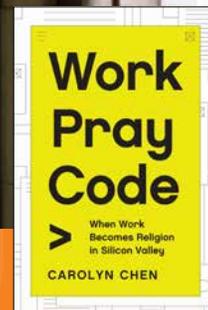
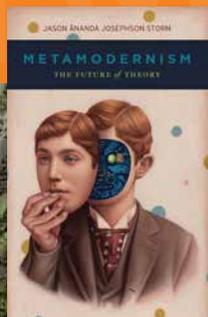




Annual Report 2021-2022

Princeton University Center for Culture, Society and Religion



Our Mission

Founded in 1999 as the Center for the Study of Religion, in 2021 we expanded our mission to become the Center for Culture, Society, and Religion at Princeton University. We remain committed to encouraging greater intellectual exchange and interdisciplinary scholarly studies about religion among faculty and students in the humanities and social sciences, while developing a new emphasis on raising the level of the public conversation on religion. The Center promotes scholarly research and teaching that examine 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.

Table of Contents

- 2** **Academics**
 - Religion and Culture Seminar
 - Religion and Public Life Seminar
 - Undergraduate Course
 - The Crossroads Project
 - Religion and the Public Conversation

- 6** **People**
 - Visiting Fellows
 - Visiting Graduate Student Fellow
 - Graduate Student Fellows
 - Media Team
 - Executive Committee
 - Faculty Associates

- 20** **Center Events**
 - Buddhist Studies Workshop
 - The Crossroads Project
 - Doll Lecture on Religion and Money
 - Faculty-Directed Events
 - Religion and the Public Conversation
 - Toolkit Events
 - Additional Events

- 28** **Publications**

- 30** **Next Year**

- 32** **Advisory Council / Staff**



Academics

The Center offers two weekly interdisciplinary seminars that bring together faculty, visiting scholars, and graduate student fellows 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. CCSR also offers funding for Princeton faculty to develop and teach new Freshman Seminars and undergraduate courses. The sponsorship of new courses across the university curriculum is part of our commitment to scholarly research and teaching that examines religion theoretically, comparatively, and empirically in its diverse historical and contemporary manifestations.

Religion and Culture Seminar

The Religion and Culture Seminar was led this year by Associate Director Jenny Wiley Legath. This workshop brings together researchers working on historical and ethnographic 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, artistic, or other terms. This year's presentations included such titles as "The Nine Ranks System in Operation in Early Medieval China," "The Transmission of Rabbinic Literature and the History of Rabbinic Judaism," and "Between Justice and Politics: The Imperial Transformation of Qadis in British India."



Left to right: Jenny Wiley Legath, Yuzhou Bai, Alyssa Cady, Min Tae Cha, Robert Zeinstra, Yaara Perlman, Yitz Landes, Aaron Stamper



Left to right: Jonathan Gold, EB Saldaña, Lauren R. Kerby, Kimberly Akano, Elizabeth Li, William Stell

Religion and Public Life Seminar

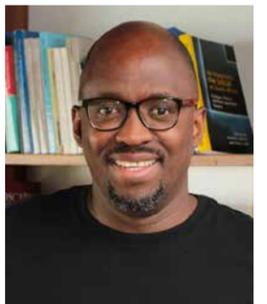
Led this year by CCSR Director and Professor of Religion Jonathan Gold, the Religion and Public Life Seminar brings together scholars engaged in research on the relationships between religion and public policy or between religion and contemporary social issues more generally. Presentations this year included: "Time and Tide: Temporal Inequalities in Residential Decisions around Climate Change;" "Existence and Connectedness: Reconstructing a Kierkegaardian Concept of Religion;" and "Making 'Plain Truth': Evangelical Discourse on Homosexuality and the Bible from the 1950s to the 1980s."

one of the most rewarding and intellectually stimulating teaching experiences I have had in my six years at Princeton. I believe Prof. Tannous also found the class most rewarding. As explained in our syllabus, "Christianity has been present in Africa for nearly 2,000 years and has been profoundly shaped by individuals from Africa. Origen, the most influential Christian thinker outside the New Testament in the first three centuries of Christian history, was from Alexandria, as were Athanasius and Cyril, two of the most important figures in defining the central Christian doctrines of the Trinity and the Incarnation. The earliest Christian authors to write in Latin were from North Africa, as was Augustine, arguably the single most consequential figure in the entire Western Christian tradition. Today, Africa is one of the most important and dynamic centers of Christianity in the world—with more practicing Anglicans in Uganda than in England and more practicing Presbyterians in Ghana than in Scotland—and though Christianity's center gravity on the continent has moved south, ancient Christian communities remain in Egypt, Eritrea,

Undergraduate Course

Jacob Dlamini, History
HIS 423/AFS 424/REL 423: The History of Christianity in Africa: From St. Mark to Desmond Tutu

In Fall 2021, Jack Tannous and I successfully taught a new class called "The History of Christianity in Africa: From St. Mark to Desmond Tutu." This was, quite frankly,



Jacob Dlamini

and Ethiopia. This course will trace the history of Christianity in Africa, from the earliest decades of the history of the church, till the twentieth century. Studying the history of Christianity on the continent of Africa will allow us to engage a number of important issues in both modern and pre-modern history: the development of ancient Christianity; the story and impact of Christian missions, ancient, medieval, and modern; colonialism and decolonization; the role of the Christian church in promoting social change and in preventing it; the Christian-Muslim encounter; sectarian violence; and the question of what a global history of Christianity in which Europe and the European experience is de-centered might look like." In the class, we drew on cultural, political and religious history to plot the story of Christianity in the world's second-largest continent. Judging by what

the students in the class said, we did an excellent job. One student said in their evaluation: "This course is a must-take for anyone whose work or interests involve Christianity in any way. The history of African Christianity is absolutely fundamental for the understanding of the religion as a whole, and the professors teaching it are absolute stars. Most importantly, though, it is a course that takes Christianity and its spiritual motivations seriously, a quality much needed in a world full of materialistic reductions in the humanities;" another remarked, "This was a brilliant course that was clearly enriching for everyone who took it," and yet another commented: "Overall, I thought course was engaging and a success!" Needless to say, we look forward to teaching the class again in Fall 2022. Hearty thanks to the Center for Culture, Society and Religion for its support.

The Crossroads Project

The Crossroads Project responds to challenges that call for deeper public understanding of and scholarly engagement with Black religious histories and cultures. Facing racial inequities shaping the impact of COVID-19 on Black people, religious communities and leaders have responded, adapting spiritual and material resources to the pandemic. Black religious leaders are articulating moral grounds for social change amidst intensified racial and economic justice activism, and elected officials routinely turn to Black clergy as representatives of "the African American community." The project emphasizes the diverse landscape of Black religions, reflecting the voices and leadership of those not featured in traditional accounts. *The Crossroads Project* was established in 2021 through a generous grant from the Henry Luce Foundation and is housed in the Center for Culture, Society and Religion. The project is directed by Judith Weisenfeld with Anthea Butler, University of Pennsylvania, and Lerone Martin, Stanford University. The Crossroads Associate Research Scholar is Alphonso F. Saville IV, and the Graduate Fellow is Mélena Sims-Laudig. This year the project continued its monthly Black Religious Studies Working Group; hosted the conference, A Meeting at the Crossroads: Transitions and Transformations in the Study of Black Religion; and awarded the first Crossroads Fellows grants for projects that will help advance understanding of the diversity of Black religious communities and cultures, past and present. The 2022-2023 Crossroads

A Meeting at the Crossroads
TRANSITIONS AND TRANSFORMATIONS IN THE STUDY OF BLACK RELIGIONS
Saturday
MARCH 19, 2022
KEYNOTE: 11:30AM EST
PANEL: 1:00PM EST

PRINCETON UNIVERSITY

Keynote
TRACEY E. HUCKS
 Colgate University

Discussants
ANTHEA BUTLER
 University of Pennsylvania
LERONE MARTIN
 Stanford University
JUDITH WEISENFELD
 Princeton University

Moderator
ALPHONSO F. SAVILLE, IV
 Princeton University

Panelists
AHMAD GREENE-HAYES
 Northwestern University
SHIVELY T. J. SMITH
 Boston University
TERENCE JOHNSON
 Georgetown University
ALEXIS WELLS-OGHOGHOMEH
 Stanford University

Center for Culture Society and Religion
HENRY LUCE FOUNDATION



Religion and Public Life Seminar in discussion

Fellows represent scholarly, artistic, activist, and religious communities, and their projects will take a variety of forms, including documentary and experimental film, digital mapping, oral history interviews, curated digital exhibits, research reports, sound installation, dance and spoken word performance.

Religion and the Public Conversation

The Religion and the Public Conversation project is an initiative of Center Director Jonathan Gold. It aims to raise the level of the conversation around issues of religion in public discourse, bringing value to the scholarly community both here at Princeton and at large, and also the greater public. This mission is accomplished through a Media Team (see page 15) and an annual series of events (see page 26). The Center employs a team of Princeton graduate students, who receive professional training in communications and the more technical aspects of audio and visual media production. Then they

RELIGION AND
THE PUBLIC CONVERSATION

A CENTER INITIATIVE
 bringing together established scholars and graduate students to promote understanding of religion's role in society

use this training to conduct interviews with established scholars in the relevant fields. Some of these interviews are held as public events, while others are less formal conversations. These exchanges are then edited into accessible audio and video media and posted for public and educational use on our website. The production of these materials benefits the graduate students pedagogically and professionally and benefits the public by providing accurate, current, and relevant content for discussions around religion today. The 2021-2022 theme for this series was "Indigenous Traditions and Diaspora."

