

Annual Report

2020-2021

Princeton University
Center for the
Study of Religion



Our Mission

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.



Table of Contents

2	Programs
	Religion and Culture Seminar
	Religion and Public Life Seminar
	Freshman Seminar
	Additional Programs
5	People
	Graduate Student Fellows
	Executive Committee
	Faculty Associates
21	Center Events
26	Publications
30	Next Year
32	Events



Programs

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

Religion and Culture Seminar

The Religion and Culture Seminar was led this year by Associate Director Jenny Wiley Legath. This workshop brings together researchers working on historical and ethnographic aspects of religion. Approaches vary, but participants' work examines the relation between religion and its wider context, whether that context is construed in literary, cultural, philosophical, artistic, or other terms. This year's presentations included such titles as "Wedding the Divine: Sex, Dreams and Devotional Adornment," "Plague and Witchhunting in Constantinople," and "The Impossible History of Solitary Confinement and Slavery."

Religion and Public Life Seminar

Led this year by CSR Director and Assistant Professor of Religion Jonathan Gold, the Religion and Public Life Seminar brings together scholars engaged in research on the relationships between religion and public policy or between religion and contemporary social issues more generally. Presentations this year included "Collective Effervescence and Neighborly Love in a Muslim Neighborhood of Delhi," "Of Myths and Martyrs: The Rhetorical Legacies of Malcolm X and Ayatollah Khomeini," and "How Leaders Negotiate Religious Differences: Frameworks of Mandate and Interpersonal Care."

Freshman Seminar

The Center solicits proposals from humanities and social sciences faculty for new freshman seminars on topics significantly concerned with the study of religion.

Freshman seminars 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 by 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.

CSR sponsored one Freshman Seminar in Spring 2021:

André Benhaïm, Professor of French

FRS 130: Drawing the Divine Religion and Spirituality in Comics, Graphic Novels, Manga, and Anime

This course examined the relationship between the sacred and the profane by considering the use and the role of religion and spirituality in deeply secular cultural media: comic books and animated films. I had seven students and we looked at religion and spirituality (broadly defined, with the three monotheistic religions in American and French works (comics, graphic novels, films and animation movies), as well as Shinto and Buddhism in Japanese manga and anime.

We surveyed the presence of the religious in modern popular visual productions (print and film) in the West (US, France, and Belgium), and the East (North Africa, Iran, and Japan). The materials will expose students to the three monotheist religions (Judaism, Christianity, and Islam), as well as Buddhism and Shinto, and will introduce them to the history and the art of American, European, and Japanese graphic novels and animated films.

In the West, we started from the Second Commandment, “Thou shalt not make (engraved) images,” that puts at the core of Judaism a wariness of visual representations, while this prohibition has always been challenged and redefined by Jewish artists, from Medieval sacred texts illuminators to Marc Chagall. This reflection extended to the role of visual representations in Christianity, Byzantine iconoclasm, and Muslim aniconism. We will finally delve into the place of images in Japanese Buddhism and Shinto, and give special consideration to woodblock prints, the *ukiyo-e*, “pictures of the floating world”, to see how they relate to the tradition of contemplation and the belief in the ephemerality of earthly existence, and how they relate to the evolution of the manga genre.

My group was quite diverse, with students interested in engineering, economics, physics. I held my seminar on Tuesday afternoons for three hours, but did at least 2 x 20 min breaks, and used breakout rooms every week. This made the remote experience more manageable. The students made very engaging presentations and the discussions were always lively.

One of the highlights was the visit by Nicole Fabricand-Person from the Marquand Library who did an amazing presentation on the evolution from woodblock prints to contemporary manga and anime in Japanese culture.

Advanced Undergraduate Course

Andrew Chignell and Shaun Marmon, Religion

REL/CHV 238: Religion, Ethics and Animals

In spring 2021, Shaun Marmon and Andrew Chignell offered “Religion, Ethics, and Animals,” a two hundred level undergraduate course sponsored by the Center for the Study of Religion. The course was cross-listed in both Religion and the Center for Human Values. Our enrollment was fairly small, in part because the course was new and, in part, we think, because it was entirely virtual. But the students we had were engaged and curious. In keeping with the multi-disciplinary approach of the course, we brought in a series of outside guests. These included Katie Javanaud, (Indian religions and animals), Matthew Halteman, (animals

and Christian ethics), Laura Collins, DVM (pet ownership and socio-economic justice), as well as a farmer and some real animals who visited us virtually from the Sweet Farm animal sanctuary.

We took advantage of the resources of the McGraw Center and made use of breakout rooms and active learning exercises. The students, working collaboratively in groups, annotated texts, made posters and handouts, debated in teams, and discussed assigned questions. When we worked on pre-modern concepts of animal criminal culpability, including the animal trials that were held in Europe up through the eighteenth century, we held a modern virtual animal trial in class. The students were assigned different roles: prosecutor, defense, expert witnesses, Jordanian muftis, Beth Berkowitz (author of *Animals and Animality in the Babylonian Talmud*), and, of course, Peter Singer. The accused was one of Shaun’s cats. The students had to prepare in advance and we felt that this exercise encouraged them not only to do the readings, but also to engage with what they had read. Needless to say, the cat, who put in a virtual appearance, was acquitted on all charges.

