

Annual Report

2014-2015



PRINCETON UNIVERSITY



Center for the Study of Religion

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PHOTOGRAPHS BY FRANK WOJCIECHOWSKI

The Center for the Study of Religion at Princeton University was founded in 1999 to encourage greater intellectual exchange and interdisciplinary scholarly studies about religion among faculty and students in the humanities and social sciences. The Center is committed to scholarly research and teaching that examines religion comparatively and empirically in its diverse historical and contemporary manifestations. It aims to facilitate understanding of religion through a program of support for Princeton faculty to pursue teaching, research, and public event planning; awards for Princeton graduate students to complete dissertation research and undergraduate students to write senior theses and junior papers; two interdisciplinary seminars; undergraduate courses; public lectures and conferences; and opportunities for visiting scholars to affiliate with the Center.



PROGRAMS

The Center offers two weekly interdisciplinary seminars that bring together faculty, postdoctoral and affiliate fellows, graduate student fellows, and other graduate students to present and discuss research in progress. Papers are prepared and distributed in advance of each week's meeting. Participants in these seminars develop a level of trust that allows them to share the challenges of writing and offer each other supportive yet critical feedback.

Religion and Culture Seminar

Led this year by Professor of Religion **Elaine Pagels**, the Religion and Culture Workshop brings together researchers working on historical, ethnographic, and normative aspects of religion. Approaches vary, but participants' work examines the relation between religion and its wider context, whether that context is construed in literary, cultural, anthropological, philosophical, artistic, or other terms. Topics and presenters for 2014-2015 were:

- "Prayer and the Islamic Revival: A Timely Challenge" and "Cultured Islam: Mustafa Mahmud, Religious Authority and the Politics of Quietism," **Aaron Rock-Singer**
- "Converting to Islam and Returning to Christianity: Surprising Forms of Religious Change in the Post-Byzantine Middle East" and "Blasphemy against Islam," **Christian Sahner**
- "The Religious Lives of Qing Dynasty Literati-Officials: Ancestor Reverence, Spirit-Writing, and Temple Patronage Among the Peng Clan of Suzhou, 1650s-1790s" and "A Prolific Spirit: Peng Dingqiu's Posthumous Career on the Spirit Altar, 1720-1906," **Daniel Burton-Rose**
- "Liturgical Practice and Diversity in Isidore of Seville" and "Implementing Reform through Canon Law at the Fourth Council of Toledo," **Molly Lester**
- "Partners for Life: Conceptions of the Soul and Its Association with the Body" and "A Healthy Body for a Healthy Soul—Techniques for Salvation," **Meg Leja**
- "The Man in Dirty Clothes: Analogy and Measurement," **Elise Wang**
- "Han Tibetan Buddhism" and "Fascination with Esoteric Buddhism," **Wei Wu**
- "The Salvation of Israel and the Nations Among Early Jewish Followers of Jesus" and "Saints, Sinners, and the Damned in Second-Century Christianity: Moral, Psychological, and Salvific Difference in the *Shepherd of Hermas* and the *Apocryphon of John*," **Alexander Kocar**



- "From Virtuosos to Ancestors: Expressing Belief and Representing Race among African American Jazz Musicians" and "Is that Religion? Religious Irreverence through Preacherly Parody," **Vaughn Booker**
- "Fruits of Love: Self and Social Criticism in James Baldwin" and "The Experience of Love," **Clifton Granby**

Religion and Public Life Seminar

Center Director and Professor of Sociology **Robert Wuthnow** leads this weekly interdisciplinary seminar that brings together scholars engaged in research dealing with the relationships between religion and public policy or between religion and contemporary social issues more generally. Topics and presenters for 2014-2015 were:

- “Frames, Modes of Action, Networks: What Religion Affords NGOs,” **Allison Schnable**
- “Inhabiting the Promised Land: Black Kingdom and Nation Building in Harlem, New York, 1917-1928,” **Vernon Mitchell, Jr.**
- “After Syria: Communal Religion and Democracy in 2014 Lebanon” and “Religion and Tolerance in the Arab World,” **Mike Hoffman**
- “Upward Christian Soldiers: The Evangelization of the United States Air Force Academy” and “Making Jesus Springs: Evangelicalism and Boosterism in Colorado Springs,” **William Schultz**
- “Between Tradition, Academia, and the State: Schooling Buddhist Monastics in the Contemporary People’s Republic of China” and “Chinese Buddhist Seminaries Under Communism,” **Douglas Gildow**
- “Sacred Schooling: Morality, Law, and Secularism in U.S. Public Schools, 1957-1992” and “‘Loving thy Neighbor’ in New York City Public Schools: Moral Values and Juvenile Delinquency Prevention in the 1950s-60s,” **Leslie Ribovich**
- “The Marriage Monopoly: Family Law in Israel” and “Homespun Truths: Domestic Subterfuge, Fictitious Kin, and Israel’s Religious Courts,” **Alexander Wamboldt**
- “The Princeton Faith and Work Initiative,” **David Miller, Dennis LoRusso, and Michael Thate**
- “A Loftier Race: American Liberal Protestants and Eugenics, 1877-1930” and “‘Born Right the First Time’: Oscar McCulloch, Eugenics, and Christian Nurture,” **Beth Stroud**
- “Parental Religiosity and Children’s Pro-Social Behavior”: Proposal and Paper, **Samantha Jaroszewski**
- “Saints in the Streets: Neighborhood Memory and Ethnic Geography” and “Manhood and Masculinity at the Feast of Our Lady of Mount Carmel,” **Alyssa Maldonado**
- “Seeking Abortion at Home and Abroad: Reproductive Rights, Religious Politics, and the Clergy Consultation Service, 1965-1973,” **Gillian Frank**
- “Sacred Commerce: Rhetorics of Spiritual Neoliberalism in a West Coast Coffee Chain,” **Dennis LoRusso**
- “It’s about the Journey: Spirituality as an Aspirational Identity” **Erin Johnston**
- “Boundaries of Belonging: Religion, Ethnicity and National Identity in Fiji,” **Jessamin Birdsall**
- “An Anachronism in the African Jungle? Reassessing Albert Schweitzer’s African Legacy,” **Michael Thate**
- “Confucian and Protestant Ethics and the Spirit of Capitalism in Wenzhou,” **Grace Tien**

Members of the Religion and Public Life Seminar



Buddhist Studies Workshop

Enriching the Center's weekly seminar offerings is the Buddhist Studies Workshop, which meets periodically throughout the year. The Buddhist Studies Workshop began in 1998 as an interdisciplinary forum for new scholarly work on Buddhism. It is designed to bring together people from different departments (Anthropology, Art and Archaeology, Comparative Literature, East Asian Studies, History, Religion, Sociology) to talk about common topics. Workshop events were co-sponsored by the Program in East Asian Studies, the Tang Center for East Asian Art, the Department of Religion, and the Office of Religious Life. Here are four highlights of the 2014-2015 year:

- **International Conference on Dunhuang Manuscripts, September 6-8, 2014.** Supported by a major new grant from the Henry Luce Foundation, Princeton University's Buddhist Studies Workshop hosted more than thirty scholars from around the world presenting papers on medieval Chinese manuscripts at a public conference. In addition to 29 papers on topics in religious studies, history, literature, and paleography, the conference featured keynote lectures by **Guangchang Fang** (Shanghai Normal University) and **Susan Whitfield** (International Dunhuang Project, British Library) and welcoming remarks by **Helena Kolenda**, Program Director for Asia, Henry Luce Foundation. More than 150 people attended the bi-lingual conference, organized by **Stephen F. Teiser** (D.T. Suzuki Professor in Buddhist Studies, Religion). Paper abstracts and audio of the keynotes are available on CSR's website.
- **The Luce Foundation grant** provides \$250,000 to support conferences and research over a three-year period organized by Teiser, Jerome Silbergeld (P.Y. and Kinmay W. Tang Professor of Chinese Art History), and **Dora C.Y. Ching** (Associate Director of the Tang Center). The long-term project, co-sponsored by Princeton's Buddhist Studies Workshop and Tang Center for East Asian Art, is intended to advance the fields of religious studies and East Asian art history. On November 13-14, 2015, the Tang Center will convene an international group of scholars focusing on the unique archive of more than 2,500 photographs of the caves taken by James and Lucy Lo in 1943-44 housed at Princeton.
- **Two visiting scholars delivered lectures** on Buddhist Studies topics this year. **Paul Harrison** (Stanford University) spoke twice, first on translating the *Vimalakirti Sutra*, and second on the genre of anthology in Mahayana Buddhism. **William S. Waldron** (Middlebury College) lectured on Vasubandhu's doctrine of "nothing but consciousness," arguing that the notion denies not reality itself, but rather the independent existence of cognitive states.
- **Members of the Woodenfish Foundation**, led by **Venerable Yifa**, visited Princeton in late April, meeting with students and faculty in Buddhist studies, giving musical performances, and attending classes. Through their generosity, several Princeton students attended a two-week seminar on Buddhist texts and sites in northwest China this summer.

Dunhuang Conference Participants



Curriculum Development and Enrichment

The Center solicits proposals from humanities and social sciences faculty for new undergraduate courses on topics significantly concerned with the study of religion. The Center gives particular priority to freshman seminars, which provide a unique opportunity for students to work in a small setting with a professor and a few other students on a topic of special interest. Such seminars are in high demand among students and often result in new regular courses being added to the curriculum. Prior to the Center's efforts in this area, very few freshman seminars were offered on religion. This gap is now being filled, as the Center provides incentives for faculty to teach in this area. The Center also sponsors occasional advanced undergraduate courses. This year, CSR sponsored one Freshman Seminar.

FRS 108 Job, Suffering, and Modernity, taught by **Esther Schor**, Department of English, Spring 2015

This interdisciplinary course explores the modern reception of the Book of Job and the question of human suffering from the 17th century to the present. The ancient Book of Job asks some startlingly modern questions: Why do the good and blameless suffer? If there is divine justice, then where is the court of appeal? And if there is not, what is to motivate us to act righteously and justly? How are we to endure our suffering, and how are we to act in the face of another's suffering? And what is the role of reason in an unreasonable, disordered universe?

We investigate how modern thinkers received and revised a work that uncannily anticipates the central concerns of modernity: the claims of the subject, human rights, literary self-consciousness, skepticism, and the claims of the individual vs. those of the community.

With the generous support of the Center for the Study of Religion, I designed a new freshman seminar, "Job, Suffering and Modernity." After four intensive weeks on the Book of Job, we worked through a group of challenging texts, all of which were new to these students, among them Shakespeare's *King Lear*, Melville's *Moby-Dick*, Kafka's *The Trial*, Frost's *A Masque of Reason*, and Malamud's *The Fixer*. In weekly debates, the students delved into the major themes of the Book of Job with passion and wit. The final paper for the course - "Does The Book of Job need to be rewritten for modernity?"--evoked papers of great originality. I appreciated the opportunity to spend time discussing Job with such a talented group of first-year students.

Esther Schor
Professor of English and recipient of Princeton University's
President's Award for Distinguished Teaching for 2014-2015

We take our cue from the Book of Job, which is a series of debates framed by a dramatic prologue and an ambiguous resolution. Each week we'll focus on a specific topic: Job on trial; Job's comforters, the problem of Evil, God's answer to Job, etc. After a brief exposition of issues, each seminar will be structured as a debate, followed by reflection and discussion. Readings include commentaries on Job by Jewish, Christian, and Muslim theologians and philosophers from Kant to Negri; literary works by Shakespeare, Kafka, and Frost, among others; holocaust memoirs by Levi and Kulka; and film showings include films by Terence Malick and Joel and Ethan Coen.



Photo by Denise Applewhite, Office of Communications

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



The Faith & Work Initiative (FWI) has had another fruitful year. A highlight was the appointment of two new postdoctoral fellows, **Michael J. Thate** and **J. Dennis LoRusso** (see pages 10-12). Another success was the receipt of a major three-year grant to support FWI's ongoing research, activities, and writing agenda. FWI continues to focus on three primary

research projects, each aligned with FWI's mission "to generate scholarly research and practical resources for the issues and opportunities surrounding faith and work."

Major Research Projects

1) *Sky Pilots: Workplace Chaplaincy*

This research project focuses on a growing phenomenon called "workplace chaplaincy." There is limited scholarly study of military, hospital, and prison chaplains, and even less research into workplace chaplains who serve in for-profit businesses. FWI seeks to remedy this void in the academic literature by undertaking an in-depth, scholarly study of workplace chaplains. It is a mixed-methods study, drawing on quantitative surveys and qualitative interviews at companies who have workplace chaplains.

In collaboration with **Faith Ngunjiri** of Concordia College and with the assistance of **Dennis LoRusso**, we are studying the impact of workplace chaplains from four organizational perspectives: CEOs of companies who employ workplace chaplaincy services; HR executives; employees; and chaplains themselves. The research goals include but are not limited to developing a critical understanding of: what workplace chaplains do; why companies employ them; the business rationale for hiring chaplains; and the potential risks and benefits. We are also exploring if any correlations can be observed between companies who have workplace chaplains and key business metrics such as employee engagement, loyalty, and well-being.

2) *The Integration Profile: Faith & Work Integration Scale*
FWI's second major project is continued research into and development of The Integration Profile (TIP), a psychometric assessment tool to measure how individuals and groups "bring" their faith to work. Notably, this is the first instrument that measures faith at work in a business context at both the individual and aggregate level and functions for people of all religious traditions. This project builds on and expands "The Integration Box" theory I initially posited in *God at Work* (Oxford University Press, 2007). The TIP instrument is designed to help individuals and organizations understand the primary and secondary ways people manifest their faith at work. TIP theorizes the existence of four modalities of how people bring or live out their faith in the workplace. We call these "The Four Es": Ethics, Expression, Experience, and Enrichment.

With the assistance of research collaboration partner, **Timothy Ewest**, Wartburg College, the TIP instrument has successfully undergone rigorous field testing, following social science practices, and is now deemed a psychometrically reliable scale, with face and content validity, that accurately and reliably measures eight variables of faith/spirituality manifestation at work. Our dataset includes more than 6,500 employees. FWI is now making the TIP assessment tool available to other scholars to explore connections between various manifestations of faith at work and other variables. This will facilitate critical reflection by scholars, as well as practical use by business leaders, HR professionals, and consultants as the corporate world seeks to find ways to measure, analyze, and develop new policies regarding faith and work. FWI is also developing a beta version of an online, publicly accessible version of the TIP assessment tool for individual use. We are now writing and submitting a series of TIP-related articles for publication to peer-reviewed journals. This will form the foundation for a book on TIP aimed at business leaders to help them be aware of and have the resources to respond to the growing phenomenon of faith and work. The book will also draw on research and publications from our study of organizational attitudes toward workplace spirituality and faith at work. This includes our critical framework that observes four leadership and policy approaches to faith and work: faith-avoiding; faith-safe; faith-based; and faith-friendly companies.

3) *"God at Work-II"*

FWI's third major research project is conducting research for

a new and revised edition of *God at Work: The History and Promise of the Faith at Work Movement* (Oxford University Press 2007). Since its original publication, there have been many new developments in the movement itself, as well as the surrounding religious, economic, ecclesial, academic, and wider geo-political context. *God at Work-II* will explore what has changed, is new, and is emerging on the horizon.

Teaching

In addition to FWI's ongoing research agenda, I am preparing a revised version of "Business Ethics and Modern Religious Thought" (REL219) for fall 2015. At the encouragement of the Department of Religion and in response to student demand, I am opening up the class enrollment and will teach it as a larger lecture course. Typically, REL219 has attracted students from a wide variety of majors across the humanities, social sciences, and natural sciences, representing a diversity of religious traditions and worldviews. Students are asked to consider the resources of religious thought (with particular attention to the three Abrahamic traditions) as possible resources for ethical decision-making. They also explore the possible conflicts and other issues that may arise as a result of religious thought applied to workplace ethics situations. During the semester, CEOs from various religious traditions also visit the class, lending a practical dimension to the theoretical underpinnings of the class.

Faith & Ethics in the Executive Suite Interview Series

The Faith & Ethics in the Executive Suite Interview Series is a public forum in which I have the privilege of interviewing distinguished business leaders about faith, work, and ethics, and how their particular faith shapes and informs their ethics and leadership. To date, we have conducted more than 20 interviews, representing various Jewish, Catholic, Protestant, and Muslim voices, including Mormon and Quaker traditions. Our featured Reunions Weekend 2015 interview was **Marc Allen '95**, CEO, Boeing International. Our interviews are available to view on the FWI website.

Faith & Work in the New Economy: An Interdisciplinary Symposium on Religion and Work

Led by postdoctoral fellows **Dennis LoRusso** and **Michael Thate**, FWI hosted a two-day invitation-only symposium for scholars engaged in emerging research in the study of intersections of faith and work. The symposium brought together an interdisciplinary group of scholars, offering fresh and distinctive facets to the conversation and research surrounding faith and work. As one participant commented afterwards, "I don't know when I have enjoyed the intellectual intensity and pure good fellowship of a conference more than at last weekend's workshop. Thank you all for a truly inspirational event, and for the chance to experience the kind of connections, among people as well as among ideas and fields, that remind us why we took this path in the first place."

Outreach, Other Activities, and Development

I also conduct off-campus field research on the faith and work movement, deliver presentations, and engage in other programmatic activities that support the mission of FWI. A sampling of such activities includes: guest lectures at other academic institutions; keynote addresses and panel contributions at various faith and work related conferences; and advisory work on ethics and faith at work with various executives and organizations. And finally, significant time is spent developing and maintaining relationships with existing and new donors to support the current and future financial needs of FWI.