People

Visiting Fellows



Lauren R. Kerby

In my first year as a Visiting Fellow, I dove into research for my second book, *Religion at Work*, and I enjoyed the vibrant and collegial Princeton religious studies community. I completed the book proposal at the request of University of North Carolina Press, and I am now refining it in conversation with their incoming American religions editor. I also wrote the first chapter of the book, on hero narratives and sacrificial labor during the COVID-19 pandemic. I presented that research in two sessions at the 2021 American Academy of Religion Annual Meeting, and I received incredibly helpful feedback from CCSR colleagues in the Religion and Public Life workshop. I plan to submit an article length version to a journal during summer 2022.

This year also gave me the chance to try new modes of public scholarship. I have created a five episode video series on religion's

roles in American workplace policy and practice, which will debut in June 2022 on the CCSR YouTube page. Each episode introduces viewers to exemplary primary sources that demonstrate how white Protestant ideas about work entangle with white supremacy, patriarchy, and nationalism, then prompts viewers to reflect on their own ideas about work and to imagine new ways of thinking about work. Through this project, I have developed my own public pedagogy for religious studies, using the concept of deep stories. In addition, each episode roughly corresponds to a book chapter, so working on the videos has been an efficient step in my research for *Religion at Work*.

In my role as project manager for the CCSR Media Team, I supervised the editing and release of nine short videos in our two series, It's Useful to Know and Spotlight on Culture, Society and Religion. These series engage the public by distilling cutting edge academic research and connecting it to current events. I oversaw a team of eight graduate students who produced these films, and together we learned video-editing and filmmaking from our supervising editor, Andrea Odezynska. In the spring, we began an ongoing collaboration with the History department's Middle Ages for Educators program, expanding our capacity to produce videos for use in history classrooms. Our videos cover a range of topics, including the religious dimensions

of open-carry gun advocates, the erasure of indigenous peoples from local historical markers, and attitudes toward fresh and recycled water in Fiji, Singapore, and the United States. Our most-watched video featured Anthea Butler's new book *White Evangelical Racism*, and it received over 1000 views in less than one month. The team continues to work on new resources that will release in summer and fall 2022.



Elizabeth X. Li

I am a Postdoctoral Research Associate in Philosophy and Religion at the University Center for Human Values. My research engages perspectives from philosophy, theology, religion, and the history of ideas with particular focus on nineteenth century thought and Søren Kierkegaard. I am interested in questions related to the relationship between philosophy, religion, and theology, and the ethical and epistemological value of ambiguity and difficulty.

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Eziaku Nwococha

I am a scholar of Africana religions with expertise in the ethnographic study of Vodou in Haiti and the Haitian diaspora, with research grounded in thorough understanding of religions in Africa, the Caribbean, and the United States, in gender and sexuality studies, visual and material culture and Africana Studies generally. My current project, "Vodou en Vogue: Fashioning Black Divinities in Haiti and the Haitian Diaspora" is forthcoming from the University of North Carolina Press.



Alphonso F. Saville IV

The 2021-22 academic year at CCSR enabled me to advance my "The Gospel of John Marrant" book project; in the fall, I secured a book contract from Duke University Press. The revised manuscript will be submitted for review in early summer 2022. I

also made significant progress with the "Problem of God and Slavery at Georgetown" book project. As the book proposal continues to take shape, I am excited by upcoming opportunities to present and hear new research related to histories of trans-Atlantic slavery. I plan to share preliminary research findings related to this second project at the Cambridge Reparations Conference in early fall 2022. As the Associate Research Fellow with the Crossroads Project, one of the highlights of my year was the "Meeting at the Crossroads: Transitions and Transformations in the Study of Black Religion" symposium.

Visiting Graduate Student Fellow

Kamal Ahmed, "Building Collaborative Research Networks Across the Islamic Scholarly Tradition and Western Philosophy"

My research project develops connections and identifies areas of potential engagement between classical / post-classical Islamic thought and Western philosophy. I aim to carefully bring several Muslim thinkers from the 10th to 12th centuries, such as al-Māturīdī, al-Bāqillānī, al-Ghazālī, and al-Rāzī into conversation with philosophy of religion, epistemology, and ethics. Specifically, I am interested in how the relationship between philosophy and religion has been conceived and uses of philosophical concepts in theological reasoning. Issues I examine include the nature of God, faith and rationality, and the epistemology of religious disagreement.

Graduate Student Fellows

Religion and Culture



Yuzhou Bai, East Asian Studies, "The Rise of the Nine-rank Categorization of Humans in Early Imperial China (200 BCE-600 CE)"

My dissertation outlines the development trajectory of the Nine Ranks [*jiupin* 九品] system in early imperial China. This system was initially conceived by Confucius as part of his philosophy of education, then turned into an influential political institution from 200 to 600 CE, guiding Chinese governments' official recruitment process. The first half of this project offers a case study of how a Chinese theory of meritocracy, one that constructed and prescribed human differences in systematic, hierarchical, and numerical terms, turned into a political institution. The second half of this project expounds on why this meritocratic experiment failed, as well what its remnants were in the educational, religious, and cultural spheres. Methodologically, this dissertation proposes a new way of studying political institutions through the lens of history of ideas.



Alyssa Cady, Religion, “Discursive Constructions: Space and Time in Northern Italy in the Late Fourth Century”

This dissertation examines the role of the cult of saints in the development of space and history in the late Roman West. As Christianity’s inroads into the Roman Empire accelerated in the fourth century, so too did the popularity of its cult of saints—that is, the nexus of beliefs, practices, and materials centered around the victims of persecution – promoting a widespread notion of triumphalism. Yet as idealistically as early Christians could render the past and present, it was impossible for them to wholly ignore the discrepancy between expectations of pious perfection and the realities of lived experience, a discrepancy underpinned by a concurrent reframing of time and space that has yet to be fully explored by scholars. My dissertation asks, how did early Christians deal with this discrepancy through their development of a sacred landscape and history? A particularly fruitful angle from which to examine this question proves to be the veneration of the cult of saints, due to its centrality to the late antique landscape and the conception of the martyrs as models

of Christian perfection. My dissertation compares the literary, visual and architectural culture of four figures in the proliferation of the cult of saints, whose works provide different viewpoints on the question raised above, namely: bishop Zeno of Verona, pope Damasus I, the poet Prudentius and bishop Ambrose of Milan. I argue that the late fourth century saw a progressive reshaping of the landscape of the late Roman west through the rise of the elite Christian, whose own monumental building projects concretized a pre-existing network of holy spaces centered on the saints. Moreover, these thinkers periodized human history through the themes of triumph and decline beginning with humanity’s expulsion from Eden and ending with the resurrection.



Min Tae Cha, History, “Presbyterian Visions of Global Order, c.1790-1880”

My dissertation explores the relationship between religion, empire and constitutionalism in the “Age of Revolutions” and the “Age of Empire.” Drawing from primary sources in Australia, England, Scotland, and the United States, I posit that a “Presbyterian Constitutional Moment” existed in the mid-nineteenth century.

Presbyterian ideas and practices were transformed by, and in turn influenced, constitutional reform movements throughout the English-speaking world. There was not only a struggle between Church and State; but within the Church itself, both locally and globally—which, in turn, influenced secular politics. Five constitutional questions, in particular, are at the center of this dissertation: written constitutions, disestablishment, democracy, metropolitan-colonial relations, and imperial federation.



Saumyashree Ghosh, History, “Beyond Sovereignty: Governance and Islam in India’s Southern Littoral, c. 1745-1921”

My doctoral project rethinks Muslim history in India that predominantly narrates its dynastic traditions and focuses on Bengal and Northern India. Based on hitherto unexplored archives and family papers, “Beyond Sovereignty” focuses on the Muslims of the Tamil and Malabar regions, and demonstrates that South Asian Muslims practiced a form of “land of Islam” (*dar al-Islam*) that was not necessarily tied to territorial sovereignty. In that vein, it offers a new story of Islamic law, life, and legal change in the British Empire. It

PEOPLE

The year as a CCSR fellow was extremely beneficial. It allowed me to read and reflect on a wide range of perspectives outside my home discipline. This was very helpful in the early stages of dissertation writing. The workshop’s comments, interest, and questions about my work provided a model for interdisciplinary academic exchange.

—**Saumyashree Ghosh**, Religion and Culture Graduate Fellow

opens up a new domain of enquiry into the history of Muslim political power in Asia by identifying a territorial practice that lay beyond the traditional framework of sovereign statehood. These Muslims practiced the Shafi’i school of Islamic law instead of the Hanafi school that predominated in South Asia and were largely autonomous of any sovereign rule, Muslim or otherwise. In its stead, *qadis* (Muslim judges) were elected to their office by adapting procedures that medieval jurists formulated to appoint the ruler (caliph/sultan) of the Muslim community for implementing the Shari’a. *Beyond Sovereignty* is a *longue-durée* study of this tradition. Led by mercantile families claiming Arab descent, this community-based determination of justice was integral to the Shafi’i conception of Muslim territory (*dar al-Islam*) and ascribed to the Muslim merchants the political power they enjoyed in South Asia and the Indian Ocean. Once the British Empire claimed the mantle of the Mughal Empire, it could not override the legal regimes of these Muslims in the same way it did for most Muslims in South Asia. As Muslims who arguably experienced the longest non-Muslim rule, India’s southern littoral offers new insights both about South Asia and the wider Islamic and the Oceanic worlds.