Our prompts for assignments included philosophical epistles, dialogues and plays. Some students shied away from these opportunities and wrote standard academic essays. Others embraced the opportunity to do something different, usually to good effect. Rather than a final exam, we assigned a final project that included the option of either a digital humanities project or of a research paper. Ben Johnson, from the McGraw Center, visited the class and introduced the students to the available digital platforms. Three students chose this option and successfully combined visuals and analytical material.

It was regrettable that we could not teach the course in person, or do the trips and activities that we had planned at the proposal stage. We both noticed that the students were exhausted and, in some cases, visibly depressed. The emails we received from the Dean of the College in regard to mental health challenges faced by undergraduates confirmed our own assessment. In some cases, we contacted the relevant personnel at the students’ colleges and made appropriate accommodations. All of the students in the course completed the term successfully.

Despite the drawbacks of the virtual format and pandemic exhaustion, we feel that Religion, Ethics and Animals, as a new and experimental course, was a valuable experience for the students and for us, as teachers and as scholars. The students entered the course with little or no background in animal studies, ethics, religious studies, or Islam. Based on their work and their performance in class, we could see a gradual change over time, not only in the students' increased knowledge, but also in their ability to think analytically. Each one of us, as co-instructors and as colleagues, learned from one another, both from the readings and the lectures of our co-teacher, as well as from our weekly meetings to discuss the progress of the course. Many of the students told us that they enjoyed seeing us interact with one another during lectures, sometimes quite critically, but always constructively.

We are grateful to the Center for the Study of Religion for its sponsorship of this course and for its generous summer funding.

Additional Programs

CSR sponsors additional programs advancing research and teaching. The Buddhist Studies Workshop began in 1998 as an interdisciplinary forum for new scholarly work and discussion of shared topics on Buddhism. Workshop events are often co-sponsored by other academic units. This year the Center also expanded our "Writing about Religion" offerings. These events are intended to help students and faculty bring their scholarship on religion to a public audience. For event details, please see pages 21-23. Because of remote learning, we were unable to host our in-person weekly "Silent Writing Workshop." Instead, we offered shorter and longer virtual writing groups (known as "Writing Sprints" and "Writing 5ks"). Dedicated writers joined Zoom with cameras on, mics off each day during the Winter Break to write together, virtually.



People

Visiting Fellows



Ryan Darr is working on a project titled “From the Final End to the Best Effect: God, Evil, and the Origin of Utilitarianism.” Utilitarianism has for over two centuries been among the most influential approaches to ethics and public policy in the Anglophone world. It is often seen

as the paradigmatic rational and secular ethic, a product of the radical Enlightenment. This book, which offers a new account of its origins, demonstrates that its history is decidedly theological. A utilitarian approach to ethics is not, as is often assumed, self-evidently rational once religious morality is stripped away. Utilitarian rationality itself had to be invented, and its invention occurred in the course of the theo-

logical debates of the seventeenth and early eighteenth centuries. Over a century before the first texts of the

“classical utilitarians,” mid-seventeenth century thinkers developed what I call the consequentialist moral cosmology, which is the earliest source of utilitarianism. The book traces the emergence of this view, its development up to the early eighteenth century, and its eventual breakdown in face of a new version of the theological problem of evil – a breakdown that led directly to the birth of eighteenth-century theological utilitarianism. The result is a strikingly different picture of the history of one of our most influential and enduring ethical traditions.



Alexander Englert joins the Princeton community as a Postdoctoral Research Associate in Philosophy of Religion after earning his Ph.D. in philosophy from Johns Hopkins University. He investigates the intersection of natural philosophy, ethics, and metaphysics in the philosophy of Immanuel Kant and the German Idealist tradition. Currently, he is studying this intersection through Kant’s *Opus postumum*, as well as in relation to Kant’s argument for the immortality of the soul and the highest good. He has been published in *Hegel Bulletin*, *Hegel-Studien*, and *Kantian Review*.



Elizabeth X. Li is a Postdoctoral Research Associate in Philosophy and Religion at the University Center for Human Values. Her research engages perspectives from philosophy, theology, religion, and the history of ideas with particular focus on nineteenth century European thought and Søren Kierkegaard. She is interested in questions related to the relationship between philosophy, religion, and theology, and the ethical and epistemological value of ambiguity and difficulty. She holds a DPhil in Theology from the University of Oxford and has published in journals such as the *Kierkegaard Studies Yearbook* and *International Journal of Philosophy and Theology*.

Eziaku Nwococha’s book manuscript is titled *Vodou en Vogue: Fashioning Black Divinities in Haiti and the Haitian Diaspora*. This ethnographic project explores the embodied sartorial practices of Haitian Vodou that are produced and transformed within transnational communities in the African Diaspora. I study how fashion in the religious and social life of Vodou accentuates the importance of aesthetic trends to

I wish I had known about CSR’s Fellowship much earlier in my time at Princeton. The seminar is an amazing place to learn and explore with your fellow graduate students, faculty, and post-docs. I learned so much from my peers’ work, which I plan to highlight in my classroom whenever I have a chance.

