FWI Research Projects

The Faith & Work Initiative continues its focus on three major research projects in addition to making contributions to related projects.

#### 1) *God at Work-II*

FWI's first 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 and is emerging on the horizon. LoRusso is assisting Miller in the research and revising of the original chapters, as well as adding new ones, to incorporate the new findings and observations. It is under contract with Oxford University Press.

#### 2) *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 three peer-reviewed journal articles and authored a chapter in an edited volume. Focus now shifts 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.

#### 3) *The Integration Profile: Faith & Work Integration Scale*

FWI's third major research project is continued development of The Integration Profile (TIP) for Faith and Work, 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 TIP project management, including development of a web-based TIP survey, translation into other languages to enable wider scholarly research, and her own research projects. Miller and Ewest are also working on a book manuscript featuring TIP, designed to be accessible to a wider business audience.

#### 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 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

Miller will resume teaching his signature course, "Business Ethics and Modern Religious Thought" (REL219/SOC219) in Spring 2019. It has grown from a small seminar to a lecture format, allowing for bigger class size. Student interest remains high and notably includes a wide diversity of race, gender, ethnicity, religious attitudes, majors, and career interests. Similarly, CEO guests who visit class represent a diverse range of stories and traditions. After completing current writing projects, Miller intends to write a text book based on the course, exploring business ethics using the resources of the three Abrahamic traditions and utilizing his Three Lenses Ethical Decision-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, last year Miller gave guest lectures and papers at several universities. Domestically, he spoke at Columbia, Denver University, NYU Stern School of Business (guest of Jonathan Haidt), Penn's Wharton School, Rutgers, Washington University's Olin Business School, Danforth Center, and Bauer Center for Leadership, and Yale School of Management. Internationally, he was a guest lecturer at University of Queensland in Australia.

#### 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 Wrestling team, speaks to various student organizations, and supports alumni relations, development, and recruitment. He gave the Alumni Day dinner keynote to the Class of '66. He presented on FWI's research to the Princeton Club of Chicago. And at Reunions, as part of FWI's "Faith & Ethics in the Executive Suite" series, he interviewed Laura Forese, MD '83, Executive

Vice President, Chief Operating Officer, New York-Presbyterian hospital system.

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. Using this format, Miller interviewed Ann Fudge, philanthropist and retired CEO, as part of CSR's annual Doll Family Lecture on Religion and Money. This and other interviews are available to view on the FWI website at [www.princeton.edu/faithandwork](http://www.princeton.edu/faithandwork).

As part of his efforts to bridge the worlds of scholarship and praxis, Miller was involved with various leadership organizations, including the Yale CEO Summit, the CEO Forum, and the Caux Business Roundtable. He also gave keynote presentations on his research to the New York Federal Reserve and the American Bankers Association. Miller's work has led to a feature article in *The Wall Street Journal* and interviews on National Public Radio and in other media. He consults and speaks at various corporate events, which serves as a vital form of field research and enriches his teaching and scholarship.

These activities also play a development role, widening FWI's donor support network. Significant time is spent on other development efforts, including cultivation of current and finding additional funding sources to support FWI mission and budget. FWI is 100% reliant on gifts and/or grants.



FWI scholars Nicoleta Acatrinei and Dennis LoRusso



“Each year at CSR is like a journey during which one can discover new territories and its fascinating inhabitants. Indeed, the composition of participants in the Religion and Public Life Seminar is renewed every year, bringing in new students with new research topics and diverse backgrounds. It is also very rewarding to acknowledge the progress made by students from the previous year. It is a privilege to witness their accomplishments. In a word, participating in this Seminar is an endless learning experience both scholarly and humane, and I am very grateful to all participants for this.”

Nicoleta Acatrinei

## Visiting Fellows

**Nicoleta Acatrinei** is an economist who 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 the Faith & Work Initiative, Acatrinei has worked on The Integration Profile (TIP) measurement tool in order to strength its theoretical foundations, relate its measurement to work-related outcomes, adapt it to a larger audience and 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 with Springer in their Business and 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 past academic year, University of North Carolina Press published Frank’s co-edited volume, *Devotions and Desires: Histories of Sexuality and Religion in the 20th Century United States*. He also published articles in venues such as *The Washington Post* and “Nursing Clio.” Frank also founded the sizzling new podcast, “Sexing History,” which explores how the history of sexuality shapes our present. Next year he will be a postdoctoral fellow at University of Virginia’s program in American Studies. Frank 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.

**James Dennis LoRusso** (Ph.D., Emory, 2014) is an Associate Research Scholar for the Faith & Work Initiative (FWI). He is the author of *Spirituality, Corporate Culture and American Business: The Neoliberal Ethic and the Spirit of Global Capital* (Bloomsbury, 2017) and his research explores the intersection of religion and business in the United States, particularly how organizational cultures shape and are shaped by religion. LoRusso works with **David Miller**, Director of FWI,



on two major projects: (1) a social-scientific study of corporate chaplaincy in American business and (2) the forthcoming second edition of David Miller’s *God At Work: The History and Promise of the Faith at Work Movement* (Oxford University Press). In addition, he has contributed to a number of edited volumes addressing theoretical and practical issues in the study of religion, including a chapter for *Stereotyping Religion* (Bloomsbury, 2017) and a forthcoming essay on the state of academic labor (Equinox Publishing). Currently, LoRusso is working with a team of interdisciplinary scholars to better understand how businesses utilize individual spirituality to serve the organization’s goals. The team has submitted their first article for peer-review and will be presenting their initial findings that the 2018 Academy of Management Meeting.

**Michael J. Thate** returns to Princeton University as an Associate Research Scholar with CSR and the Faith and Work Institute after spending two-and-a-half years as an Alexander Humboldt Scholar in

the Département de Philosophie at l’École normale supérieure, Paris and at Universität Tübingen in the Institut für antikes Judentum und hellenistische Religionsgeschichte. Thate is the author of two monographs: *Remembrance of Things Past?* (Mohr Siebeck 2013) and *The Godman and the Sea* (University of Pennsylvania Press 2019). The first book is a social history of the rise of history-as-science in nineteenth and twentieth century German universities and the resulting emergence of an “historical Jesus” discourse. The second book reads varying representations of the sea in antiquity and early Christianity through the rubrics of desolation and trauma. Thate has edited four other volumes and written several articles ranging from suicide, politics, imaginaries of participation, labor, time and money, etc., which attempt to track genealogies and set into comparison the assemblages of philosophical questions. He is currently completing a volume on “smell” (University of Pennsylvania Press), specifically as it relates to social identity, moral judgments and ethical reasoning in antiquity. While at Princeton Thate will begin new projects on a social and philosophical history of labor and work in early Christianity and late antiquity as well as modern philosophy’s grappling with time and technology.



**Kevin Wolfe** received his Ph.D. in the Religion Department (subfield Religion, Ethics, & Politics) 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. He is currently completing his manuscript “Justifying Democracy beyond Nietzsche’s Critique” for publication and worked on 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

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 5-6 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

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

My dissertation centers on revelatory dreams in Japanese religious culture from the tenth through fourteenth centuries. The project began when I discovered that people in medieval Japan approached ascetic practice with the attitude that religious exercises could generate sacred dreams. Furthermore, I realized that diverse social groups engaged in the practice of generating dream revelations. The most widespread example of this practice took the form of pilgrimage retreats to shrines and temples made for purposes of dream incubation. Such revelatory dreams were not considered private, psychological events, but were socially mediated. Dreams became embodied and circulated in diaries, documents, and illustrated hand scrolls. An exceptional amount of this historical record survives in Japan.

**Merle Eisenberg**, History, "Building Little Romes: Christianity, Identity, and Governance in Late Antique Gaul"

My dissertation begins at the twilight of Roman political control in the mid-fifth century and moves through the end of the sixth century when political hegemony was settled between successor states. It examines debates at moments of crisis that created room for alternative definitions of concepts, such as adultery and Burgundian identity, that were codified in authoritative collections for later generations. This study is purposefully placed in the middle ground between several political states to decenter them as explanatory agents. As my dissertation shows, post-Roman Gallic communities did not fragment because of political changes leading to divergent local Christianities, but had always differed over what constituted normative conduct. This dissertation examines the transformation of the Roman world from this local perspective. It was these tools of authority, not unnamed forces – de-Romanization, Christianization or plague

– that reshaped the Roman World. Larger polities could then reintegrate these moral codes to consolidate their power. I offer new evaluations of the transformations of identities, the construction of post-Roman states, and the development of spiritual economies, as well as connect the history of late Roman Gaul with the early medieval Merovingian world. It was the accumulation of these small local shifts that led to the end of the ancient world and the beginning of the Middle Ages.

**Kaoru Hayashi**, East Asian Studies, "Narrating Vengeful Spirits and Genealogies in Premodern Japanese Literature"

My dissertation explores the invocation of the angry dead, or momonoke as both a social practice of genealogical imagination repeatedly thematized within premodern Japanese literary narratives and as itself a kind of narrative act whose structure generated a particular narrative voice integral to the development of classical Japanese fiction. In the eleventh to the fourteenth centuries, these spirits were believed to play a crucial role in everyday life and were often blamed for causing extraordinary and unpredictable occurrences, such as natural disasters and illnesses. I argue that the process of becoming a powerful vengeful spirit, or even suffering as a victim of such a spirit, provided political, religious, and genealogical legitimacy in elite aristocratic culture. My work engages with a wide range of materials, from canonical literary works, such as *The Tale of Genji* and *The Tale of the Heike*, to official and private historical chronicles, genealogical records, courtier diaries, and religious treatises. By closely investigating narrative techniques in these premodern texts,

"The CSR's workshop in Religion and Culture has been a unique opportunity to reflect upon my own research, learn from the expertise of others, and grow as a colleague. The weekly discussions with graduate students from across the university and in different years of study were an invaluable opportunity to help others think through their work and receive insightful comments myself. I felt that learning from others theorizing similar concerns broadly related to the category of religion from different methodological, temporal, and conceptual angles enriched all our work."

Raissa von Doetinchem de Rande  
Religion and Culture Fellow

I trace a larger literary practice of invoking vengeful spirits as rhetorical devices in order to narrate the unspeakable. I argue that these revenant spectres mediate between what is explicitly written and unwritten, challenge stable meanings, and provide powerful genealogical links to the past, present, and future.

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

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

Religious transgression was an observable cultural phenomenon during the mid- to late-Roman Republic. Religious transgression most fundamentally was the violation the will of the gods. It occurred in a variety of forms, from petty thefts out of greed to elaborate cursing rituals, and could cause deep societal distress. My project studies religious transgression thematically, taking up the issues of the miscarriage of a ritual, theft and damage of sacred property, and harm to a protected person. Willful, knowing transgressions against correct religious behavior caused religious crises that had potentially deleterious consequences for both the responsible individual qua responsible individual, and for the community or state. Divine vengeance was viewed as a very real threat in response to transgression, and divine retribution could operate in concert with civic methods of punishment, often through processes initiated by the senate. The expiation and punishment of transgression were not always standardized actions, but moments of religious wrongdoing were opportunities to realign public actions with the preferences of the gods, both by punishing transgressors and by enacting expiatory actions.

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

Crusading as a Family: A Study of the County of Champagne, 1175 to 1225 is part of an ongoing effort to better integrate the crusades into mainstream histories of western Europe, and it enters a wider debate about the impact of religious violence and persecution within societies, their influence on social values and family practices, and the development of the mentalités and institutions which sustain them. The difficulties that military families routinely face on the home front during wartime, the struggles of veterans to reintegrate into society after war, the fate of military widows and orphans, and the emergence of family traditions of military service were as vitally-important issues in twelfth- and thirteenth-century France as they continue to be in twenty-first-century America. Crusading as a Family examines the myriad effects of crusading on the county of Champagne and the interrelated

“I found engaging with this wide range of fascinating topics in the workshop beneficial for my own work and learned about perspectives which I would never have come across in my own narrow field of Japanese literature. Professor Raboteau was a gracious facilitator, creating a very open community, which fostered the exchange of heartfelt and productive questions, critique, and feedback. I am very grateful to the Center for the Studies of Religion and my fellow colleagues for this wonderful experience.”

Kaoru Hayashi  
Religion and Culture Fellow



“It has been an extremely productive year at the CSR. I have been so grateful for the friendly and collegial environment fostered by the staff and fellows. Participating in the Religion and Culture workshop has given me new confidence in discussing religion and theology, something I had little experience of before. Having a carrel at the CSR has been a great benefit to my work, and I have been more productive this year than any previous year at Princeton. Over the Christmas break I worked at my carrel every day, and wrote a 37,000-word chapter (!), which has substantially changed the direction of my dissertation.”

Orlando Reade  
Religion and Culture Fellow



families within it by using a range of administrative and cultural sources, including property transactions, court records, cartularies, charters, saints' lives, sermons, memorials, and chansons. It addresses six research questions: 1) How did the crusading movement affect the institutional development of Champagne? 2) How often did married men with children take the cross? 3) How did families, particularly women and children, manage in their absences and cope in the event of their deaths? 4) How did families meet the costs of crusading in the short-term and over several generations? 5) What opportunities did holy war present to crusading families? 6) Did the opportunities outweigh the costs?

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

My dissertation, “English poetry and the love of the world in the seventeenth century,” discusses the relationship between English literary history and a particular tension within Christian theology. The love of the world is explicitly prohibited in the Gospel of John, the Epistles of St. Paul, and in the theology of St. Augustine, where it is figured as a fatal distraction from God and an excessive regard for money, goods and honor. Yet this seems to run contrary to a love appropriate to the world that is God's creation, and a tradition of praise for that world and its contents. In an account of the work of four seventeenth century poets – William Shakespeare, John Milton, Katherine Philips and Thomas Traherne – this dissertation argues that poetry makes this contradiction manifest. In chapters that range broadly across the oeuvre of each poet, drawing extensively from their sources and from the work of their contemporaries, I show how, even in the most strenuously negative accounts, poetry fails to not-love the world.

**Hollis Shaul**, History, “The Prince and the Priors: Carthusian Monasticism and the Experience of State-Building in Angevin Provence, 1245-1385”

My dissertation examines how monasteries experienced state-building in the thirteenth and fourteenth centuries through the lens of the Carthusian monasteries of Provence. Charles of Anjou's forty-year reign as count of Provence (1245-1285) was a time of intense administrative and fiscal centralization, territorial expansion, and economic growth. In the last twenty years, historians have turned with vigor to the study of Angevin institutions; most of this work has focused on the administrative techniques used to

agglomerate rights and revenues and to project sovereignty at the expense of the high nobility in Provence and Southern Italy. I tell the story of the Angevin administration from a different perspective: that of a group of old, prestigious, rural monasteries, using charter evidence, Angevin chancery documents and inquisition records. These documents show that the Carthusian monasteries of Provence main-

tained a robust relationship with the Angevin monarchs and their local administrators, whom they looked to as patrons, protectors, and models for successful property management and conflict resolution.