Visiting Fellows



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

sexuality and gender in the United States. His work has appeared in venues such as *Journal of the History of Sexuality*, *Gender and History*, and *Journal of Religion and Popular Culture*. He is currently completing a book project entitled *Save Our Children: Sexual Politics and Cultural Conservatism in the United States, 1965-1990*, which will be published with University of Pennsylvania Press. *Save Our Children* explores the rise of political and religious conservatism between 1965 and 1990 by focusing on how social and political movements used the image of endangered children to redefine religious and civil rights and cultural mores.

During my time at CSR, I served as managing editor of *Notches: (re)marks on the history of sexuality*, a collaborative, international, and peer reviewed blog promoting critical discussions of the history of sexuality.

I co-edited, with **Heather White** *07 and **Bethany Moreton**, an anthology on *Histories of Sexuality and Religion in the 20th Century United States*. I also began researching and writing my second book *Seeking Abortion at Home and Abroad: The Clergy Consultation Service, 1965-1990*. This book explores the religious, legal, medical and transnational history of abortion reform activism and illegal abortion services. The project focuses on the Clergy Consultation Service, the single largest abortion referral service in the United States before *Roe v Wade*. This group, made up of liberal Prot-

estant ministers, Jewish rabbis and dissident Catholic nuns and priests, organized in forty states and over fifty cities to lobby for the repeal of abortion laws, challenge anti-abortion activists and to assist women obtain safe abortions.

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

James Dennis

L o R u s s o completed his Ph.D. in American Religious Cultures at Emory University in Atlanta. His research focuses broadly on the intersection of religion, economics, and politics in the United States.



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

During my tenure at CSR I have been involved in two ongoing research projects for the Faith and Work Initiative (FWI) under the direction of **David W. Miller**. Foremost, I am collaborating with Miller and **Faith W. Ngunjiri**, Associate Professor at Concordia College, on an extensive mixed-methods study of companies that provide chaplains as an employee benefit. Our co-authored paper, “HR Perspectives on Workplace Chaplaincy,” was accepted and presented at the 2015 Academy of Management Conference in Vancouver. As we refine the paper for publication in the *Journal of Man-*

agement, Spirituality, and Religion, we are concurrently developing chapters for the larger book project on workplace chaplaincy. Secondly, in light of the economic downturn in recent years, Dr. Miller and I are in the process of revising his book, *God at Work: The History and Promise of the Faith and Work Movement* (Oxford University Press, 2007) for its second edition.

I am also pursuing several individual projects. First, with the helpful feedback of colleagues in the Religion and Public Life Seminar, I have successfully revised a significant portion of my dissertation, as I prepare to submit book proposals for its publication. Additionally, research originally conducted on behalf of FWI holds the potential to develop into a second book project. As part of a pre-conference panel on “Faith and Work” at Princeton’s Abraham Kuyper Center for Public Theology, I presented on the influence of humanistic psychology on the Faith at Work movement. In researching this topic, I have gained access to an extensive archive of materials from the Institute of Noetic Sciences, from which I intend to write a religious history of Silicon Valley.

Currently, I am involved in two independent projects, as a co-editor at Marginalia Review of Books for a forum on Kevin Kruse’s recent book, *One Nation Under God: How Corporate America Invented Christian America*, and as a contributor for an edited volume on contemporary Mormonism (under contract with Oxford University Press). The chapter, tentatively titled “The Puritan Ethic on High: LDS Media and the Invention of a Capitalistic Faith,” interrogates the popular trope that Mormon values support free enterprise and promote an entrepreneurial culture among adherents. Employing a content analysis of the LDS monthly periodical *The Improvement Era* between 1930 until its final issue in 1970, I argue that the image of Mormons as industrious, business-minded, and universally in favor of capitalism originated not in the nineteenth century but instead emerged out of mid-twentieth century efforts of the LDS Church to bolster its authority. The language of “business” served as a rhetorical tool, which enabled the Church to effectively resist an encroaching welfare state.

All in all, this year at CSR has been overwhelmingly crucial for my development as early career scholar. The wide range of brilliant colleagues with whom I have engaged has challenged me to mature both intellectually

and professionally. I am proud to have the opportunity to represent our commitment to interdisciplinarity beyond the confines of the University and to continue to learn from such an exceptional group of scholars.

Vernon C. Mitchell, Jr., completed his doctorate in American History at Cornell University in May 2014. His work primarily addresses the intersection of race, politics, and religion in America in the early decades of the twentieth cen-



tury. His current project examines religious and political thought of African Americans during the famed Jazz Age. Through examining African-American religious thought during the earliest years of the Harlem Renaissance, Vernon is uncovering the role that African-American Protestantism played in the development of this cultural and intellectual awakening. His dissertation explores the many ways in which practiced and believed faith came into communion and consternation with one of the most famous secular movements in American history.

I spent my semester at CSR concentrating all my efforts on my first book project, *Jazz Age Jesus: The Reverend Adam Clayton Powell, Sr., and the Ministry of Black Empowerment, 1865-1937*. This project uses the life and ministry of the Rev. Powell as a lens to understand the impact of Black Christianity upon the era commonly referred to as the Harlem Renaissance. My intervention in the field illustrates how very real the connection to the sacred and secular was as African Americans were reimagining themselves in the American body politic. I am submitting my book proposal to several university presses this summer.

During my time at CSR I presented one of my chap-

ters from my dissertation to the Religion and Public Life Workshop headed by **Robert Wuthnow**. I was also fortunate to share my work with the Religion Department's Religion in America seminar chaired by **Wallace Best**. My chapter, "Inhabiting the Promised Land: Black Kingdom and Nation Building in Harlem, New York, 1917-1928," benefited greatly from the insight and productive feedback of my colleagues. This article explores how the Rev. Powell used Abyssinian Baptist Church as a vessel of empowerment, making his imprint on Harlem—socially, economically, politically, and religiously.

With the support of CSR I attended the American Historical Association/American Society of Church History Annual Meeting. I presented as part of the panel, "Silences in Protestant Autobiography: Exploring Sickness, Sexuality, and Race in American Religion." My paper, "Purposeful Silence: The Autobiography of Adam Clayton Powell, Sr., and the African American Intellectual Tradition," analyzed what can be gleaned from the things that Rev. Powell did not discuss in his autobiography, *Against the Tide*, and how his writings are part of a larger continuum of African American intellectual history. Respondent **Catherine Brekus** of Harvard Divinity School offered some invaluable feedback that has helped immensely as I work through the book project.

In June I participated in the Symposium on "Faith and Work in the New Economy." I presented a work in progress, "America is Still Going to Hell: Understanding Martin Luther King, Jr.'s Call for Economic Justice in the Twenty-First Century." The symposium was interdisciplinary and consisted of faculty, graduate students and postdocs from many fields. I enjoyed the conversations that took place across disciplinary lines. Truly it was a fine example of the potential of interdisciplinarity. Many thanks to **David Miller** and my colleagues **Michael Thate** and **James Dennis LoRusso** for organizing such an outstanding event.

Michael J. Thate received his Ph.D. in Religious Studies and History of New Testament Interpretation from the University of Durham (U.K.). Prior to coming to Princeton, Thate was a Lecturer of New Testament Interpretation at Yale Divinity School as well as a Post-Doctoral Visiting Research Fellow at Yale where he worked on a kind of comparative sea mythology within Jewish, Greek, and Roman texts along with early Christian configurations of identity with respect to the sea. His research interests revolve around the formation and reception of discourses,

particularly religious and scientific. His first book, *Remembrance of Things Past? (Mohr Siebeck, 2013)*, is a social history of *Leben-Jesu-Forschung* during the 19th and 20th centuries. While at Princeton, Thate works with the Faith and Work Initiative where his research will be on conceptions of labor and status in antiquity and current post-Marxist theory.



This past year has been a busy one with respect to my position at the Faith and Work Initiative. I continue to offer support to David Miller on some of his ongoing research projects and will be assisting him in his upcoming class, REL219: Business Ethics and Modern Religious Thought. I was pleased with the success of the "Faith and Work in the New Economy" Symposium this year as well.

I also have been wrapping up two edited volumes which are at varying stages. The first on Paul, participation and antiquity (Mohr Siebeck) was released a few months ago. The second on the ethical philosophy of Albert Schweitzer (Syracuse University Press) will hopefully be out before the end of Spring 2016. I have also been working away on my second monograph, *The Godman and the Sea*, which I hope to finish during the fall term. In addition to these projects, I have been working through a reading of the so-called new economy through the formation of western monasticism in hopes of developing a theory of what I'm calling the "enclosure." I have presented different chapters in various forms thus far. I have been most grateful for my time here at CSR, and am profoundly grateful for the support and platform this important center provides. Following this academic year, I will be leaving for Tübingen University on the Alexander von Humboldt Fellowship.

Graduate Student Fellows

A small number of Princeton graduate students in the humanities and social sciences are selected each year as CSR Graduate Student Fellows. Their proposals are evaluated by the CSR Executive Committee for scholarly merit, clarity and persuasiveness, and the applicants' overall scholarly record. Successful applicants receive support that supplements their regular fellowships and that can be used for research expenses. Graduate Student Fellows take part in one of two Center-sponsored workshops: Religion and Culture or Religion and Public Life (See pages 4-5 for descriptions). In these workshops Fellows present work in progress and respond to that of others. This year's Graduate Student Fellows are listed below, with their research abstracts.

Religion and Culture

Vaughn Booker, Religion, "From Virtuosos to Ancestors: Expressing Belief and Representing Race among African American Jazz Musicians"

This dissertation examines the professional and personal lives of select African American jazz musicians in the middle decades of the twentieth century to illuminate the intersections of racial representation and religious practice for American religious history. I explore the lives of several musicians who rose to prominence in the Jazz Age of the 1920s and the Swing Era of the 1930s to trace their evolving commitments to public and private ideals about racial and religious belonging as they, their music, and their professional industry matured. I trace their racial and religious commitments across careers that lasted as late as the early 1990s, in some cases, as they inhabited a developing religious and racial American landscape where they acquired new modes and media for personal cultivation and professional expression.

I engage jazz musicians, whose careers serve as cases in this study, as

participants in a *profession*. As professionals, industry demands, audience reception, print press scrutiny, musical innovations, and prevalent ideas about black culture and art shaped the ways these musicians navigated prominent careers that required of them, consequently, public representativeness of black culture and social comportment. These musicians' professional lives became bellwethers of a race's propriety for an American public that made hasty assessments of black America's morality. These professional jazz musicians also existed in (and at times, squared off against) a long history of African American institutional religious life with its established approaches to conveying positive general images of the race. By engaging these musicians' recordings, radio performances, studio sessions, live concert video and audio, interviews, music manuscripts, and their discourses in print media, I seek to comprehend the rhetorical, embodied, and performative aspects of their musical output to reveal intertwined narratives of racial and religious representation that informed their lives and works. This archival historical approach places an examination of prominent representatives of individual religiosity in conversation with scholarship on institutional religious life within the study of African American religions.

I also engage the *personal* lives of select jazz musicians. I place these artists' individual aspirations as successful professionals in conversation with the private crises, intimate friendships, and their expressions of convic-



I am extremely grateful for the chance to have been a CSR fellow in Religion and Culture this past year. The seminar was a welcoming group of students, and Prof. Pagels was an excellent leader. It was an open and friendly arena in which to discuss work-in-progress, and I benefitted from the imposition of a deadline each term by which I needed to complete a rough draft of a chapter. The funding from CSR allowed me to write without needing to teach this past year, which has greatly assisted me in finishing my dissertation by summer 2015.

Meg Leja
Religion and Culture
Fellow



tion and calling to which their religious commitments, professed beliefs, and practices (in solitude and with others) responded. A portrait of individual musicians' complex religious lives provides a window into African American religious interiorities, thereby accenting and challenging broader social and cultural stories of African American religion in this era that often produce uniform portraits of religious orientation and racial conception among African Americans. Autobiographical reflections, the memories of close friends, musicians' private libraries, charitable business endeavors, and even theological scribbles on scraps of paper reveal the processes of self-narration for jazz artists who wrestled with constructing public religious identities that others would scrutinize, given their celebrity and their assumed social roles as racial representatives.

The pianist, composer and bandleader Edward Kennedy "Duke" Ellington; the pianist and composer Mary Lou Williams; trumpeter John Birks "Dizzy" Gillespie; vocalist Ella Fitzgerald; and vocalist and bandleader Cabell "Cab" Calloway play principal roles in the history of racial and religious representation in black popular culture this dissertation offers. Several other jazz musicians are important to this project, and I aim to include the perspectives and works of Sarah Vaughan, Lionel Hampton, Hazel Scott, Oscar Peterson, Joya Sherrill, and William "Count" Basie, among others.

This dissertation relies on methods of critical engagement found in African American studies, American studies, American religious history, religious studies, and jazz studies. Ultimately, this dissertation will provide African American religious history a way of crafting both collective and individual histories of African American religious production that highlight the fluidity of religious, racial, class and political commitments as people are shaped by factors like age, gender, intimate relationships and community.

Daniel Burton-Rose, East Asian Studies, "The Religious Activism of Qing Dynasty Literati-Officials: Ancestor Reverence, Spirit-Writing, and Temple Patronage among the Peng Clan of Suzhou, 1650s-1870s"

My dissertation examines the religious activities of a prominent familial lineage in Suzhou, a city that was the cultural and economic capital of the fecund lower Yangzi Delta region in southeast China. Famous in late imperial times for producing luxuriant silks, Suzhou was equally important as the home of the greatest literary and scholarly talents of the realm.

In the mid-sixteenth century the Peng clan rose from modest beginnings to join the ranks of the city's local elite. Throughout the subsequent three centuries scions of the clan obtained the highest degrees possible in the civil service examination. While examination success was a crucial method for status advancement in imperial China, I present another element that undergirded the clan's terrestrial success and encouraged the admiration of fellow elites. The Pengs of Suzhou were pioneers of the charitable style in elite status enhancement, by which I mean that through consistent and high profile good works the Pengs encouraged others to perceive their wealth and success in officialdom as divine rewards for philanthropy.

My dissertation explores the diverse range of philanthropic activities in which Peng clan members participated. Activities of Peng patriarchs included rebuilding and fundraising for shrines and temples, promoting vegetarianism, organizing spirit-writing séances in which didactic texts were composed, and publishing moralistic exhortations. By examining one familial lineage's diverse commitments, I aim to understand the multiple hats worn by local patriarchs as they honored their own ancestors and sought to ensure the prosperity of their descendants, while simultaneously advancing their own prerogatives vis à vis fellow gentry. Scholars

recognize that the elite Yangzi Delta families of the Ming (1368-1644) and Qing (1644-1911) dynasties competed in a nexus of cultural, economic, and imperial power. My findings indicate that the realm of religious performance was highly implicated in this nexus and needs to be more cogently integrated into our existing model of local society.

Clifton Granby, Religion, “Fruits of Love: Self and Social Criticism in James Baldwin and Howard Thurman”

Most accounts of prophetic social criticism in the United States focus on its history and politics. By treating James Baldwin and Howard Thurman as prophetic exemplars, my dissertation carves out an ethic to guide such practices. It argues that Baldwin and Thurman can be helpfully understood as models of self-care, as critics of domination, and as practitioners of freedom. Both model the dangerous possibilities of speaking the truth in love, but each does so from a differing standpoint. Baldwin mainly pursued his task as a writer and Thurman as a pastor. I argue that any attempt to account for their sayings and doings needs to be largely informed by their sense of vocation, their calling. Since the appraisal of virtue and vice is always a contextual affair, to appreciate the ethical significance of vocation is to get a better sense of what excellence looks like in practice. “Fruits of Love,” therefore, aims to offer a more nuanced treatment of the ethical insights of each thinker. By highlighting the categories of love and vocation, it further discloses the differences between their social visions, as well as the traditions of virtue, care, and freedom that bind them together.

Alexander Kocar, Religion, “On Earth as it is in Heaven: The Social and Ethical Dimensions of Higher and Lower Levels of Salvation”

My dissertation considers the social causes and effects of rhetorical constructions of different levels of salvation. I examine two Jewish followers of Jesus (Paul the Apostle and John of Patmos) as well as several early Christian authors who believed that there are multiple levels of reward among the saved depending on the virtue of the person or people in question. Thus, in addition to hell for the damned, there was not merely one heaven for the saved, but rather multiple levels of heaven. An investigation into who was excluded from the highest level of salvation and why (i.e. what constituted greatest virtue?) reveals much about the historical, social, and philosophical context of these different au-

thors. For example, in my third chapter I consider early Christian texts, such as the *Shepherd of Hermas* and the *Apocryphon of John*, that deploy salvific difference to account for the social and theoretical problems posed by sin after baptism. I contextualize these two texts in light of competing views on repentance and apostasy, e.g., in the Letter to the Hebrews and the writings of Ignatius.

More broadly, my dissertation interacts with and contributes to ongoing discussions on ancient ethics (especially free will and responsibility), constructions of the self, and moral psychology. In my dissertation, I have found that often when these authors describe groups who will enjoy lower salvific rewards, they also construct them as persons who are fundamentally different. For example, two early Christian texts I examine (the *Shepherd of Hermas* and the *Excerpts of Theodotus*) both ascribe deviant and divided moral psychologies to those who will enjoy a lower level of salvation. Consequently, my dissertation attempts to illumine the diversity of competing ethical and soteriological models in antiquity, which is often overlooked in diachronic surveys of Christian morality or philosophical ideas like free will.

Meg Leja, History, “Dissecting the Inner Life: Body and Soul, Medicine and Metaphor in the Carolingian Era”

In observing the writing processes of fellow graduate students in the weekly seminars I became more conscious of my own, and emerged more confident in my writing and analytic ability. In



addition to the lively seminar discussions, the CSR fellowship provided me with the means to participate in gatherings of specialists that I would not have otherwise been able to attend, in venues ranging from Chicago to Hong Kong, thus making possible invaluable feedback on my doctoral work from scholars beyond the Princeton community.