—Peter Kitlas, Religion and Public Life, Graduate Fellow



Eziaku Nwococha

communal identity formation in the African Diaspora. My primary sites of research are the temples of a Haitian Vodou practitioner named Manbo Maude in Mattapan, Massachusetts and in Jacmel, Haiti. Manbo Maude creates ritual garments and sells them to her practitioners for adornment during religious ceremonies. The production of these ritual garments offers a critical lens through which to discern the adornment practices that are key to serving the spiritual worlds in Haiti and the Diaspora and that reveal a larger economy of fashion and spiritual exchange. I propose the term spiritual vogue as a multisensorial ritual practice to address the performative use of fashion in Manbo Maude’s temples to unify practitioners and connect with the spirits. Through the presence of the spirits, dress,

I really loved how we all showed up and supported one another every Monday via Zoom. It was important for me to show up for everyone, because I saw how everyone showed up for me while I presented. The support was contagious. It was so helpful to provide feedback on multiple platforms, including group editing on Perusall. I think Jenny did a wonderful job moderating the conversations. It was such a joy to watch how she was consistent in meeting people where they are in their writing.

—Eziaku Nwococha,
Visiting Fellow

touch, movement, and the process of being seen, spiritual vogue is an interactive, multisensorial practice for the practitioners, the spirits, and the audience alike. This project builds on theorists like Sally Promey, Elizabeth Perez, and Linda B. Arthur, who engage with the performativity of gender, race, the multisensorial experience of religion, and religious and material exchanges between Africa and the African Diaspora. I demonstrate how religious fashion addresses the transnational relationships created through faith labor, spirit possession, tattoos, and other embodied manifestations of Vodou. Manbo Maude’s temples are investigated as sites of religious innovation that reflect the dynamic relationship between religious ritual, material aesthetics, and spiritual embodiment within African Diasporic religions.

Visiting Graduate Student Fellow

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

epistemology of religious disagreement. A small number of Princeton graduate students in the humanities and social sciences are selected each year as CSR Graduate Student Fellows. They receive support that supplements their regular fellowships 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 page X for descriptions). In these workshops Fellows present work in progress and respond to that of others.

Religion and Culture

Walter Beers, History, “The Tottering House of the World: Confessionalization and Protest in the Works of John of Ephesus (c. 507-88)”

“The Tottering House of the World: Protest and Insurgency in the Works of John of Ephesus,” focuses on John of Ephesus (c. 507–88 C.E.)—a prominent member of the Christian dissident movement that would later become the Syrian Orthodox Church, and the author of several surviving works in Syriac (Aramaic). Despite the recent growth in Syriac studies around the world, John’s works remain marginal in current scholarship on late antiquity, especially when compared with more canonical Greek and Latin texts. My dissertation makes the case for John’s works as vital sources for the history of the sixth-century eastern Mediterranean, and argues that they offer a unique perspective on religious dissidence and the subaltern experience in the period. Christian dissidents like

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John joined contemporary Jews, Samaritans, Manichaeans and other minority groups as frequent victims of a state apparatus that increasingly tended to employ force in its attempts to create a religiously homogenous Roman Empire. In order to explore the contours of this understudied experience of state repression, I employ a social historical methodology that pushes back against dominant narratives in late antique studies by taking inspiration from the work of scholars such as Ranajit Guha and James C. Scott on South Asia and E.P. Thompson on labor history.



Stephanie Fan, Comparative Literature, “Pleasure as a First Principle? Nietzsche and the French Moralists (Montaigne, La Rochefoucauld and Pascal) on Morality and Religion”

My principal claim is that psychological examination is the most important philosophical method and the basic structure of life experience for the French moralists and for Nietzsche, and that the latter’s hermeneutics of suspicion, as a method of psychological observation, draws upon these antecedents. Just as moralists had directed their readers to the higher pleasure of Christian beatitude, so Nietzsche

criticizes the residue of Christian beliefs in atheists’ psyche more than he does Christian doctrines per se. Further inspired by the moralists, Nietzsche denies other-worldly comfort, but advocates for this-worldly cheerfulness. I focus on the notions and aphorisms related to psychological observation, such as Virgil’s aphorism “everyone is driven by her pleasure,” Horace’s gesture to “saying something true with laughter.” In sum, I investigate the concept of pleasure in the genealogy of (im)morality and (a)theism among the French moralists and Nietzsche.

Ahmad Greene-Hayes, Religion, “Gods of the Flesh: Religion, Sexuality, and Circum-Caribbean Migration in Black New Orleans, 1900-1940”

My dissertation examines the Black Atlantic religious cultures and sexual politics that emerged in New Orleans, Louisiana—a vibrant, American port city—amidst the migration of African Americans, West Indians, and Central Americans to the region in the early twentieth century. It draws upon untapped social scientific, legal, police, city, photographic, and other relevant records relating largely to non-Christian Black Atlantic religions in New Orleans and it argues that Southern migrants participated in “Black Atlantic religion-making,” or the intentional practice of legitimizing and self-authenticating new and rescripted religions in the face of state violence. In this vein, the dissertation calls for scholars of African American religions to consider the place of the South

and the role of Southerners who remained in the South during the era of the Great Migration, as the project’s sources demonstrate the network of circum-Caribbean migration and South-to-South movement in and beyond New Orleans. Further, the dissertation troubles the assumed Catholicity of New Orleans and the overemphasized trope of commercialized voodoo which has animated both the historiography and dominant narratives about the city. The dissertation does so by engaging African American Protestant churches or “the Negro church” along with individuals and institutions relegated to the racialized and sexualized category of the “Negro cult.” To accomplish this, part one examines Jim Crow legal sanctions against Black Atlantic religions and how Black people cultivated their own religions and sexual politics despite these legal conditions. The second part examines racializing discourses imbricated in these religions and highlights people of African descent’s intellectual engagement with “Black transnational theologies,” or the Blackening of God vis-à-vis a theologized connection to the sacred geography of continental Africa. Taken together, the dissertation uncovers the complex web of religion, race, and sexuality in the making and unmaking of the Jim Crow racial caste system and in the formation of newly rescripted Black Atlantic religions in the afterlife of chattel slavery in the Americas.