Yitz Landes, Religion, “The Transmission of the Mishnah and the Spread of Rabbinic Judaism, 200 CE–1200 CE”

What can we learn about large-scale religious, social, and geographic transformations from the intricacies of textual transmission—the emergence of different versions of a text, the copying of manuscripts, and the lives of the manuscripts after they have been copied? Quite a lot. My dissertation centers on the way the rabbinic corpus disseminated across the Near East and Europe in Late Antiquity and the Early Middle Ages, demonstrating that these avenues of textual production and transmission can shed light on the very spread of rabbinic knowledge and on the ways in which rabbinic Judaism itself became the hegemonic form of Judaism. More specifically, I focus in my dissertation on the history of the transmission, reception, and study of the Mishnah, the central text of the rabbinic corpus, from its inception in third-century Galilee until the publication of Maimonides’ standard and ubiquitous commentary to the Mishnah in 12th c. Egypt. The first half of the dissertation is made up of three chapters, which focus on evidence from the two ancient rabbinic centers and look

respectively at the history of the Mishnah’s transmission and study in High Roman Palestine, Late-Antique Palestine, and Late Antique Babylonia. The second half of the dissertation, on the medieval period, covers a much wider geography and is organized thematically into chapters on the Mishnah in educational curricula, the Mishnah in liturgy, and the Mishnah in Medieval Jewish thought. Both sections of the dissertation make use of hundreds of manuscripts and manuscript fragments currently housed in libraries throughout the world. Significant attention is given throughout to the religious education of the sub-elite, as well as to the ways that shifting political realities impacted the very geography of Jews and Judaism in the Early Middle Ages.



Yaara Perlman, Near Eastern Studies, “Family Relations and Politics in Early Islam”

My dissertation argues for the centrality of kinship bonds, especially those resulting from maternal and nursing ties, in securing civil and military appointments from the time of the Prophet Muhammad (d. 632) through that of the Umayyad caliphate (661–750). The role of women in shaping the career

trajectories of leading figures is often neglected in the Muslim sources—an absence that is related to genealogical literature’s entrenched conception of Arab society as strongly patrilineal—and overlooked by the scholars studying them. Yet women, and the ways men identify through them, were central to the construction and management of political alliances, and accordingly, if we do not take them into account our understanding of Islamic history remains partial. By uncovering evidence of family connections that are likely to have factored into the careers of several prominent officials in the formative period of Islam, the dissertation advances our knowledge about women’s political and social influence in early Arab society and brings to light the often-invisible human networks that underlay important events and moments in premodern Islamic history.



Aaron Stamper, History, “Reconfigured and Remade: A Sensory History of Islamic Granada’s Reformation as a *Civitas Christiana*, 1474-1614”

My dissertation spans from the reign of the Catholic Monarchs in 1474 to the final expulsion of the converted Muslims of Granada—referred to

as *Moriscos*—in 1609-1614. I explore how Castilian authorities dramatically restructured Granada with the objective of Christianizing private and communal space. The Catholic Monarchs and their successors attempted, not only to convert the people of Granada, but also the city and region. Their aim was to mold Granada into a *civitas christiana* - the ideal Christian community on Earth. My dissertation argues that the reformation of Granada was a carefully planned process of manipulating all five senses of the conquered population. Over five chapters I explore the sensory worlds of individuals from all social statuses in Granada. I reveal how defiant housewives, slaves, and heretic priests shaped the socio-political world of Granada alongside queens, kings, and archbishops. I argue that the conversion of the region was as much an acoustic, tactile, olfactory, and gustatory enterprise as a visual one - a *totalizing* reformation and reflection of the larger upheavals that reshaped Europe and the larger Mediterranean world - the Protestant Reformation, Rome’s Counter-Reformation, and the looming threat of Islamic Ottoman conquest.



Robert Zeinstra, History, “Bush War: An Environmental History of

Zimbabwe’s Liberation”

This work provides a granular account of rural participation in Zimbabwe’s guerrilla war. With a focus on rural Zimbabweans and their landscapes, and with a reliance on oral history and environmental sources, this project questions tacit assumptions about nationalism and coercion and strays from common narratives of “peasant” activism as mere support for guerrilla actors. Focusing on rural Zimbabweans’ intellectualizations of the conflict, this project untangles how memories of the war were animated by animals, forests, ancestral spirits, and were bound to practices of dissent, religion, and human-environmental relations. Conceptually, I use the word *nyika*—which has been translated as territory and nation—to refer specifically to landscape: a space defined by my interlocutors to encapsulate belonging, identity, place, and religious practice—as elements of a broader intellectual movement in Zimbabwe in a campaign toward postcoloniality. Here, *nyika*, as many of my interlocutors stressed, is a meaningful descriptor of collective rural struggle. Environmental knowledge, human-animal collaboration, and ancestral support were key elements in their stories, where sabotage and subterfuge came to define everyday rural life, and I argue that the forms and aims of “peasant” activity were rooted in their material and intellectual relationship to the land and to their landscape-based economies, rather than a generic nationalism or a commitment to black-majority rule.

PEOPLE

Religion and Public Life



Kim Akano, Religion, “That’s Jesus’s Intent and That Was Our Intent Too’: African Educational Migrants and Conditional Christian Citizenship”

This project considers how the racialized experiences of African educational migrants living in the United States further complicate discourse on religion and race in America. Specifically, I explore how the racial discrimination that African students encountered in the U.S. during the 1960s raised questions about the extent to which Christianity may be imagined as a global or universal religion. While many of these students were welcomed among American missionaries as African Christian converts while living in their home countries, after migrating to the U.S., many were later turned away from schools and churches as Black Christians due to their race. Using oral history methods, I argue that the experiences of such students drew attention to the conditional nature of Christian belonging. I suggest that by critiquing what they viewed as the hypocrisy of Christian missionary efforts, African educational migrants envisioned ways of

cultivating religious communities that refused forms of belonging tied to race or nationhood.

Thalia Gigerenzer, Anthropology, “Coming of Age in the End Times”

Poor women in northern India have undergone what would appear to be a sea change in attitudes towards marriage, work, and education. As record numbers of young women from poor families enter the salaried workforce as factory workers, beauty salon aides and call center representatives, for example, the media has heralded the dawn of a new era for Indian women. This change is the most dramatic among Muslim women. The daughters of illiterate mothers—who got married as early as age thirteen—are now getting married as late as twenty-eight, having office jobs, and pursuing Bachelor degrees. In my dissertation, I argue that higher levels of education, the experience of salaried work, and delayed marriage has meant that these young, working-class Muslim women are experiencing a new, prolonged window of youth in which they are more enmeshed in the world outside of the home than the previous generation ever was. Drawing on twenty-one months of ethnographic fieldwork in low-income, Muslim neighborhoods in Delhi, I found that this period of extended independence and exploration, however, is short-lived. It often ends abruptly with marriage, after which these women are expected to limit their interactions with the outside, perceived-to-be hostile world: this means quitting their jobs and becoming housewives. As they straddle two very different worlds—their homes

My experience as an RPL fellow this year was incredibly intellectually stimulating and allowed me to make substantial progress on my dissertation. My colleagues in the seminar were incredibly generous and attentive with their feedback, which I so appreciated. RPL was the highlight of my week! I learned so much from the other students, whose projects were so varied. Coming out of the pandemic, the workshop was a wonderful way to re-enter the world of in-person scholarly exchange.

—**Thalia Gigerenzer**, Religion and Public Life Graduate Fellow

versus their spaces of work and leisure—how do these young women balance the often contradictory ethical obligations of family with their own individual desires? In my fieldwork, I found that many working-class Muslim families in Delhi believe that the end of the world (the *qayamat*, as it is predicted in the Quran) is closer than ever, due to widespread moral degradation and the increasing segregation of Muslims in India under the current political climate. For these young women, then, the “end times” has a double-meaning, meaning both the end of their youth with marriage as well as the actual end of the world, according to Islam. My dissertation, thus, captures an incredibly charged and ambivalent moment in the lives of these young women, in which they must straddle two conflicting ethical worlds: their lives before and after marriage.



Kalyani Monteiro Jayasankar, Sociology, “Time and Tide: Residential Decisions in an Era of Climate Change”

Social science research describes how climate change will trigger mass migrations, increased conflict, and escalating inequalities. Yet little is known about the individual experiences of these changes and how they shape subjectivities and decisions. My research addresses this gap through longitudinal, ethnographic fieldwork over more than two years, that examines how individuals make residential decisions about climate change, with a focus on flooding, in two cities at risk, Mumbai and Miami. My dissertation seeks to examine firstly, how residents perceive the risk of living in climate-vulnerable neighborhoods and secondly, how they make residential decisions based on these perceptions. Drawing insights from the sociology of time, my dissertation makes two arguments. Firstly, in contradistinction to rational choice theories, I argue that perceptions of risk involve the filtering of experiences through an individual’s religious, cultural, and political beliefs. I also focus on how social and cosmological constructions of the past, present, and future, inform

how residents articulate environmental risk. Secondly, my work unravels an empirical puzzle, namely why residents in Miami, with better access to resources, more state support, and greater awareness of climate change, act less to protect themselves from its impacts than residents in Mumbai. I argue that residential decisions around climate change are mediated by temporal orientations, shaped by market-oriented urban governance, including the privatization of disaster recovery, the individualization of risk through flood insurance, and the influence of real estate developers. In this context, time serves as an analytical tool to illuminate the operation of class, race, and caste.