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

My Dissertation, *Thinking Personification: Eighteenth-Century Poetry from Milton to Wordsworth* argues that personification became a vital figure and force for poetic creation in eighteenth-century poetry. Personification is a poetic trope defined by Samuel Johnson as the “change of things to persons.” Conventionally, poets have used personification to communicate abstract ideas, such as Joy or Chastity, by giving them corporal bodies and the power to act as persons. I explore how personification became a crucial means by which eighteenth-century poets explored and made legible the interiority of persons in two specific ways: first, in a reflexive, aping movement between a poem’s speaker and his or her personification (in Anne Finch and William Collins) and second, in a three-way structure in which personification mediates between poetic speaker and other human recipients (in Thomas Gray’s early poems and William Blake’s illustrations). I suggest that ultimately we need to rethink the Romantic lyric in light of these eighteenth-century experiments. The direct utterance of a poet’s interior experience to a reader—an address that we associate with a Romantic innovation in the lyric—is facilitated by a third ghostly body of personification mediating between reader and speaker (what Wordsworth terms the “language of flesh and blood”). Personification underlies, too, the creation of the male poet. In Wordsworth’s epic poem *The Prelude*, the personified “Poet” becomes, at least in the conditional (and gendered) world of the poem, the created product of the female personification

“Nature.” Even as Wordsworth rejected the trope, he depended on eighteenth-century experiments with personification for his developing idea of the poet’s imaginative and communicative power. My dissertation shows the substantive work that this trope did for eighteenth-century poets and how these experiments came to underlie Romantic ideas of poetic creation.

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

During the reign of Charlemagne (r. 768-814), attempts were made to reform the operations of judicial courts to better accord with Christian views on law and judgment. Using Isidore of Seville’s (560-636) *Sententiae*, Alcuin of York (c. 735-804), one of Charlemagne’s chief ecclesiastical advisers, laid the foundations for a whole range of normative and ethical tracts that discussed the proper maintenance of justice, as well as those activities that threatened the state of justice in a Christian realm: judicial corruption. Ideal, Christian, justice was corrupted by those who judged differently either through fear of another, through love of another, through greed and the desire of bribes, and through hatred and the impulse to hurt or disadvantage someone through the imposition of unjust punishments. This dissertation traces how these ideas regarding corruption came to be conceived, co-opted and combated throughout the ninth, tenth and eleventh centuries, and how varying groups used them both in an attempt to reform the Christian populace of Western Europe, as well as to advance their political agendas.

**Raissa Von Doetinchem de Rande**, Religion, “The Politics of *Fiṭra* from Farābī to the Present: Revealed Knowledge, the Generation of Norms, and the Question of Human Equality

My dissertation seeks to problematize the predominant ways of studying Islamic Ethics by investigating the use and un-



“The weekly seminars never failed to be stimulating academic conversations of the highest order. We all looked forward to them so much week-to-week that we braved two different blizzards to attend.”

Randall Pippenger  
Religion and Culture Fellow

derstanding of the qur'anic term *fiṭra* among some of the most influential figures of the Islamic tradition. For one, I seek to understand what exactly *fiṭra* means for a number of authors from the 10th to the 14th century, why they resort to the term, and what their conditions of applicability appear to be. Second, I inquire what these conversations using *fiṭra* have to say about human beings, what they can know by themselves, and how answers to these two questions relate to the revealed knowledge brought by the prophet Muhammad, elite philosophical discourses, and the question of humanity's presumed nature as a social animal. Finally, examining the Medieval questions and answers in their context and reading them in light of the classical debates their authors saw themselves in conversation with, will help uncover some of the anachronistic and distortive ways in which contemporary Islamic Ethics often wrestles these authors and their works from their context and forces them into present language and concerns. The in-depth engagement with the ethics and politics of *fiṭra* amongst central figures of the Islamic

tradition thus on the one hand illuminates the serious limitations of the study of Islamic Ethics presently conceived as it exposes how foreign its primary categories of inquiry are to the Medieval discourse on *fiṭra*. On the other hand, I hope my dissertation points towards more productive and appropriate ways of studying Islamic Ethics beyond anachronism, essentialism, and othering.

### Religion and Public Life

**Timothy Benedict**, Religion, "Spiritual Care in the Japanese Hospice"

My research considers the religious dimensions of Japan's growing hospice movement. It draws on ethnographic fieldwork to show how spiritual care is practiced in hospice wards around Japan, and relates these findings to a broader narrative of how Japanese religious groups are seeking new vocational roles in public medical institutions. I also illuminate how spiritual care is conceptualized and practiced in Japan from both local and cross-cultural perspectives to show how global discourses on the practice of spiritual care have been appropriated in specifically Japanese contexts. By illuminating the practice of spiritual care in hospice settings, my research provides new insights into how contemporary Japanese religious groups are helping shape—and are being shaped by—modern medical care for the dying.

**Megan Brand**, Politics, "Refugee Law and Religion"

This year I pursued two research projects: "The Meaning and Boundaries of Religion in International Refugee Law" and "The Social Function of International Law: Explaining Variation in How Societies Respond to International Legal Obligations."

Using historical travaux préparatoires for the 1951 Refugee Convention, my first paper examines the emergence of international legal protection for those who have faced religious persecution. It then considers the boundaries and meanings of religious persecution in contemporary refugee status determination through an analysis of guiding legal documents and illustrative court decisions and enumerates the complementary protection of religious rights guaranteed by international human rights treaties. This paper suggests that there is a tradeoff between religious persecution and religious rights under international law. Threats to religious freedom can amount to persecution, and once granted refugee status, a host of other

"I loved being in a workshop with dissertators whose work shared some common themes and questions as my own but whose fields were quite different: it was so helpful to learn from these students which parts of my own thinking and writing translated to other disciplines and which were not at all clear. I was truly forced to clarify my key terms and the larger stakes of my argument, and also saw the stakes of my argument in terms of larger cross-disciplinary questions concerning religion—stakes that wouldn't have been clear to me without the workshop."

Kate Thorpe  
Religion and  
Culture Fellow



religious rights, based on international laws, in theory ought to follow. However, ambiguity around the threshold for what counts as persecution means that threats to freedom just beneath what would constitute persecution leave the applicant without refugee status and the access to broader exercise of religious rights. Legal precedents and the situation of the adjudicator making decisions matter for setting this threshold in practice.

My second project explains variation in how international law is integrated into and constituted within domestic societies. It offers a theory to explain why countries selectively adopt certain international legal norms, even when multiple norms are put forward within one treaty. Normatively, it suggests that how states selectively implement international treaty texts helps to resolve the tensions between universal principles and local customs. Selectivity enables states to adhere to overarching ends of international agreements while respecting local legal customs. Which texts states adopt into statutory law and how they are used by societal actors demonstrate what elements of international law are strong enough to constitute international society.

**Eden Consenstein**, Religion, “Religion and News Media: From the Beginning of *Time* to the end of *Life*”.

My dissertation takes media mogul Henry R. Luce’s tenure at Time Incorporated as an opportunity to investigate the role of religion in the production of putatively secular, mainstream news media. Luce was raised by Presbyterian missionaries in

Eastern China and would dedicate ample time to perusing theological thought, keeping company with elite theologians and addressing ecumenical councils after earning his fame as a pioneering newsman. *Time*, Luce’s first original creation, was the first publication committed entirely to aggregating and synthesizing existing content from other news sources. Thirteen years later, in 1936, *Life* became the first American magazine comprised primarily of photography. Brining Time Inc.’s corporate archives into conversation with Luce’s personal papers and the magazines themselves, my dissertation will look at Luce’s innovations in the delivery and organization of news through the lens of his religiously informed approach to mass media.

**Megan Eardley**, Architecture, “Extracting Space: Ultra-Deep Mining and/as Architecture in Apartheid South Africa”

The Union of South Africa was not the only country to discover low-grade uranium ore in the twentieth century. Nor was it the only country to build extensive scientific and industrial research centers in the aftermath of World War II. It was, however, uniquely positioned because of a geological oddity which ensured that gold and uranium could be extracted from the same mines. Since South Africa’s gold industry was already highly developed, leaders of the apartheid state and foreign governments alike speculated that with minimum investments in new infrastructure, they could produce highly enriched uranium quickly and at a relatively low cost. For more than two decades, architects participated in, and helped facilitate the remarkable expansion of the mining



“The feedback I received as a member of the Religion and Public Life workshop has been invaluable to my ongoing project and work as a graduate student, but perhaps even more impressive and precious to me has been the opportunity to learn from the work of others in the Center for the Study of Religion’s orbit. Regular exposure to brilliant work in-progress is both energizing and orienting. Conversations around the seminar table over Wednesday’s lunch hours—but also in the halls of 5 Ivy and elsewhere—have been integral to my intellectual sustenance this year.”

Andrew Walker-Cornetta  
Religion and Public Life Fellow

sector. This dissertation analyzes the co-construction of architectural knowledge and the production of social, cultural, and scientific value within South Africa's growing extractive industry between 1950 and 1975. As I move from the small-scale experimental chambers and labor recruitment centers, to iconic corporate buildings and monumental scientific campuses, the key questions informing my research are: how did architecture's "second modernism" mediate the relationship between ethno-religious nationalism in South Africa and the technological development of the global industry? What was the perceived role of architects in establishing new spaces in which to articulate and challenge religious and racial authority? Finally, how did architectural interventions contribute to the development of new social and cultural landscapes?

**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 Ibadi 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

"Even more importantly, sharing work across disciplines in the seminar has been one of the best academic experiences of my time at Princeton. Everyone thinks so generously and carefully even across methodological differences and across disciplinary and confessional divides in a way that is truly rare in the modern university; being able to speak to such an audience about my work and even simply to have such an audience in mind has truly pushed me to clarify the impacts and the terms of my project. I'm so grateful to have had the opportunity to do so."

**Matthew Ritger**  
Religion and Public Life Fellow

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.

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

My dissertation, "Lifeblood of the Parish," is an ethnographic study of a contemporary Italian-American Catholic parish Williamsburg, Brooklyn. I examine how Catholic lay men participate in devotional rituals and enact their faith in gendered, material, and embodied ways. Throughout four years of fieldwork at the Shrine Church of Our Lady of Mount Carmel (OLMC), I explored how men are central to the production of the parish's public devotional celebrations. As an exercise in embodied ethnography, this study works to expand conceptions of what constitutes religious practice and devotion to include labor, money-making activities, and male camaraderie. Men enact their love for the saints and the parish together in homosocial spaces, often in the backstages and peripheries of devotional ritual. I argue that embodied religious practices and material culture create and maintain gendered bodies. Through adornment and tattoos, men commemorate homosocial bonds and their bodies becomes sites where social networks and devotional commitments are simultaneously inscribed. Processions, rituals, and the constellation of backstage practices that sustain devotional communities are gender performances: sites to broadcast and inculcate values of manhood and masculinity.

**Shay O'Brien**, Sociology, "The language of sexual ethics among young social conservatives"

I pursued two projects this year. In the fall, I presented an



early draft of my paper “Within Reason,” an investigation into the rhetorical strategies used by young socially conservative activists at Princeton and the University of Dallas. The paper uses ethnographic and interview data to ask how undergraduates participating in the same secular organization, the Anscombe Society, talk about and advocate for their beliefs in two very different religious and social contexts: one a secular institution in the Northeast, and the other a Catholic institution in a heavily Bible Belt city. In the spring, I presented a paper “Cotton Rich, Rotten Rich,” which uses a novel dataset of Dallas elites to challenge an assumption that, largely due to data limitations, underlies many scholarly treatments of “new” and “old” money: the assumption that families who have amassed fortunes in a new industry are newly elite families, rather than longtime elites that have invested in a new industry. This study is the first of several that will form the basis of my dissertation on Dallas high society from 1896-1956. The topic of the dissertation is in part motivated by my ongoing interest in religion. Most of what scholars know about elites in the United States is based on cities in the Northeast. Dallas is quite different from those cities in many ways, not least because of the centrality of religious institutions to social and political life. The role played by church and synagogue memberships in the workings of local power is one of my principal interests going forward.

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

During the 2017-2018 academic year I presented two projects to the Religion and Public Life community. The first was an early stage article based on ethnographic fieldwork in an ethnically diverse village in Southwest China. The project, tentatively titled “Invested in Ambivalence: Internal Colonialism in Southwest China,” explores how centralized forms of development that follow the internal colonialism model deliberately create ambiguity and abstraction as a means of preventing resistance to rising inequality. I examine the changing role of the area’s traditional religious leaders, women who serve as mediums and spiritual counselors, as the village’s economy is gradually overtaken by industrial agriculture and mining. The second project was an early draft of my dissertation prospectus. My dissertation will explore the origins of deep poverty in rural Black America, using two Mississippi Delta towns as field sites. The project asks how rural organizations, such as churches, private sector employers, and schools have adapted as persistent outmigration is remaking the social demography of rural America.

**Matthew Ritger**, English, “Objects of Correction: English Literature and the Reformation of Punishment, 1516-1667”

My dissertation reconstructs the early history of the argument for rehabilitative punishments, from More’s Utopia to colonial penal codes. Based in and around institutions such as London’s first Protestant hospitals and Bridewell Prison,

the first House of Correction (established in 1553), Objects of Correction studies how literature, drama, and print practices both addressed and affected penal reform in early modern England, during a crucial period in the rise of what Foucault has called “the correctional world.”

**Fatima Siwaju**, Anthropology, “Karbala Here We Come!/: Ritual, Space and Identity-Making in a Trinidadian Shi’i Community”

During my year with the Center for the Study of Religion, I prepared a paper for publication. The paper features as a chapter in an edited volume based on a conference I attended in the summer of 2016. My paper focuses on a small Shi’i community based in Port of Spain, Trinidad and their observance of Ashura, which commemorates the martyrdom of the third Shi’i Imam, Husayn ibn Ali. I explore the ways in which the narrative of Ashura and Islam more broadly in-

“The process of dissertation writing can easily become chaotic and disorganized, but the regular pace of the seminar kept my progress steady and my schedule regular. The weekly discussions and the requirement to present each semester gave me a clear framework for organizing my time that helped me focus on small steps instead of drowning in the immensity of the project.”

Emily Goshey  
Religion and Public Life Fellow



forms my interlocutors' sense of self, and how they orient themselves within the diverse social landscape of postcolonial Trinidad.

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

Is love as a basis of marriage incompatible with religious piety in a context where premarital contact between the sexes is forbidden by religious decree? I draw on online survey data of Iranians - the first of its kind - to answer this question. I take a relational approach, using latent class analysis to inductively identify groups of individuals who favor distinct patterns of marital selection criteria. I then evaluate what leads Iranians to select into these groups. Religious young Iranians in fact want to marry for love, while traditionally-minded individuals, especially with respect to gender roles, marry for social status and education, and not love. Given this finding, I argue that religious belief and traditional lifestyles are phenomenologically and analytically distinct categories in Iran and that became increasingly so following the Revolution, which had the goal of modernizing Islam. I conclude that it is not religion but traditionalism that is the primary impediment to love as a basis of marriage.

**Andrew Walker-Cornetta**, Religion, "Spiritual Rehabilitation: A Religious History of Intellectual Disability in Postwar America."

"The diversity of scholarly voices, disciplinary training, and interests has infused my work with creativity and vibrancy that is only achieved through community. I am deeply grateful for the workshops, programs, and network of scholars that is offered through the Center for the Study of Religion."