David Gyllenhaal, History, “Ambulance-Chasing: A New Method for Writing the Cultural and Intellectual History of the Seventh and Eighth-Century Mediterranean”

Madeline McMahon, History, “Shepherding a Church in Crisis: Religious Life, Governance, and Knowledge in Early Modern Italy”

The sixteenth-century Catholic Church was a church in crisis. In the years following the Council of Trent, it was also a church charged with intense optimism. Ecclesiastical leaders were confident that cultural and religious changes were not only possible, but could be precisely directed. The Council tasked the church’s bishops with the burden of carrying out reform, and in so doing, rewrote their job description. Episcopacy was an ancient institution that had to be reimagined for a radically changed present. This dissertation traces the history of an idea, episcopacy, as it was embodied by Italian bishops who, particularly in the generation after the Council, sought out new strategies and information to reconcile competing historical, legal, and liturgical traditions. The dissertation traces a cohort of bishops, connected by a dense network of correspondence:

a Catholic republic of letters. Each bishop’s work was the product of many hands. Using a wide range of archival and printed sources, I show that the story of Counter-Reformation bishops is the history of a broader ecclesiastical culture that underwent drastic change—a culture that bishops themselves consciously sought to shape even as they were embedded in it. Methodologically, this dissertation makes a case for including administrative practices and religious devotion as part of intellectual history. Bishops were scholars as well as religious administrators: their research, for instance, on late antique liturgical practices, could be made into reality in cathedral and parish church prayers and devotions. These reforms, for their part, inspired new inquiries of research. Finally, the central question of this dissertation—how bishops knew to pray, govern, or create archives during the ecclesiastical free-for-all following the Council of Trent—has broader implications. Epistemology in the early modern period was closely bound up with authority—the auctoritas of canonical texts, of legal precedents for jurisdiction, and of course that of authorities like bishops themselves. To investigate how bishops made epistemological judgments, often on the very sources for their knowledge about being a bishop, cuts to the heart of important debates about the creation and control of knowledge in both early modern Catholicism and early modern Europe.

Molly O’Brien, French and Italian, “A Geography of Memory: Exile and Return in the Works of the

Contemporary French Jewish Women Writers Hélène Cixous, Colette Fellous, and Éliette Abécassis”

David Salkowski, Music, “Music for an Imagined Liturgy: Rethinking the Sound of Orthodoxy in Late Imperial Russia”

This dissertation explores the role of sacred music in redefining Russian Orthodoxy in the final decades of Imperial Russia (1890-1917). I consider this music on a spectrum, ranging from liturgical singing to its intrusions into the opera theater, as a means of forming community and delineating sacred and secular experiences. This period was one of great social upheavals, reflected in waves of revolutionary activity and movements for church reform. It was also one of “new religious consciousness,” when philosophers and poets engaged in the project of imagining a new Russian Orthodoxy. Within this context, I analyze the simultaneous phenomenon known as the “New Direction of Russian Sacred Music,” which imagined how this new church might sound. Drawing upon extensive archival research in Moscow and St. Petersburg, I recover the Church’s extensive efforts to censor and regulate sacred music, as well as contemporaneous discourse in music criticism and liturgical theology that sought to explain it. This music, I argue, is the crucial link between the aesthetic and philosophical discourse of the “new religious consciousness,” the structural workings of the Orthodox Church, and the lived experience of those who worshipped in it.

PEOPLE



Hannah Smagh, Art and Archaeology, “The Nature of Sacred Space in the Classical Greek House and its Consequences for Social Practice”

Religious activity was fundamentally enmeshed in the fabric of ancient Greek society, enacted at every level from grand public festivals to private individual prayers. Joining a growing body of scholarship that studies the religious experience of the individual, “Religion in the Classical Greek House: Sacred Space and Social Practice” investigates the evidence for domestic religion in the Classical period. Compared to the monumental civic religion of sanctuaries and temples, household religion is understudied, and most previous scholarship has predominately relied on the writings of elite Athenian men. This project enhances our understanding of household religion by foregrounding the archaeological and visual evidence and broadens its scope by including material from sites throughout Greece and the Aegean. It argues that religious ritual shaped the physical space of the house both at its conception and throughout its useful life. Since versatility was highly desired in the plan of the house, sacred space was only established temporarily

through the performance of ritual, relying on the multi-functionality of fixed features, such as the hearth, or the portability of small religious objects, such as miniature altars and figurines. In some cases, it was even rendered invisible, with the burial of foundation deposits of miniature vessels and other objects beneath floors or walls. On the few occasions when sacred space was monumentalized in the form of stone courtyard altars, I argue that these altars were used as a method of social display and self-fashioning by the homeowner. These altars, when constructed in reality or depicted in the ideal world of Attic vase paintings, demonstrated the family’s piety and membership in the religious institutions that formed the foundation of the Greek city-state.