Daniel Burton-Rose
Religion and Culture Fellow

Carolingian kings and their elites are well recognized as the initiators of far-reaching religious and educational reforms in the ninth century. These reforms encouraged a cultural renaissance, with a sudden increase in the number of texts being produced and a new emphasis within imperial policy and patronage on education, libraries, and scriptoria. Yet, in examinations of the Carolingians' production and experimentation with texts, one genre of work that is consistently ignored by modern scholars is that of the medical treatise. A significant number of medical manuscripts, written in Caroline minuscule at important monasteries across the empire, survive from the year 800 onwards. The medical treatises preserved in these manuscripts reveal concerns with how the health of the body relates to the health of the soul, with how external appearance correlates with internal reality, and with how care for the body (through medicines and physicians) can be undertaken in a way that meets with divine approval. My dissertation explores how these medical manuscripts reflect an interest in the governance of the body that is shared by other genres of texts being produced at the same time in similar intellectual centers of the Carolingian realm. I cast a broad net across ninth-century sources in order to highlight common understandings about the body in hagiography, exegesis, monastic rules, and royal legislation. My dissertation focuses attention on the Carolingian body, investigating the perceived relationship between soul and body during this period of reform as well as the assumed functions of the body, both in a physical and in a spiritual sense.

Molly Lester, History, "The Word as Lived: The Practice of Orthodoxy in Visigothic Iberia, 540-700"

What does it mean to be an orthodox Christian? More specifically, how can one correctly live and worship as an orthodox Christian? Following the breakup of the western Roman empire, Hispano-Roman and Gothic inhabitants of the Visigothic kingdom scrutinized their lives to ensure that they were, indeed, living as orthodox Christians should. Throughout the sixth and seventh centuries, Visigothic Christians struggled both to define orthodox practice and to structure their daily lives and their society through liturgy, religious custom, and Christian notions of morality. Although the question of orthodox practice was always present in Iberian society, the changing religious topography of the Visigothic kingdom affected how the question was articulated. From competing with a rival heretical church to the

As a graduate fellow in the CSR Religion and Culture workshop, I saw a tremendous improvement in my work after I discussed it with my fellow participants. Arguments



and narratives that had seemed clear to me were foreign and confusing to other readers, and their advice was invaluable in grounding my abstract ideas. I am extremely grateful that I was able to participate in this workshop.

Molly Lester
Religion and Culture Fellow

creation of orthodox kingship to debates over liturgical diversity, the Iberian Nicene community faced anxiety about its worship in a number of different guises. My project traces debates over orthodox practice within this Christian community and explores how clerics and rulers tried to implement their visions of orthodoxy without fracturing their kingdom. In particular, I argue that practice should be seen as a dynamic part of being a religious individual and explore how people used religious practice to organize and govern their communities according to their ideas of Christian orthodoxy.

Aaron Rock-Singer, Near Eastern Studies, "Between Text and Contestation: Islamic Magazines and Religious Revival in Egypt, 1976-1981"

Egypt's devastating defeat in the 1967 Arab-Israeli war discredited secular ideologies in the eyes of a population that had cheered Jamal Abd al-Nasser's Pan-Arab Socialism. In its stead, a broad "Islamic Revival" coursed through Egyptian society, promoted by Nasser's successor Anwar al-Sadat (r. 1970-1981) yet also driven by spontaneous social outpouring. Though few would deny that the public religiosity of Egyptian society has vastly increased since Nasser's fall, studies of this period have not traced the exact pathways by which religious exuberance morphed into broad shifts in popular practice. Instead, previous scholarship has tracked either the re-appropriation of medieval scholarly works in the modern period or has told a story of elite debates

over the creation of an “Islamic state,” the development of “Islamic economics” or the application of Islamic law (shari‘a). Those sources in which shifts in daily practice were negotiated and in which the aspiring pious constituencies of the Islamic Revival spoke have not been explored and questions that affect the daily lives of participants have not been examined.

My dissertation, by contrast, uses Islamic magazines from this period as cultural artifacts that reveal elite/middle class negotiations over this medium of religious guidance and the competing piety projects of the Islamic Revival. Though previous studies have drawn on these texts, they have neglected a crucial component – letters to the editor and fatwa requests – which have enabled me to chart the ways in which readers-turned-participants helped to shape the textual culture and programmatic visions of editors and writers within these magazines. Drawing on four Islamic periodicals representing Muslim Brothers, Salafi-Islamists, State-affiliated scholars and religious bureaucrats, respectively, my dissertation maps a dynamic scene of political and technological change, religious competition and popular participation. This project is defined by three broad theoretical concerns: elucidation of the economic and social context of magazine production and consumption, the process by which textual objects circulated and are rendered “religious”, and the interaction among editors, writers and readers in the formation of the Islamic Revival’s projects of piety. In the final case, it highlights three particular shifts in practice: the proliferation of modest dress and conservative gender relations, the increased performance of daily prayer and the emergence of alternative models of religious knowledge and cultural capital.

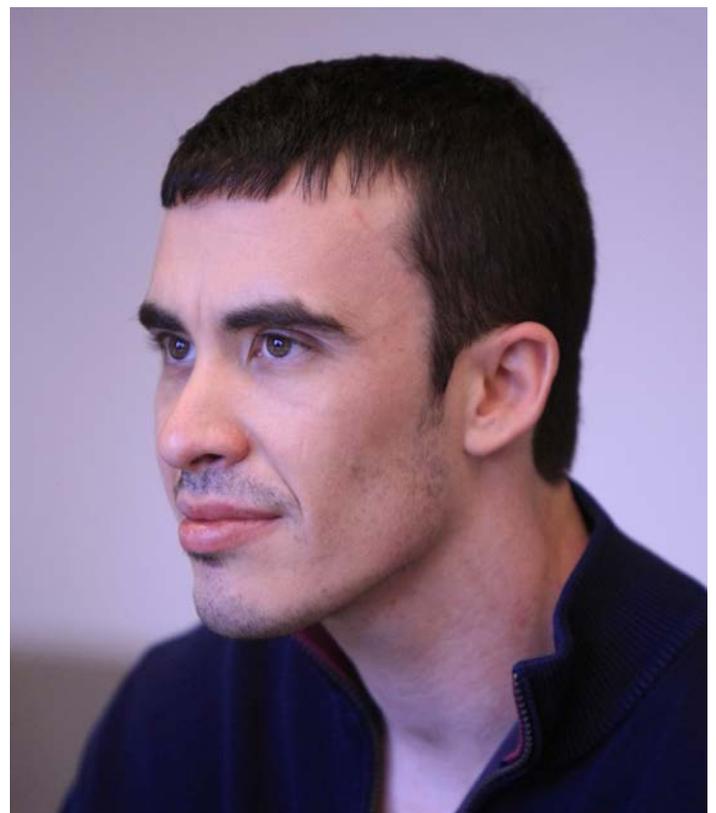
Christian Sahner, History, “Christian Martyrs and the Making of an Islamic Society in the Post-Conquest Period”

This dissertation examines the role of state-sanctioned violence against Christians during the Umayyad and early ‘Abbasid periods. It explores a neglected group of Christian saints (often called “neomartyrs”) who died between the seventh and ninth centuries AD. They hailed from practically every corner of the greater Middle East where Christian majorities lived alongside Muslim minorities, including Spain, Egypt, Palestine, Syria, and the Caucasus. As such, their lives were recorded in a range of languages, including Arabic, Greek,

Latin, Armenian, Georgian, and Syriac. The dissertation pairs these texts with Muslim sources, including legal and historical literature, to provide a three-dimensional and balanced portrait of Islamization, Arabization, and official violence in the post-conquest period.

Seen from this perspective, there were three main types of martyrs. The first and most numerous were Christian converts to Islam who then returned to Christianity. Because apostasy was considered a capital offense under Islamic law, they could face execution if found guilty. The second group was made up of Muslims from entirely Muslim backgrounds who converted to Christianity. The third consisted of Christians who publicly blasphemed the Prophet Muhammad, usually before high-ranking Muslim officials.

The dissertation argues that violence played an important role in regulating relations between the two communities, but it was limited in its scope and aimed at two specific goals: first, to secure the primacy of Islam at a time when Muslims were outnumbered by their non-Muslim subjects; and second, to forge boundaries between religious groups at a time of considerable social and confessional fluidity. It argues that monks wrote biographies of martyrs, in turn, in an attempt to stem the tide of conversion and to protest the effects of Arabization on their communities. The dissertation concludes by suggesting that martyrdom peaked during the first



fifty years of 'Abbasid rule (ca. 750-800) as old Muslims, recent Muslim converts, and non-Muslims first began to interact as members of a shared society, and not as rulers and subjects in a divided post-conquest society.

The dissertation represents a contribution to a growing field of literature on the transition from late antiquity to the early Islamic period. As such, it seeks to situate the rise of Islam within the late ancient milieu in which it was born, as well as through the non-Muslim communities it interacted with as it spread. Throughout, it suggests that we cannot understand early Islam unless we see it as a minority religion interacting with older, larger, and more established communities of non-Muslims scattered across the Middle East, in particular, Christians.

Elise Wang, Comparative Literature, "Punishment and Proportion: Ethical Measurement in Late Medieval English Literature"

My dissertation traces the intertwined strands of literary, scientific, and religious turns to measurement in late medieval England. Fourteenth-century England was a society newly obsessed with quantifying its world. Scholastic mathematicians divided infinite quantities, while medicinal treatises enumerated the colors of the body's fluids. Edward III installed mechanical clocks, and their tolls began to insinuate themselves into the rhythm of public life. When medieval thinkers turned this zeal for quantification to human activity, they en-

countered measurement's most useful applications and its most formidable challenges. How might one count pain? Can one measure need? And even if one might, do such calculations infringe upon divine knowledge? This dissertation builds on recent studies of penitential literature, medieval mathematics, and law in poetry to examine measurement undertaken to form a more just society. After establishing a grammar for ethical measurement in William Langland's analogical calculation, I turn to the measurement of pain and sin in penitential literature and Julian of Norwich. Then I address mathematical quantification, examining Geoffrey Chaucer and the Pearl Poet's playful engagement with contemporary scientific theories of proportion. Finally, I turn back to Langland, who struggles to find a poetics of justice out of a measurement that always falls short.

Wei Wu, Religion, "Indigenization of Tibetan Buddhism in Twentieth-Century China"

My dissertation explores the intellectual and social history of Chinese religion with a particular focus on the transmission of Tibetan Buddhism to China Proper from 1911 to the 1950s. With the weakening of imperial centralized power in the early twentieth century, many ethnically Han followers of traditional Chinese Buddhism looked to Tibet and other non-Han ethnic traditions as sources for reviving Chinese Buddhism. Their endeavors greatly enriched Chinese Buddhist philosophy and influenced the landscape of the religious community.



The dissertation will show that the indigenization of Tibetan Buddhism in China Proper was a dialectical process of translation and transformation. The introduction of Tibetan Buddhism to China Proper was conditioned by the situation of early twentieth-century Chinese Buddhists, who were particularly challenged by discourses of nation-building and reforming religion. This study will intervene in the fields of Religious Studies and History by bringing to light that the movement was part of the Han Buddhists' effort to revitalize

Buddhism in the early decades of the twentieth century. Seeing esoteric components as a lost part of ancient Chinese Buddhism, the reformer Taixu integrated the introduction of esoteric teachings into the project of reviving and modernizing Buddhism. At the same time, Han Buddhists' assimilation of Tibetan Buddhism in theological and institutional dimensions was not a simple replication, but an active process of creating new meanings that were closely connected to their cultural traditions and their particular social settings. Political dynamics also shaped the transmission of Tibetan Buddhism while the Republican government tried to consolidate connection with Tibet and other frontier regions by unifying religious and political aims. The intertwined religious and political dynamics contributed to the spread of Tibetan Buddhism among Chinese Buddhists and left long lasting impacts on the modern landscape of Chinese religions.

Religion and Public Life

Douglas Gildow, Religion, "Educating Chinese Buddhist Monastics in the People's Republic Of China: Seminaries, Academia, and the State"

This dissertation investigates the development and influence of modern seminary education on Buddhist monasticism within the People's Republic of China. Buddhist seminaries in China first emerged in the early twentieth century as defense measures against government appropriation of Buddhist property, but other state policies later led to their extinction from 1949-1956 and 1966-1979. Since the post-Mao era Buddhist revival, however, from 1980 onwards more than forty seminaries have been established. This system of seminaries has transformed the knowledge and authority Buddhist institutions transmit. I argue that to understand the impact on seminaries of Buddhism, we must also understand how seminaries are influenced by state and academic institutions.

After an overview of Buddhist monastic education in China, the first two chapters describe the recent history of Buddhism and state policy during the Cultural Revolution period (1966-76) and its aftermath. I show that because it led to a dampening of Communist ideology and the consolidation of power by formerly purged cadres who argued that religion should be co-opted rather than extirpated, the Cultural Revolution ultimately facilitated the revival of Buddhism and seminaries. More

Given the interdisciplinary makeup of the seminar, I appreciated how my peers challenged me to broaden my work to appeal to the interests of scholars outside my field. On a personal note, the CSR workshop was a nice way to close out my Princeton experience, as I had received a CSR fellowship for senior thesis research eight years before when I was a Princeton undergraduate. To go "full circle" in this way was a special delight - the Center for the Study of Religion has played an important role in my studies during many years in Princeton.

Christian Sahner '07
Religion and Culture Fellow



specific to education, the excesses of the Cultural Revolution led to a re-affirmation of expert knowledge and formal schooling throughout various social sectors, including religion. The expansion of seminaries was thus enabled by state policies aiming to shape (not eliminate) Buddhism and by a social climate characterized by rapid economic growth and respect for schooling.

In the next two chapters, I describe the growth of seminaries to the present day, and detail their role within monasticism more broadly. I show that seminary education has partially replaced traditional apprenticeships and modes of preaching within monasteries, and has even influenced the training provided in traditionally ritual-centered ordination halls. Yet seminaries remain controversial within Chinese monasticism, in part because they are points of sensitive contact between Buddhism on the one hand and secular academia and the state on the other.

Finally, in the last three chapters I describe the tensions in seminaries produced by contact with state agencies and secular modes of studying Buddhism. I claim that Buddhism and the Communist state are similar in adhering to substantive modes of justifying claims, involving appeal to fixed, core beliefs derived from un-

questionable sources. Yet the questions addressed and conclusions reached in Buddhist and Communist doctrine differ radically. In contrast to both, secular academia adheres to a procedural mode of justification, based on abstract canons of evidence and logic rather than fixed sets of beliefs. Seminaries are continually challenged by their interactions with the state and academia, which both subordinate them yet also impart prestige and the credential-granting authority to produce future generations of Buddhist leaders. I argue that these dynamics are producing increased diversity within Chinese Buddhism, which largely stems from the differing ways seminaries respond to pressures from the state and academia.

Michael Hoffman, Politics, “Religion, Sectarian Identity, and Regime Preferences”

Why does religion sometimes increase support for democracy and sometimes do just the opposite? Using data from an original survey conducted in Lebanon in 2013-2014, I present and test a theory of religion, group interest, and democracy. Focusing on *communal* religion, I demonstrate that the effect of communal prayer on support for democracy depends on the interests of the religious group in question. For members of groups who would benefit from democracy, communal prayer increases support for democratic institutions; for citizens whose groups would lose privileges in the event of democratic reforms, the opposite effect is present. I test

In particular, the interdisciplinary space sharpens projects in ways that feedback within a field cannot. The Center for the Study of Religion remains such a lively hub in my Princeton graduate school experience, and I am excited to continue to grow through my encounters with the bright minds, faces, and ideas that come through 5 Ivy Lane!

Samantha Jaroszewski
Religion and Public Life Fellow



these claims both observationally and experimentally, using a religious priming experiment aiming to mimic the effect of communal prayer. I find that communal religion, either through frequent attendance at religious services or through the communal primes, increases the salience of sectarian identity, and therefore pushes respondents' regime attitudes into closer alignment with the interests of their sect.

Samantha Jaroszewski, Sociology, “Churched Children? The Relationship Between Parental Religiosity and Children’s Behaviors in the Context of Fragile Families”

This project considers the link between church attendance, religious faith, and denominational affiliation of mothers on the positive and negative behaviors of their children. Specifically, I am looking at children born to unwed mothers in American cities. Inspired by the ethnographic research conducted by Susan Crawford Sullivan as presented in her book *Living Faith: Everyday Religion and Mothers in Poverty*, I use various measures of religiosity to capture the “everyday religion” that Sullivan finds is more salient to a population living in the precariousness of poverty. My findings lend support to Sullivan’s arguments; I find no or mixed support for the relationship between religious denomination or attendance and behavior, but find strong support that salient faith and children’s participation in religious groups are both strongly and positively associated with pro-social behavior. By using the large panel survey, the Fragile Families and Child Well-being Study, to test these hypotheses, I contribute broad quantitative support for the nuanced case studies offered by Crawford Sullivan. Further, I contribute to the small but growing body of work that looks at the religious lives of families and children in poverty.

Alyssa Maldonado, Religion, “‘They Give the Feast their Hearts, these Faithful and Honest Men’: Manhood and Masculinity at the Feast of Our Lady of Mount Carmel”

Thanks to the support of the Religion and Public Life Fellowship, in the summer of 2014 I began fieldwork in Williamsburg, Brooklyn, to study the Feast of Our Lady of Mount Carmel, where I found a community of Italian-American Catholic men who worked year-round to plan and produce the feast. At the feast, the Italian-American men of the neighborhood lift the *giglio*, a 70 foot tall devotional tower, in an overt spectacle of male strength and struggle. While seminal works

in American religious history have explored the embodied, intimate devotional lives of Catholic women, my ethnographic work explores how men enact their allegiance to the saints and to their parish. My project looks to the homosocial ritual spaces of the feast to think about the public, performative production of Catholic masculinity.