Kyla Morgan Young  
Religion and Public  
Life Fellow



My fellowship at the Center for the Study of Religion this academic year helped me to incubate my—now less nascent—dissertation project. The project examines how the perceived forms of human difference marked by labels like “mental retardation” were imagined and treated in American public life in the middle of the twentieth century, paying special attention to their emergence at the intersection of discourses usually distinguished as “religious” and “secular.” Exploring how such forms of difference were described and valued in this period disturbs such neat divisions, revealing projects of moral imagining where the biomedical, supernatural, and political overlap and interlace.

**Kyla Morgan Young**, History, “Vested in Faith: A Religious History of Socially Responsible Investing, 1950-1999”

Billy Graham, J. Howard Pew, or even Truett Cathy are a few of the names that first come to mind for many when thinking about Christianity and big business; yet liberal Protestants during the second half of the twentieth century equally sought to pursue Christian mission through corporate entities. Organized through the Interfaith Center for Corporate Responsibility, denominational leaders began to strategically divest from corporations as a means to reform or “redeem” the corporate soul of American companies. The ICCR led campaigns against South African apartheid, consumer protection in the infant formula and tobacco industries, and advocated for minority and gay workers’ rights, in addition to other efforts to establish the kingdom of God “on Earth as in Heaven.” This dissertation moves thematically through several of the major campaigns of the ICCR from its origins in the National Council of Churches through the 1990s to contend

that the organizations’ ecumenical commitment to reform and renew corporate behavior ultimately came at the cost of its theological identity. Ultimately, the history of the ICCR challenges narratives of mainline decline in American political and social life by revealing the intricate and active networks of their activism.

"If not for my year at CSR, my dissertation would be so much poorer. The generous feedback I received from colleagues helped me polish my writing, contextualize my work for an interdisciplinary audience, and clarify many of my core arguments. I wish I could take CSR with me wherever I go!"

Timothy Benedict  
Religion and Public Life Fellow



## 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 attended Center-sponsored lectures and workshops.

**Rachel Adler '18**, History, "Greek Contemporaries, Italian Antiquarians: Demetrios Chalkokondyles and the Università degli Studi di Padova as a Lens for Byzantine Pedagogy in Late Quattrocento Venice and Padua"

This paper approaches Greek pedagogy in quattrocento Italy from a novel angle by emphasizing the perspectives and goals of the Greek pedagogues. The arguments considered include the ways in which Greek teachers presented themselves and their field of study and what they hoped students would take away. Like immigrant communities today, Greek emigres hoped to keep their culture alive in their new home for the next generation of Greeks. They also tried to justify in various ways the study of Greek in a Latinist education. Crucial to this analysis is a speech delivered by Chalkokondyles in 1463 at the inauguration of Greek Department at the Università degli Studi di Padova. The address is couched in conciliatory language. He defends the worthiness of Greek learning, largely within a paradigm of a Latinist education. In the second half of the speech, Chalkokondyles' tone changes slightly from the framework positioning Greek as a prop to Latin learning—which can be found abundantly in the work of Italian humanists in the early- and mid-quattrocento—to the esteem in which ancient Roman authors and rhetors held their Greek predecessors. This shift in the tone of his defense of Greek learning is accompanied by a stronger appeal to the latent crusading impulses of western Europe. The second

chapter provides context on the history of Greek pedagogy in Italy and the Greek community within Venice. Venice has been singled out because of its close ties to Padua, the locus of Chalkokondyles' speech, and because of its unique and lasting relationship with the Byzantine empire. This chapter explains what Italian (especially Venetian and Padovini) students and patrons hoped to gain from their interactions with Greek pedagogues. From there, it examines how these expectations were compatible and incompatible with the desires of Greek pedagogues, and how these different goals affected the intellectual output of Hellenic humanism. Lastly it presents the dynamics of Byzantium and the Venetian Empire from late antiquity until the quattrocento. The arguments of Byzantinists and medievalists are synthesized as evidence of the gradual fashioning of a Venetian identity out of and in opposition to their colonial past. The legacy of the Byzantine pedagogues is the focus of Chapter Three. Of special interest is Hartmann Schedel, the author of the manuscript preserving Chalkokondyles' speech. As a supplement to the earlier discussion of the speech's rhetoric, chapter three examines Schedel's influence as the maker of the manuscript.

**Carolyn Beard '18**, Comparative Literature, "Edith Stein: The Life and Legacy of the Holocaust Martyr"

Edith Stein is more than the "Holocaust martyr." Born into a Prussian family, studying philosophy while battling mental illness, converting to Christianity and taking orders as a Carmelite, the saint navigated a multiplicity of identities, many of which are overlooked by her hagiographers. In my critical literary biography of Edith Stein, I study her senses of self, especially teasing out her unstudied identities of suffragette and victim of mental illness. In doing so, I attempt to unravel a complex and nuanced portrait of Edith Stein, one offered only through the critical study of her life and literature.

“During my year as a fellow, I received so much help from CSR, both when it came to finding people to talk to in interviews, as well as providing the financial resources for traveling to Princeton, Philadelphia, Hong Kong, and China to conduct interviews with professors, clergy, and others who were familiar with my topic and had a lot of information to share. Indeed, much of my thesis analysis would not have been substantiated without the research that CSR made possible.”



**James Haynes '18**  
Undergraduate Research Fellow

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

How can we understand the massive growth of the Christian church in China over the last fifty years? In this thesis, inspired in part by a paper written by Fenggang Yang of Purdue University, I offer the early Christian church in the Roman Empire as a possible point of comparison to the modern-day Chinese church, relying on primary texts, secondary scholarship, and in-person interviews with individuals in China and elsewhere familiar with the Chinese Church. I specifically examine the similarities between the top-down political structure of ancient Rome and modern China, and the sporadic, regionally-based persecution experienced by the Christians

in these cultural contexts. I also examine the popular perceptions of Christians in both contexts as simple people coming from the lower classes of society, and offer a comparison between Christian reactions to these perceptions, focusing in particular on Christian scholarship. Through this comparison, I hope to offer a new lens or window on the growth in numbers and challenges faced by Christians in China.

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

**Sang Lee '18**, German, “At the Gate(s) of Mercy’: Reading Celan’s *Jerusalem-Gedichte*”

I develop readings of Paul Celan’s so-called “Jerusalem poems,” which were inspired by his only trip to Israel in 1969 and marked a “caesura” in his last years. I consult scholarly sources and Celan’s correspondence with Ilana Shmueli, but without letting them overdetermine or underestimate the task of constructing a reading. Above all, I apply certain practical hermeneutic principles after Gadamer to deal with the extreme concision, neologisms, and polysemy of these poems. In so doing, I complicate the approach to reading the Jerusalem poems (and Celan’s poems in general) in the *Forschung*, which seeks “understanding” by recourse to Celan’s correspondence or reference materials.

**Jack Lohmann '18**, English, “Congolese Refugees”

**Noah Mayerson '18**, History, “Between Metropole and Colony: Missionary Ideologies and Education Programs in South

Africa, India and China”

In my thesis, I wrote about how local circumstance transformed ideology among British Protestant missionaries in the early nineteenth century. From the late 1790s on, men from all over Britain volunteered to join newly created evangelical mission societies — they were subsequently sent with little guidance and few resources to the furthest reaches of the globe. I analyzed the missionaries in South Africa, India and China during this period. Despite representing the same organization with shared values and policies, to my surprise the education schemes adopted by the missionaries varied from context to context. In each case, the needs of the local mission station and the growing relationship with the indigenous sociology were as if not more important in determining missionary practices as any pre-existing ideology.

**Marissa Rosenberg-Carlson '18**, Near Eastern Studies, “Palestinian Diaspora in Santiago, Chile”

**Jenny Silver '18**, Religion, "Remittance Heroes: Intersections of Gender, Islam, and National Identity in the Rhetoric of Indonesian Women's Migrant Domestic Work"

Located at the arrival gate of Jakarta's Soekarno-Hatta International Airport is a banner that reads "Selamat Datang Pahlawan Devisa," or "Welcome, Remittance Hero." Remittances, as the central motivating factor for migration, serve as the focal point in debates about women's migrant work. Behind the purely economic interest of the state in migration are the gendered and religious values that the Indonesian government seeks to uphold through the thousands of women who leave Indonesia yearly as representatives of the nation. This thesis examines the links between religion, gender, and national identity to elucidate how the Indonesian government attempts to discipline women migrants to conform to its model of the female "remittance hero." In its attempt to control the behaviors of women migrants, the government obscures the multifaceted choices that women make as they leave Indonesia for employment. This thesis attempts to illuminate the perspectives of migrants often neglected within official discourse, providing insight into the ways in which governmental rhetoric further marginalizes migrant women by collapsing the complex identities, motivations, and strategic decisions that they make throughout their migrations.

**Jahdziah St. Julien '18**, History, "Say it Loud, Black Catholic and Proud: Black Catholic Clergy Caucus and a Crisis of Identity, 1968-1970"

"Can one be fully Black and fully Catholic at the same time?" Members of the Black Catholic Clergy Caucus (BCC) sought to answer this question in the context of the burgeoning Black Power Movement. An analysis of board meetings records, newsletters, speeches, and correspondence not only elucidates how the BCC recognized the identity crisis, but also how it used Black Power strategies to create the conditions necessary for the reconciliation of both identities from 1968 to 1972. This thesis explores how the affirmation of a Black Catholic identity required the creation of a cultural space and structural place for Blackness within the Catholic Church in America. By 1972, the BCC had taken great strides towards advocating for liturgy—art, worship, prayer, symbols—that would reflect the African-American aesthetic and experience. Moreover, it had laid the groundwork for the approval and inauguration of the National Office of Black Catholics, which served as the institutional representative of Black Catholic communities, assuming the institutional power to influence the experience of the aforementioned. This study contributes to a larger discussion about Catholic involvement in the Civil Rights Movement and responses to Black Power because it elucidates the perspectives of a group, which until recently, had not been fully included in the scholarly discussion. And finally, this thesis gives Black Catholics a place within the Black Power chapter in history.

## 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* was published in 2017 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 *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*,

"The Center for the Study of Religion gave me the support that I needed to conduct research abroad in Italy for my thesis. I had the opportunity to work with extraordinary archival materials not available elsewhere, and what I learned during my time there ended up fundamentally changing my thesis."

**Rachel Adler '18**  
Undergraduate Research Fellow

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 Kharms, 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*.

**Patricia Fernández-Kelly** (Ph.D., Rutgers University) is Professor in the Department of Sociology and Research Associate in the Office of Population Research. She is also the director of the Center for Migration and Development. Fernández-Kelly is a social anthropologist with an interest in international economic development, gender, class and ethnicity, and urban ethnography. Her latest book is *The Hero's Fight: African Americans in West Baltimore and the Shadow of the State* and she is currently working on a book entitled *Hialeah Dreams: The Making of the Cuban-American Working Class in South Florida*.

**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



Retiring Executive Committee Member Christian Wildberg receives a gift to thank him for his time

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 Islamic 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*.

**"When I decided to write about Black Catholics during the late 1960s, I had very little access to the primary sources I desperately needed. Receiving funding from the Center for the Study of Religion made such a difference in my thesis experience because it made my thesis possible! I conducted my research at the University of Notre Dame and the archives there had everything I could have needed and even more."**

Jahdziah St. Julien '18  
Undergraduate Research Fellow

**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 Guanghai 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.

**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 forthcoming from New York University Press. 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.

**Christopher Achen** 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.

**Leora F. Batnitzky** is Professor of Religion. Her teaching and research interests include philosophy of religion, modern Jewish thought, hermeneutics, and contemporary legal and political theory.

**André Benhaïm** is Associate Professor of French. He studies twentieth-century French and Francophone literature and culture, with particular interest in questions of identity and representation, ethics and aesthetics, and the relationship among "canonical" literature, contemporary works, and "popular culture."

**John Borneman** is Professor of Anthropology. With regard to religious studies, he explores the displacement of the sacred in and through secular processes.

**D. Graham Burnett** 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.

**Michael Cook** is Class of 1943 University Professor of Near Eastern Studies. His focus is the formation of Islamic civilization and the role played by religious values in that process.

**Rafaela Dancygier** is Assistant Professor of Politics and Public and International Affairs. She researches the domestic consequences of international immigration, the incorporation of immigrants, the political representation of ethnic minorities, and the determinants of ethnic conflict.

**Jessica Delgado** 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.

**Mitchell Duneier** is Maurice P. Daring Professor of Sociology. He is the author most recently of *Ghetto: The Invention of a Place, the History of an Idea*.

**Margaret Frye** 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.** is William S. Tod Professor of Religion and African American Studies. His research interests include American pragmatism and African American religious history and its place in American public life.

**Jonathan Gold** is Associate Professor of Religion. His research focuses on Sanskrit and Tibetan Buddhist intellectual traditions—especially theories of interpretation, translation, and learning.

**Anthony Grafton** is Henry Putnam University Professor of History. His 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** 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** 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** 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** 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** 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** is Assistant Professor of Art and Archaeology. 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** 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** 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** is Professor of Philosophy. His research centers on Plato, Aristotle, the Stoics and Plotinus, focusing on issues in (moral) psychology and epistemology.

**Carolina Mangone** is Assistant Professor of Art and Archaeology. She specializes in southern Renaissance and Baroque art and is currently researching Gianlorenzo Bernini, the "Michelangelo of his age."

**Meredith Martin** is Associate Professor of English. She spe-

cializes 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** 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** 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** 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** 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** is Associate Professor of German. Her primary research interests are in the areas of Gender Studies and medieval German literature.

**Jamie Reuland** is Assistant Professor of Music. Her work focuses on music of the later Middle Ages, song, language, and philosophies of music.

**Sarah Rivett** is Assistant Professor of English. She specializes in early American and transatlantic literature and culture.

**Lawrence Rosen** 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** 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** is Khedouri 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.

**Esther H. Schor** 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** 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** is William and Annie S. Paton Foundation Professor of Ancient and Modern Literature. His interests include poetry; poetic theory; the social role of literature; and literature, politics and religion.

**Jeffrey Stout** is Professor 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** 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** 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** 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** 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; learning in Islam; Islamic political thought; and contemporary religious and political movements in the Muslim world.

## Advisory Council

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

**Courtney Bender \*97**

**Lynn Davidman**

**Lindley G. DeGarmo '76 \*77**

**Henry C. Doll '58**

**John R. Fitzmier \*86**

**Rebecca Heasley Hart '79**

**Jenna Weissman Joselit**

**D. Michael Lindsay \*06**

**Katherine Marshall \*69**

**A. G. Miller \*94**

## Staff

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

**Associate Director: Jenny Wiley Legath**

**Manager: Anita Kline**



## EVENTS

Throughout the year, the Center sponsored many public lectures, discussions and symposia. These well-attended events attracted the interest of students, faculty, and the wider Princeton community. Video or audio recordings of most events are available online from the Center's website, and a podcast subscription will become available this Fall. In addition to financial support from Princeton University, the Center's public events are funded through a variety of sources.