Richard Spiegel, History of Science and Humanities, “Attention and Society: The Politics of Consciousness and the End of the Old Regime in Germany and Austria, 1830-1890”

Attention is recently a topic of intense concern. A growing number of academics, journalists, and former Silicon Valley employees warn that the monetization of

attention poses an urgent and unprecedented threat to the individual freedom on which liberal democracy relies. My dissertation puts this line of thinking in historical context. It reveals that the discourse of attention was deeply bound with the rise of liberal political ideals in central Europe. The dissertation shows how the language of attention restructured power in the transition from a caste- to a class-based society. As the Old Regime eroded, non-noble members of the educated elite increasingly identified attention as the source of personal freedom and virtue. Supplanting feudal notions of honor with liberal ideals of character, they cast the individual’s ability to control an inconstant and unstable mind as the psychological basis that defined one’s quality and place in society. Officials’ concerns about attention led to the creation of compulsory psychological training in university and secondary schools. The dissertation shows how mandatory psychological instruction formalized a Lutheran understanding of the “atonement struggle” into a standard feature of elite higher education. Drawing on an eighteenth-century solution to reconciling personal ambition with submission to authority, psychological instruction disciplined students to pay the currency of devotion through personal time management. It inculcated in students the belief that in a providentially governed universe, the proper government of one’s attention joined the personal with the divine will. The dissertation enriches our understanding of the tradition of self-cultivation beyond the Prussian system associated with Wilhelm von Humboldt. It revises

standard narratives about the relationship between philosophy and secularization. It elucidates the role of psychology in society before the emergence of laboratory psychology. And it shows how ideas about attention articulated power between social strata differentiated not by fixed hierarchies but experience. “Attention and Society” occasions reconsideration of recent alarmist rhetoric about the attention economy in light of a longer history. It allows us to better appreciate how these warnings still ring with the values forged in the formation of the educated middle-class in central Europe.



Spencer Weinreich, History of Science, “Slow Tampering: A History of Solitary Confinement”

My dissertation tracks the theories and practices of penal isolation from the medieval inquisitors who first experimented with its possibilities to the nineteenth-century Separate System, which saw institutions of solitude built across the globe. Rooted in early Christian ideas about solitude’s transformative powers, the project analyzes the history of solitary confinement as the history of a perverse optimism, licensing violence in the service of moral

transformation. It is the history of a discourse of malleability—the conviction that souls and minds can be changed, even involuntarily—that fused theories of human nature with practices of manipulation. “Slow Tampering” challenges the modern and secular slants of carceral histories, revealing how the prison has always been with us.

Religion and Public Life

Megan Brand, Politics, “Legal Statecraft in Global Refugee Politics”

My dissertation explains how foreign affairs leaders negotiate and implement legal agreements in the area of forced migration. It examines how foreign policy leaders’ use of law is an act of political judgment when multiple levels of law provide ambiguity. The work traces the integration of international agreements across common law, civil law, and mixed law systems in the U.S., UK, Jordan, Egypt, Romania, and France. The cases illustrate how the choice of legal mechanisms to facilitate refugee admissions affects the outcomes’ durability. Responses to those without meaningful state protection from persecution provide an interesting intersection of security, diplomacy, and human rights.

Ipsita Dey, Anthropology, “Indo-Fijians in the Revival of the Sugarcane Industry in the Fiji Islands”

My dissertation project focuses on the political and economic impact of the revival of the Fijian sugarcane industry among Indo-Fijians. Specifically, I am interested in how



Ipsita Dey

Indo-Fijians articulate a spiritual relationship with the landscape to claim forms of Fijian “nativity” in response to ethnic Fijian “indigeneity.” How do my Indo-Fijian interlocutors use their history as descendants of sugar plantation laborers to narrativize “technical expertise” over the land, and how does this technical expertise help them claim “nativity” as neither settler colonial nor autochthonous peoples? How is Indo-Fijian “nativity” defined in opposition to ethnic Fijian “indigeneity”? What kinds of political visibility do my Indo-Fijian interlocutors desire and expect? I intend to conduct a twelve month ethnography living and working among Indo-Fijian sugarcane farmers, investigating how the revival of the sugar industry is fueling Indo-Fijian political mobilization.

Rebecca Faulkner, Religion, “Muhammad Iqbal and the Meanings of South Asian Islamic Modernism”

My dissertation focuses on a highly influential South Asian Islamic modernist’s moral reasoning on the aforementioned key debates. British Indian poet-philosopher Muhammad Iqbal (d.1938) argues for dynamic,

PEOPLE

vital remaking of the self and the community through his poetry and prose in Urdu, Persian, and English. Iqbal's work intervenes in a crucial moment in the history of South Asia,

This past year has been personally and professionally challenging. Yet throughout the difficult year, my CSR colleagues helped to encourage and inspire my work. Jonathan led our workshop in creating the perfect mix of camaraderie and critical reading, and I looked forward to our meetings every week. CSR is an incredible community of scholars, and I am proud to be a part of it.

—Rebecca Faulkner, RPL
Graduate Fellow

declaring the need for a new understanding of Muslim life in light of what he felt was a pivotal—opportune as well as desperate—moment for reviving the Muslim community on the cusp of the Partition of India. I use this topic to explore the ways in which conditions of domination, for example that of colonial India, affect the imagination of good governance. I also analyze the relationship between economic and religious framings of the shared good in the pursuit of just economic conditions. Finally, I examine the place of

literature in the hierarchy of religious authoritative texts by showing a surprising citational relationship between scripture and poetry. The main contribution of this research is in figuring a moral imagination that seeks political liberation alongside religious reform, which speaks to contemporary concerns about how to look for possibilities for our shared global future in tension (and unity) with community identity.