The feast not only brings Our Lady and the Giglio di San Paolino onto the streets, the local landscape and its ritual occupation also becomes a site for the enactment, and affirmation of communal ideals of masculinity. Although the central event of the feast is the Dance of the Giglio, I look to the wider feast geography, to rituals in which the men of the feast occupy and move through the local cityscape to understand feast rituals as gender performances. The feast is a rich site for analyzing masculine religious practice, turning the gender lens to men, as the culture bearers of Italian-America Catholic tradition. My project thinks about continuity, succession, and heterosexual reproduction as central to masculine feast tradition.

One chapter I presented in the fall, titled “The Masculine Body of the Feast: Tattoos at the Dance of the Giglio” analyzes the male, tattooed body at the feast. We seldom think of skin as a site of contemporary Catholic material culture—saints and icons sit in niches, they crowd altars and mantles, their images are spread on walls, or kept near with portable prayer cards, or on medals hung from necklaces. Giglios in miniature climb up calves, biceps, and forearms, rising on the limbs of feast men in inky black tattoo outlines. Sometimes giglio tattoos are accompanied by inked images of Our Lady of Mount Carmel, as the body becomes a site for the reproduction of feast iconography. Based on my ethnographic fieldwork and interviews, I argue that the feast-tattoo is not simply a single, personalized inscription, but does *social* work. Feast men tattoo themselves into a narrative of masculine tradition and write themselves into feast history. Wearing a tattoo is a bodily practice that works to reaffirm a community identity and an allegiance to the parish; its display is an essential part of creating and entering the ritual environment of the feast. I consider the tattoo, in this context, as a specifically masculine facet of Catholic material culture that expresses the centrality of the male body and its relationships to the production and performance of feast ritual.

My second year in the Religion and Public Life Workshop has been extremely helpful to me intellectually, and has been a genuinely *enjoyable* experience. I was the only political scientist in the workshop this year, which meant that every week I was exposed to something far outside of my academic comfort zone -- that is a very good thing. RPL has given me the unique opportunity to be surrounded once a week by brilliant people whose fields I know nothing about, but who share my interest in religion as a research subject. The feedback I received in the seminar was entirely unlike the feedback I receive from members of my department, and being able to combine input from both groups has helped me to overcome many of my own blind-spots.

Michael Hoffman
Religion and Public Life Fellow

Leslie Ribovich, Religion, “Moral Education in Devotion’s Wake: Teaching Values in New York City Public High Schools, 1957-1980”

In my dissertation, I ask: historically, how did teaching morality in New York City public high schools change after the early 1960s, when the U.S. Supreme Court held the devotional exercises of Bible reading and school prayer in public schools unconstitutional? How did ideas about race shape education aiming to teach understandings of morality in this period? Using archival methods, legal databases, and visual and material culture, I trace changes and continuities in understandings of morality, religion, and race in public education from the mid-1950s to 1980. I argue that in the wake of devotional exercises, NYC public high schools continued to teach ideas about morality through the language of values shared by everyone, ideas of friendship and brotherhood to quell neighborhood conflict, and juvenile delinquency prevention. Such curricular practices arose in reaction to post-World War II changes to family, work, community, and religious life, explicitly drew on Biblical principles such as “love thy neighbor,” and grew out of intentionally interfaith alliances. Through complex legal and social changes, the practices nevertheless became predominant forms of education aiming to teach morality in the 1960s and 1970s. Yet instead of teaching Biblical or interfaith lessons to solve perceived family and community problems as they had previously, as the antidote to these ills, schools promoted racial

The Wednesday seminar, where we all meet over lunch and leftovers, is a weekly highlight for me, a space where I can engage with colleagues on methodological questions of ethnographic representation, survey data, and archival research. I always appreciate their generative questions, their unexpected literature suggestions, and how we encourage each other to follow new theoretical strands and look outside the bounds of our disciplines in our bibliographies. It is with their en-



couragement that gender has become the central optic of my research.

Alyssa Maldonado
Religion and Public Life
Fellow

integration, the idea of harmony among people from different backgrounds. Simultaneously, they developed programming against drug use, crime, and sexual activity, activities often characterized as “deviant” or “delinquent,” and tracked along racial lines.

In my work, I offer a new answer to a pressing scholarly question in American religion: how did religion come to flourish in civic life by the end of twentieth century, particularly in public schools, when religion was removed from public schools in the 1960s? To answer this question, I turn to the institution it focuses on: the public school. I suggest that religion did not only appear in public schools in Texas and Tennessee after the 1960s. In a northeastern city, religious ideas of friendship, morality, and deviance were part of the fabric holding public high schools together.

Allison Schnable, Sociology, “Do-it-Yourself Aid: The Emergence of American Grassroots Development Organizations”

The number of American-based international NGOs has increased tenfold since 1990. The growth is driven by GINGOs: grassroots international non-governmental organizations, or NGOs founded by amateurs with a personal tie to a developing country, and sup-

ported with volunteer labor and individual donations. The Americans who launch these organizations typically are middle-class college graduates, but have no training or professional experience in international development. Instead of being shaped by the norms of the professional aid field, these organizations are defined by the personal relationships, skills, and religious practices of the people who found them. They represent a counter-movement to the trend of professionalization seen in aid organizations and the non-profit sector broadly.

This dissertation combines analysis of IRS records with fieldwork and interviews in Africa and the United States. I also create an original database of all known websites for international relief, development, and human rights organizations registered with the IRS in 2011, which is analyzed with topic modeling and content analysis of a random sample of 150 organizations. My findings show that globalization offers a tenuous opening for nonprofit organizations to bypass the isomorphic pressures of professionalization. And while supporting world society theory’s claims about the ways individual agency and rationalism shape international organization, I show that the *expressive* possibilities of nonprofit organizations are critical in understanding GINGOs’ emergence.

Religion figures prominently in the ideas expressed by GINGOs and in the resources and networks that support these fledgling organizations. GINGOs have grown in numbers during the same period when large development agencies and scholars of development have developed an interest in religion and development. But these policy and scholarly conversations have often relied on impoverished understandings of religion that dichotomize “faith-based” and “secular” aid groups. This dissertation’s contribution to discussions of religion and development is to use this new, understudied population of NGOs to illustrate that religion can offer several kinds of symbolic and material resources to aid efforts. I argue that religion affords three things to grassroots NGOs. First, it provides *frames*, or ways of thinking and speaking about relief and development work that imbue it with legitimacy. Next, religion affords familiar *modes of action* that link the NGO, supporters, and local aid recipients. Finally, religion can offer *networks* that provide money and volunteers and that provide entrée into aid-receiving communities.

William Schultz, History, ““Garden of the Gods: Colorado Springs and the Myth of the Culture War”

What caused the culture wars in the late-twentieth-century United States? My history of the city of Colorado Springs seeks to answer that question. Colorado Springs was both a site and symbol of these conflicts: a site, because it witnessed a fierce battle over gay rights that eventually spilled over into the rest of the nation; a symbol, because the intense media coverage given to this battle led observers to tag Colorado Springs with nicknames like “Jesus Springs” and “The Evangelical Vatican.” Indeed, it was in Colorado Springs that the term “culture wars,” coined by sociologist James Davison Hunter in his 1991 book of the same name, transformed from a sociological theory into a political conflict. But my dissertation will show how this transformation was in fact a distortion, for the image of Colorado Springs as “Jesus Springs” rested on half-truths. The culture wars of Colorado Springs were not an accurate description of reality but instead a narrative that was put forward by local activists and seized upon by the media. Evangelical power in Colorado Springs was in fact fleeting, a product less of a vast right-wing conspiracy than of a few savvy evangelical activists who took advantage of public frustration with local government. Ultimately, I argue, Colorado Springs shows how the narrative of the culture wars distorts complicated local histories into a simple clash of left and right.

Irene Elizabeth Stroud, Religion, “A Loftier Race: American Liberal Protestants and Eugenics, 1877-1930”

Eugenics – the effort to shape future generations biologically through intentional interventions in human breeding – was popular in the United States at the turn of the twentieth century and influenced public policy for decades thereafter. Its advocates understood eugenics as a logical application of the scientific theory of evolution. Social problems such as crime and poverty, eugenicists argued, could be eliminated by preventing the births of persons genetically destined to become criminals and paupers. Furthermore, healthy, intelligent, morally superior citizens could be produced by encouraging the most successful members of society to pass on their genes to as many children as possible.

While eugenics was promoted mostly by a small, elite movement of interlocking organizations led by scientists, liberal Protestant leaders also found it appealing and were among the wealthy donors who funded the

movement. Eugenics fused two of their central preoccupations in a single social program: first, integrating new scientific ideas into their faith, and second, ameliorating the social problems of an industrializing economy. Moreover, eugenics fed into liberal Protestants’ post-millennial hopes for human perfection, as they imagined progressive improvement in both the biological and the social body. Thus, while most scholarship on the eugenics movement frames it as social and medical history, my work demonstrates that it is also religious history. The liberal Protestant misadventure with eugenics was shaped by theological ideas about human nature and salvation, and in turn shaped liberal Protestant religious practice. Christine Rosen has argued that liberal Protestants were drawn to eugenics because their theology was incoherent and they were attracted to the latest scientific theories. I will argue, however, building on work by Amy Laura Hall, that eugenics fit neatly with a soteriology of nurture that privileged the idealized Christian family. Among white liberal Protestants in particular, eugenics also played into conscious and unconscious ideas about racial hierarchy and American national identity, enhancing the normalization of white Anglo-Saxon-ness and helping to consolidate the social power that attached to it.

Eugenics shaped liberal Protestant religious practice in a number of ways, driving change in the areas of charity, sex education, marriage, and the treatment of the infant body. Liberal Protestant clergymen preached against giving food and clothing too freely, for fear of creating a hereditary dependent class. Some required health certificates from people seeking to be married in

Writing a dissertation involves spending most of your time in a little room accompanied by nothing but your laptop, your research notes, and your self-doubt. So it was a pleasure to get out of that room now and then and find an intellectual community in the Religion and Public Life seminar. What made the seminar particularly useful was its diversity, not only in the fields people studied but also in the methods they used. Fielding questions from all across the disciplines—and asking questions in return—gave me a much stronger sense of how my dissertation fit into the larger study of religion.

Will Schultz
Religion and Public Life Fellow

After coming back to Princeton from 18 months of ethnographic fieldwork in Israel, the Center for the Study of Religion gave me an academic home to begin the work of disentangling and analyzing the various strands of Jewish thought, modern desires, and notions of humanity at play within my dissertation research. While at CSR, I have had the pleasure of having my work heard by a public audience for the first time in workshops, and have had the phenomenal opportunity to receive feedback from the diverse group of scholars present. CSR has had an enormous impact upon my dissertation research, and I hope to continue the fertile academic conversations started in the CSR workshop about my work and others' as we continue in our careers as scholars of religion.

Alexander Wamboldt
Religion and Public Life Fellow

their churches, preceding state health requirements for marriage licenses by decades. Church leaders endorsed sex education materials for young people that encouraged them to think eugenically when selecting marriage partners. Ecclesial and popular culture celebrated the healthy white infant body in baptism rites and baby shows. My dissertation will explore these and other ways that eugenics shaped the social rituals of liberal Protestantism, transforming religious practices from means of grace to means of bolstering social status.

Alexander Wamboldt, Anthropology, "The Marriage Monopoly: Family, Religious Courts, and the State of Jewish Israel"

In this anthropological dissertation project, I investigate the legal and religious kinship practices of secular Israelis within religious courts and in alternative ceremonies. I am interested in how religious tradition and authenticity are reshaped through kinship practices in the context of contemporary Israel.

The Israeli legal system contains separate, religious courts that handle issues of personal status. This system was brought into the newly independent state in 1948 from Ottoman judicial practices. Participation within it was voluntary until 1953. Religious jurisdiction relies upon definitions of identity that determine a person's religion vis-à-vis the religion of particular persons within their kinship networks; self-determined reli-

gious statuses are rarely recognized in Israel. While this system was being created internally within the nascent state, the Law of Return of 1950 laid the groundwork for Diaspora Jews to gain citizenship using criteria that differed from the definitions of Judaism used by the family courts. This system utilized definitions of Jewishness that use both biogenetic understandings and self-identified faith. These competing institutional determinations of Jewish status have led to numerous court and citizenship cases in which the Jewishness, non-Jewishness and marital eligibility for individuals and families are subjected to different standards, at times preventing legal recognition of marriages and divorces.

Using ethnographic research methods, I focus on secular Israeli couples, members of the state bureaucracy of religion, legal practitioners, and religious figures, chronicling their practices of Judaism and family as they negotiate intimacy within a religious state. Through my ethnographic research, archival study, and interviews with public officials, my project examines the morality of kinship, and asks how collective belonging is re-made through legal processes and religious rituals of family. Specifically, my work is concerned with (1) how and why individuals make romantic relationships a foundational part of their public life and civic identity in a contemporary religious society. As they meet the state, I investigate (2) how citizens of religious states perceive the rule of law and the state's legality given the state's link to religion. In these engagements with the religious bureaucracy, I analyze (3) how communitarian belonging switches between different registers of authenticity and ontology as Judaism fluctuates between religion, ethnicity, and family history in Israel today. By examining alternative forms of relationships and rituals outside of the state rabbinical office, I examine (4) how religious symbols and rituals are given personal meaning and how these practices attempt to remove the family from the moral purview of the state. Finally, my dissertation looks at the ethical imperative for Israelis to enter into Jewish history. I investigate (5) how and why secular and religious Israelis attempt to enter into the temporality of the Jewish people, paying close attention to the understandings of time and belonging at play.

Undergraduate Research Fellows

The Center annually assists undergraduates by funding their junior and senior independent research. The Center also works to include Princeton undergraduates in its many areas of ongoing research. The following stu-

dents were named Undergraduate Research Fellows for 2014-2015. In addition to receiving research funding these students met together to share their research and attended Center-sponsored lectures and workshops.

Suzannah Beiner '15, English, “Hampton’s Echos’: Politics and Place in Alexander Pope’s *The Rape of the Lock*”

While writing and revising all three editions of *The Rape of the Lock*, Alexander Pope occupied a precarious position as a recusant Catholic writer, particularly after George I’s accession increased the power of the Whig party. Though his Whig critics believed him to be a Jacobite, who was spreading an insurrectionary agenda through his poetry, Pope was actually a political moderate, by the standards of his time, who modeled his political and religious ideologies after his paragon, Erasmus. When describing the setting of *The Rape of the Lock*, Hampton Court Palace, we see Pope’s philosophical interest in politics more clearly, as Pope obliquely alludes to the bifurcated architecture in order to examine the afterlife of the Henrician Reformation and the Glorious Revolution in the succession crisis of his own day.

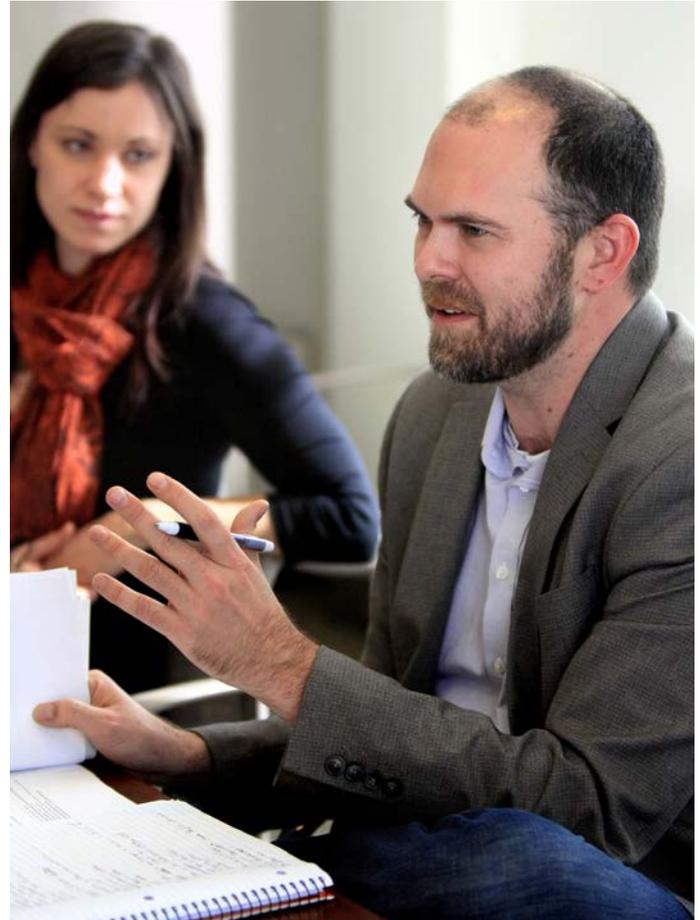
Alexandra Cerf '15, Near Eastern Studies, “A Nation Is a Flag and a Football Team: Inclusion and Exclusion in Qatari Football and Society”

This thesis uses the world’s most popular sport, soccer, as a lens for investigating the inconsistencies of citi-

Due to generous funding from CSR and the Near Eastern Studies department, I was able to travel to Doha, Qatar to conduct research. This once-in-a-lifetime trip was immensely useful for my research and also incredibly interesting. I was able to speak with many administrators at the Qatar Football Association, the World Cup 2022 Committee, and the Aspire Academy. I also visited scholars at Qatar’s “Education City”, a campus where many Western institutions house satellite campuses. This trip was invaluable to my thesis, which was awarded the 2015 Bayard and Cleveland Dodge Memorial Thesis Prize for best senior thesis in the Near Eastern Studies department.