Aurora Ling, Politics, “Religion and Post-genocide Justice Strategies”

Why is there variation in post-genocide justice? While most cases sought to address injustices through international tribunals and a truth-based reconciliation, other states—in particular, Rwanda—took a step further to implement forgiveness as a state policy. This dissertation will evaluate the conditions under which states choose certain post-genocide policies. Political reconstruction strategy post-conflict serves as

the dependent variable. In three papers, I will evaluate the effects of U.S. pressure, international organization involvement, and domestic religious culture on post-genocide justice strategies. I will examine the universe of genocide cases from 1900 onwards.



EB Saldaña, Anthropology, “Aging Out in Kentucky: Making a Life After Child Welfare”

My current research investigates life after care for former foster youth, with a particular focus on those who have aged out of care. In each part of my dissertation, I explore one of four key themes that emerged during my mixed methods study of former foster youth in Kentucky: historical and present policymaker and journalistic approaches to substance use, incarceration, and family dynamics; the role of transportation infrastructure in the lives of former foster youth; the relationship dynamics of non-kin caring adults in forming webs of support for former foster youth; and the role of art and creative expression in life after care. My research included archival work on the history of social work and religious organizations in Louisville, semi-structured

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interviews and focus groups with service providers, and participant observation with lobbyists, advocacy groups, and former foster youth and their support networks.

Emily Silkaitis, Religion, “Suicide in Islamic History”

Though suicide is prohibited by Islamic law and doctrine, suicidal acts (defined as threats, attempts and successful executions of self-killing) are not absent from the historical record. If we cannot say they were eager, medieval Muslim authors also were not loath to report, or depict in gruesome detail, acts of self-killing. My dissertation explores the earliest Muslim understandings of suicide, what it means to ‘kill oneself’ (*qatl al-nafs*), and why early Islamic thinkers saw this as a “bad” thing that needed to be outlawed. Using a wide range of early Islamic literary sources alongside normative texts, my project attempts a comprehensive study of suicide in Islam (both in theory and in practice) from the time of the Prophet Muhammad to the end of the sixth/twelfth century.



Mélena Sims-Laudig, Religion, “Black Children and Religion in the Nineteenth Century”

How did African American children in the nineteenth century create sacred space and experience religion? What kinds of institutions and cultural works sought to facilitate, modulate, and police their religious expressions? And how did race reformers envision the connection between Black children’s religiosity and the post-emancipation pursuit of racial uplift? My dissertation project seeks to provide a social and discursive history of Black children and religion during the antebellum and post-emancipation periods. Using a variety of archival sources—the institutional records of schools and orphanages, advice literature, novels, visual and material culture, and the rare moments when Black children’s voices themselves have been recorded in archives—I aim to illuminate a group of marginalized historical subjects whose experiences reshape the ways that historians conceptualize and theorize Black religion in the United States.



Fatima Siwaju, Anthropology, “Black Muslims in the Colombian Pacific: Race, Religion and Regimes of Citizenship”

This dissertation focuses on two Muslim communities in the Valle del Cauca department in southwestern

Colombia. The first community is in the Pacific port city of Buenaventura, while the second is based in the departmental capital of Santiago de Cali. In contrast to the predominantly Arab and Sunni Muslim collectives in Colombia, the communities under my ethnographic gaze are largely comprised of Black Muslim converts to Shi’i Islam.

Based on thirteen months of ethnographic engagement, I explore the ways in which my interlocutors construct geographies of belonging that both incorporate and transcend notions of legal citizenship and the nation-state. I consider the ways in which religious conversion reconfigures social boundaries, while also complicating previously established sociocultural and national associations. Drawing upon Derrick Spires’ notion of citizenship “not as an enacted identity or static relation but rather as a self-reflexive, dialectical process of becoming,” I argue that my interlocutors enact alternative modes of citizenship that are informed by the cultural and ideological imaginaries of the African diaspora, in addition to the spiritual and moral geographies of the Muslim ummah (community). I also propose that they redefine the contours of ‘Colombianness’ through embodied and discursive practices that challenge the dominant cultural and civic scripts of the nation-state.



Finding Commonality Amid Diversity



Through Roman Palestine, early Medieval China, Mughal India, early modern Andalucía, Colonial America, and colonial Rhodesia, the group of CCSR fellows tracked the production of knowledge, expertise, and authority through religious history, as well as sharing essential literature across disciplines. Most importantly, the talented group of scholars advised each other on our respective research and writing, crucially both as “outsiders” to each other’s fields and as colleagues in the study of religion in history.

—Robert Zeinstra, Religion and Culture Graduate Fellow



By engaging with other fellows’ research projects on a weekly basis, I was able to identify new theoretical and historical questions not obvious to me before.

—Yuzhou Bai, Religion and Culture Graduate Fellow



It was a privilege to be able to learn from and with my peers—to see how they work and conduct their research, and to think with them as we all work towards finishing our dissertations and entering the job market.

—Yitz Landes, Religion and Culture Graduate Fellow

PEOPLE



William Stell, Religion, “Born Again Queer: Evangelical Gay Activism and the Construction of Antigay Christianity, 1968-1988”

In the 1970s, a network of evangelical gay activists emerged. Specifically, a network of ministers, professors, and authors, all with ties to self-identifying “evangelical” institutions, worked to persuade Christians that homosexuality was morally neutral and that churches should affirm same-sex unions. These activists built their case with characteristically evangelical appeals to “the Gospel,” the Bible, sexual ethics, gender norms, and more. Influential members of this network included: Rev. Troy Perry, founder of the largely gay Metropolitan Community Churches; Ralph Blair, founder of a gay advocacy organization called Evangelicals Concerned; and Letha Scanzoni and Virginia Mollenkott, co-authors of the book *Is the Homosexual My Neighbor?* Though small in numbers, this network raised a relatively powerful specter: in 1978, five of the eight books about homosexuality published by major evangelical presses discussed and decried “the so-called ‘gay evangelicals.’” While these activists won over a surprising number of evangelicals,

more prominent antigay evangelicals labored to deny and distort the substantial resemblances that they shared with this network and its discourse. In time, their denials and distortions effectively buried the history of evangelical gay activism, such that the term itself, “evangelical gay activism,” became practically illegible. My dissertation recovers that history and analyzes the historical construction of that illegibility.

Media Team

The Media Team works in conjunction with the Religion and the Public Conversation project. Under the leadership of the Director and Visiting Fellows, graduate students train to use different audio, video and digital media to enhance and promote the informed public understanding of religion. The Media Team has been producing short films using new and archived CCSR scholarly content.

- Kim Akano
- Michael Baysa
- Madeline Gambino
- Jonathan Gold
- David Gyllenhaal
- Jonathan Klein Henry
- Lauren R. Kerby
- Aurora Ling
- Sucharita Ray
- William Stell
- Emma Thompson

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 applications to the Center, including those for its conferences and lecture series, graduate student fellows, and undergraduate course funding.

Aisha M. Beliso-De Jesús is Professor of Spanish and Portuguese and American Studies. She is a cultural and social anthropologist who has conducted ethnographic research with Santería practitioners in Cuba and the United States, and police officers and Black and Brown communities affected by police violence in the United States. Her first book, *Electric Santería: Racial and Sexual Assemblages of Transnational Religion* (2015) won the 2015 Albert J. Raboteau Award for Best book in African Religions.

Wallace Best is the Hughes-Rogers Professor of Religion and African American Studies in the Department of Religion, is a faculty affiliate of the Department of History, and serves as Director of the Program in Gender and Sexuality Studies. A scholar of African American religious history, he is the author of *Passionately Human, No Less Divine: Religion and Culture in Black Chicago, 1915-1952*, and *Langston’s Salvation: American Religion and the Bard of Harlem*, winner of the 2018 award in “Textual Studies” from the American Academy of Religion. He is currently at work on a book entitled, “The Spiritual Capital of Black America: Harlem’s World of Religion and Churches,” under contract with New York University Press.

Patricia Fernández-Kelly is Professor of Sociology and Research Associate at 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* (2016) and she is currently working on a book entitled *Hialeah Dreams: The Making of the Cuban-American Working Class in South Florida*.

Seth Perry is Associate Professor of Religion. He is interested in American religious history, with a particular focus on print culture and religious authority. Perry's first book, *Bible Culture and Authority in the Early United States* (2018) explores the performative, rhetorical, and material aspects of bible-based authority in early-national America. Current projects include a biography of Lorenzo Dow, the early-national period's most famous itinerant preacher; an article on "scriptural failure"; and a project on animals in early American religious history.

Sarah Rivett is Professor of English and American Studies. She works at the intersection of early American and Atlantic literature and Indigenous studies. She is the author of *The Science of the Soul in Colonial New England* (2011) and *Unscripted America: Indigenous Languages and the Origins of a Literary Nation* (2017). She has published articles on religion, witchcraft, Enlightenment, gender and conversion, and early

American historiography. Her articles include studies of Native American language texts, colonial-Indigenous language encounters, and the impact of Indigenous languages on 18th-century religious and intellectual culture. She is currently writing a book on the raven as a literary symbol from the Book of Genesis to Edgar Allan Poe and from the classical stories of the Haida, Tlingit and other Indigenous literatures of the Pacific West to contemporary Indigenous theorizations of the raven as a metaphor for social justice. Tentatively titled "Raven's Land", this book rereads American literary history through raven stories that contest U.S. settler colonialism by disrupting origin myths and exceptionalist temporalities.