Thalia Gigerenzer, Anthropology, “Coming of Age in the End Times: An Ethnography of Muslim Women in Delhi, India”

Poor women in northern India have undergone what would appear to be a sea change in attitudes towards marriage, work, and education. As record numbers of young women from poor families enter the salaried workforce as factory workers, beauty salon aides and call center representatives, for example, the media has heralded the dawn of a new era for Indian women (Barry 2016). This change is the most dramatic among Muslim women, who have historically been the least educated social group in India (Hasan and Menon 2005; Government of India 2017). The daughters of illiterate mothers—who got married as early as age thirteen—are now getting married as late as twenty-eight, having office jobs, and pursuing Bachelor degrees. In my dissertation, I argue that higher levels of education, the experience of salaried work, and delayed marriage has meant that these young, working-class Muslim women are experiencing a new, prolonged window of youth in which they are more enmeshed in the world outside of the home than the previous generation ever was. Drawing on twenty-one months of ethnographic fieldwork in low-income, Muslim neighborhoods in Delhi, I found that this period of extended independence and exploration, however, is short-lived. It often ends abruptly with marriage, after which these women are expected to limit their interactions with the outside, perceived-to-be hostile world: this means quitting their jobs and becoming housewives. As they straddle two very different worlds—their homes versus their spaces of work and leisure—how do these young women

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

Kalyani Monteiro Jayasankar, Sociology, “At the Water’s Edge: Residential Decisions in an Era of Climate Change”

Social science research describes how climate change will trigger mass migrations, increased conflict, and escalating inequalities. Yet little is known about the individual experiences of these changes and how they shape subjectivities and decisions. My research addresses this gap through longitudinal, ethnographic fieldwork over more than two years, that examines how individuals make residential decisions about climate change, with a focus on flooding, in two cities at risk, Mumbai and Miami. My dissertation, *Time and Tide: Residential Decisions in an Era of Climate Change*, seeks to examine firstly, how residents perceive the

risk of living in climate-vulnerable neighborhoods and secondly, how they make residential decisions based on these perceptions. Drawing insights from the sociology of time, my dissertation makes two arguments. Firstly, in contradistinction to rational choice theories, I argue that perceptions of risk involve the filtering of experiences through an individual’s religious, cultural, and political beliefs. I also focus on how social and cosmological constructions of the past, present, and future, inform how residents articulate environmental risk. Secondly, my work unravels an empirical puzzle, namely why residents in Miami, with better access to resources, more state support, and greater awareness of climate change, act less to protect themselves from its impacts than residents in Mumbai. I argue that residential decisions around climate change are mediated by temporal orientations, shaped by market-oriented urban governance, including the privatization of disaster recovery, the individualization of risk through flood insurance, and the influence of real estate developers. In this context, time serves as an analytical tool to illuminate the operation of class, race, and caste.

Peter Kitlas, Near Eastern Studies, “Divinely Guided Ambassadors: Ottoman and Moroccan Roots of Modern Diplomacy in the Eighteenth-Century Mediterranean”

What would a history of international thought look like if told from the non-West? My dissertation examines the active intellectual environment of Moroccan and Ottoman ambassadors who were dispatched across the

Mediterranean. Previous scholarly assessments of these diplomatic systems have focused almost exclusively on the ways in which Moroccan and Ottoman ambassadors brought back knowledge from Europe and, as a result, began implementing modernizing reforms in their home states. This dissertation offers a revisionist history by analyzing the Ottoman and Moroccan roots of modern Mediterranean diplomacy. Placing into conversation Arabic and Ottoman Turkish correspondence, travelogues, biographical dictionaries, and letter writing manuals this dissertation reconstructs the intellectual genealogies and practices of eighteenth-century Moroccan and Ottoman diplomacy. In doing so, “Divinely Guided Ambassadors” illuminates how these non-European state actors crafted a diplomatic system based on the Islamic ideals of friendship and objectivity – notions commonly understood as pillars of the modern, secular international sphere.



Carrie Seigler, Sociology, “The Impact of Sexual Violence on Religious and Spiritual Identity”

Long-term sequelae and reactions to having endured sexual abuse can vary greatly; much of this

variance has been attributed to environmental factors such as family structure and socioeconomic status as well as individual factors such as grit or resilience (Ewing 1998). However, little has been done to study the ways in which religious identity might influence different coping strategies and subsequent trajectories of life after abuse. The purpose of this research is to understand how spirituality and religious belonging might impact the experiences of sexual abuse survivors. Most of the literature surrounding religion and trauma has been generated by the psychology and psychiatry communities, and even this literature is sorely limited. The extant studies examining the direct link between trauma and religious beliefs number a scant eleven in total, often involve only one informant, and altogether produce mixed findings on the matter (Chen and Koenig, 2006). While previous studies suggest that traumatic events might impact survivors’ religious beliefs, this proposed study seeks to fill the void in the research by examining the interaction between sexual abuse, the construction of religious identities, and processes of meaning-making on a broader social scale.