### Crossroads of Religion and Politics Discussion Series

The Crossroads of Religion and Politics Series is co-sponsored with the Woodrow Wilson School for Public and International Affairs. The discussions feature academics, journalists, faith practitioners, and policy makers in informal conversation with CSR and WWS students and fellows.

“Religious Freedom: The Contested History of an American Ideal” with **Tisa Wenger**, Yale Divinity School, October 16, 2017

“Reclaiming Hope: Lessons Learned in the Obama White House about the Future of Faith in America” with **Michael Wear**, former presidential aide, December 11, 2017

“Muslims Need Not Apply? Religious, Ethnic, and Gender Discrimination in the U.S. Labor Market” with **Grace Yuchik**, Quinnipiac University, February 12, 2018

“Judicial Regulation of Muslim Family Laws in non-Muslim Democracies” with **Yüksel Sezgin**, Syracuse University, April 2, 2018

### Faith & Ethics in the Executive Suite

Reunions 2018: **Dr. Laura L. Forese '83**, Executive Vice President and Chief Operating Officer, New York-Presbyterian, and Princeton University Trustee, interviewed by **David W. Miller**, Director of the Faith & Work Initiative, June 1, 2018

Miller interviewed Forese about her experience as a hospital administrator with ultimate operational responsibility for the New York-Presbyterian enterprise—10 campuses and more than 30,000 employees, 3500 beds, and \$7.8 billion in revenue. Forese spoke of how in her work with individuals of diverse religious backgrounds she has found commonalities: values of prioritizing the greater good, selflessness and helping others. She has devoted herself to creating a culture based on respect at New York-Presbyterian, codified in a Credo to which every employee—nurse, custodian, doctor, security guard, administrator—subscribes.

THE PRINCETON FAITH & WORK INITIATIVE, WITH THE CENTER FOR THE STUDY OF RELIGION, PRESENTS:

**FAITH & ETHICS IN THE EXECUTIVE SUITE**  
WITH  
**DR. LAURA L. FORESE '83**  
PRINCETON UNIVERSITY TRUSTEE  
EXECUTIVE VICE PRESIDENT AND CHIEF OPERATING OFFICER OF NEW YORK-PRESBYTERIAN



IN CONVERSATION WITH DAVID W. MILLER, DIRECTOR, FAITH & WORK INITIATIVE  
FREE AND OPEN TO THE PUBLIC | YOUR CONTRIBUTION IS APPRECIATED  
FRIDAY, JUNE 1, 2018 | 4 PM | MCCORMICK 101, PRINCETON UNIVERSITY CAMPUS

## Buddhist Studies Workshop

The Buddhist Studies Workshop held a lecture series, inaugurated new projects, took part in international networks for teaching and research, and sponsored special events in 2017-18. Activities were generously supported by Bukkyō Dendō Kyōkai (Numata) Foundation (Japan), the Glorison Foundation (Hong Kong), Office of the Provost, Program in East Asian Studies, Program in South Asian Studies, and Department of Religion.

Lectures included:

“Lay Congregations in Chinese Buddhism,” Lecture (in Chinese) by **HAO Chunwen** (Capital Normal University, Beijing), October 2, 2017

“Cultures of Sound: Lineages and Languages of Sutra Recitation in Goshirakawa’s Japan,” Lecture by **Charlotte Eubanks**, Penn State University, October 16, 2017

“The Philosophy and Practice of Confession in Chinese Buddhism, 10th-13th Centuries,” Lecture by **Shengkai**, Tsinghua University, November 6, 2017

“A (Presumably Chinese) Tantric Scripture and Its Exegetical Practices: The Yuqijing (Yogin Sutra) in Medieval Japan,” Lecture by **Lucia Dolce**, SOAS University of London, April 30, 2018

International networks were central to our teaching and research. Princeton is a member of FROGBEAR, the acronym for From the Ground Up: Buddhism and East Asian Religions, based at University of British Columbia. Princeton students and faculty are taking part in the network’s seven-year plan for projects in greater China, Japan, Korea, and Vietnam to identify, analyze, and disseminate new textual and visual sources for the study of Buddhism. The network sponsors research clusters in Asia during summer months and runs seminars and workshops during winter and summer. (For further details, see [frogbear.org](http://frogbear.org).) Princeton is also a member of the Glorison Global Buddhist Network, which enables Princeton student and faculty attendance at FROGBEAR events worldwide and brings visitors to Princeton for lectures, seminars, and residencies.



Images from April 30, 2018 Signing Ceremony with faculty and officials from the University and BDK.



New projects included the inauguration of a visiting position in the study of Buddhism, funded by the Bukkyō Dendō Kyōkai (BDK/Numata) Foundation (Japan), marked by a signing ceremony on April 30, 2018, attended by the foundation's board members and administrators and faculty from Princeton. The Foundation's gift will endow the Numata Visiting Scholar and Program Fund.



## Doll Family Lecture on Religion and Money

“Giving as a Lifelong Habit,” The Doll Family Discussion on Religion and Money, featuring **Ann Fudge**, former Chairman and CEO of Young & Rubicam Brands, moderated by **David W. Miller**, Director, Faith & Work Initiative, February 26, 2018. The Doll Family Lectureship on Religion and Money, inaugurated in 2007, was established through a gift from **Henry C. Doll '58** and his family.

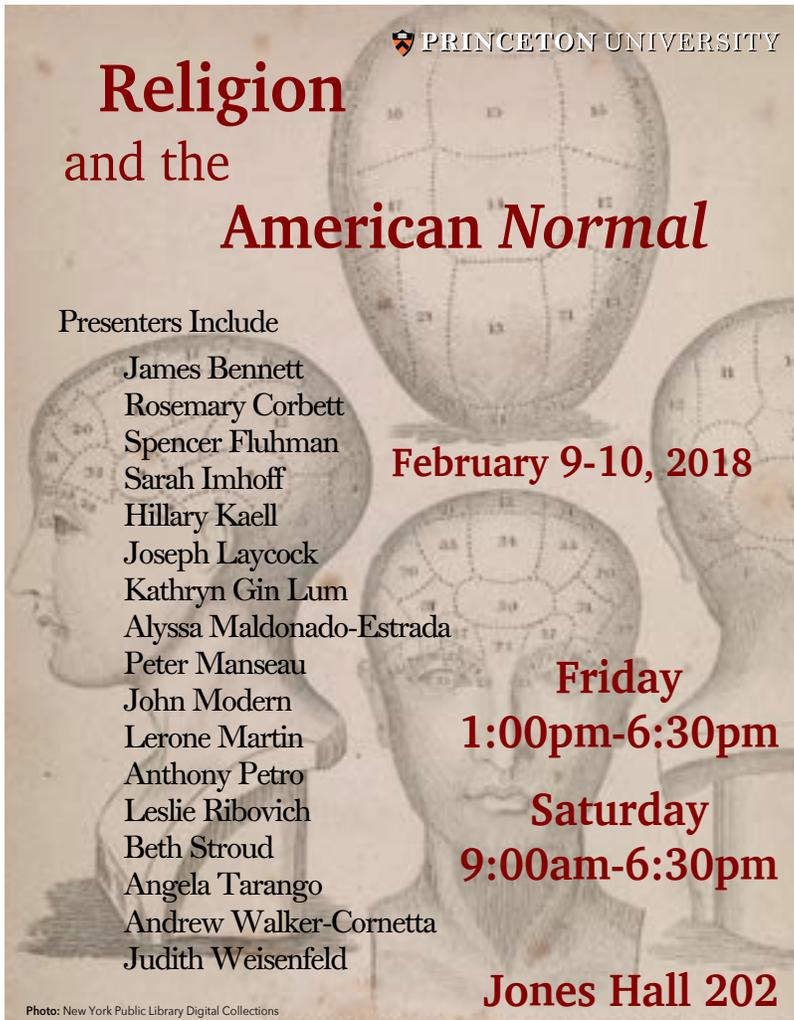
In this animated discussion, Fudge described her Catholic upbringing and how the ideal of philanthropy was instilled in her early years. She described a holistic vision of philanthropy: “It’s giving of yourself. If you can’t give money, give of your time.” Fudge advised, “You don’t have to endow multi-million dollar scholarships. Go to <http://donorschoose.org> and support a new teacher who needs classroom materials.” The complete video of the interview is available on the Center’s website.



## Featured Co-Sponsored Conference

“Religion and the American Normal,” Conference organized by Professor **Judith Weisenfeld**, Department of Religion, February 9-10, 2018

Building on research projects currently underway by faculty and graduate students at Princeton, the conference explored the intersections of religion and constructions of “the normal” in twentieth and twenty-first-century American life. The conference was organized around three broad themes. The first, “Norming Religions,” was concerned with the production of religious mainstems and margins, and papers addressed topics as varied as “white heathens,” the modernization of Mormon



**PRINCETON UNIVERSITY**

# Religion and the American Normal

Presenters Include

- James Bennett
- Rosemary Corbett
- Spencer Fluhman
- Sarah Imhoff
- Hillary Kaell
- Joseph Laycock
- Kathryn Gin Lum
- Alyssa Maldonado-Estrada
- Peter Manseau
- John Modern
- Lerone Martin
- Anthony Petro
- Leslie Ribovich
- Beth Stroud
- Angela Tarango
- Andrew Walker-Cornetta
- Judith Weisenfeld

**February 9-10, 2018**

**Friday  
1:00pm-6:30pm**

**Saturday  
9:00am-6:30pm**

**Jones Hall 202**

Photo: New York Public Library Digital Collections

Free Conference Registration:

[religion.princeton.edu/normal](http://religion.princeton.edu/normal)

This conference is made possible through the support of the Center for Human Values, the Center for the Study of Religion, the Council of the Humanities, the Program in American Studies, and the Department of Religion.

Building on research projects currently underway by faculty and graduate students at Princeton, the conference explored the intersections of religion and constructions of “the normal” in twentieth and twenty-first-century American life. The conference was organized around three broad themes. The first, “Norming Religions,” was concerned with the production of religious mainstems and margins, and papers addressed topics as varied as “white heathens,” the modernization of Mormon marriage, art and the normative vision of American religion, the anti-cult movement, controversies over the Black Mass, and race and notions of Catholic propriety. The second section, “Religion and the Normal,” considered the work religion has done to aid in the classification of persons, the disciplining of American subjects, and the mediation of notions of the normal body. Participants presented papers on psychiatry and African American religion, liberal Protestants and eugenics, health and bodily norms, religion and intellectual disability, and the history of cognitive science of religion. The final section on “Normalizing Religion” addressed the privileging of certain kinds religious influence in American public life, with papers on the Islam in America, religion and ideas of brotherhood in public schools, Christian sponsorship programs, Native American religious nationalism, religion and the FBI, and religion at the Smithsonian National Museum of American History. In the end, the papers exceeded the organizational frames I devised of Normal, Norming, and Normalizing, and did so in productive ways for thinking about the role religion has played in structuring the bounds of American belonging.

The presence and participation of graduate students was an especially exciting part of the conference. Several graduate students in the Religion in the Americas subfield presented papers and others served as session chairs, providing introductory framing remarks and guiding subsequent discussion. In addition, graduate students from a variety of departments at Princeton, Princeton Theological Seminary, Columbia, Fordham, Temple, the University of Pennsylvania, and Yale attended and began what I hope will be ongoing collegial relationships. Among the 55 attendees were faculty from several Princeton departments, PTS, Albright College, Columbia, Lehigh University, the University of Connecticut, the University of Pennsylvania, and Yale, representing a range of departments and disciplines. Many in attendance felt that the broad framing of the conference, the excellent papers, and rich discussion set the stage for future such conferences that will provide the opportunity for scholars of religion in America in the region to gather. Faculty and graduate student colleagues from Yale who attended have already contacted us about the possibility of hosting a similar event next year.

## Featured Co-Sponsored Conference

“De Canciones y Cancioneros: Music and Literary Sources of the Luso-Hispanic Song Tradition,” Conference organized by graduate students **Ileri E. Chávez-Bárceñas**, Department of Music, and **Sophia Blea Nuñez**, Department of Spanish and Portuguese, April 7 - 8, 2018

This conference brought together musical, literary and cultural historians from the US, Latin America, and Europe that are interested in exploring various aspects of the early song tradition in the Hispanic World. The main purpose was to investigate the varied intersections of literary and musical sources of the Iberian song in the vast Spanish empire—from early poetic anthologies and songbooks, to villancicos’ manuscripts, chapbooks, printed vihuela and guitar tutor books, Iberian songs in manuscripts and printed collections of neighboring countries, early anthologies, catalogues and library collections, music and poetic treatises, and songs in dramas, novels and other literary genres by authors such as Cervantes, Lope de Vega, Góngora or Sor Juana Inés de la Cruz. We brought attention to early manifestations of musical globalization with discussions that reveal the circulation and transmission of Iberian musicoliterary genres in the Spanish empire, including Portugal, Europe, the New World, and Asia, as well as other cultural exchanges facilitated by diplomats in the service of the Spanish and Austrian branches of the Habsburgs. Other topics of interest relate to issues of race, religion, gender, and identity. In celebration of the eight first editions of Sor Juana Inés de la Cruz recently donated to Firestone Library by Edgar Legaspi, the conference also included a discussion panel on Villancicos and Sor Juana.

Among the many specialists and performers who came to share their research were Tess Knighton (ICREA / Institució Milà i Fontanals-CSIC, Spain), Martha Lilia Tenorio (El Colegio de México, Mexico), Álvaro Torrente (Universidad Complutense de Madrid, Spain), Eduardo Egüez (Zurich University of the Arts—ZHdK, Switzerland) and Nell Snaidas (GEMAS: Early Music of the Americas). Other presenters came from different universities from the US, Spain, and Portugal. With the support from the Center for the Study of Religion and other co-sponsors we were able to provide free conference registration, as well as meals for attendants and presenters.

## De Canciones y Cancioneros: Music and Literary Sources of the Luso-Hispanic Song Tradition

Organized by Ileri Chávez-Bárceñas and Sophia Blea Nuñez

### KEYNOTE ADDRESS:

**Tess Knighton** (ICREA/Institució Milà i Fontanals-CSIC)  
Saturday, April 7, 4:00pm

### SOR JUANA AND VILLANCICOS

**Álvaro Torrente** (Universidad Complutense de Madrid)  
**Martha Lilia Tenorio** (El Colegio de México)  
**Nicole D. Legnani** (Princeton University)  
Sunday, April 8, 10:15am

### CONCERT VAYA DE FIESTA

Saturday, April 7, 8:30pm  
**Nell Snaidas** (Soprano), and  
**Eduardo Egüez** (Lutenist)  
Taplin Auditorium in Fine Hall  
Tickets are required for this free  
concert at University Ticketing  
*PLAS 50th Anniversary Event*

All events are free and open to  
the public.

CO-SPONSORS:  
Program in Latin American Studies  
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Committee on Renaissance and Early Modern Studies

DEPARTMENT OF  
**MUSIC**  
AT PRINCETON

Image: Alfonso de la Torre, "Allegory of Music" in *Visión delectable* (BoF)

**April 7-8, 2018**

Saturday 8:00 a.m. to 3:45 p.m.

Sunday 8:00 a.m. to 12:30 p.m.