Alexandra Cerf '15
Undergraduate Fellow

zenship in Qatar, where only 12-15% of the population has citizenship. The thesis looks closely at three soccer institutions in the country - the Qatar Football Association (which oversees both the national team and the men’s professional league), the Aspire Academy (a sports academy for young male players), and the newly-formed women’s national team. This thesis’s first case, the male side of Qatari football, illustrates the ways in



which Qatari naturalization of elite athletes highlights contradictory visions of Qatari nation-building. My second case examines the immense Qatari investment in youth football through Aspire Academy. I demonstrate that Aspire promotes inconsistent conceptions of Qatari nationality by both recruiting internationally and by largely ignoring the majority of its domestic talent pool. Finally, my third example investigates women’s football in Qatar, attempting to illustrate the indifference of the nation toward female athletics. Even more importantly, the example of women’s football brings to light an interesting incongruity between male and female football recruiting in Qatar. While Qatari football institutions ignore non-citizen male youths within its borders, they actively pursue non-citizen female youths and even herald their naturalization as

more legitimate and acceptable than the naturalization of foreigners. There are many contradictory processes at play in Qatar's football infrastructure and institutions. These processes are indicative of larger tensions within Qatari society regarding who is included and who is excluded from various aspects of the nation. The statuses of three groups - citizens, non-citizen residents, and foreigners - within Qatari football do not correspond to the norms for who is afforded the privilege of citizenship according to Qatari law. Through the lens of Qatari football, the three cases presented in this thesis showcase Qatar's selective interpretation of citizenship law as the mechanism through which certain demographics are excluded from contributing to national identity.

Aliyah Donsky '15, Religion, "Understanding Growing Evangelical Advocacy for Comprehensive Immigration Reform"

Lauren Hoffman '15, Religion, "Seek the Welfare of the City: Revitalization, Religion and Urbanism in Detroit"

Post-industrial American cities are sites of some of the most rapid urban transformation today. Detroit, Michigan is one such city, as it has recently begun to experience drastic reinvestment and revitalization through top-down government and corporate plans. However much of this revitalization, while successful in stimulating the local economy and bringing in young professionals to work in burgeoning tech and entrepreneurship sectors, fails to address the needs of a majority of Detroiters, and in so doing, excludes them from the benefits of revitalization. Through analysis of urban theory and qualitative interview-based research, this

My experience as a CSR Undergraduate Fellow has been one of my most enriching experiences here at Princeton. Their sponsorship allowed me to study the history, theory and practice of an ancient musical art form, that of Byzantine liturgical chant, which is difficult and rare to study today. I was fortunate enough to have the opportunity to take private lessons with an expert in Pennsylvania, and these studies greatly inspired and informed my junior project and senior thesis plans. I am extremely grateful to the CSR for their continued encouragement and support.

Stephanie Leotsakos '16
Undergraduate Fellow

study investigates grassroots alternatives to top-down revitalization, and the ways in which they successfully meet the needs of the local, long-standing communities in Detroit. I focus on the role of religious communities, as important loci for social and political support in the city, as leaders and partners in these initiatives. I argue that these grassroots revitalization projects democratize access to the profits of revitalization, engage with the city's and its residents' needs in tangible ways, and effectively empower Detroiters to shape their own city.

Daniel Hwang '15, Music, "Behind the Unseen Wall"

"Behind the Unseen Wall" is a collection of five short musical compositions that draw from a variety of film score styles common to Hollywood films. These compositions cannot be considered film scores, as there was no pre-existing film for them to accompany. Instead, they are intended to help the listener see the narratives that these pieces were written to by creating evocative music that engages the imagination. In this sense, "Behind the Unseen Wall" is a series of musical narratives. Although one piece was written to part of an existing action/thriller film script, the other four were written to stories and scripts created especially for this project, with varying degrees of visual specificity.

Rana Ibrahim '15, Woodrow Wilson School, "Imagined Other or Next Great Threat: Perceptions of Muslims in the European Public Sphere"

From the expansion of the Ottoman Empire to Europe's borders, Islam immediately represented an adverse threat against which "the West" would prevail - effectively constituting Islam or the entire Muslim world as an "Other". Today Islam and Muslims again assume the role of the Other, except now it is from *within* Europe. This study attempts to answer the question: how does the non-Muslim majority in the EU perceive European Muslims as opposed to Islam as a religion? One main result from this study indicates that certain "trigger images" in the media set the tone for interactions that extend beyond just how *non-Muslims* view Islam in Europe but also how *European Muslims* will view Islam in Europe.

The first case study, which addresses Islamic fundamentalism, examines the mechanisms through which fundamentalism is perceived by non-Muslim majorities in Europe. The case first identifies the role of the Iranian Revolution in the transformation of the way the West

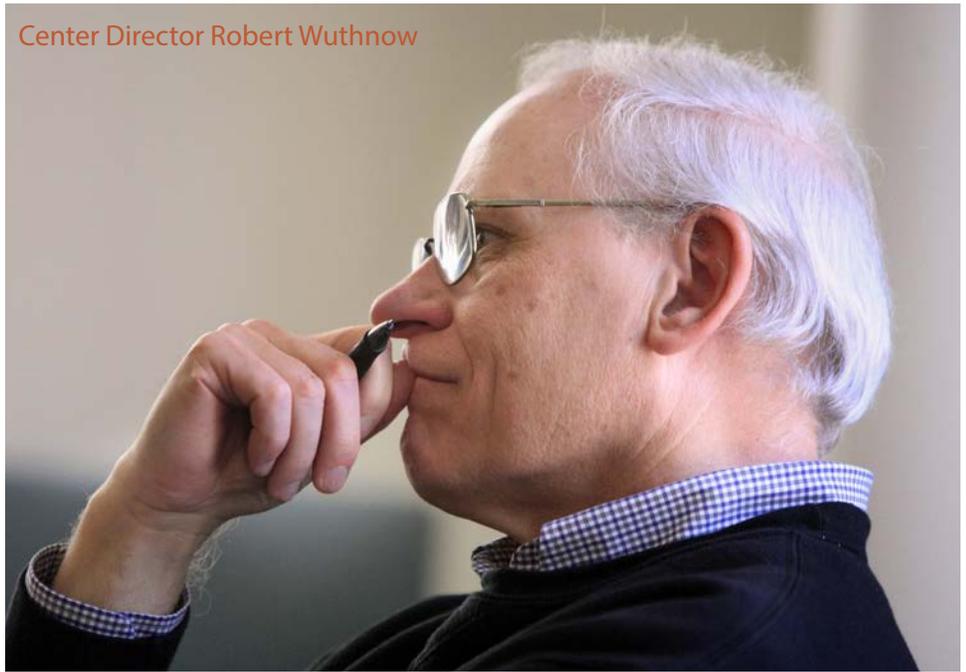
viewed Islamism. Since then and still today, securitized visual identifiers of Islam in the public sphere are used as a proxy for the whole of Islamic identity. Visual securitization of Islam is evident in the way so-called “homegrown” terrorists caused governments to turn their attention inwards and scrutinize relations with their Muslim populations. The second case study, which addresses Muslim women, examines the visual securitization of Muslim women in the media and the public sphere more broadly. The Muslim woman is transformed from historically “hidden” and “eroticized” figure into a caricature used by politicians, journalists to perpetuate the view that Islam is subversive threat lurking within Europe.

The modern day European public sphere is tainted by a hypervisibility of Muslims and Islam. The distortion of Muslim precepts and practices by the media results in an ethnic exclusion and widespread silencing of Muslim voices. These elements contribute to a negative portrayal of Muslims and Islam within the European public sphere and ultimately sanction xenophobic narratives and prejudicial stereotypes. In order to test the accuracy of this assessment, two case studies are utilized in conjunction with the researcher’s interviews. Lastly, as Muslims have become more visible within the public sphere, national governments have devoted efforts to the integration of the Muslim population in Europe.

Stephanie Leotsakos ’16, Music, “Exploring the Practice, Theory, and Notation of Byzantine Ecclesiastical Music”

My Junior Project for the Music Department is a composition titled “Kyrie Eleison for the Rotunda in Thessaloniki.” The intention of the work was to symbolize and use architectural features of the Rotunda in Thessaloniki, Greece and also to fuse Western polyphony with Byzantine liturgical monophony in a new way. Thanks to the fellowship award granted to me by the Center for Religious Studies this spring, I was able to study the history, theory, and practice of Byzantine liturgical chant with a local expert, and use this knowledge to inspire and inform many aspects of my composition.

Center Director Robert Wuthnow



The “Kyrie Eleison” is composed specifically for the ancient Rotunda in Thessaloniki and is written for eight solo voices. The building, erected in 305-11 AD, has a long and rich history, as well as architectural features that contribute to optimal acoustics—referring to natural amplification, reverberation, and echo—in the internal space. The internal architecture of the building has remained mainly unaltered from its original version except for an extension that was made to the East arch, creating a choir, apse, and ambulatory, when the building was converted into a Christian Church in the 4th or 5th century. It is suspected that the original building was built as a mausoleum for the Roman Emperor Galerius as part of a larger palace complex in the first century AD, however it was never used as such. Since then it has been used as a church, a mosque, and is now preserved as a deconsecrated monument. One of the crowning features of the building is its flat dome, which is one of the earliest domes ever built in history.

My composition is inspired by and capitalizes on many features of the Rotunda. Its internal octagonal shape, clearly seen in the accompanying floor plan, was the first inspiration for the composition. The primary motif of the piece, heard in the very opening, illustrates the eight archways of the Rotunda and employs an illustrative musical motive in its melodic line common to Byzantine liturgical chant. The heightened acoustic center-point of the building, connected to its optimal acoustical facility, was also something that played a major role in the conceptualization of the piece, affecting the musical development and choreography. The final

gesture of the piece intends to mimic a cross and the “Chi-Ro” Orthodox Christian symbol; The cross-shape is one of the defining structural features of Byzantine churches, and the “Chi-Ro” symbol represents Christ in the Greek Orthodox Christian religion.

Aryeh Nussbaum Cohen ’15, History, “Parallel Paths, Divergent Fates: The Castrati of Italy in the Secular and Sacred Worlds of the 19th and 20th centuries”

The Catholic Church emphasized tradition as the basis of its musical practice. But the traditions in question, from the start, were as much invented as recovered. So once the church had introduced castrati into its choirs at the great basilicas, the employment of castrati became a tradition—even though there is no early mention of it. The same holds true with the reforms of Pope Gregory. Though the chant of the Church likely had almost nothing to do with this Pope, once the Church had found a political purpose for stating that it was he who reformed and codified the chant, the use of ‘Gregorian’ music became a tradition. A tradition had been invented, one itself supposedly based on a reform of existing practices. Henceforth, further changes would always have to be explained and defended in light of this tradition. The consequences would be far-reaching. One consequence, as we will see, is that protecting this tradition would lead to severe Church resistance of reform in musical matters.

Efforts to invent and regulate tradition, however, were not uniform. Curiously, regulating music was not a focus of Counter-Reformation efforts within the Church. This was despite the fact that regulating other types of art – churches, visual art and so forth – was of central concern. The challenge to Catholicism in this moment was about theological principles as expressed through various means – including the visual art of the Church – but the theological principles behind music had not become a point of contention. Thus, while Church documents of this era demonstrate resistance to secular music infiltration, and resistance to sacred music reform more broadly, little action was taken on this front. Meanwhile, the enshrining of the invented tradition of ‘Gregorian’ chant continued. Sometime during the sixteenth century, the castrati made their silent entrance into the Church. Things largely continued apace.

With the rise of opera, everything changed. The Church was feeling very powerful in this moment – the seventeenth and eighteenth centuries in Rome – and it

My experience as a CSR Undergraduate Fellow this year was nothing short of incredible. The Funding I received allowed me to spend three transformative weeks living in Rome and working at the Vatican Library, and I found the writing of the thesis that resulted to be a very impactful experience.

Aryeh Nussbaum Cohen ’15
Undergraduate Fellow

changed its course on this matter. As opera rose in popularity and as operatic music styles infiltrated Church music, the Church shifted to focus a great deal of energy on regulating music. Its invented traditions in the musical realm were in danger, and the Church felt a need to respond. This response contained two central components: (1) the establishment of mechanisms for enforcing the Church’s desires in musical matters, and (2) a change in the musical issues of concern to the Church – from regulations surrounding boys and discipline to opera, corruption, and other larger issues.

Finally, the Church could not withstand the pressure of modernity, nationalism, and similar forces in the nineteenth century. Consequently, the institution lost most of its political power. It reacted to this pressure in varied ways that show the Church’s struggle to control the forces around it. The final blow was the Church’s forced adoption of the Italian legal code in 1870. With this the Church lost its ability to retain one of its invented traditions, the employment of castrati. Thus the curious story of the castrati finally ends. Meanwhile, the created tradition of ‘Gregorian’ music continues to be protected, and still today it is regarded as the basis for all Church music.

Emmy Williams ’15, Religion, “Modern Mormon Feminist Movement”

Since 2005, vocal factions of Mormon women have formed a number of vibrant Internet communities dedicated to pursuing gender equality in the Mormon church. Their Mormon feminist philosophies defy previous scholarly analyses of the compatibility of feminism with the patriarchal Mormon tradition and have begun to redefine the meaning of Mormon faith, challenge Mormon orthodoxy, and reinterpret and unearth Mormon history. This paper first provides a condensed history of Mormon women to orient the reader to Mor-

mon issues of gender and sexuality. Then, drawing on interviews with prominent Mormon feminist leaders and sampling from their published online work, it describes contemporary Mormon feminism as a spectrum of belief and practice, from conservative forms of Mormon feminism to radical forms. Conservative forms of Mormon feminism faithfully respect Mormon orthodoxy and strive to work with hierarchical leadership to maximize efficacy, while radical forms of Mormon feminism place themselves in opposition to church leaders and strive to deconstruct problematic aspects of Mormon orthodoxy. This paper documents the conflict between the two ends of the Mormon feminist spectrum and observes the impact of both radical and conservative Mormon feminisms on Mormon policy and doctrine.

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

João Biehl (Ph.D., University of California, Berkeley; Ph.D., Graduate Theological Union) is Susan Dod Brown Professor of Anthropology and Woodrow Wilson School Faculty Associate. Biehl is the author of the award-winning books *Vita: Life in a Zone of Social Abandonment* and of *Will to Live: AIDS Therapies and the Politics of Survival*. He also co-edited the books

When People Come First: Critical Studies in Global Health and Subjectivity: Ethnographic Investigations. Biehl has been a National Institute of Mental Health Postdoctoral Fellow at Harvard University, a Guggenheim Fellow, and a Member of the Center for Theological Inquiry. Biehl received Princeton's Presidential Distinguished Teaching Award in 2005 and Princeton's Graduate Mentoring Award in 2012. He is currently writing *The Valley of Lamentation*, a historical ethnography of the Mucker War, a religious war that shattered German-Brazilian communities in the 19th century.

He is also working on a book titled *Anthropology of Becoming*, and is collaborating on a book project on *Oikographia*, which foregrounds the house as a key site of empirical and conceptual analysis.

Ellen Chances (Ph.D., Princeton University) is Professor of Russian literature in the Department of Slavic Languages and Literatures. Her scholarly and teaching interests range from studies on individual authors such as Andrei Bitov, Dostoevsky, Chekhov, and Kharmis, to broad interdisciplinary explorations of the psychology of culture, and the interplay between literature and the other arts. Her focus is on the nineteenth, twentieth, and twenty-first-century Russian novel; Soviet and post-Soviet Russian literature and culture;



Religion and Public Life Seminar

Executive Committee

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

Wallace Best (Ph.D., Northwestern) is Professor of Religion and African American Studies. His research and teaching focus on the areas of African American religion, religion and literature, Pentecostalism, and Wom-

the study of literature in its historical context; literature and ideas; literature and art; literature and values; and literature and film. In addition to writing fiction, memoirs, essays and poetry, she is the author most recently of *Andrei Bitov: The Ecology of Inspiration*.

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

Amaney Jamal (Ph.D., University of Michigan) is the Edwards S. Sanford Professor of Politics and director of the Mamdouha S. Bobst Center. Her current research focuses on democratization and the politics of civic engagement in the Arab World and includes the study of Muslim and Arab Americans and the pathways that structure their patterns of civic engagement in the U.S. Jamal's books include *Barriers to Democracy*, and as co-author, *Race and Arab Americans Before and After 9/11: From Invisible Citizens to Visible Subjects* and *Citizenship and Crisis: Arab Detroit after 9/11*. Jamal's fourth book, *Of Empires and Citizens: Pro American Democracy or No Democracy at All?* was published in 2012. In addition to directing Princeton's Workshop on Arab Political Development, Jamal directs several other research projects.

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

Katherine T. Rohrer (Ph.D., Princeton University), who sits with the Committee as a non-voting member, is Vice Provost for Academic Programs. She is secretary of the Academic Planning Group and of the Priorities Committee. She has served as Associate Dean of the Faculty and has taught as a full-time faculty member in the Departments of Music at both Princeton and Columbia. Her scholarly interests concern seventeenth-century music, particularly opera and the works of Henry Purcell. She is a practicing Anglican choral musician.

Stephen F. Teiser (Ph.D., Princeton University) teaches history of religions at Princeton University, where he is D.T. Suzuki Professor in Buddhist Studies and Director of the Program in East Asian Studies. He is interested in the interaction between Buddhism and indigenous Chinese traditions, brought into focus through the wealth of sūtras, non-canonical texts, and artistic evidence unearthed on the Silk Road. With support from a 2013 Social Science Research Council fellowship on New Directions in the Study of Prayer, he is completing a book entitled *Curing with Karma*, focusing on medieval liturgical manuscripts that were used in Buddhist rituals for healing. He is also working on a book (in Chinese) on ritual and the study of Buddhism, growing out of the Guanghua Lectures by Distinguished Scholars in the Humanities he delivered in 2014 at Fudan University in Shanghai.