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

My dissertation is based on ethnographic engagement with two Black Shi’i Muslim communities in the Colombian cities of Cali and Buenaventura. My project explores the ways in which my interlocutors construct ‘geographies of

PEOPLE

belonging'[1] that both incorporate and transcend notions of legal, state-based citizenship. I argue that they enact alternative modes of citizenship that are primarily informed by the cultural and ideological imaginaries of the African diaspora, in addition to the spiritual and moral geographies of the Shi'i Muslim *ummah* (community). I also propose that they redefine the contours of 'Colombianness' through embodied and discursive practices that challenge the dominant cultural and civic scripts of the nation-state.



William Stell, Religion, "Gay Evangelical Activism and the Construction of Antigay Christianity"

In the 1970s, a small network of evangelical gay activists emerged. More specifically, a network of ministers, professors, and authors with strong ties to self-identifying "evangelical" institutions and markets advanced an evangelical discourse aimed at persuading Christians that God affirms gay people and same-sex unions. As their message spread through periodicals, books, and even a church movement, prominent evangelicals increasingly noticed these evangelical gay activists. While some were won over, many more responded by

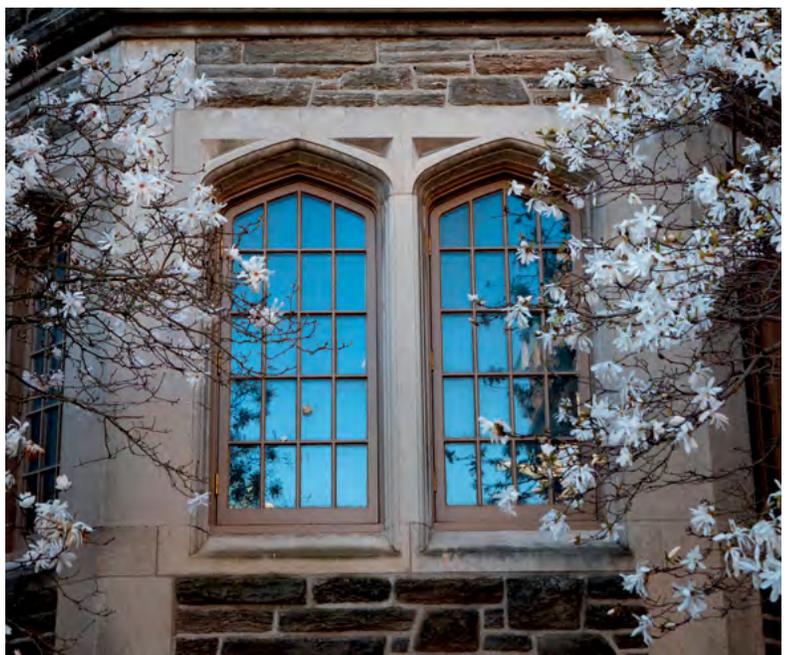
denying and distorting the substantial resemblances they shared with this network and its discourse.

These denials and distortions were so effective that the history of evangelical gay activism became buried, and the term itself—evangelical gay activism—became practically illegible. My dissertation, "Hallelujah, I'm Queer!": Evangelical Gay Activism and the Construction of Antigay Christianity," aims to recover that history, as well as analyze the historical construction of that illegibility and, more broadly, historicize evangelicalism's antigay positions.

Julian Weideman, History, "Islamic Reform on the Margins of Colonialism: Political Economy, Social History, and Intellectual Life at the Zaytuna Mosque-University in 20th Century North Africa"

My PhD dissertation focuses on the Zaytuna, one of North Africa's preeminent centers for Muslim higher education and

a centuries-old institution that continued to attract students into the modern period. I analyze the Zaytuna during the French protectorate in Tunisia (1881-1956), using sources from French and Tunisian archives to intervene in debates on both French colonial history and Islamic reform. The Zaytuna accomplished important reforms under the protectorate: it grew from 1,500 to at least 10,000 students, added secular subjects to the curriculum, developed two women's colleges, and decentralized from the main site in the capital city, Tunis, to incorporate 25 provincial branches. Paradigmatically, scholarship tends to frame Islamic reform in the colonial era, everywhere from South-East Asia to North Africa, as a "convergence" of Islam and Europe, the traditional and the modern. My central assertion, however, is that reform at the Zaytuna took place on the economic, social, and intellectual margins of the colonial order.



Fighting COVID Isolation with Community

At the beginning of the academic year I was uneasy about RPL in a virtual format. To my absolute surprise, I found our RPL seminar to be even more intellectually stimulating and inspiring than last year's in-person seminar. It was wonderful to watch how we managed to form an intimate intellectual community (with intense discussions) in a format that can be very estranging. The seminar was my only intellectual community during this pandemic year, and it really became a lifeline for me amidst the monotonous, isolating pandemic days.

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

In a completely upended and isolated year, the CSR Religion and Culture workshop was one of the high points of my week and became my primary source of community and intellectual engagement.

—**David Salkowski**,
Religion and Culture,
Graduate Fellow

In a very challenging year with severe social isolation, the Religion and Culture Seminar was always an exciting punctuation mark in the week. The caliber of conversation was extremely high. It was always challenging and stimulating. Yet discussions were always carried with a sense of shared concern and care, both for one another and for the subject matter. This is an extremely rare but fortunate atmosphere, and it helped produce a sense of solidarity and community, despite being held on Zoom.