Jack Tannous is Associate Professor of History and Hellenic Studies and Chair of the Center for the Study of Late Antiquity. 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 a number of 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. He is working on a book entitled *Lovers of Labor at the End of the Ancient*

World: Syriac Scholars Between Byzantium and Islam.

Stephen F. Teiser teaches history of religions at Princeton University, where he is D. T. Suzuki Professor in Buddhist Studies. Professor of Religion 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 Sūtra, 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. His most recent work is a translation of Chunwen Hao's *Dunhuang Manuscripts: An Introduction to Texts from the Silk Road* (Portico Press, 2020).

Moulie Vidas is Associate Professor of Religion and the Program in Judaic Studies. His recent publications include *Tradition and the Formation of the Talmud* (Princeton University Press, 2014) and a collection of essays, co-edited with Catherine Chin, titled *Late Ancient Knowing: Explorations in Intellectual History* (University of California Press, 2015). He serves on the editorial boards of the book series *Texts and Studies in Ancient Judaism* and *The Journal of Religion in the Roman Empire*. He is currently working on a book titled *The Emergence of Talmudic Culture: Scholarship and Religion in Late Ancient Palestine*.

PEOPLE



Jenny Wiley Legath is Associate Director of the Center and served as Acting Director for the 2019-2020 academic year. She specializes in American religious history, focusing on gender from the nineteenth century to the present. Her first book, *Sanctified Sisters: A History of Protestant Deaconesses*, was released by New York University Press in 2019. Her new project addresses carrying firearms as religious practice. 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 available from the Center's website for students interested in knowing more about faculty resources in the study of religion.

Christopher Achen is the Roger Williams Straus Professor of Social Sciences, Emeritus and Professor of Politics, Emeritus.

Leora Batnitzky is the Ronald O. Perelman Professor of Jewish Studies and 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 19th 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 Professor of Politics 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.

Mitchell Duneier is Professor of Sociology and Chair, Department of Sociology. He is the author most recently of *Ghetto: The Invention of a Place, the History of an Idea*.

Behrooz Ghamari-Tabrizi is Professor of Near Eastern Studies. Currently, he is working on a project on Mystical Modernity, a comparative study of philosophy of history and political theory of Walter Benjamin and Ali Shariati.

Eddie S. Gaude Jr. is James S. McDonnell Distinguished University Professor of African American Studies. His research interests include American pragmatism and African American religious history and its place in American public life.

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, political theory, law and religion, and the role of religion in public life.

Jonathan Gribetz is Associate Professor in the Department of Near Eastern Studies and in the Program in Judaic Studies. He researches the history of Zionism, Palestine, Israel, Jerusalem, and nationalism in the modern Middle East.

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).

Amaney Jamal is Edwards S. Sanford Professor of Politics. Her areas of specialization are the Middle East and North Africa, mass and political behavior, political development and democratization, inequality and economic segregation, Muslim Immigration (US and Europe), gender, race, religion, and class.

Michael Jennings is Class of 1900 Professor of Modern Languages and Professor 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 social history of the medieval Middle East, with particular interest in women's history, family history, and the history of religious practice.

Christina Lee is Associate Professor of Spanish and Portuguese. Her 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 specializes in anglophone poetry, historical prosody, historical poetics, poetry and public culture, and disciplinary and pedagogical history.

Jan-Werner Müller is the Roger Williams Straus Professor of Social Sciences and 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 Professor of Art and Archaeology. 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 Harrington Spear Paine Foundation Professor of Religion. She has published widely on Gnosticism and early Christianity and continues to pursue research interests in late antiquity.

Sara S. Poor is 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.

Lauren Coyle Rosen is Assistant Professor of Anthropology. Her research and teaching interests lie at the intersections of legal and political anthropology, comparative religion and spirituality, aesthetics and consciousness, subjectivity and epistemology, and critical theory.

Carolyn Rouse is the Ritter Professor of Anthropology. Her work explores the use of evidence to make particular claims about race and social inequality.

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 Schor is Leonard L. Milberg '53 Professor of American Jewish Studies and Professor of English. She is a poet 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 and Hellenic Studies. 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, literature, politics and religion.

Barbara White is Professor of Music. 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.

Structural Supports for Success



Workshops offer solitary graduate students a rich intellectual community – and necessary structure – to compile, analyze, present, and receive constructive criticism on research.

—EB Saldaña, Religion and Public Life Graduate Fellow



The CCSR Fellowship gave me structure throughout the year. I excel in my work when presented with hard deadlines. The weekly meetings along with presentations and responses provided reasonable expectations for completing my work.

—Aaron Stamper, Religion and Culture Graduate Fellow



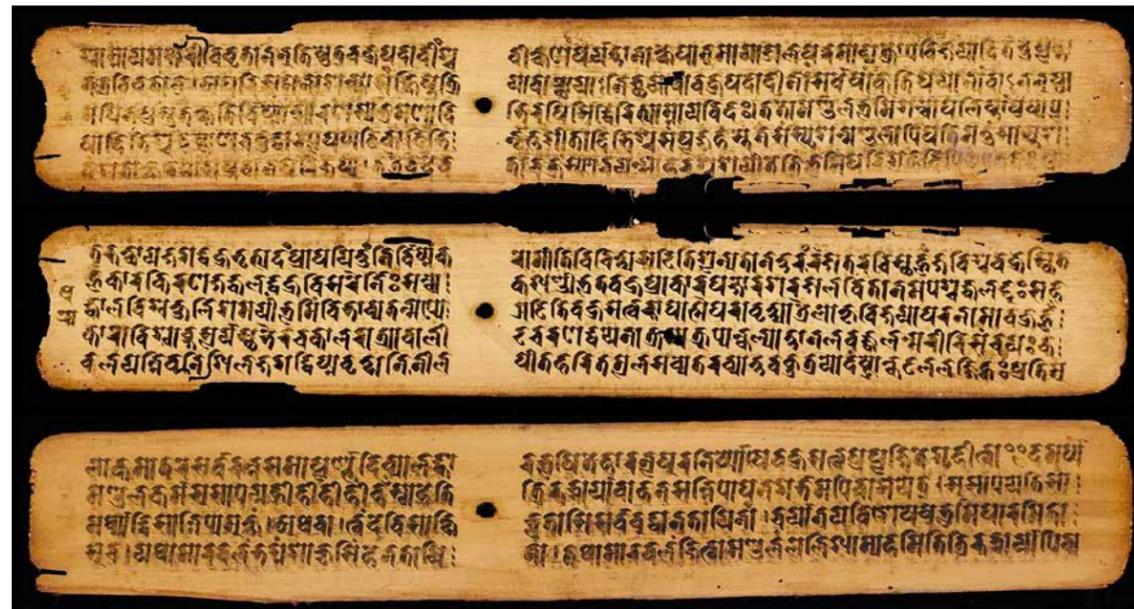
On a smaller scale, it has been so nice to be able to claim a space on campus as my own by having a spot in the carrel room!

—Mélena Sims-Laudig, Religion and Public Life Graduate Fellow

Center Events

Throughout the year, the Center sponsored many public lectures, discussions and symposia. Although COVID protocols and travel restrictions kept many events online this year, we were able to hold some events in person. These 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. In addition to financial support from Princeton University, the Center's public events are funded through a variety of sources. Full sponsorship information is available on our website.

Vajrāvalī, a Buddhist tantric ritual manual, preserved as MS Or. 154, Cambridge University Library. Courtesy Sarah Welch, via Wikimedia Commons.



Buddhist Studies Workshop

February 18, 2022
Translating Sanskrit Buddhist Philosophy for the Philosophy Curriculum

This day-long online symposium focused on a new translation of Vasubandhu's *Twenty Verses and Exposition*. In North America today, philosophers are aware of

and often respectful of non-canonical philosophical traditions, but still, Buddhist philosophical texts are taught almost exclusively in Religion departments. Perhaps the problem is partly one of translation. The Vasubandhu Translation Group (VTG) seeks to create texts that can be dropped into a non-specialist's philosophy course. This includes their recently-completed draft translation of the 5th century Indian Buddhist philosopher Vasubandhu's *Twenty*

Verses and Exposition (Vimśikāvṛtti). The symposium convened nine Philosophy professors from several universities and asked them each to provide their thoughts in response to the following question: "Can you imagine a place for a text like this in a philosophy curriculum?" In three panel discussions, the professors provided thoughtful feedback on the translation, from the very practical discussion of how the text and paratext should be laid out on the page, to the larger



Left to right: Kelly Carlton, Sinae Kim, Yunxiao Xiao, Chunwen Hao, Echo Weng, Stephen F. Teiser, Yalin Du, Minhao Zhai, Priscilla Zhang

questions of what constitutes the study of philosophy. In a final panel discussion, the six members of the VTG interacted with the presenters in a fruitful and provocative conversation. The day concluded with a keynote lecture which was part of the Yin-Cheng Distinguished Lecture Series in Buddhist Studies. Parimal Patil of Harvard University spoke on "Philosophy, Philosophers, and Buddhist Scholastic Texts (Śāstra)." Patil addressed the question of how Vasubandhu's *Twenty Verses and Exposition* could become a part of the curriculum in Euro-American style philosophy departments today by stepping back from Vasubandhu and his text to contemplate the broader project of whether, and if so how, to bring Buddhist philosophers and philosophical texts from classical India into our

contemporary philosophy curriculum. Professor Patil evaluated the various ways Buddhist philosophy has been understood in modern scholarship and compared modern philosophers' methods with those in traditional Buddhist scholastic texts. Trina Janiec Jones of Wofford College served as the discussant, bringing the conversation back to the classroom and opening a discussion into the "why?" of Buddhist philosophy. The lecture, which featured simultaneous Mandarin Chinese translation for the multinational audience, was streamed live as a Zoom webinar and on YouTube. Within twenty-four hours of posting, the lecture had received more than two thousand views.