**Taplin Auditorium,  
Fine Hall**

For full program details:  
[decanciones.princeton.edu](http://decanciones.princeton.edu)

PRINCETON UNIVERSITY



## Co-Sponsored Visual Art Exhibit

The Princeton University Art Museum developed the project *Making History Visible* to provide a substantial visual arts experience for the campus-wide conversation around the Princeton & Slavery Project in Fall 2017. The project included a public art installation, a semester-long exhibition in the Museum's galleries, and a series of public programs, all of which explored the ways artists represent American history—its image, biases, and exclusions. The Museum welcomed 51,553 visitors to the galleries and related offsite programs while the project was on view.

The Museum commissioned renowned American artist Titus Kaphar to create a monumental public art intervention to engage with the specific historical records, figures, and events unearthed through the Princeton & Slavery Project. Kaphar's eight-foot-high mixed-media sculpture *Impressions of Liberty*, 2017, responds to a document in the University's archives that announces the July 31, 1766 sale of six African American slaves from the estate of Samuel Finley, a noted theologian and the fifth president of Princeton (then the College of New Jersey). For eight weeks, Kaphar's sculpture was installed at the site of this historical event: the grounds of the President's house, now known as Maclean House and presently home to the Office of Alumni Affairs. *Impressions of Liberty* presents a portrait bust of Finley carved into a block of wood in high relief, leaving an inversion that appears as if the wood was a mold from which a monumental bust had been cast. Framed against this hollow form are portraits, enameled onto glass, of an African American man, woman, and child. Whereas the form for Finley's bust was drawn from his official University portraits, contemporary actors in eighteenth-century costume stood in for the enslaved individuals, for whom no images remain. The sculpture—which invited viewers to consider who is remembered and who is invisible in our accounts of history, written and visual—was installed at Maclean House from November 6 through December 17, 2017 before entering the Museum's collections.

The Museum featured additional artworks from Kaphar in an exhibition that related more broadly to representations of history in the United States, and in particular how African American identity and positions in society are constructed and reinforced by their visual representation and/or absence in art. *Making History Visible: Of American Myths and Na-*

*tional Heroes* (September 26, 2017-January 14, 2018) drew together historical and contemporary works by such artists as Thomas Hart Benton, Elizabeth Catlett, Glenn Ligon, Sally Mann, William Ranney, Faith Ringgold, William Rush, Kara Walker, Carrie Mae Weems, Charles White, John Wilson, and Hale Woodruff.

A robust series of events furthered the impact of the project. On October 8, Early Music Princeton presented "Peaceful Nassau in Thee We Sing," a concert of the oldest (and newest) example of Princeton music-making and composition, featuring music and poetry written, performed, collected or danced to by residents of Princeton and Nassau Hall in the mid- and late 1700s. Doctoral candidate Ninfea Cruttwell-Reade provided a thoughtful response to this music in a new composition. On October 13, the Museum's Student Advisory Board hosted the acclaimed American artist Dread Scott for a public program. Scott's work, which he calls "revolutionary art to propel history forward," powerfully addresses such topics as American imperialism, the history and legacies of slavery, symbols of nationalism, police brutality and police murders of African Americans, and anti-black racism in the United States.

On November 16, Titus Kaphar discussed the motivations and methods behind his practice with an at-capacity auditorium of approximately 300. After Kaphar's lecture, student tour guides were present in the gallery to discuss *Making History Visible* and to lead visitors to the sculptural commission at Maclean House. On December 1, in conjunction with the installation *Making History Visible*, Martha Sandweiss, director of the Princeton & Slavery Project, moderated a discussion about how visual forms, economic systems, and civic institutions shape historical narratives as well as national, cultural, and racial identities. Speakers at this faculty roundtable included Wendy Warren, History; Imani Perry, African American Studies; and curator Mitra Abbaspour.

These exhibitions were featured in a variety of courses including: "Portraiture and the Practice of Representation," "Autobiographical Storytelling," "Rage Against the Machine," and "American Politics in the Age of Donald Trump."

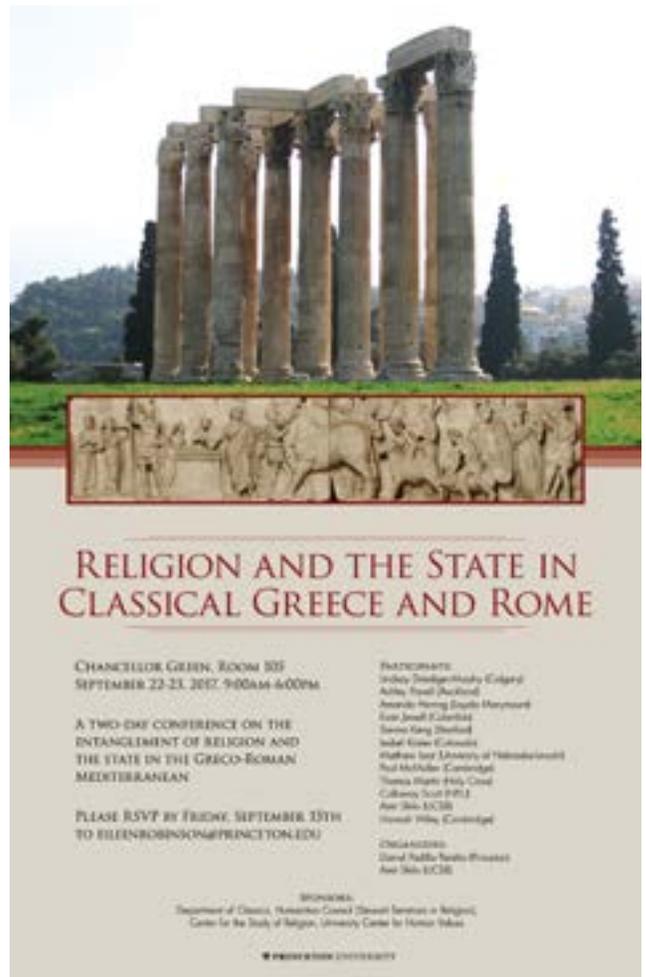


## Additional Co-Sponsored Events

“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, in Honor of Professor **Stephen Bokenkamp**, October 6 - 7, 2017

Sixteen scholars participated from a wide range of institutions (Peking University, Tokyo University, Harvard University, University of Chicago, University of Colorado, Arizona State University, École française d'extrême-Orient, University of Hawaii). The conference featured two full days of papers, discussions, and question and answer sessions, and plans are in progress for a conference volume. More than eighty individuals attended the conference from the mid-Atlantic, East coast, and West coast. This event was an excellent example of university support for the humanities and the study of religion in particular that hopefully will provoke future collaborative conferences in 2019.



PRINCETON UNIVERSITY

# THE WAY AND THE WORDS: RELIGION AND LITERATURE IN MIEVEAL CHINA

A Conference in Honor of Professor **Stephen Bokenkamp**  
**October 6-7, 2017**

**Participants**  
Stephen BOKENKAMP  
Robert CAMPANY  
Jessey CHOO  
Donald HARPER  
Terry KLEEMAN  
Paul KROLL  
John LAGERWEY  
MORI Yuria  
Jonathan PETTIT  
Gil RAZ  
James ROBSON  
Phyllis SCHAFER  
Anna SHIELDS  
Stephen TEISER  
Franciscus VERELLEN  
WANG Zongyu

**Organizers:** Anna Shields, Princeton University (ashields@princeton.edu), Gil Raz, Dartmouth College (gil.raz@dartmouth.edu)

Registration required at [the-way-and-the-words.princeton.edu/](http://the-way-and-the-words.princeton.edu/)

**Sponsored by** the Princeton Institute for International and Regional Studies, the Center for the Study of Religion, the Humanities Council, the East Asian Studies Program and the Department of East Asian Studies.

**PIIRS**  
Princeton Institute for International and Regional Studies

“Remembering Langston Hughes: His Art, Life, and Legacy 50 Years Later,” Conference organized by **Wallace Best**, Religion, November 10 - 11, 2017

Elizabeth Alexander delivered the conference keynote address. Alexander, the Wun Tsun Tam Mellon Professor in the Humanities at Columbia University is an accomplished poet, essayist, playwright and scholar. She is a Chancellor of the Academy of American Poets, a founding member of Cave Canem, and former Chair of the African American Studies Department at Yale University. In 2009, she became only the fourth poet to read her poetry at an American presidential inauguration. The keynote address and selected panels were recorded and are available to stream online.

Arnold Rampersad, scholar and biographer of Langston Hughes, participated in a session with Wallace Best, chaired by Imani Perry, on Friday. Rampersad, author of the biographies *The Life of Langston Hughes* (Oxford University Press, 2 vols, 1986, 1988) is Professor of English and the Sara Hart Kimball Professor in the Humanities at Stanford University. Rampersad edited *The Collected Poems of Langston Hughes* and *Selected Letters of Langston Hughes*, (co-edited with the scholar David Roessel, who will also participate in the conference.) Rampersad served as the director of the Program in



“After the Carolingians: Continental Manuscript Illumination in the 10–11th Centuries,” Conference organized by **Beatrice Kitzinger**, Art and Archaeology, Princeton University and the Morgan Library, New York; November 30–December 2, 2017

I am delighted to report on the meeting of the international working group on manuscript illumination “After the Carolingians” that took place in Princeton with the sponsorship of PIIRS, the Department of Art & Archaeology, the Center for the Study of Religion, the Council for the Humanities, the Committee for the Study of Late Antiquity, and Medieval Studies. 15 scholars from France, Germany, Hungary, Italy, Switzerland, and the United States met to discuss their contributions to a volume dedicated to the manuscript illumination of Continental Europe in the “long tenth century.” Taken together, the essays aim to re-define the production of that era as evidence of innovation and experimentation in the form of books, their testimony to cultural encounters, and their positioning of medieval communities relative both to historical legacies and to highly contemporary priorities. The contributions gave fascinating insights into the multiplicity of choices exercised by artists and scribes, and the richness of the material that emerges once we look beyond the boundaries defined by the established canon of Carolingian painting. The results certainly transcend the going historiographical notion of a declining Carolingian culture.

The collection will be published in a peer-reviewed volume to appear in the series *Sense, Matter and Medium: New Approaches to Medieval Culture* (De Gruyter). The volume is co-edited by **Beatrice Kitzinger** (Assistant Professor, Princeton University, Art & Archaeology) and **Joshua O’Driscoll** (Assistant Curator of Manuscripts, The Morgan Library and Museum, New York), who convened the meeting together with **Helmut Reimitz** (Professor, Princeton University, History). Publication is forthcoming in late 2018.

In addition to the contributors, the two Princeton conference days were attended by colleagues and graduate students from Art & Archaeology, History, the Institute for Advanced Study, the Index of Medieval Art, The College of New Jersey, and the University of Delaware. The speakers and graduate students also attended a study session in New York at the Pierpont Morgan Library and Museum, and the New York Public Library. We were able to discuss six precious manuscripts in the Morgan collection and two at the NYPL, and then visit a special exhibition at the Morgan. The whole day added an extraordinary opportunity for technical discussion to the project of the conference, creating an occasion to put the ambitions of the volume into practice as we studied complex and neglected material in the context of an international scholarly community. We all warmly thank the Center for the Study of Religion for helping to make the meeting possible.

African American Studies at Princeton from 1994-1997, while professor of Literature at Princeton.

James T. Campbell of Stanford University offered the conference comment. Other participants included: Randal Maurice Jelks, University of Kansas; John Edgar Tidwell, University of Kansas; Farah Jasmine Griffin, Columbia University; Evie Shockley, Rutgers University; Herman Beavers, University of Pennsylvania; David Roessel, Stockton University; Donna Akiba Sullivan Harper, Spelman College; Vera Kutzinski, Vanderbilt University; Anne Anlin Cheng, Princeton University; David Chinitz, Loyola University Chicago; Steven Tracy, University of Massachusetts-Amherst; Christopher De Santis, Illinois State University; Josef Sorett, Columbia University; and scholar and documentarian Carmaletta Williams.

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

“Singing in a Foreign Land: Anglo-Jewish Poetry in the First Half of the Nineteenth Century,” Lecture by **Karen Weisman**, Organized by graduate student **Kate Thorpe**, February 26, 2018

On February 26, 2018, **Karen Weisman**, Associate Professor of English at the University of Toronto, presented a lecture, “Singing in a Foreign Land: Anglo-Poetry in the First Half of the Nineteenth Century,” in the Hinds Library, McCosh Hall. The event was co-sponsored by CSR, the Department of English’s Victorian Colloquium, and the Program in Judaic Studies. Affiliated with the Anne Tanenbaum Centre for Jewish Studies at the University of Toronto (and former Acting Director of the Centre for Jewish Studies), Professor Weisman works on Romanticism as well as Jewish Studies, and her book on nineteenth-century Anglo-Jewish poetry is forthcoming. Dr. Weisman presented an exciting and innovative paper related to her forthcoming work on the ways in which Jewish Poets of the nineteenth century reckoned in distinct modes with the conventions of Romantic poetry, including a heightened self-reflexivity regarding the construction of ideas of place, home, and national and personal identity. The role of Jewish poets in the field of British Romantic literature is a slowly emerging field of study in which Dr. Weisman is forging new critical paths, arguing for the ways in which Jewish poets negotiated ideas of both alienation from and a claim to a sense of home in nature that was increasingly associated with British national identity in the poetics of the period. Following the lecture and question-and-answer session, graduate students and faculty had the opportunity to continue the discussion with Professor Weisman at a reception and at dinner. CSR funding was crucial to the event. The generous support of CSR not only helped us to bring Professor Weisman to campus, but also allowed us to have the opportunity to discuss her work and our own in a more informal setting. As graduate students in English, we are grateful that the CSR assisted us in bringing Professor Weisman to Princeton. Her lecture introduced us to a fascinating group of poets whose work is often overlooked, and she was an engaging and generous scholar with whom we will look forward to connecting again at future conferences and professional events.