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

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

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

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

Jenny Wiley Legath (Ph.D., Princeton University) is Associate Director of the Center. She specializes in American religious history with a focus on women's religious history in the nineteenth and twentieth centuries. Her current project, "Sanctified Spinsters: the Protestant Deaconess Movement in the United States" is under consideration for publication. She sits with the Committee as a non-voting member.

Faculty Associates

Faculty Associates are members of the University faculty who have expressed particular interest in the activities of the Center and who help advise Center staff about relevant activities and interests in their respective



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

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

John Borneman (Ph.D., Harvard University) is Professor of Anthropology. His research focuses on two sets of relationships: on the relation of the state and law to intimacy and practices of care; and on the relation of political identification, belonging, and authority to forms of justice, accountability, and regime change. With regard to religious studies, he explores the displacement of the sacred in and through secular processes.

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

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

Rafaela Dancygier (Ph.D., Yale University) is Assistant Professor of Politics and Public and International Affairs. Her research focuses on the domestic consequences of

international immigration, the incorporation of immigrants, the political representation of ethnic minorities, and the determinants of ethnic conflict.

Patricia Fernández-Kelly (Ph.D., Rutgers University) is Senior Lecturer in the Department of Sociology and Research Associate in the Office of Population Research. Her field is international development with an emphasis on immigration, race, ethnicity, and gender.

Eddie S. Glaude Jr. (Ph.D., Princeton University) is William S. Tod Professor of Religion and African American Studies. His research interests include American pragmatism, specifically the work of John Dewey, and African American religious history and its place in American public life.

Anthony Grafton (Ph.D., University of Chicago) is Henry Putnam University Professor of History and Chair of the Council of the Humanities. Grafton's interests lie in the cultural history of Renaissance Europe, the history of books and readers, the history of scholarship and education in the West from Antiquity to the 19th century, and the history of science from Antiquity to the Renaissance.

Eric Gregory (Ph.D., Yale University) is Professor of Religion. His interests include religious and philosophical ethics, theology, bioethics, political theory, and the role of religion in public life.



Jan Gross (Ph.D., Yale University) is Norman B. Tomlinson '16 and '48 Professor of War and Society. He studies modern Europe, focusing on comparative politics, totalitari-

an and authoritarian regimes, Soviet and East European politics, and the Holocaust.

Olga P. Hasty (Ph.D., Yale University) is Professor of Slavic Languages and Literatures. She devotes herself primarily to poets and the nineteenth century and the modernist period (e.g. Pushkin, Pavlova, Pasternak, and Tsvetaeva).

Michael Jennings (Ph.D., University of Virginia) is Class of 1900 Professor of Modern Languages and Chair of the Department of German. His research and teaching focus on 20th century European literature, photography, and cultural theory.

Mirjam Künkler (Ph.D., Columbia University) is Assistant Professor of Near Eastern Studies. Her research concerns religion-state relations and Islamic thought in 20th century Iran and Indonesia.

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

Susan Naquin (Ph.D., Yale University) is Professor of History and East Asian Studies, specializing in the early modern history of China (sixteenth through nineteenth centuries).

Elaine Pagels (Ph.D., Harvard University) is the Harrington Spear Paine Foundation Professor of Religion. She has published widely on Gnosticism and early Christianity and continues to pursue research interests in late antiquity.

Sara S. Poor (Ph.D., Duke University) is Associate Professor of German. Her primary research interests are in the areas of Gender Studies and medieval German literature.

Sarah Rivett (Ph.D., University of Chicago) is Assistant Professor of English. She specializes in early American and transatlantic literature and culture.

Lawrence Rosen (Ph.D., University of Chicago) is William Nelson Cromwell Professor of Anthropology. His main interests are in the relation between cultural concepts and their implementation in social and legal relationships.



Carolyn Rouse (Ph.D., University of Southern California) is Professor of Anthropology and Affiliate at the Center for African American Studies. She is a

filmmaker and a cultural anthropologist whose research focuses on why people accept systems of inequality.

Esther H. Schor (Ph.D., Yale University) is a poet and professor of English and founding Chair of the Committee on American Jewish Studies. Her teaching interests include British Romanticism and Literature, Scripture, and Religion.

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

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

Jack Tannous (Ph.D., Princeton University) is Assistant Professor of History. He is interested in the cultural history of the eastern Mediterranean, and

especially in the Syriac-speaking Christian communities in the Late Antique and early medieval period.

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

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

Muhammad Qasim Zaman (Ph.D., McGill University) is Robert H. Niehaus '77 Professor of Near Eastern Studies and Religion. His research interests include: religious authority in classical, medieval, and modern Islam; history of Islamic law in the Middle East and in late medieval and modern South Asia; institutions and traditions of learning in Islam; Islamic political thought; and contemporary religious and political movements in the Muslim world.

Advisory Council

Robert G. Abernethy '49 *52

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Rebecca Heasley Hart '79

Jenna Weissman Joselit

Katherine Marshall *69

A. G. Miller *94

John F. Wilson

Staff

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

Associate Director: **Jenny Wiley Legath**

Manager: **Anita Kline**

EVENTS

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

Crossroads of Religion and Politics Discussion Series

"Taken on Faith: the Concept of Religion in First Amendment Jurisprudence," **Jesse Covington**, Westmont College, November 20, 2014

"Redeemer: The Life of Jimmy Carter," **Randall Balmer**, Dartmouth College, December 2, 2014

"Holy Sites and the Bureaucracy of the Occupation: Sovereignty, Freedom of religion and Freedom of movement in the West Bank and Jerusalem," **Yael Berda**, Harvard University, February 9, 2015

"Immigrant Faith," **Phillip Connor**, Great Commission Community Church, Arlington, Virginia, February 26, 2015

Featured Lecture

"Red State Religion: Faith and Politics in Kansas and Texas," **Robert Wuthnow**, Center Director, Sociology, September 18, 2014



Davidman Panel

Book Panel Discussions

Panel Discussion on *Becoming Un-Orthodox: Stories of Ex-Hasidic Jews* by **Lynn Davidman**, University of Kansas, with responses by **Leora Batnitzky**, Religion and Jewish Studies; **Hendrik Hartog**, History and American Studies; and **Stanley Katz**, Politics, November 12, 2014

Panel Discussion on *Seeing the Light* by **Thomas DeGloma**, Hunter College, City College of New York, with responses by **Erin Johnston**, Sociology, and **George Laufenberg**, Anthropology, March 25, 2015



DeGloma Panel

Buddhist Studies Workshop

“Prospects for the Study of Dunhuang Manuscripts: The Next 20 Years” Conference with Keynote Lectures by **Fang Guangchang**, Shanghai Normal University, and **Susan Whitfield**, British Library, organized by **Stephen F. Teiser**, Religion, September 6-8, 2014

“Anthologizing the Great Way,” Lecture by **Paul Harrison**, Stanford University, March 31, 2015.

“What Are Objects Anyway? Vasubandhu’s Initiation into the Selflessness of Dharmas,” Lecture by **William S. Waldron**, Middlebury College, April 23, 2015



Doll Family Lecture on Religion and Money

“The Generosity Equation: Religion, Social Influences, and Avenues to Giving,” **Christian Smith**, University of Notre Dame, April 22, 2015

Faith and Work Initiative Events

Faith & Ethics in the Executive Suite Conversation with **Marc Allen '95**, Senior Vice President, Boeing Company, and CEO, Boeing International, Interviewed by **David W. Miller**, May 29, 2015

“Faith & Work in the New Economy” An Interdisciplinary Symposium on Religion and Work, June 5-6, 2015

Co-Sponsored Events

“Acts of Comparison: Meaning and Methodology in Comparative Thinking” Conference, Keynote Lecture by **Natalie Melas**, Cornell University, September 12-13, 2014

“The Overnighters” Film Screening and Discussion with Director **Jesse Moss**, organized by **Cary Beckwith**, Sociology, March 26, 2015

Coffee Chat with **Simone Campbell**, S.S.S., NETWORK, April 1, 2015

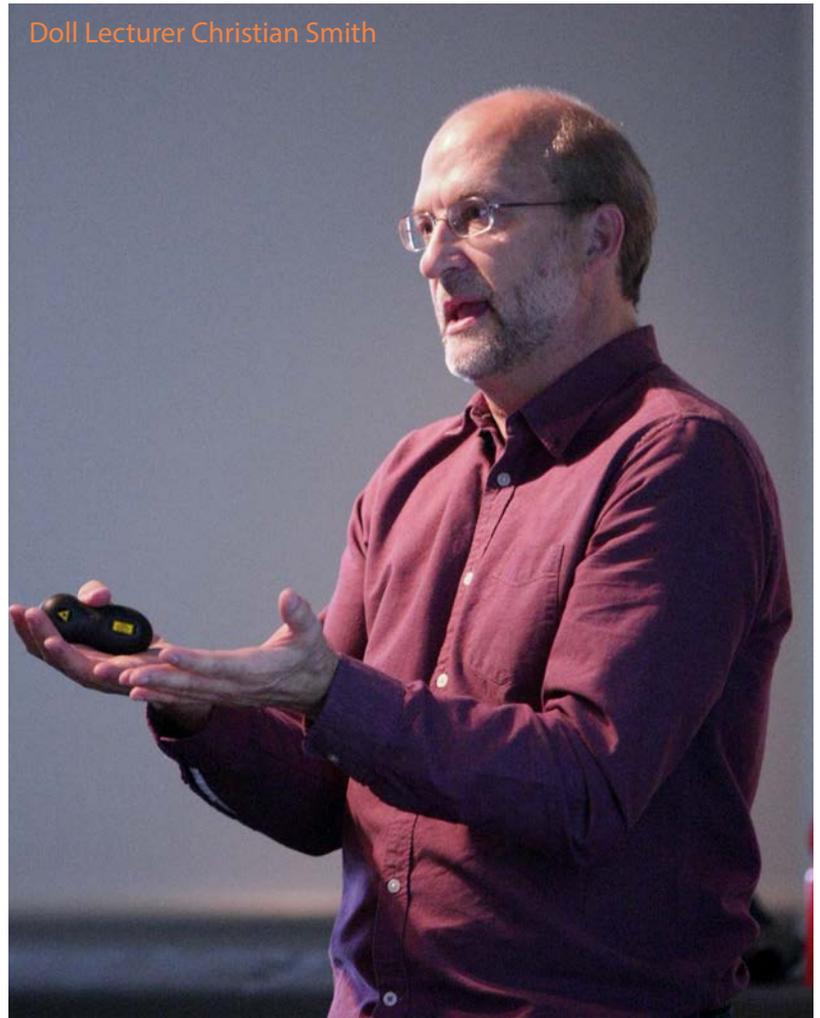
“Frames: Jewish Culture and the Comic Book” Exhibit and Conference, April 9-10, 2015

“Rulers, Kingship, and Legacies of Power” Graduate Student Conference in Medieval Studies, April 10, 2015

“Wars of Religion: Past and Present,” Interdisciplinary Conference, April 23-24, 2015

“A Matter of the Heart: Understanding Reasons for Latino/a Catholic to Protestant Conversion” Keynote Lecture by **Aida Ramos-Wada**, University of Texas, San Antonio, Latino Graduate Student Association’s *Voz Latina* Conference, April 24, 2015

Doll Lecturer Christian Smith



Interdisciplinary Ethnography Workshop: Blurring the Boundaries of Practice, organized by **Alyssa Maldonado**, Religion, and **Joanne Golann**, Sociology:

Master Class on Navigating the Institutional Review Board, **Rena Lederman**, October 7, 2014; “Using Historical Methods in Ethnography” with **Neni Panourgia**, November 4, 2014; Master Class on Writing Fieldnotes with **Roger Sanjek**, November 11, 2014; “Lingering in the Field” with **Carol Stack** and **Patricia Fernandez-Kelly**, December 2, 2014; “The Body and Ethnography” **Robert Desjarlais** and **Ashley Mears**, February 10, 2015; “The City, Space, and Ethnography,” **Elaine Peña** and **Johana Londono**, March 3, 2015; Master Class on Turning Your Dissertation into a Book, **Eric Schwartz**, **Phaedra Daipha**, and **Jeff Guhin**, April 7, 2015; “Ethnography: Narrative, Digital Media, and the Everyday,” **Ayala Fader** and **Irina Carlota Silber**, April 21, 2015.

Featured Discussion

“Ferguson: The Community Responds” Panel Discussion with **Wallace Best**, Religion and African American Studies; **Leslie Callahan**, St. Paul’s Baptist Church, Philadelphia; **Brittney Cooper**, Rutgers University; **Vernon Mitchell, Jr.**, Center for the Study of Religion; and **Yolanda Pierce**, Center for Black Church Studies, Princeton Theological Seminary, October 6, 2014.

Film Screening

“If I Give My Soul: Pentecostalism in Rio’s Prisons” Film Screening and Discussion with Directors **Andrew Johnson**, Center for Religion and Civic Culture, University of Southern California, and **Ryan Patch**, April 15, 2015

FERGUSON THE COMMUNITY RESPONDS

The Center for the Study of Religion at Princeton University sponsors a panel discussion on the events in Ferguson, Missouri, following the death of Michael Brown. Why is a black body in motion considered a threat? Is it appropriate for police to use military equipment? What historical forces are at work here? What is the role of the Black Church? Of other faith communities? Panelists include:

WALLACE BEST, Professor of Religion and African American Studies, Princeton University

LESLIE CALLAHAN, Pastor, St. Paul’s Baptist Church, Philadelphia

BRITTNEY COOPER, Assistant Professor of Women’s and Gender Studies and Africana Studies, Rutgers University

VERNON MITCHELL, JR., Associate Fellow, Center for the Study of Religion, Princeton University

YOLANDA PIERCE, Hamrighausen Associate Professor of African American Religion and Literature and Director of the Center for Black Church Studies, Princeton Theological Seminary

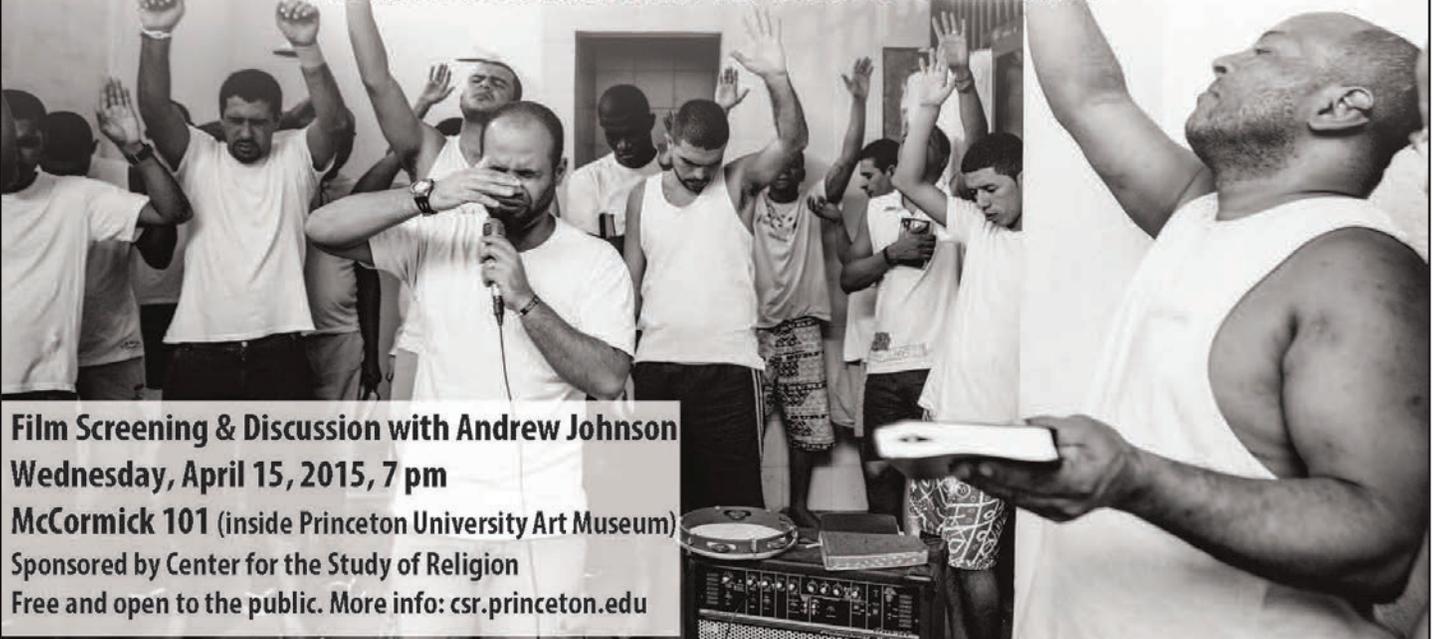
Ferguson Panel



A FILM BY
ANDREW JOHNSON & RYAN PATCH

If I Give My Soul

Pentecostalism in Rio’s Prisons



Film Screening & Discussion with Andrew Johnson
Wednesday, April 15, 2015, 7 pm
McCormick 101 (inside Princeton University Art Museum)
Sponsored by Center for the Study of Religion
Free and open to the public. More info: csr.princeton.edu

PUBLICATIONS

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

Books

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

Becker, Adam. *Revival and Awakening: American Evangelical Missionaries in Iran and the Origins of Assyrian Nationalism*. Chicago: University of Chicago Press, 2015.

Bell, James B. *Anglicans, Dissenters, and Radical Change in Early New England, 1686-1783*. New York: Palgrave, 2015.