April 1, 2022 Chinese Buddhism and Dunhuang Manuscripts: Workshop with Emerging Scholars and Chunwen Hao

The discovery in the year 1900 of more than 60,000 manuscripts holed up in a cave-shrine in northwestern China (Dunhuang, in Gansu Province) revolutionized the study of Chinese Buddhism and related fields. Now, more than 120 years later, recent advances include digital techniques, dissemination of photographs, and the internationalization of Dunhuang Studies. The workshop showcased emerging scholars working on Dunhuang manuscripts, in conversation with one of the most eminent scholars in the field, Chunwen Hao (Capital Normal University).

The Crossroads Project

March 19, 2022

Meeting at the Crossroads: Transitions and Transformations in the Study of Black Religion Organized by the Crossroads Project for Black Religious Histories, Communities, and Cultures

This symposium sought to honor the intellectual legacy of Albert Raboteau and his contemporaries. Our invited panelists, Alexis Wells-Oghoghomeh, Stanford University; Terrence Johnson, Georgetown University; Shively Smith, Boston University; Ahmad Greene-Hayes, Harvard Divinity School, along with our esteemed keynote speaker, Tracey Hucks, Harvard Divinity School, guided our conversation on the generative contributions of Raboteau and many of his interlocutors. Our collective reflection aimed to cast new visions for the future of African American Religious Studies.

Doll Lecture On Religion And Money

November 9, 2021

“Economic Lives of Monks in Contemporary Thailand: Life Insurance, Dāna, and ‘Corruption’” Lecture by Thomas Borchert, Professor of Religion at the University of Vermont

The Doll Lecture on Religion and Money was established in 2007 by Henry C. Doll '58 and his family. It reflects the family's long-standing interest in the subject of

philanthropy and its relationship with religion. This year's Doll Lecture received additional support from the Glorison Global Buddhist Network. In his lecture, Thomas Borchert argued that contrary to some expectations, Buddhist monks remain involved in the economy, with varying degrees of comfort around handling money. Monks participate in the wage economy, shop online, and engage in other practices that maintain social relationships, such as procuring life insurance and sending remittances to family. Contemporary Thai society employs certain conventions, such as straw purchases and indirect giving, that conceal monks' direct involvement in the economy. The financial practices that fund monasteries remain notoriously opaque, leading, Borchert argued, to concerns over corruption. Analysis of the role of monks in these economic webs clarifies our understanding both of Theravada Buddhism and of the



Thomas Borchert

multifarious relationships between money and religion.

Faculty-Directed Events

November 4-5, 2022

Munsee Language Symposium Organized by Sarah Rivett

This inaugural event put Princeton faculty and students in direct dialogue with members of the Munsee-Delaware Nation to learn about Munsee language, history, and culture. Speakers included Karen Mosko and Ian McCallum, language keepers from the Munsee-Delaware Nation in Ontario, as well as historian Chief Mark Peters, among others. Indigenous language revitalization counteracts the violent history of settler colonial regimes, including boarding schools where Native children were forced to speak English exclusively.

CENTER EVENTS



November 18, 2021

“Hymns for Humanists”: Dessa on Religion, Humanism, and Artistic Inspiration Organized by Seth Perry, Religion

In conjunction with her performance at McCarter Theater, American rapper, singer and writer Dessa spoke to an audience of faculty, graduate students, and undergraduates on Princeton's campus. It was a dynamic and engaging presentation, featuring visuals, audio, poetry, and even some singing. The prompt – essentially, to reflect on “doing art while not being religious” – generated new thinking for her, and she very much rose to the occasion. Dessa drew connections between her own writing, along with that of other musicians and poets, to religious rhetoric and symbolism, highlighting the ways in which religious imagery brings meaning, heft, and poignancy to art, regardless of an artist's or an audience's personal commitments. One colleague summarized the talk by saying that Dessa had basically presented a non-specialist's argument for studying religion. Dessa proved to be an energetic speaker,

and the enthusiasm of the questions reflected that. Many of the Religion Department majors were there, and they had glowing reviews and thoughtful, perceptive questions in our Junior Colloquium the next day. CCSR's generous support helped us to cover Dessa's honorarium and a fantastic reception afterward, where she spoke further with attendees and signed autographs. We are very grateful for the support!



January 13-15, 2022

Power, Patronage and Production: Book Arts from Central Europe (ca. 800-1500) in American Collections

Directed by Beatrice Kitzinger, Art and Archaeology

The conference convened on the occasion of a major exhibition at the Morgan Library and Museum, New York: *Imperial Splendor: The Art of the Book in the Holy Roman Empire, 800-1500*. The exhibition examined the intersections of art, books, and societal power throughout territory known as the Holy Roman Empire, which played a crucial role in the patronage and development of the arts of the book. The conference was conceived as an opportunity for international collegial exchange and student training around the show, and as a way to strengthen ongoing collaboration between Princeton and the Morgan Library. In collaboration with the curatorial team, we built the program as a forum to highlight under-studied examples, expand the purview of the topics discussed around the show—including several forays beyond the material that was possible to exhibit—and focus attention on the aspect of the show concerned with collecting and the presence of medieval art in America. The papers represent a diversity of material

Lectionary, Corvey, 10th c. New York Public Library, MS MA1



written in Czech, German, Hebrew, and Latin, made for both religious and non-religious contexts in the ninth, twelfth, and fifteenth centuries. Much of the focal material is very little published; some papers offer new looks at superstar examples based on cutting-edge findings. Themes include the networked relationships among centers of production, the representation and involvement of male and female patrons in manuscript making, early print culture, and the role of books in key developments for liturgy, private devotion, chronicle writing, and the law. Speakers hailed from North America, Austria, Germany, Hungary, and Switzerland and represented a range of career stages and institutions from curatorial perspectives as well as academia. Thirteen speakers convened in New York together with a group of students from Harvard University, where co-curator Jeffrey Hamburger is based, and a group of students and Medieval Studies colleagues from Princeton. We viewed and discussed the exhibition together, and studied a number of manuscripts from Library storage thoughtfully chosen by co-curator Joshua O’Driscoll to

complement the themes of the papers and introduce examples that had also been considered for the exhibition checklist. The public keynote lecture by Adam S. Cohen (University of Toronto) and Sharon Liberman Mintz (Jewish Theological Seminary Library) was held at the Morgan and constituted a major contribution of the conference, surveying Hebrew manuscripts from the focal region held in American collections and reflecting on the geography and nomenclature of the period. This lecture was recorded and will be publicly accessible through the Morgan’s website. In Princeton, speakers and students met for two days of papers that were streamed over Zoom. Around 70 people from Austria, Canada, China, England, France, Germany, Greece, Ireland, Italy, Poland, Portugal, Singapore, Spain, Switzerland, and across the US participated, and in the question periods were lively. Thanks to Princeton’s stellar tech support, all went smoothly with online paper delivery and active exchange between the online and in-person participants. The event acted as the winter meeting of the Delaware Valley Medieval Association and the annual conference for the Index of Medieval Art, which amplified its reach as a regional event and knit it into other Princeton Medieval Studies activities planned around the exhibition. The subjects and methods of the conference had strong resonance in the curriculum, and with the work of MARBAS: Manuscript, Rare Book, and Archival Studies at Princeton. As part of the program, Eric White, Scheide Librarian, showcased examples from the Princeton collection over Zoom.

We are now working to publish the papers in a peer-reviewed venue, and will gratefully acknowledge the staunch support of the CCSR along with co-sponsors. The full program may be viewed at the website: bookarts.princeton.edu.

March 4-5, 2022
Relics and Continuities in Europe: An Interdisciplinary Workshop
Directed by Elizabeth A. Davis, Anthropology

The overarching objective of this workshop was to establish interdisciplinary methods and cultural-regional grounds for tracing continuities between ancient, early Christian, medieval, and modern practices of venerating dead bodies (and body parts) in Europe, broadly construed. Seven presenters pre-circulated their papers to their discussants, who framed and contextualized their research and drew out key questions for discussion. It was a deeply interdisciplinary group, including medieval historians, archaeologists, cultural anthropologists, a Near Eastern Studies scholar, an international studies scholar, a classicist, and a cultural geographer. It was also a remarkably intergenerational gathering, putting into conversation graduate students, postdoctoral fellows and lecturers, mid-career scholars, and renowned senior scholars. The sites of the presenters’ research ranged from Roman Britain and Greece to Sasanian Iran to medieval Finland and France to modern Ireland, Cyprus, Greece, and Spain. Our discussions charted several lines of thought that resonated across

CENTER EVENTS

Paul Thek, “Warrior’s Leg,” from the series Technological Reliquaries, 1966-67. Photo by Cathy Carver. Courtesy of Hirshhorn Museum and Sculpture Garden, Smithsonian Institution.



disciplines and research sites:

- the integrity of the body after death; the relation of parts to whole in epistemologies and religious philosophies of the body
- the symbolic efficacy of human remains as transitional or liminal objects • the dynamics of concealment and display of human remains in reliquaries, ossuaries, hidden graves, and archives
- the materiality of remains (relics, bones, belongings) in relation to the immateriality of remains (ghosts, dreams, memories)
- the political theologies enacted

Wang Shouren 王守仁, 1472–1529, Letters to Zheng Bangrui with anonymous Portrait of Wang Shouren, ca. 1523–25, Handscroll; ink on paper, Princeton University Art Museum. Gift of Mrs. Edward L. Elliott, y1979-95.



through burials and unburials of remains, especially those of political leaders and saints

- the special status of children and childhood in burial practices, ontologies of the body, theologies and philosophies of death and the afterlife
- the question of the “authentication” of relics in relation to the forensic identification of remains; synergies of forensic analysis, big archaeological data sets, and textual analysis.