“Anxiety and Authority in South Asia: Princeton South Asia Conference,” Conference organized by graduate students **Devika Shankar**, Department of History, and **Wasim Shilwala**, Department of Religion, April 6 - 7, 2018

The seventh annual Princeton South Asia Conference brought together early career scholars across disciplines to discuss the theme “Anxiety and Authority in South Asia.” Panels addressed a variety of topics under this theme, such as anxieties surrounding governance, borders, population, and the environment. The conference also featured a keynote by William Mazzarella, the Neukom Family Professor of Anthropology and of Social Sciences at the University of

PRINCETON UNIVERSITY presents

## LAW AND REPRODUCTIVE HEALTH POLITICS IN AN UNJUST WORLD

PERSPECTIVES FROM ACROSS THE AMERICAS

FRIDAY APRIL 13, 2018  
9:00 AM – 5:30 PM  
ROBERTSON BOWL 16

Opening Remarks—9:00–9:15 am  
Amy Krauss | Princeton University

Session One—9:15–10:45 am  
**Health and the Carceral Imagination**  
Estefanía Vela Barba | *Escuela de Antropología y Prehistoria, Universidad A.C., México DF*  
Lisa Guenther | *Queen's University*  
Ana Cristina Gonzalez-Velez, M.D. | *Departamento de Fisiología y Salud de los Organos, Universidad de los Andes, Colombia*

Discussion: Didier Fassin | *Institute for Advanced Study*  
Moderator: Jala Khamalek | *Princeton University*

Session Two—11:00–12:45 pm  
**Risk and Reproductive Futurity**  
Elizabeth Armstrong | *Princeton University*  
Penelope Deutscher | *Yale University*  
Dominique Béhague | *Harvard University*  
Sameena Mulla | *Wayne State University*

Discussion: Carolyn Rouse | *Princeton University*  
Moderator: Catherine Clune-Taylor | *Princeton University*

Session Three—1:45–3:30 pm  
**Rights and Care**  
Paola Bergallo | *Universidad Nacional de Córdoba, Argentina*  
Michele Rivkin-Fish | *University of North Carolina Chapel Hill*  
Joseph Amon | *Princeton University*  
Gabriela Rondón | *Inter American Development Bank*

Discussion: João Biehl | *Princeton University*  
Moderator: Leslie E. Gerwin | *Princeton University*

Session Four—3:45–5:30 pm  
**Law and Feminist Action**  
Sina Kramer | *Leeds Beckett University*  
Monica Simpson | *State-Song Women of Color Reproductive Justice Collective*  
Oriana López Uribe | *El Financiero de México, Mexico*

Discussion: Dara Strulovitch | *Princeton University*  
Moderator: Britney M. Edmonds | *Princeton University*

Organized by Amy Krauss and João Biehl  
Sponsored by the Center for Health and Wellbeing, Co-sponsored by the Princeton Institute for International and Regional Studies (PIIRS), the Center for the Study of Religion, the Center for Human Values, the Program on Law and Public Affairs, Gender and Sexuality Studies, the Brazil Lab and the Department of Anthropology  
Artwork: *Corpos I and II*, from REVELACIONES by Maria Corpas, pausypa.net

Chicago. The conference took place from April 6-7 in Bowl 001 of Robertson Hall, and was attended by faculty, graduate students, and members of the local Princeton community. Thanks to funding from the Center for the Study of Religion and other institutes and departments on campus, the conference was able to host presenters from across the United States, Europe, and South Asia for this lively exchange of ideas. For a schedule of the conference as well as abstracts from the proceedings, please visit our website: <https://south-asiaworkshop.wordpress.com/>

“Law and Reproductive Health Politics in an Unjust World: Perspectives from Across the Americas,” Conference organized by Professor **João Biehl**, Department of Anthropology, and postdoctoral research associate **Amy Krauss**, April 13, 2018

We’re delighted to report that the Law and Reproductive Health conference, held at Princeton University on Friday April 13th was wonderfully successful. Our leading supporter, the Center for Health and Wellbeing, provided beyond excellent logistical backup and organization throughout the day, allowing us to carry out an impressive event. The Center for the Study of Religion, among other programs on campus (PIIRS, CHV, LAPA, GSS, the Brazil Lab and Department

of Anthropology), helped us to convene a terrific interdisciplinary and international group of scholars in the social sciences, the humanities, critical legal studies and public health, along with advocates and community mobilizers from across the Americas (Brazil, Colombia, Argentina, Mexico, United States, and Canada). The conference attracted a good number of faculty, postdocs and students, both graduate and undergraduate from the broader Princeton community, especially those working in Global Health, Legal Studies, Ethics and Public Values, Medical Anthropology, African American Studies, and Latin American Studies. Throughout the day, there were 40-60 people in the general audience who participated in a robust discussion following the panel presentations. The panels were structured around the following themes: Health and the Carceral Imagination, Risk and Reproductive Futurity, Rights and Care, and Law and Feminist Action.

In Latin American countries political contestation around social inequality is increasingly voiced in terms of rights and health, and courts are becoming sites of creative jurisprudence. Bringing scholars together from distinct disciplinary backgrounds and regions of expertise allowed us to cross-reference our analytic and practical concepts between social theory, social science and reproductive health activism and advocacy. As we hoped, speaking across these different fields, and giving attention to their tensions and differences, generated new critical thought. Amy Krauss is now preparing a proposal for the publication of an edited volume based on selected presentations from the conference with enthusiastic involvement from the participants. The invited speakers were extremely pleased with the opportunity for such an open and critical space for discussion. We are deeply grateful for your support, which made this possible.

“Superstition and Magic in the Medieval and Early Modern Periods,” Conference organized by graduate students **Jonathan Martin** and **Sonja Andersen**, April 20, 2018

The Program in Medieval Studies at Princeton hosted a very successful graduate conference this spring entitled “Superstition and Magic in the Medieval and Early Modern Periods,” thanks in part to a generous financial contribution from the Center for the Study of Religion. The conference included a number of religious topics, including an entire panel on the role of magic and superstition in liturgy and theology. Throughout the day, discussions took place about the influence of religion in witch hunts and theories about the intersections between religion, superstition, and magic. These subjects were enriched by the presence of scholars from various disciplines and with various perspectives and methods of approach to the problems inherent in separating religion and

magic/superstition. The conference sought to avoid a Eurocentric focus, expanding the dialogue by including several participants who specialize in Islamic studies. Thanks to the sponsorship of CSR, we were able to fund the travel of scholars from outside of the northeastern United States, which ensured the diversity of speakers that helped make our conference a success. In particular, the funds we received from CSR helped us to reimburse our keynote speaker, Michael D. Bailey, for his flight from Des Moines to Newark. Professor Bailey is a leading expert in the field of magic studies, and his presence at our conference contributed greatly to its success. His keynote address set the perfect tone for the rest of the conference, as we grappled with questions regarding the degrees of similitude between past and present belief systems. The conference participants and attendees came away with a more nuanced understanding of this topic, and we are all grateful that the support of institutions at Princeton such as CSR enabled this day to take place.

“Changing Nationalisms in an Era of Internationalism,” Conference organized by Professor **Patricia Fernández-Kelly**, Department of Sociology, May 4 - 5, 2018

“Workshop on Science and Religion in Late Antiquity, organized by Professor **Moulie Vidas** and graduate student **Elena Dugan**, Department of Religion, May 6, 2018



## 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 their respective publishing houses.

### Books

Bell, James B. *Anglicans, Dissenters and Radical Change in Early New England, 1686-1786*. New York: Palgrave Macmillan, 2017.

Bevilacqua, Alexander. *The Republic of Arabic Letters: Islam and the European Enlightenment*. Cambridge: Harvard University Press, 2018.

Best, Wallace. *Langston's Salvation: American Religion and the Bard of Harlem*. New York: New York University Press, 2017.

Boustan, Ra'anan and Karen Britt. *The Elephant Mosaic Panel in the Synagogue at Huqoq: Official Publication and Initial Interpretations*. Portsmouth, Rhode Island: Journal of Roman Archaeology, 2017.

Bush, Stephen. *William James on Democratic Individuality*. Cambridge: Cambridge University Press, 2017.

Cann, Candi K. *Dying to Eat: Cross-Cultural Perspectives on Food, Death, and the Afterlife*. Lexington: University Press of Kentucky, 2018.

Carlson, Thomas A. *Christianity in Fifteenth-Century Iraq*. Cambridge: Cambridge University Press, forthcoming 2018.

Dollinger, Marc. *Black Power, Jewish Politics: Reinventing the Alliance in the 1960s*. Waltham, Mass.: Brandeis University Press, 2018.

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

Goldman, Samuel. *God's Country: Christian Zionism in America*. Philadelphia: University of Pennsylvania Press, 2018.

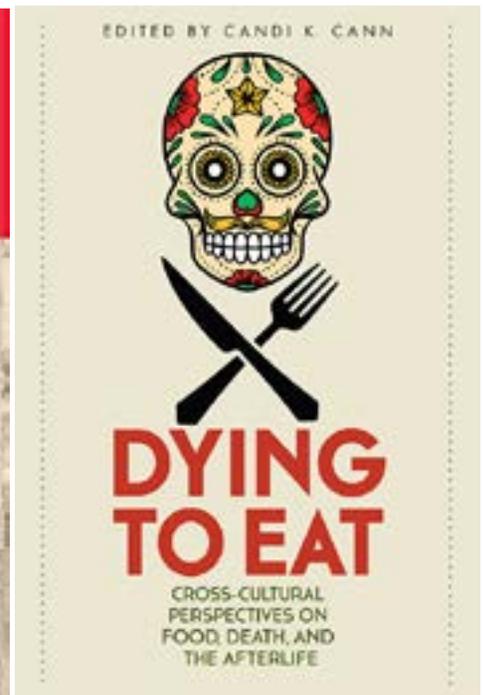
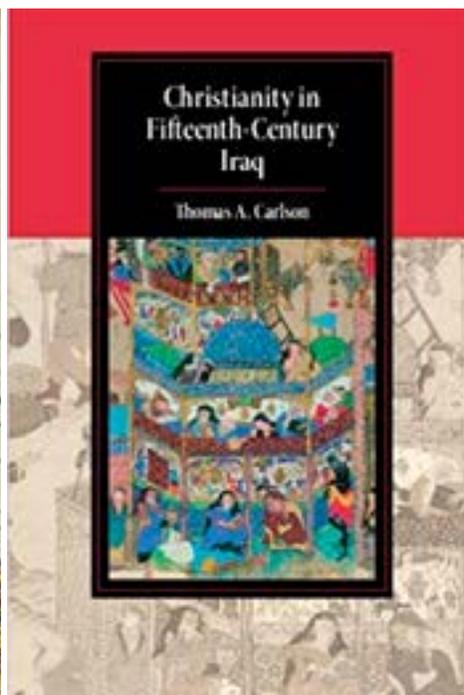
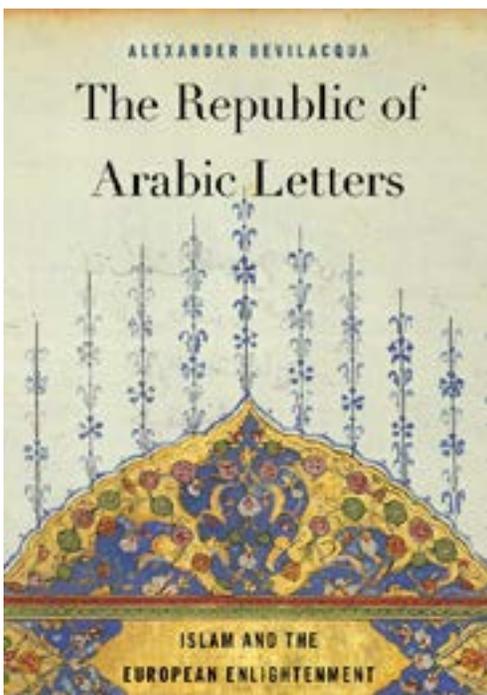
Hopper, Briallen. *Hard to Love: Essays and Confessions*. New York: Bloomsbury, forthcoming 2018.

Hsu, Becky Yang. *Borrowing Together: Microfinance and Cultivating Social Ties*. Cambridge: Cambridge University Press, 2017.

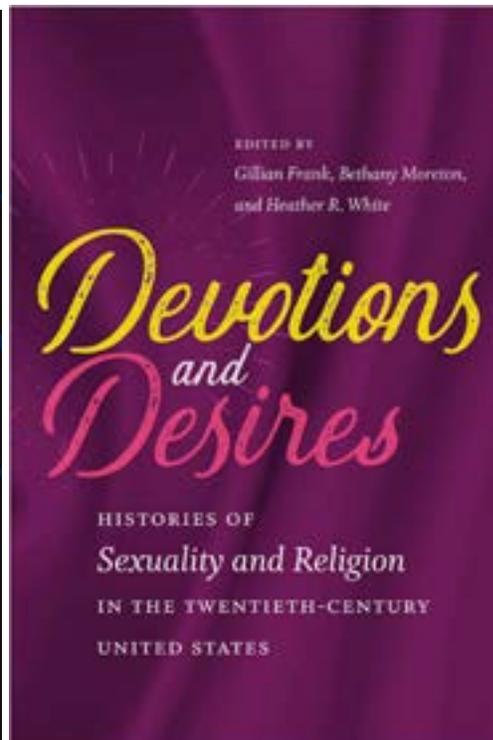
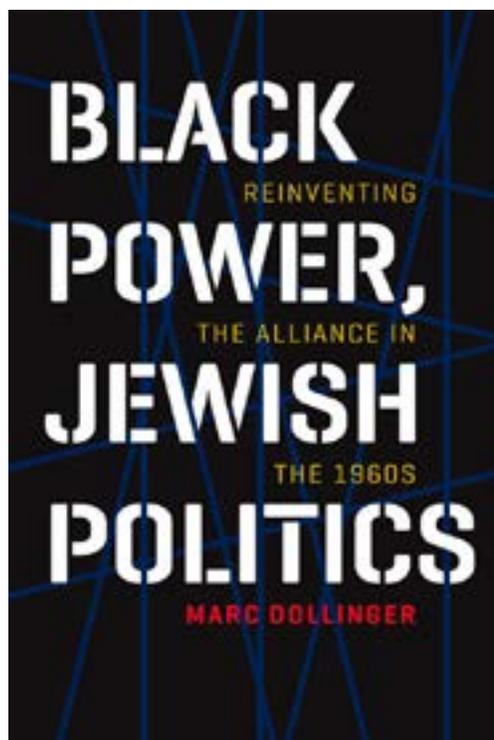
Johnson, Andrew. *If I Give My Soul: Faith Behind Bars in Rio de Janeiro*. New York: Oxford University Press, 2017.

Joselit, Jenna Weissman. *Set in Stone: America's Embrace of the Ten Commandments*. New York: Oxford University Press, 2017.

Josephson-Storm, Jason A. *The Myth of Disenchantment: Magic, Modernity, and the Birth of the Human Sciences*.



- Chicago: University of Chicago Press, 2017.
- Kaell, Hillary, ed. *Everyday Sacred: Religion in Contemporary Quebec*. Montreal: McGill-Queens University Press, 2017.
- Kurien, Prema A. *Ethnic Church Meets Megachurch: Indian American Christianity in Motion*. New York: New York University Press, 2017.
- Legath, Jenny Wiley. *Consecrated Lives: Protestant Deaconesses in the United States*. New York: New York University Press, forthcoming.
- Lindsey, Rachel McBride. *A Communion of Shadows: Religion and Photography in Nineteenth-Century America*. Chapel Hill: University of North Carolina Press, 2017.
- Lowe, Bryan D. *Ritualized Writing: Buddhist Practice and Scriptural Cultures in Ancient Japan*. Honolulu: University of Hawai'i Press, 2017.
- LoRusso, James Dennis. *Spirituality, Corporate Culture and American Business: The Neoliberal Ethic and the Spirit of Global Capital*. New York: Bloomsbury Academic, 2017.
- Materson, Lisa G. and Ellen Hartigan-O'Connor. *The Oxford Handbook of American Women's and Gender History*. Oxford: Oxford University Press, forthcoming 2018.
- McLaughlin, Levi. *Soka Gakkai's Human Revolution: The Rise of a Mimetic Nation in Modern Japan*. Honolulu: University of Hawai'i Press, forthcoming 2018.
- Schmid, Muriel. *Religion, Conflict and Peacemaking: An Interdisciplinary Conversation*. Salt Lake City: University of Utah Press, 2018.
- Sideris, Lisa H. *Consecrating Science: Wonder, Knowledge, and the Natural World*. Oakland: University of California Press, 2017.
- Springs, Jason. *Healthy Conflict in Contemporary American Society: From Enemy to Adversary*. Cambridge: Cambridge University Press, 2018.
- Syed, Mairaj. *Coercion and Responsibility in Islam: a Study in Ethics and Law*. New York: Oxford University Press, 2017.
- Thate, Michael. *The Godman and the Sea*. Philadelphia: University of Pennsylvania Press, forthcoming 2019.
- Wenger, Tisa. *Religious Freedom: The Contested History of an American Ideal*. Chapel Hill: University of North Carolina Press, 2017.
- Weitz, Lev E. *Between Christ and Caliph: Law, Marriage, and Christian Community in Early Islam*. Philadelphia: University of Pennsylvania Press, 2018.
- Winston, Diane, Mara Einstein and Katherine Madden, eds. *Religion and Reality TV: Faith in Late Capitalism*. New York: Routledge Press, 2018.