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

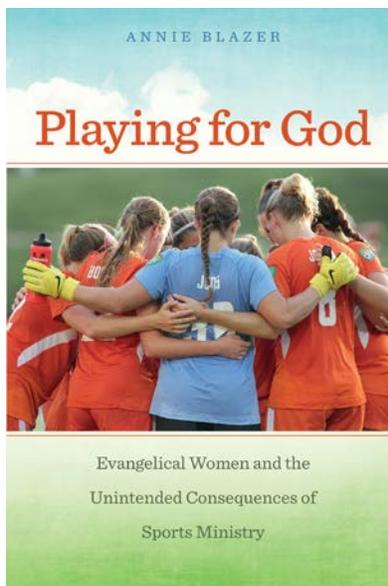
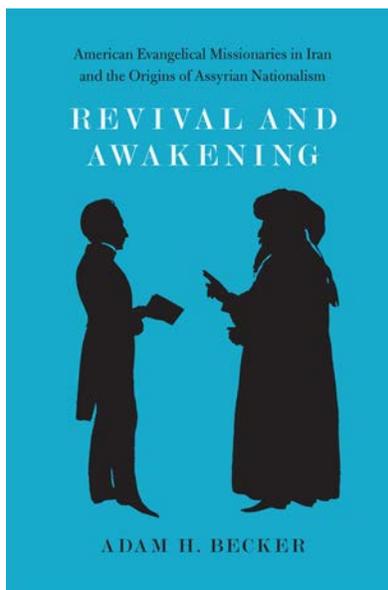
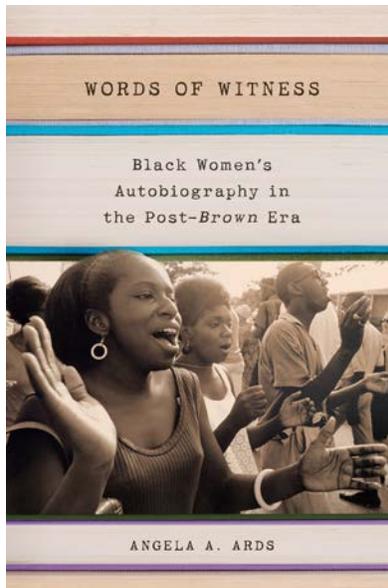
Brown, Tammy. *City of Islands: Caribbean Intellectuals in New York*. Jackson: University Press of Mississippi, 2015.

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

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

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

Carbine, Rosemary P., editor, with Ada Maria Isasi-Díaz and Mary McClintock Fulkerson. *Theological Perspectives for Life, Liberty, and the Pursuit of Happi-*



ness: Public Intellectuals for the Twenty-First Century. New York: Palgrave, 2013.

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

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

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

Haber Kern, Phillip. *Patron Saint and Prophet: Jan Hus in the Bohemian and German Reformations*. New York: Oxford University Press, forthcoming 2015.

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

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

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

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

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

Lint Sagarena, Roberto Ramón. *Aztlán and Arcadia: Religion, Ethnicity, and the Creation of Place*. New York: New York University Press, 2014.

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

Mathewes, Charles, editor, with Matthew Puffer and Mark Storslee. *Comparative Religious Ethics: Critical Concepts in Religious Studies*. New York: Routledge, 2015.

Michelson, David. *The Practical Christology of Philoxenos of Mabbug*. Oxford: Oxford University Press, 2015.

Nepstad, Sharon Erickson. *Nonviolent Struggle: Theories, Strategies, and Dynamics*. New York: Oxford University Press, 2015.

Ofut, Stephen. *New Centers of Global Evangelicalism in Latin America and Africa*. New York: Cambridge University Press, 2015.

Poor, Sara and Nigel Smith, editors. *Mysticism and Reform: 1400-1750*. Notre Dame: University of Notre Dame Press, 2015.

Reynolds, Amy. *Free Trade and Faithful Globalization: Saving the Market*. New York: Cambridge University Press, 2014.

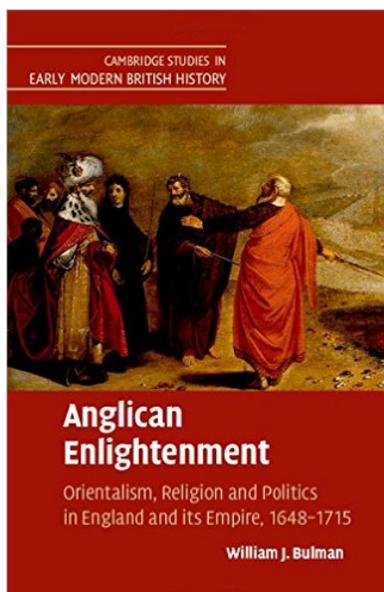
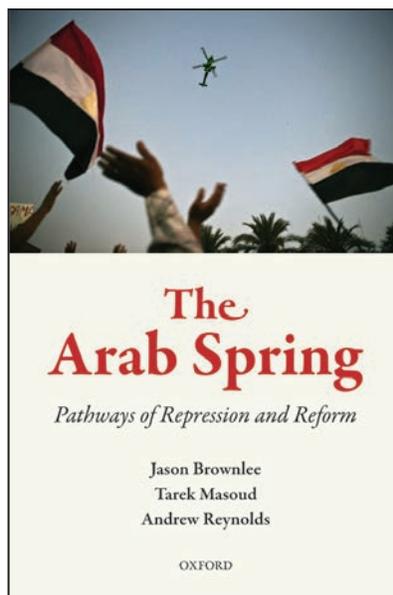
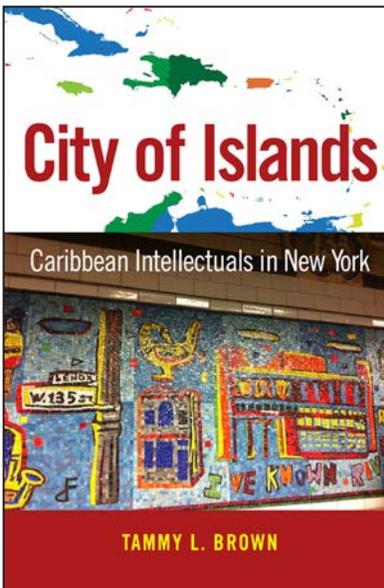
Young, Stuart. *Conceiving the Indian Buddhist Patriarchs in China*. Honolulu: University of Hawaii Press, 2015.

Journal Articles and Book Chapters

Abbas, Megan Brankley. "Battling Over the Bureaucracy: The 10 October Incident and Intra-Muslim Conflict under Sukarno's Guided Democracy?" *Indonesia and the Malay World* 43, no. 126 (2015): 207-225.

Becker, Adam. "Political Theology and Religious Diversity in the Sasanian Empire." *Jews, Christians, and Zoroastrians: Religious Dynamics in a Sasanian Context*, edited by Geoffrey Herman, 7-25. Piscataway, NJ: Gorgias, 2014.

Booker, Vaughn. "An Authentic Record of My Race: Exploring the Popular Narratives of African American Religion in the Music of Duke Ellington." *Religion and American Culture* 25, no. 1 (2015): 1-36.



—. "Civil Rights Religion? Rethinking 1950s and 1960s Political Activism for African American Religious History." *Journal of African Religions* 2, no. 2 (2014): 211-243.

Bremer, Thomas S. "A Touristic Angle of Vision: Tourist Studies as a Methodological Approach for the Study of Religions." *Religion Compass* 8, no. 12 (2014): 371-379.

Bulman, William J. "Religion, Enlightenment, and the Paradox of Innovation." *Religion and Innovation: Antagonists or Partners?* edited by Donald A. Yerxa. New York: Bloomsbury Academic, 2015.

Bush, Stephen S. "Religion against Domination: The Politics of William James's Individualism." *Journal of the American Academy of Religion* 83, no. 3 (2015): 750-779.

—. "Sovereignty and Cruelty: Self-Affirmation, Self-Dissolution, and the Bataillan Subject." *Negative Ecstasies: Georges Bataille and the Study of Religion*, edited by Jeremy Biles and Kent L. Brintnall. New York: Fordham University Press, 2015.

—. "Torture and the Politics of the Sacred." *Soundings: An Interdisciplinary Journal* 97, no. 1 (2014): 75-99.

Cadge, Wendy, with Julia Bandini, Sara Shostok and David Cunningham. "Assessing Learning in a Sociology Department: What Do Students Say That They Learn?" *Assessment and Evaluation in Higher Education* (2015): 1-13.

Cadge, Wendy, with Mary Ellen Konieczny. "Hidden in Plain Sight': The Significance of Religion and Spirituality in Secular Organizations." *Sociology of Religion* 75, no. 4 (2014): 551-563.

Carbine, Rosemary P. "Public Theology: A Feminist Anthropological View of Political Subjectivity and Praxis." *Questioning the Human: Toward a Theological Anthropology for the 21st Century*, edited by Lieven Bove, Yves de Maeseneer, and Ellen van Stichel. New York: Fordham University Press, 2014.

— “Birthing a New World: Women, Sacramentality, and the US Public Church.” *The Ecumenist: A Journal of Theology, Culture, and Society* 50, no. 2 (2013): 5-12.

— “Revitalizing U.S. Civil Society by Reconceptualizing Civil Religion and its Virtues.” *Theological Perspectives for Life, Liberty, and the Pursuit of Happiness: Public Intellectuals for the Twenty-First Century*, edited by Rosemary P. Carbine, Ada Maria Isasi-Diaz and Mary McClintock Fulkerson. New York: Palgrave Macmillan, 2013.

Chen, Huaiyu, with Liu Zhen. “East Asian Transformations of Buddhist Monasticism.” *A Blackwell Companion to East and Inner Asian Buddhism*, edited by Mario Poceski, 299-317. Chichester, Malden: Wiley-Blackwell Publishing, 2014.

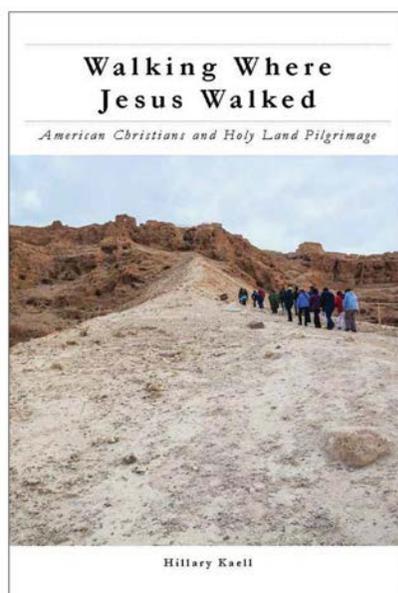
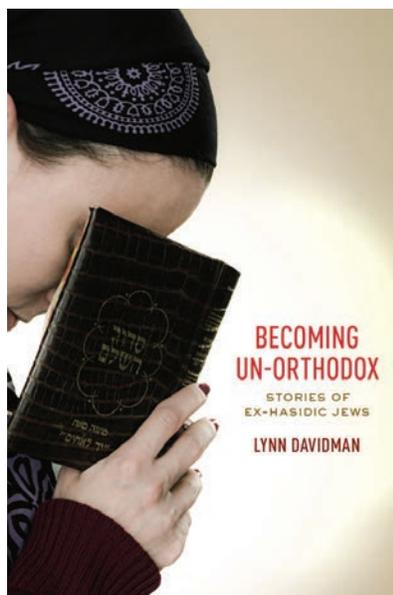
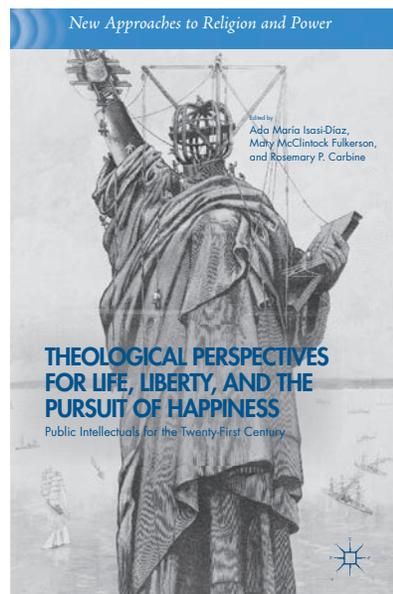
— “Some Reflections on an Early Mahāyāna Text Hastikakṣyasūtra.” *Bulletin of the School of Oriental and African Studies* 77, no. 2 (2014): 293-312.

Connor, Phillip. “Quantifying Immigrant Diversity in Europe.” *Ethnic and Racial Studies* 37, no. 11 (2014): 2055-2070.

—, with Matthias Koenig. “Explaining the Muslim Employment Gap in Western Europe: Individual-Level Effects and Ethno-Religious Penalties.” *Social Science Research* 49 (2015): 191-201.

Covell, Stephen. “Interfaith Dialogue and a Lotus Practitioner: Yamada Etaï, the ‘Lotus Sutra,’ and the Religious Summit Meeting on Mt. Hiei.” *Japanese Journal of Religious Studies* 41, no. 1 (2014): 191-217.

Dubler, Joshua. “Overlooking Race and Secularism in Muslim Philadelphia.” *Race and Secularism in America*, edited by Jonathon S. Kahn and Vincent W. Lloyd. New York: Columbia University Press, forthcoming 2016.



Edgell, Penny, with Heather Hofmeister. “The Relevance of Place and Family Stage for Styles of Community Involvement.” *Community, Work & Family* 18, no. 1 (2015): 58-78.

Eichman, Jennifer. “Intertextual Alliances: Huang Hui’s Synthesis of Confucian and Buddhist Paths to Liberation.” *T’oung Pao: Revue Internationale de Sinologie/International Journal of Chinese Studies* 100, no. 1-3 (2014): 20-163.

Engel, Kate Carte. “Triangulating Religion and the American Revolution through Jedidiah Morse.” *Common-Place* 15, no. 3 (2015).

Farneth, Molly. “Hegel’s Sacramental Politics: Confession, Forgiveness, and Absolute Spirit.” *Journal of Religion* 95, no. 2 (2015): 183-197.

Frederick, Marla. “Mediated Missions: The Gospel According to Women.” *Missiology: An International Review* 43, no. 2 (2015): 121-136.

Garces, Christopher. “Abstracting the Checkpoint: American Dream-lives and Security Nightmares” *Journal of Postcolonial Writing* 50, no. 1 (2014): 31-44.

— “The Interspecies Logic of ‘Race’ in Colonial Peru: San Martín de Porres’ Animal Brotherhood.” *Sainthood and Race: Marked Flesh, Holy Flesh*, edited by Molly H. Bassett and Vincent W. Lloyd, 82-101. New York: Routledge, Taylor and Francis Group, 2015.

Garcia, Alfredo, with Heather Kugelmass. “Mental Disorder among Nonreligious Adolescents.” *Mental Health, Religion & Culture* (July 20, 2015).

Garriott, William, with Nicholas Bartlett and Eugene Raikhel. “What’s in the ‘Treatment Gap’? Ethnographic Perspectives on Addiction and Global Mental Health from China, Russia, and the United States.” *Medical Anthropology: Cross Cultural Studies in Health and Illness* 33, no. 6 (2014): 457-477.

Gaston, K. Healan. “‘A Bad Kind of Magic’: The Niebuhr Brothers on ‘Utilitarian Christianity’ and the Defense of Democracy.” *Harvard Theological Review* 107, no. 1 (2014): 1-30.

Gildow, Douglas. "The Chinese Buddhist Ritual Field: Common Public Rituals in PRC Monasteries Today." *Journal of Chinese Buddhist Studies* 27 (2014): 59-127.

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—. "An Impossible Idea?: The Curious Career of Internal Colonization." *The Journal of the Civil War Era* 4, no. 2 (2014): 234-263.

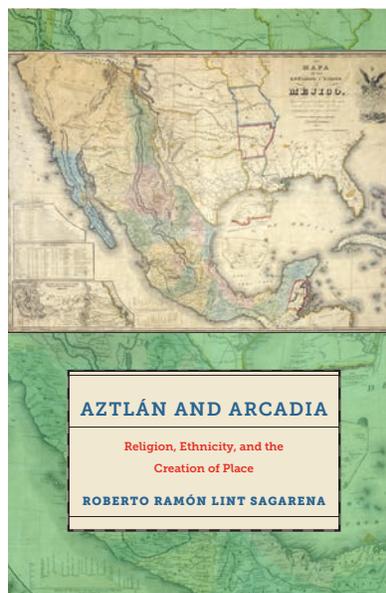
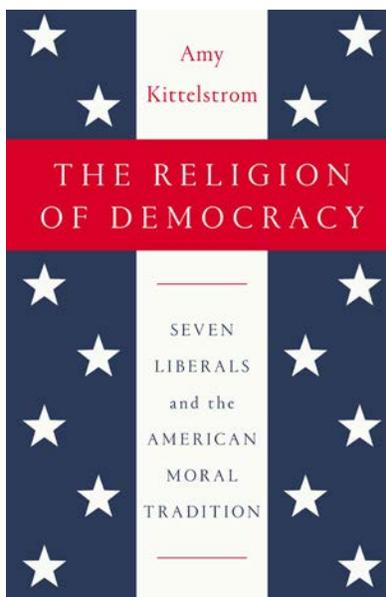
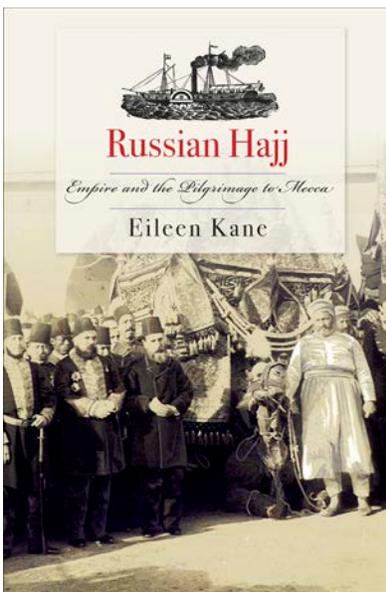
Haberkern, Phillip. "The Longest Reformation: Questions and Conflict over the True Church in the Czech Lands." *Companion to the Reformation in Central Europe*, edited by Howard Louthan and Graeme Murdock. Boston: Brill, 2015.