This workshop was originally planned for fall 2020; due to COVID, and the participants’ commitment to meeting in person, it was twice postponed. In March 2022, it was finally possible to convene most of the presenters in person, though most of the discussants were obligated to participate virtually, and most virtual participants did not attend more than one or two sessions. The workshop was, thus, a hybrid and rather fluid event, which presented a number of technical challenges as well as constraints on discussion. That said, each session was very lively and spilled over its allotted time due to the many compelling questions and comments. The hybrid format made it possible to incorporate scholars

in many locales and time zones into our discussions in a robust way; even so, it was the gathering of the core group in person that facilitated the emergence and evolution of common themes and questions across the sessions. It is perhaps too early to assert with confidence the outcomes of the workshop. During our wrap-up session, participants agreed that we should aim to re-convene a few years hence to present and discuss our evolving research, and decide then whether to pursue a publication in the form of an edited volume. Participants expressed immense enthusiasm and warm gratitude for the opportunity to take part in an open-ended learning experience that would not immediately be instrumentalized toward a research output.

March 18-20, 2022
Wang Yangming and Ming Thought Conference
Directed by Harvey Lederman, Philosophy

The Wang Yangming and Ming Thought conference was held in a hybrid format on Zoom and on the Princeton University campus. We had roughly 70 in person participants in total, and a maximum of 30 on Zoom at any time. On Friday, the speakers and organizers were first taken on a tour of the Rare Books room by Martin Heijdra, who showed us important works from the Ming dynasty in Princeton’s collections. This was followed by two talks in Chinese, one in person by Lin Yueh-huei from Academia Sinica in Taiwan, and one on Zoom by Wu Zhen from Fudan University. In between them, there was a dinner

and reception in Prospect House. On Saturday, we had five talks in English, followed by dinner in Chancellor Green. And on Sunday we similarly had five talks, followed by dinner. The talks were wide-ranging in method and approach ranging from literary studies (Rivi Handler-Spitz spoke on dialogic form in *Li Zhi*), political theory (Leigh Jenco, Peng Guoxiang), cultural history (Peter Bol) and of course philosophy. More details about the talks can be found on the website: wangyangming.princeton.edu. In addition to the twelve speakers, I invited and funded many junior scholars to come to campus as part of the event. Thanks in part to the generosity of the CCSR, we were able to sponsor travel and lodging for more than forty people. I believe this helped to make the event a success not just for the speakers but for the broader community. I am extremely grateful to the CCSR for funding the event, and for helping to make it such a success.

Religion and the Public Conversation

September 29, 2021

“Water Cultures: Fiji, New York, and Singapore”

Anthropology graduate student Ipsita Dey interviewed Martha Kaplan, Vassar College, about the role that the study of culture and religion plays in her transnational research on water studies.

Natalie Avalos with Ingrid Norton

October 26, 2021

“Comparative Indigeneities among Native American and Tibetan Peoples”

Doctoral candidate in English Ingrid Norton interviewed Natalie Avalos, University of Colorado, Boulder, about her work in comparative indigeneities exploring urban American Indian and Tibetan refugee religious life, healing historical trauma, and decolonial praxis.

November 15, 2021

“Legacies of Power and Pedagogy: Vodou Unearthed”

In a conversation with Postdoctoral Research Associate Eziaku Nwokocha, Claudine Michel, University of California, Santa Barbara, discussed how Vodou is not simply a religious tradition, but also a philosophy, a cultural orientation, and an ethical code of being in the world. The discussion included reflections on how Vodou has served as a mode of resistance and offers visions for newly imagined futures using its radical pedagogy.



Jennifer Scheper Hughes

March 23, 2022

“The Church of the Dead: The Epidemic Origins of American Christianity”

In conversation with Religion graduate student Kristine Wright, Jennifer Scheper Hughes, University of California, Riverside, considered the birth of Christianity in Mexico in the context of catastrophic disease. In this counterhistory of Christian origins, Hughes showed how Indigenous survivors shaped and defined what is arguably the first and oldest Christian institution in the hemisphere.

CENTER EVENTS

April 14, 2022

“Obeah, Orisa and Religious Identity in Trinidad”

Religion graduate student Kimberly Akano interviewed Dianne M. Stewart and Tracey E. Hucks about their forthcoming two-volume book project. Using archival and ethnographic methods, Stewart and Hucks interrogate the social imaginaries of Obeah and Yoruba-Orisa devotees and white colonists from the nineteenth century to the present. In doing so, they excavate the histories and cultural heritages of those who encounter religion as a site of black care amidst a colonial fixation on black harm. This discussion considered how, in the context of religious criminalization, Africana religious practitioners in Trinidad have fashioned ever-changing understandings of kinship, nationhood, and religious belonging.

Toolkit Events

Established scholars who have proven themselves to be effective public communicators facilitate these hands-on workshops. Toolkit events are especially geared toward graduate students and other scholars interested in using digital media for public scholarship.

October 7, 2021

How to Keep it 101: Public Scholarship, Digital Media, and Religious Studies

Ilyse Morgenstein Fuerst and Megan Goodwin shared their experience in creating their popular

podcast “Keeping it 101: A Killjoy’s Introduction to Religion” with a behind-the-scenes look at the creative and technological processes involved.

March 3, 2022

Religion for Breakfast for Lunch: A Workshop with Andrew Henry

“Public scholarship” has become something of a buzzword in recent years, but “public scholar” is an insider’s term used by the academy. Outside of the academy, bloggers, podcasters, YouTubers, and TikTokers are called “content creators.” The difference is subtle, but it is worth examining. Can scholars take ownership of the role of “Content Creator?” What does content creating as a scholar entail? In this workshop, Andrew Henry, the creator of the largest religious studies YouTube channel, Religion for Breakfast, shared his experiences pivoting from full-time research to YouTube. He addressed the challenges that



Dheepa Sundaram

independent content creators face, the commodification of scholarship, the future of public scholarship on social media platforms, as well as practical strategies on how to be both a public scholar and scholarly content creator.

Additional Events

October 5, 2021

“Keeping it 101: A Killjoy’s Approach to Studying Religion”

Lecture by Megan Goodwin, Sacred Writes, and Ilyse Morgenstein Fuerst, University of Vermont

Megan Goodwin and Ilyse Morgenstein Fuerst conversed about developing and producing their popular podcast “Keeping it 101: A Killjoy’s Introduction to Religion” and how this work in the public humanities fits with their own broader research agendas.

November 30, 2021

“Caste Marketing: How the Hindu Right’s Communalism Profits from Facebook Algorithms”

Lecture by Dheepa Sundaram, University of Denver

Dheepa Sundaram examined the formation of Hindu virtual religious publics through online platforms, social media, apps, and emerging technologies such as virtual reality and artificial intelligence. She discussed the *savarna* logics of virtual platforms and how caste-oppressed, Adivasi, and minority religious communities are characterized, minimized, and effaced within these spaces.

Publications

Books

Chen, Carolyn. *Work Pray Code: When Work Becomes Religion in Silicon Valley*. Princeton: Princeton University Press, 2022.

Johnston, Erin F. and Vikash Singh. *Interpreting Religion: Making Sense of Religious Lives*. Bristol: Bristol University Press, 2022.

Josephson Storm, Jason Ānanda. *Metamodernism: The Future of Theory*. Chicago: University of Chicago Press, 2021.

Krüger, Oliver. *Virtual Immortality. God, Evolution, and the Singularity in Post- and Trans-Humanism*. Transcript, 2021.

Leja, Meg. *Embodying the Soul: Medicine and Religion in Carolingian Europe*. Philadelphia: University of Pennsylvania Press, 2022.

Rock-Singer, Aaron. *In the Shade of the Sunna: Salafi Piety in the 20th-Century Middle East*. University of California Press, 2022.

Wenger, Tisa and Sylvester Johnson, eds. *Religion and US Empire: Critical New Histories*. New York: University Press, 2022.