## Journal Articles, Book Chapters, and Digital Writings

Acatrinei, Nicoleta. "Perspectives of Saint John Chrysostom for the VUCA World." In *Managing VUCA through Integrative Self-Management*, edited by Sharda S. Nardram and Puneet K. Bindlish, 27-43. New York: Springer, 2017.

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Billet, Shira. "Between Jewish Law and State Law: Rethinking Hermann Cohen's Critique of Spinoza." *Jewish Studies Quarterly* 25, no. 2 (2018): 139-170. [doi:10.1628/jsq-2018-0006](https://doi.org/10.1628/jsq-2018-0006).

Borham, Holly. "Abraham as Archetype: Simon VI's Abrahamzyklus." In *Machtwort! Reformation in Lippe*, Detmold 2017.

Burton-Rose, Daniel. "Desiderata for the Principles of Compilation of a Canon of Buddhism and Medicine: A Consumer's Guide to the *Zhongguo Fojiao yiyao quanshu* (Complete Works of Chinese Buddhist Medicine and Pharmacopeia, 2011)," *Asian Medicine: Tradition and Modernity*. Special Issue on Buddhism and Healing, 12, no. 1-2 (2017): 203-32.

—. "The Literati-Official Victimization Narrative: Memorializing Donglin Martyrs in Eighteenth-century Suzhou," *Journal of Religion and Violence*. Special issue edited by Jimmy Yu, 6, no. 1 (2018): 106-126.

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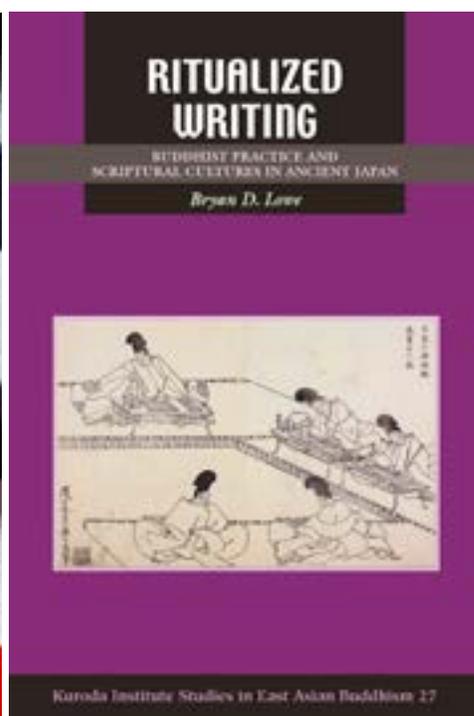
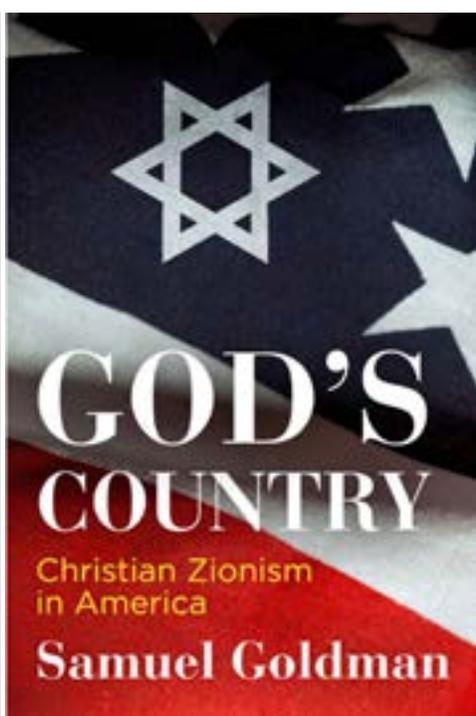
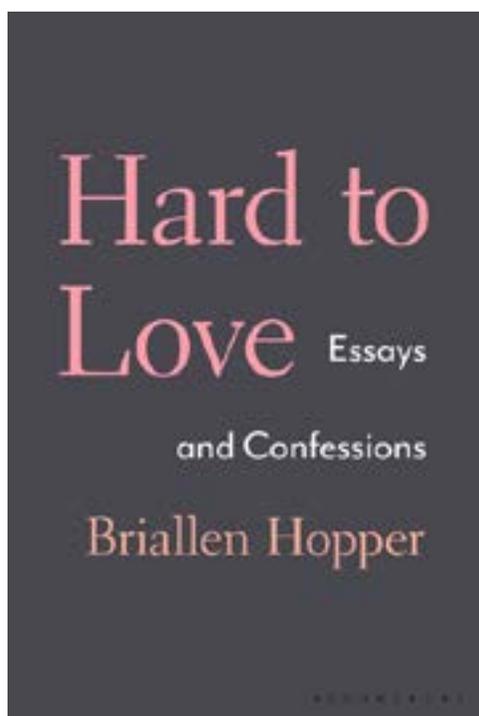
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—, M. Pagis, and O. Tal. What do Non-clergy Spiritual Care Providers Contribute to End of Life Care in Israel? A Qualitative Study." *Journal of Religion and Health* 56, no. 2 (2017): 614-622. [doi:10.1007/s10943-016-0349-x](https://doi.org/10.1007/s10943-016-0349-x).

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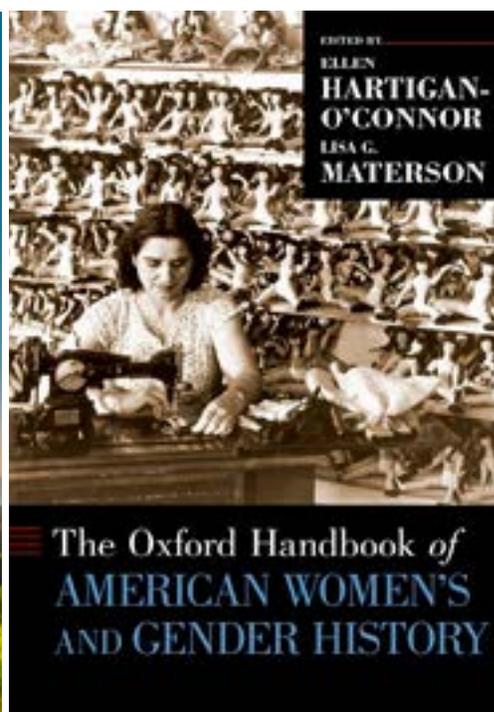
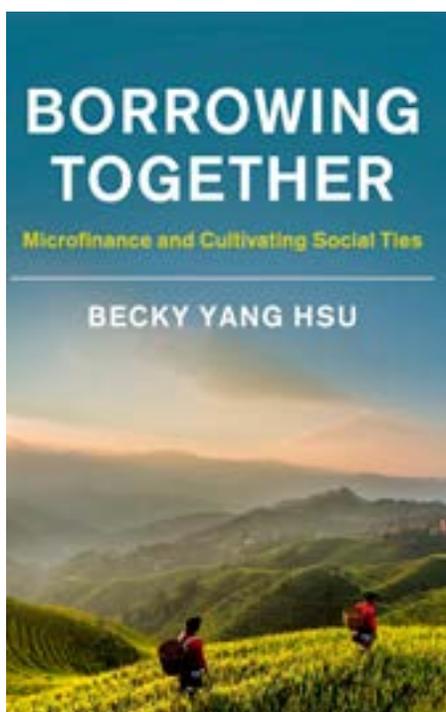
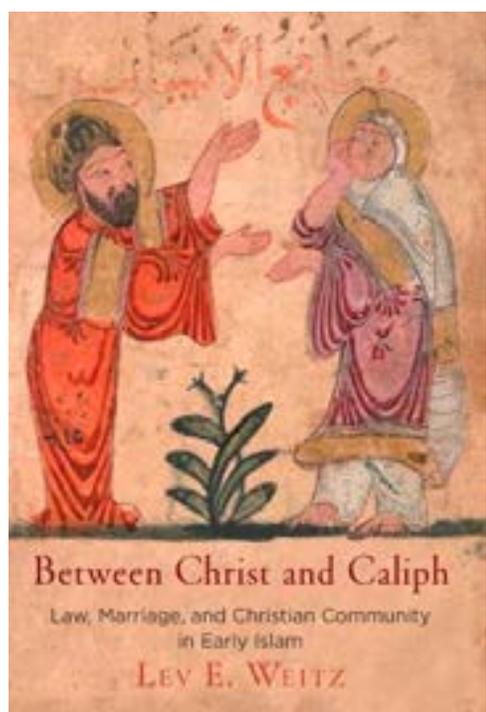
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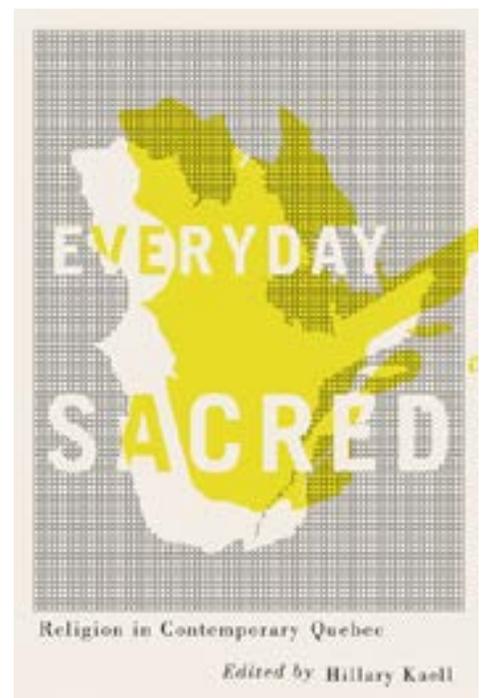
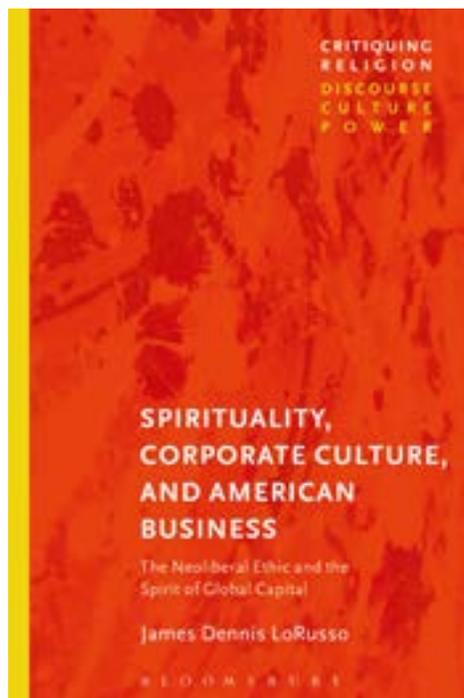
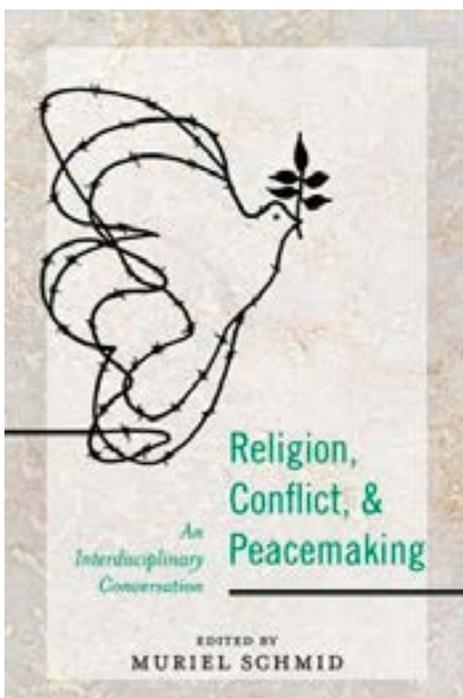
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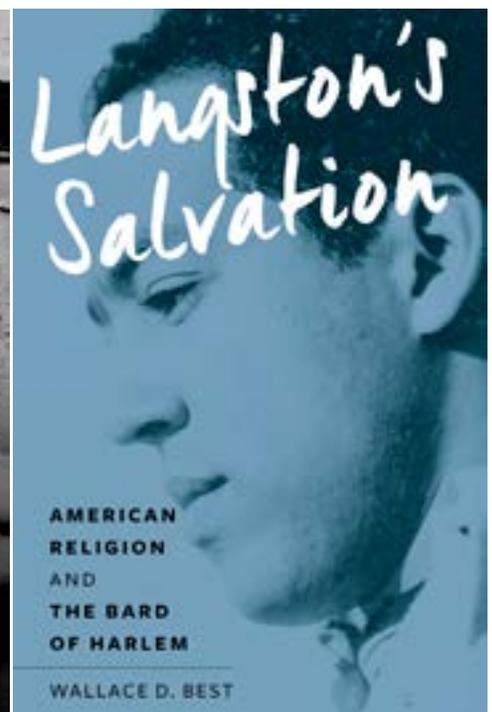
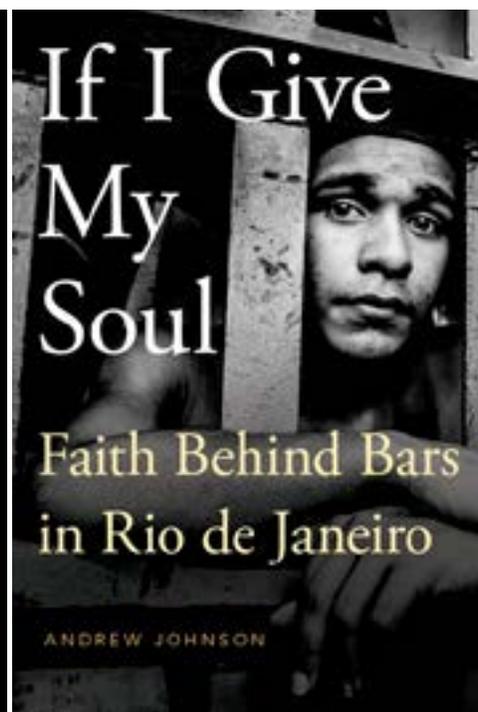
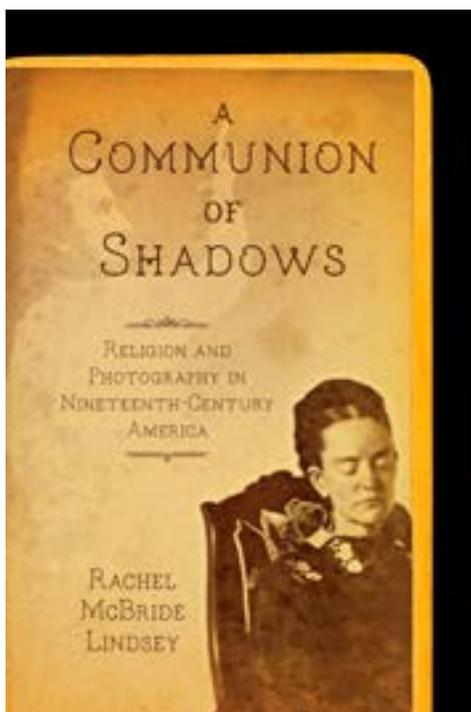
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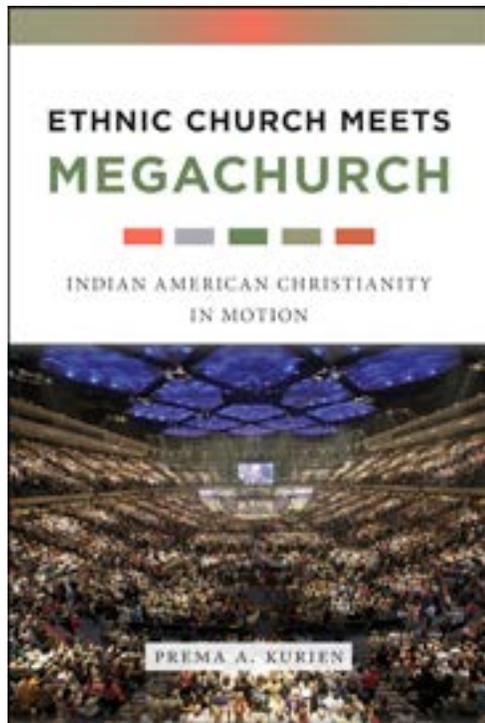
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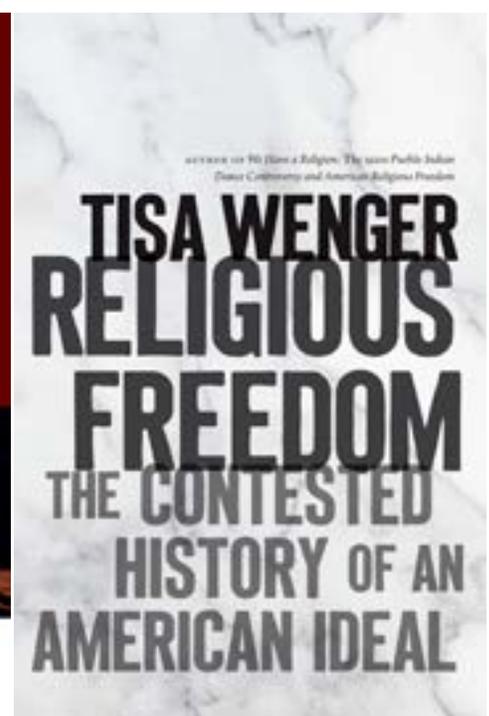
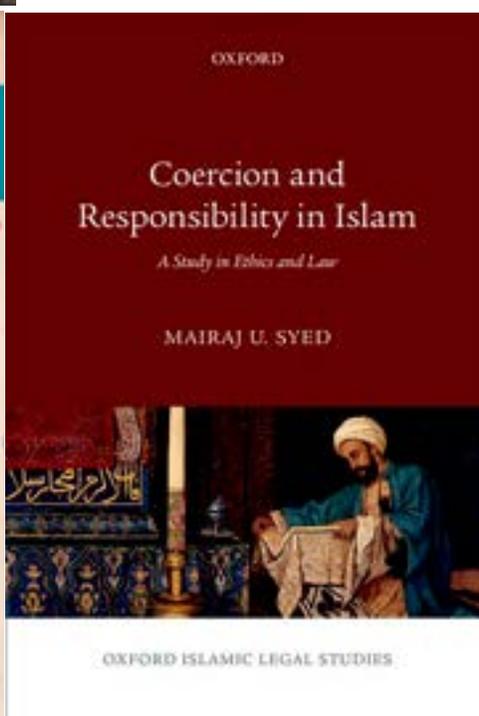
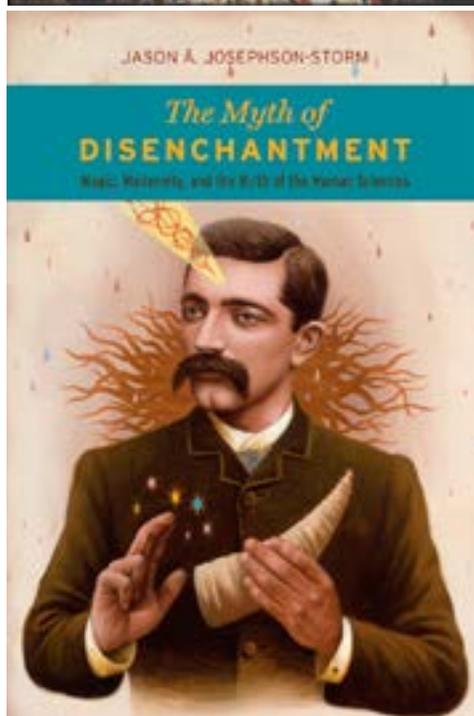
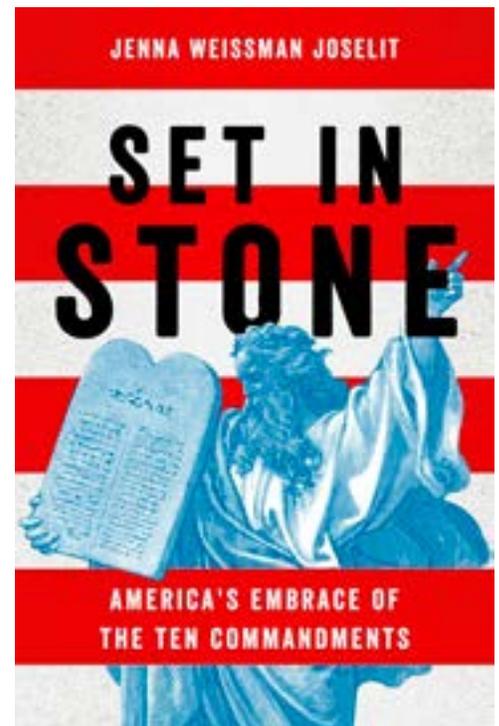
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## NEXT YEAR