Hackett, Conrad. "The Future of World Religions: Population Growth Projects, 2010-2050." <http://www.pewforum.org/2015/04/02/religious-projections-2010-2050/>

—, with Macin Stonawski, Michaela Potanokova, Brian J. Grim, and Vegard Skirbekk. "The Future Size of Religiously Affiliated and Unaffiliated Populations." *Demographic Research* 32 (2015): 829-842.

Hanley, Will. "Statelessness: An Invisible Theme in the History of International Law." *European Journal of International Law* 25, no. 1 (2014): 321-327.

Hoffman, Michael, with Amaney Jamal. "Religion in the Arab Spring: Between Two Competing Narratives." *Journal of Politics* 76, no. 3 (2014): 593-606.



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Kaell, Hillary. "Born-again Seeking: Explaining the Gentile Majority in Messianic Judaism" *Religion* 45, no. 1 (2015): 42-65.

Khalek, Nancy. "Early Islamic History Reimagined: The Biography of 'Umar ibn 'Abd al-'Aziz in Ibn 'Asākir's Tārīkh madīnat Dimashq." *Journal of the American Oriental Society* 134, no. 3 (2014): 431-451.

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Kim, Jaeun. "The Colonial State, Migration, and Diasporic Nationhood in Korea." *Comparative Studies in Society and History* 56, no. 1 (2014): 34-66.

Krieger, Bella Tendler. "The Rediscovery of Samuel Lyde's Lost Nusayri Kitab al-Mashyakha." *Journal of the Royal Asiatic Society* 24, no. 1 (2014): 1-16.

Kurien, Prema. "The Impact of International Migration on Home Churches: The Mar Thoma Syrian Christian Church in India." *Journal for the Scientific Study of Religion* 53, no. 1 (2014): 109-129.

Lerner, Ross. "Donne's Annihilation." *Journal of Medieval and Early Modern Studies* 44, no. 2 (2014): 407-427.

Lester, Anne. "What Remains: Women, Relics and Remembrance in the Aftermath of the Fourth Crusade." *Journal of Medieval History* 40, no. 3 (2014): 311-328.

—, with Megan Cassidy-Welch. "Memory and Interpretation: New Approaches to the Study of the Crusades." *Journal of Medieval History* 40, no. 3 (2014): 225-236.

Lewis, Thomas A. "Overcoming a Stumbling Block: A Nontraditional Hegel for Religious Studies." *The Journal of Religion* 95, no. 2 (2015): 198-212.

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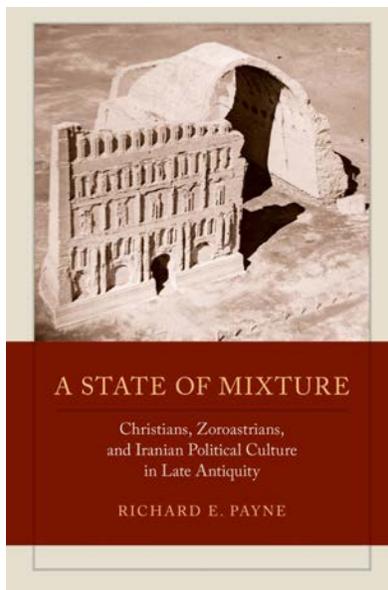
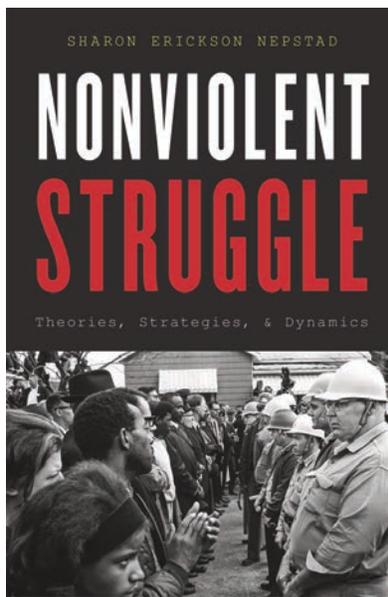
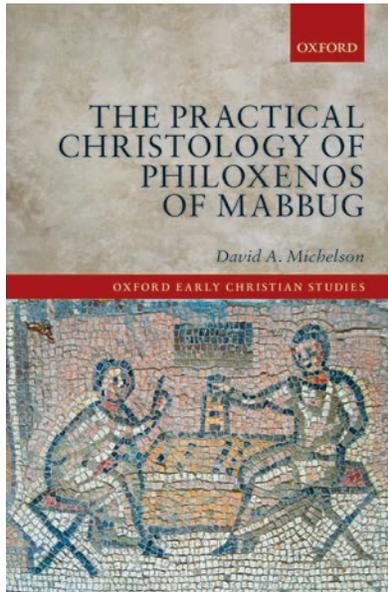
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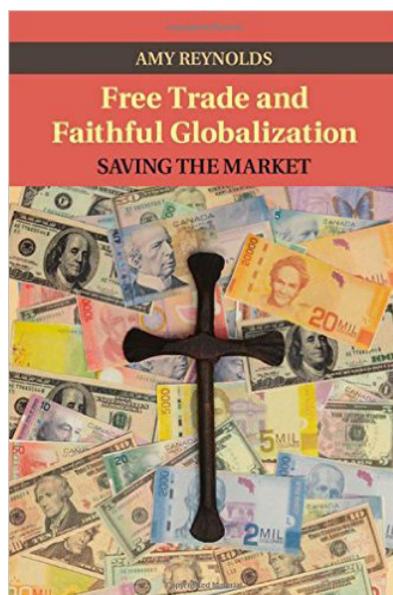
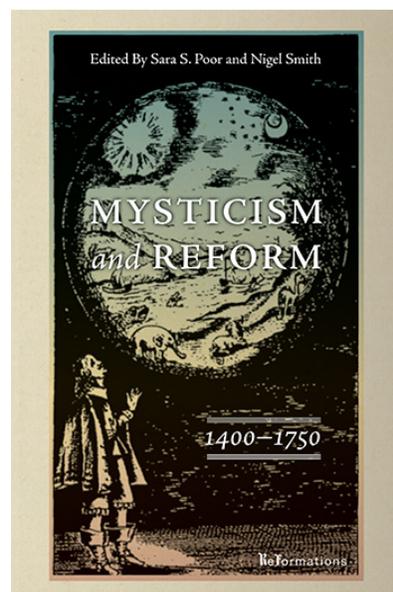
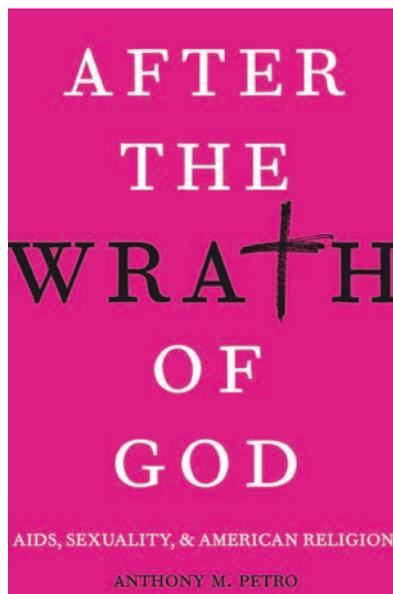
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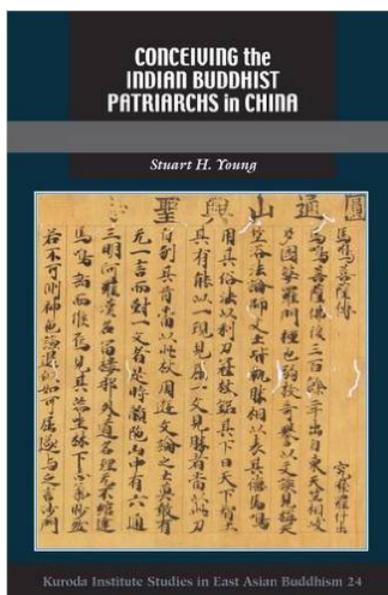
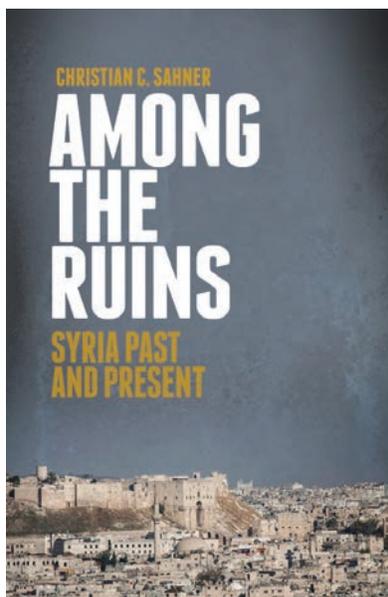
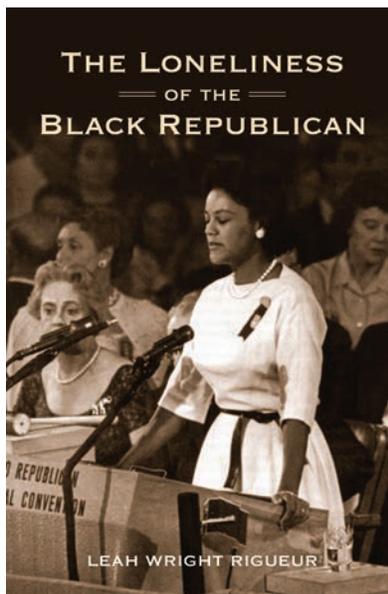
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People

Faith and Work Postdoctoral Fellows

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

Michael J. Thate is in his second year as a Post-Doctoral Research Associate at Princeton University. Prior to coming to Princeton, he was a Lecturer of New Testament Interpretation at Yale Divinity School as well as a Post-Doctoral Visiting Research Fellow at Yale where he worked on a kind of comparative sea mythology within Jewish, Greek, and Roman texts along with early Christian configurations of identity with respect to the sea. This research will be published in a forthcoming monograph, *The Godman and the Sea*. His research interests revolve around the formation and reception of discourses, particularly religious and scientific. His first book, *Remembrance of Things Past?* (Mohr Siebeck, 2013), is a social history of *Leben-Jesu-Forschung* during the 19th and 20th centuries. He is also the editor of two projects: one on participation themes in antiquity and Paul (Mohr Siebeck, 2014); the other on the philosophical ethics of Albert Schweitzer (to be published with Syracuse University Press, 2016). While at Princeton, Thate will be working with the Faith and Work Initiative where his research will be on conceptions of labor and status in antiquity and current post-Marxist theory. Thate is a recent recipient of the Alexander von Humboldt fellowship which will see him in Germany for two years after this coming academic year. He received his Ph.D. in Religious Studies and History of New Testament Interpretation from the University of Durham (U.K.).

Affiliate Fellows

Candi K. Cann completed her Ph.D. at Harvard in the Study of Religion, with a comparative analysis of contemporary martyrological narratives from China and Argentina. She has since written a World Religions textbook, various articles and book chapters, and a monograph published last year with the University Press of Kentucky titled *Virtual Afterlives: Grieving the Dead in the Twenty-first Century*, which discussed the disenfranchisement of grief symbolized by the disappearance of the corpse in modern mourning rituals. Cann is currently editing and co-authoring another book with University Press of Kentucky titled *Dying to Eat: Cross-Cultural Perspectives on Food in Dying, Death and Afterlives* due to be published in 2016. While at Princeton, she will be developing her next monograph on cross-cultural aspects on grief and mourning and writing an article on the commodification of body parts as found in saint relics and lynching souvenirs. She is interested in all things death, regularly writing about grief and mourning for *Huffington Post*, developing course modules for the funeral industry, and serving as a panel member for the AAR’s Death, Dying and Beyond group. While residing in Princeton, Cann is accompanied by her eight year old daughter Maia who teaches her regularly that life is, indeed, much more interesting than death.

Lynn Davidman is the Robert M. Beren Distinguished Professor of Modern Jewish Studies and Sociology at the University of Kansas. Her three books, *Tradition in a Rootless World*, winner of a National Jewish Book Award, *Motherloss*, and her recent, *Becoming Un-Orthodox: Stories of ex-Hasidim*, all focus on accounts of major life disruptions and illustrate how people recreate new narratives of identity to establish coherence in their lives. Davidman is best known for her work in sociology of religion, sociology of gender, sociology of the body and narrative methodology. She has published numerous articles in these fields, and received several prestigious grants and fellowships to support her research. She writes that the most intellectually stimulating year of her life at the Center for the Study of Religion, as a Visiting Scholar in women and religion. She is thrilled to spend the Fall of 2015 back at the Center.

Gillian Frank received his Ph.D. from the Department of American Studies at Brown University and is the past recipient of an American Council of Learned Societies New Faculty Fellowship. Frank has published on the intertwined histories of religion, sexuality and gender in the United States. His work has appeared in venues such as *Journal of the History of Sexuality*, *Gender and History*, and *Journal of Religion and Popular Culture*. He is currently completing a book project entitled *Save Our Children: Sexual Politics and Cultural Conservatism in the United States, 1965-1990*, which will be published with University of Pennsylvania Press. *Save Our Children* explores the rise of political and religious conservatism between 1965 and 1990 by focusing on how social and political movements used the image of endangered children to redefine religious and civil rights and cultural mores. Frank serves as managing editor of *Notches: (re)marks on the history of sexuality*, a collaborative, international, and peer reviewed blog promoting critical discussions of the history of sexuality. He is co-editor of an anthology on *Histories of Sexuality and Religion in the 20th Century United States*. He is currently researching and writing his second book, *Seeking Abortion at Home and Abroad: The Clergy Consultation Service, 1965-1990*, which explores the religious, legal, medical and transnational history of abortion reform activism and illegal abortion services. The project focuses on the Clergy Consultation Service, the single largest abortion referral service in the United States before *Roe v Wade*. This group, made up of liberal Protestant ministers, Jewish rabbis and dissident Catholic nuns and priests, organized in forty states and over fifty cities to lobby for the repeal of abortion laws, to challenge anti-abortion activists and to assist women to obtain safe abortions.

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

Graduate Student Fellows

Religion and Culture Seminar

(led by **Jessica Delgado**)

Carl Adair, English, “Faith in the Text: Modernist Poetics and Literary Fundamentalism”

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

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

Miriam Chusid, Art and Archaeology, “The Shōjūraigōji Six Paths Scrolls and Representations of Life After Death in Medieval Japan”

Davey Henreckson, Religion, “The Immortal Commonwealth: Covenant, Law, and the Common Good in Early Modern Protestant Thought”

Kijan Maxam, Religion, “The Intersection of Religion and Politics in Jamaica from the late Nineteenth Century to the Present”

Matthew Spellberg, Comparative Literature, “Dreaming and its Relation to Social Life and Isolation, with the Creation of Private and Public Forms of Spiritual Experience”

Beth Stroud, Religion, “A Loftier Race: American Liberal Protestants and Eugenics, 1877-1930”

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

Religion and Public Life Seminar

(led by **Robert Wuthnow**)

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

Kellen Funk, History, “The Chiasm of American Religious and Legal Pluralism”

Douglas Gildow, Religion, “Educating Chinese Buddhist Monastics in the People’s Republic of China”

Michael Hoffman, Politics, “Religion, Group Interest, and Democracy”

Samantha Jaroszewski, Sociology, “Investigating the Intersection of Family, Religion, and Well-being”

Alyssa Maldonado, Religion, “Masculinities and Devotion at the Feast of Our Lady of Mount Carmel”

Kevin Mazur, Politics, “How Sectarian Boundaries Structure Revolutionary Conflict”

Elizabeth Nugent, History, “The Politics of Repression: Collective Memory and the Formation of Political Cleavage Structures in Egypt and Tunisia”

Leslie Ribovich, Religion, “Teaching Understandings of Morality, Race, and Religion in New York City Public High Schools from the mid-1950s to 1980”

Grace Tien, Sociology, “The Impact and Influence of Confucian and Protestant Christian Values on Business Management and Practices in China”

Events

Planning for 2015-2016 is underway. Further details (including co-sponsors of the below events) are posted on the Center’s website (csr.princeton.edu) as they become available.

“The Hero’s Fight: Race, Religion, Poverty and the State in West Baltimore” Crossroads of Religion and Politics Discussion with **Patricia Fernández-Kelly**, Sociology, September 28, 2015

“Book History and Religious Studies,” Conference organized by **Seth Perry**, Religion, September 30-October 3, 2015

“Constructions: History and Narrativity, Past, Present, & Future” Comparative Literature Conference, October 23-24, 2015

“The Battle for Yellowstone: Morality and Environmental Conflict” Crossroads of Religion and Politics Discussion Series with **Justin Farrell**, Yale, November 9, 2015

Conference on “Hypatia of Alexandria: Her Context and Her Legacy,” December 11-12, 2015

Conference on Buddhist Manuscript Cultures, January 15-17, 2016

Doll Lecture on Religion and Money, **Simone Campbell**, SSS, NETWORK: A National Catholic Social Justice Lobby, February 10, 2016

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

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

Conference on “Beyond Authority: Transmission and Tradition in Late Antiquity,” March 20-22, 2016

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

Forum on Modern Chinese Buddhism, April 23, 2016

Buddhist Studies Workshop Lecture by **Shoryu Katsura**, Ryukoku University, Emeritus, April 28, 2016

Sponsored Courses

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

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



Center for the Study of Religion

Princeton University

5 Ivy Lane

Princeton, NJ 08540

609-258-5545

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