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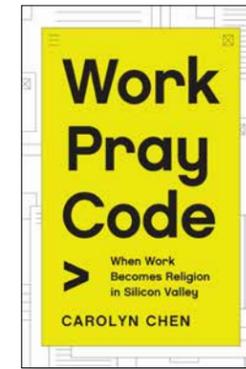
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— "Op-Ed: The pendulum is swinging back, reversing hard-won sexual freedoms and civil rights." *Los Angeles Times*. May 5, 2022. <https://www.latimes.com/opinion/story/2022-05-10/abortion-supreme-court-roe-wade-same-sex-marriage-contraception-history>

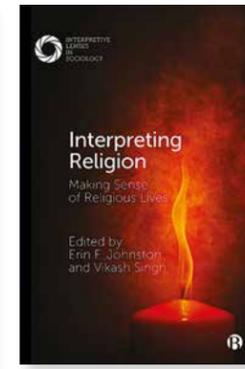
Frank, Gillian. "People Helping Women Get Abortions Pre-Roe were Heroes. It Wasn't Enough." *Slate*. June 21, 2022. <https://slate.com/news-and-politics/2022/06/clergy-consultation-service-pre-ro-abortion-access-history.html>

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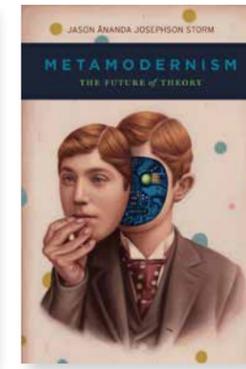
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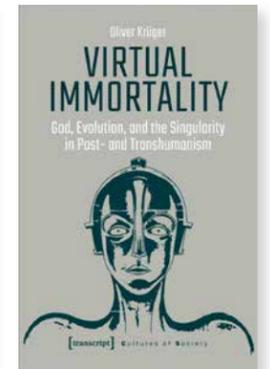
Carolyn Chen



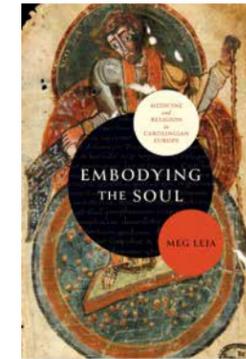
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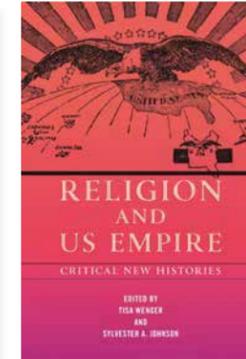
Oliver Krüger



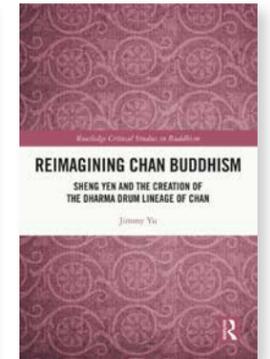
Meg Leja



Aaron Rock-Singer



Tisa Wenger
Sylvester A. Johnson



Jimmy Yu

— Co-editor with Mona Oraby, "Antiblackness as religion: Black living, Black dying, and Covid-19," online forum, January-February 2021.

Kim, Jaeun. 2022. "Between Sacred Gift and Profane Exchange: Identity Craft and Relational Work in Asylum Claims-Making on Religious Grounds." *Theory and Society* 51 (2): 303-33.

Salkowski, David T. "(Re)constructing Medieval Rus' in Kastalsky's *Furnace Rite*." In *Sacred and Secular Intersections in Music of the Long Nineteenth Century: Church, Stage, and Concert Hall*, ed. Markus Rathey and Eftychia Papanikolaou (Lexington Books, forthcoming 2022).

— "Alexander Grechaninov's *Sister Beatrice* and the Consecration of the Stage in Orthodox Russia." *Cambridge Opera Journal*.

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Seigler, Carrie. "How Organizational Leaders Negotiate Religious Differences: Frameworks of Mandate and Interpersonal Care" *Journal of the American Academy of Religion*. Forthcoming 2022.

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Next Year

Visiting Fellows

Lauren R. Kerby is a scholar of American religion and politics and an expert on the pedagogy of religious studies. Her first book, *Saving History: How White Evangelicals Tour the Nation's Capital and Redeem a Christian America* (University of North Carolina, 2020), explores white Christian nationalists' stories about the United States and how they shape white evangelicals' religious identity and political behavior. Her current project develops a pedagogy for the public understanding of religion, focusing on how religious narratives invisibly inform how Americans think about work. Kerby also works with the CCSR Media Team to create public resources about religion. She has taught courses at Harvard Divinity School, Harvard Extension School, and Boston University on religion's intersection with American politics, education, media & entertainment, and social movements. Kerby also served as the religious literacy specialist for Religion and Public Life at Harvard Divinity School (formerly the Religious Literacy Project), where she led outreach to educators and other professionals and oversaw research and development of curriculum, case studies, and other resources. She earned her Ph.D. in Religious Studies from Boston University.

Alphonso F. Saville, IV is an Associate Research Fellow with The Crossroad Project in the Center for Culture, Society, and Religion. His current book project, "The Gospel of John Marrant: Conjuring Christianity in the Black Atlantic," is the first full-length study of North America's first black ordained minister and explores how black religious thinkers and practitioners utilized religion as a cultural response to the systemic and interpersonal oppression produced by racial slavery and social proscription. A second book project tentatively titled "The Problem of God and Slavery at Georgetown," explores the history of slavery at Georgetown University and analyzes how debates on slavery shaped and informed discussions about the nature of God, religious experience, and public life in America. Saville earned his PhD in Religion at Emory University, and has been awarded research fellowships at Dartmouth College, William & Mary University, and Georgetown University.

Suzanne van Geuns joins CCSR and the Media Team as a Postdoctoral Research Associate. She plans to create a methodological toolkit to help graduate students and faculty apply their expertise to social debates about internet culture and infrastructure. This toolkit emerges from her research on the rightwing internet, from conservative Evangelical mommy bloggers to discussion boards dedicated to



Suzanne van Geuns

racist science. Suzanne's scholarship broadly examines the intellectual exchange between computational projects and the gendered or sexual imagination, with her most recent project focusing on artificial intelligence research as it appears in heterosexual seduction advice. She will be receiving her PhD from the University of Toronto, where she was a fellow at the Schwartz-Reisman Institute for Technology and Society.

Affiliate Fellows

Kamal Ahmed is a Research Collaborator with Andrew Chignell on "Building Collaborative Research Networks Across the Islamic Scholarly Tradition and Western Philosophy," a project funded by a grant from the John Templeton Foundation. Affiliated with the Center for Culture, Society and Religion, his research will draw on philosophy and intellectual history to carefully bring several

Muslim thinkers from the 10th to 12th centuries, such as al-Māturīdī, al-Bāqillānī, al-Ghazālī, and al-Rāzī into conversation with Western philosophical traditions in the areas of epistemology, ethics, and philosophy of religion. In 2017-18, he taught in the Faculty of Oriental Studies at the University of Oxford. His doctoral dissertation at Oxford examines the interplay between rationality and scriptural texts in early Islamic legal epistemology.

Nareman Amin received her PhD in Religion from Princeton University. From 2021 to 2022, she was the Andrea Mitchell Postdoctoral Fellow and Middle East Center Regional Scholar at the University of Pennsylvania. Her research focuses on religious authority, affect, political participation and Muslim youth culture. Her book project, "Is God for Revolution?: Youth and Islam in Post-2011 Egypt" examines how political participation in a revolution can change the landscape of religious discourse and practice. In particular, she explores how Muslim youth partaking in the 2011 Egyptian uprising affectively responded to the promise and ultimate demise of a revolution. She has taught courses at the University of Pennsylvania and the American University in Cairo on social movements and revolutions, youth culture and religion and social media. Her work is published in *Die Welt des Islams*, *Islamic Law and Society*, and *Protest* (forthcoming).

Graduate Fellows

Kim Akano, Religion, "Religious and Racial Education among Twentieth-Century African Students in the United States"

Yuzhou Bai, East Asian Studies, "The Rise of the Nine-rank Categorization of Humans in Early Imperial China (200 BCE - 600 CE)"

Kelly Carlton, Religion, "Children in Medieval Chinese Buddhism: Discourses on Ethics and Practice"

Min Tae Cha, History, "Presbyterian Visions of Global Order: Religion, Empire, and Constitutionalism, c.1790-1880"

Ipsita Dey, Anthropology, "Fijian Indian Eco-Religious Claims to Political Belonging in Fiji"

Nikianna Dinenis, History, "Cultures of the Word in the Lutheran Church: A View from Halle, 1450-1800"

Mateusz Falkowski, History, "Precision and Pragmatism. Antonio Agustín's Philology, Antiquarianism, and Counter-Reformation (1517-1586)"

Hasan Hameed, History, "Colonialism, Persian, and the Remaking of Islam in Modern South Asia"

Kentaro Ide, Religion, "H₂nen and the Buddhist Soteriology of Evildoers"

Ferdose Idris, Sociology and Social Policy, "Religious and Racial Disparities in the Labor Market Integration of Refugees in the United States (2000-2005)"

Navjit Kaur, Anthropology and Humanities, "Between Islam and Finance: Futures of Saving(s) in Muslim Punjab, India"

Sinae Kim, Religion, "Buddhist Popular Preaching in Medieval China: Sutra Lecture Texts and Performance"

Enoch Kuo, Religion, "Schleiermacher's Eternal Covenant and the Politics of Religion and Science"

Mélina Sims-Laudig, Religion, "African American Children and Religion in the Nineteenth Century"

William Stell, Religion, "Born Again Queer: Evangelical Gay Activism and the Construction of Antigay Christianity, 1968-1988"

Junbin Tan, Anthropology, "Moving Times, Moving Gods: Intimate Sovereignty and Cosmological Anxieties at Taiwan's Border with China"

William Theiss, History, "The Registration of Souls in Central Europe, 1517-1871"

Emma Thompson, Religion, "Indian Secularism and the Muslim Other: Queer Activism in Northern India"

Liya Xie, History, "Revolt against the Rational? Theosophy, Tibetan Buddhism, and the Spiritual East in Late Imperial Russia (1880-1920)"

Darren Yau, Religion, "From Gandhi to King: A Critical Exploration of Non-Violent Resistance"



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