### People

#### Faith and Work Postdoctoral Fellows

See pages 10-11 for the following fellows' biographies:

**Nicoleta Acatrinei**

**James Dennis LoRusso**

**Michael Thate**

#### Affiliate Fellows

**Leslie Wingard** received her B.A. from Spelman College and her Ph.D. from UCLA. She is Associate Professor of English at The College of Wooster in Wooster, Ohio on research sabbatical through the Princeton University Center for the Study of Religion and the Princeton Theological Seminary until next summer 2019. She has taught courses linking African American literature with both religious studies and black visual culture. She has also published articles in *Religion and Literature*, *Religion and the Arts*, *South: A Scholarly Journal*, and *American Quarterly*, and written a book manuscript entitled "The Sacred and Secular Reconciled: Productive Dissonances in African American Literature and Culture."

**Tanya Zion-Waldoks** is a gender scholar, feminist activist and mother of four—intertwined callings. Her research interests include the intersection of religion, gender, and politics, with a focus on social movements. Using qualitative methodologies and sociological analysis, she investigates the identities and strategies of women who fight for gender equality within ethno-religious communities and the democratic Israeli state, affecting local and national arenas. Her research explores feminist political subjectivities, relations between belonging and critique, and how shifting gender politics integrate culture and law and challenge the private/public divide. Zion-Waldoks has edited an anthology on Genesis, directed national Israeli campaigns on religious LGBTQ, human trafficking, Agunot, community-based social justice, and is involved in leading egalitarian Halakhic communities (partnership-minyanim) and innovating Jewish life-cycle rituals. Zion-Waldoks received her Ph.D. in 2016 from Bar-Ilan University for her dissertation titled: "Resistance, Tradition and Social Change: Orthodox Jewish Women Activists Fighting to Free Agunot in Israel". Having completed a Kreitman and Israel Institute post-doctoral fellowship at the Ben-Gurion University of the Negev, Israel, she joins CSR with the support of awards from the Rothschild (Yad Hanadiv) Foundation, the Israel Science Foundation, and others. Zion-Waldoks has published in journals such as *Gender & Society* and *Signs*. Her current project is a comparative study of religious feminisms in Israel – primarily modern-Orthodox and ultra-Orthodox Jews and Muslims – from an intersectional and multi-cultural perspective. She is working on a manuscript comparing Jewish and Islamic Feminism with Ronit Irshai and Bana Shoughry, as well as editing a book with Ofir Abu on Israeli Visions of the Jewish World.

### Graduate Student Fellows

#### Religion and Culture Seminar

(led by **Jessica Delgado**)

**Toni Alimi**, Religion, "Theirs is the Kingdom: Law, Citizenship, Slavery and Religion in Augustine's Political Thought"

**Richard Calis**, History, "The Apostle of the Orient: Martin Crusius and the discovery of Greek Orthodoxy"

**James Clayton**, English, "The Reformation of Indifference: Poetry and Ritual in England, 1605-1689"

**Kay Duffy**, East Asian Studies, "The Third Day of the Third Month in Early Medieval China"

**Megan Eardley**, Architecture, "Halls of Gold and Progress: Mining, Modern Architecture, and the Production of Value in Apartheid South Africa (1953-1980)"

**Dana Lee**, Near Eastern Studies, "At the Limits of Law: Necessity in Islamic Legal History"

**Matt Rickard**, English, "Fictions of Probability: Poetry and the Reformation of Humanism"

**Ana Sekulić**, History, "'Their Land, Souls and Churches': The Rise of Franciscans and the Formation of the Catholic Community in Ottoman Bosnia (16th – 19th c.)"

#### Religion and Public Life Seminar

(led by **Robert Wuthnow**)

**Nareman Amin**, Religion, "Revolutionary Religion: Islamic Manifestations and Interruptions in Post-2011 Egypt"

**Elizabeth Baisley**, Politics, "The Dynamics of Party Position Change: A Comparison of American and Canadian Party Position-Taking on Moral Issues"

**Megan Brand**, Politics, "Aiming Higher: The Politics of International Refugee Law in Domestic Contexts"

**Eden Consenstein**, Religion, "'To Dramatize the Pleasant': Religion at Time Incorporated, 1923-1964"

**Madeline Gambino**, Religion, "Religious Nostalgia and Decline in 21st Century Philadelphia"

**Ahmad Greene-Hayes**, Religion, "A Religious History of 'Negro Cults' and African Vice in the American South, 1890-1960"

**Shay O'Brien**, Sociology, "Within Reason" and "Cotton Rich

and Rotten Rich” (two projects)

**Andrew Walker-Cornetta**, Religion, “Spiritual Rehabilitation: A Religious History of Intellectual Disability in Postwar America”

**Kyla Young**, History, “Vested in Faith: A Religious History of Corporate Social Responsibility”

## Undergraduate Research Fellows

Additional fellows will be named in Fall 2018.

**Andie Ayala '19**, Anthropology, “The Social, Spiritual and Therapeutic Implications of the Sharing Life Stories”

**Mariachiara Ficarelli '19**, Anthropology, “Religious space and inter-generational identity formation in the Eritrean diaspora in Italy”

**Emily Kunkel '19**, Anthropology, “Examining French sentiment towards Arab immigrants through food culture”

**Jack Lohmann '19**, English, “Congolese Refugees”

**Jamie O’Leary '19**, Anthropology, “Mary, Motherhood, and Masculinity in Dene, Senegal”

**Natalya Rahman '19**, Politics, “The Emergence of a Populist Party in Pakistan”

**Nora Schultz '19**, Politics, “Theory and Practice of Radical Left in Uruguay and Chile”

## Events

Planning for 2018-2019 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.

“Vasubandhu Translation Group Third Workshop: Buddhist Philosophical Translations for Non-Specialists” organized by **Jonathan Gold**, Religion, August 3-5, 2018

Buddhist Studies Workshop with **Jonathan Silk**, University of Leiden, October 4, 2018

“Writing about Religion Online: Making Scholarship Public” **Kali Handelman**, New York University Center for Religion and Media, October 15, 2018

“Conceptions of Law: Between ‘Theology’ and Positive Law” Conference organized by **Raissa von Doetinchem de Rande** and **Toni Alimi**, Religion, October 28-29, 2018

“The Evangelical Road to Donald Trump” Crossroads of Religion and Politics Discussion with **John Fea**, Messiah College, November 6, 2018

“This Muslim American Life” Crossroads of Religion and Politics Discussion with **Moustafa Bayoumi**, Brooklyn College, City University of New York, November 27, 2018

“Religion and Violence: Global Issues” Symposium with the Center of Theological Inquiry, December 7, 2018

“Advocating for Healthy Minds in Trenton, New Jersey” Crossroads of Religion and Politics Discussion with **Kimme Carlos**, Urban Mental Health Alliance, December 10, 2018

“Free to Be: The Religious Roots of Today’s Debates over Gender, Race, and Sexual Truth,” by **Rebecca Davis**, University of Delaware, February 20, 2019

“Migration and the Bible” Conference organized by **Leora Batnitzky**, Religion, March 3-4, 2019

Doll Lecture on Religion and Money: “Holy Humanitarians: American Evangelicals and Global Aid,” **Heather D. Curtis**, Tufts University, April 18, 2019

“Legendary Characters: Attribution and Personhood in Ancient Judaism,” co-organized by **Laura Quick**, Religion and Judaic Studies, and **Jacqueline Vayntrub**, Brandeis University, April 28-29, 2019

Workshop on Revisiting “The Modern Cult of Monuments,” organized by **Lucia Allais**, Architecture, Spring 2019

“Writing about Religion in Creative Non-fiction” with **Brialen Hopper**, Queens College, CUNY, TBA

Film screening: “Father’s Kingdom,” TBA

## Sponsored Course

In Spring 2019 **Hans Halvorson**, Department of Philosophy, will teach “Religion and Scientific Objectivity.”

This course investigates the rise of “scientific objectivity” in the late modern period (roughly 1750 onwards) in the west, and its relationship to the status of religious belief and practice. We will examine the revolt against scientific objectivity by 19th century religious thinkers such as Søren Kierkegaard, especially in his *Concluding Unscientific Postscript*. We will then investigate the impact that this movement towards subjectivity had on the practice of the sciences themselves. In particular, we will see how the movement toward subjectivity influenced the two major revolutions in physical science in the early 20th century — namely, Einstein’s relativity theory, and quantum physics (especially via Niels Bohr’s notion of complementarity). The course will wrap up with a section on current affairs, in particular, the relationship of religious subjectivity to “post-truth” society.

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