—**Richard Spiegel**, Religion and Culture, Graduate Fellow



As a second-year graduate student, the Religion and Public Life workshop has set the standard for my expectations of all workshops moving forward. Despite the pandemic, I was able to meet amazing people (a few of us even met up for one-on-one socially-distanced coffee klatches in town!). I am delighted to count these RPL fellows as friends and colleagues.

—Carrie Siegler, Religion and Public Life, Grad Fellow



The weekly workshops along with the support of the Center and the community of fellows made showing up to work and write that much easier during what has been a tumultuous year of virtual learning and engagement amidst the Covid-19 pandemic and incessant anti-black state violence across the nation.

—Ahmad Greene-Hayes, Religion and Culture, Graduate Fellow



In a year of so much disruption and disarray, the CSR fellowship became a virtual home. Rarely have I enjoyed the kind of camaraderie and intellectual community shared by the Religion and Culture fellows, and I have never before found it without the opportunity to share a space.

—Spencer Weinreich, Religion and Culture, Graduate Fellow

Executive Committee

Wallace Best is Professor of Religion and African American Studies in the Department of Religion. He is the author of *Passionately Human, No Less Divine: Religion and Culture in Black Chicago, 1915-1952*, Princeton University Press and *Langston's Salvation: American Religion and the Bard of Harlem*, New York University Press. He is currently at work on an anthology entitled *Elder Lucy Smith: Documents from the Life of a Pentecostal Woman Preacher*.

Ellen Chances is Professor of Russian literature in the Department of Slavic Languages and Literatures. My scholarly and teaching interests are wide-ranging, 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. My focus is on the nineteenth, twentieth, and twenty-first-century Russian novel; Soviet and post-Soviet Russian literature and culture; the study of literature in its historical context; literature and ideas; literature and art; literature and values; and literature and film. My scholarly and teaching interests are wide-ranging, 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. My focus is on the nineteenth, twentieth, and twenty-first-century Russian novel; Soviet and post-Soviet Russian literature and culture; the study of literature in its historical context; literature and ideas; literature and art; literature and values; and literature and film. In addition to writing fiction, memoirs, essays and poetry, she is the author most recently of *Andrei Bitov: The Ecology of Inspiration*.

Patricia Fernandez-Kelly is Professor of Sociology and Research Associate at the Office of Population Research. She is also the director of the Center for Migration and Development. Fernández-Kelly is a social anthropologist with an interest in international economic development, gender, class and ethnicity, and urban ethnography. Her latest book is *The Hero's Fight: African Americans in West*

Baltimore and the Shadow of the State (2016) and she is currently working on a book entitled *Hiialeah Dreams: The Making of the Cuban-American Working Class in South Florida*.

Seth Perry is Associate Professor of Religion. He is interested in American religious history, with a particular focus on print culture and religious authority. Perry's first book, *Bible Culture and Authority in the Early United States* (Princeton University Press, 2018) explores the performative, rhetorical, and material aspects of bible-based authority in early-national America. His current book project is a biography of Lorenzo Dow, the early-national period's most famous itinerant preacher.

Sarah Rivett is Professor of English and American Studies. She is an interdisciplinary scholar, specializing in early American and transatlantic literature, religion, and indigenous history. She is the author of *The Science of the Soul in Colonial New England* (2011), which was awarded the Brewer Prize of the American Society of Church History. *The Science of the Soul* explores intersections between the scientific revolution and the rise of Protestantism in Anglo America. Her second book, *Unscripted America: Indigenous Languages and the Origins of Literary Nation* (2017), explores the impact of colonial language encounters between indigenous and European populations on Enlightenment language philosophy and early American literary history from the mid-seventeenth century through the 1820s. She is currently working on a study of the supernatural across a variety of eighteenth-century genres from court trials to sermons to gothic novels and ghost stories.

Jack Tannous is Associate Professor of History; Chair, Center for the Study of Late Antiquity. He is interested in the cultural history of the eastern Mediterranean, especially the Middle East, in the Late Antique and early medieval period. My research focuses on the Syriac-speaking Christian communities of the Near East in this period, but he is interested in a number of other, related areas, including Eastern Christian Studies more broadly, Patristics/early Christian studies, Greco-Syriac and Greco-Arabic translation, Christian-Muslim interactions, sectarianism and identity, early Islamic history, the history of the Arabic Bible, and the Quran. He is also interested in manuscripts and the editing of Syriac and

PEOPLE

Arabic (especially Christian Arabic) texts. He is working on a book entitled *Lovers of Labor at the End of the Ancient World: Syriac Scholars Between Byzantium and Islam*.

Stephen F. Teiser teaches history of religions at Princeton University, where he is D. T. Suzuki Professor in Buddhist Studies, Professor of Religion and Director of the Program in East Asian Studies. He is interested in the interaction between Buddhism and indigenous Chinese traditions, brought into focus through the wealth of Sūtra, non-canonical texts, and artistic evidence unearthed on the Silk Road. With support from a Social Science Research Council fellowship, *New Directions in the Study of Prayer*,” he is completing a book entitled *Curing with Karma*, focusing on medieval liturgical manuscripts used in Buddhist rituals for healing. His most recent work is a translation of Chunwen Hao’s *Dunhuang Manuscripts: An Introduction to Texts from the Silk Road* (Portico Press, 2020).

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

Jenny Wiley Legath is Associate Director of the Center and served as Acting Director for the 2019-2020 academic year. She specializes in American religious history, focusing on gender from the nineteenth century to the present. Her first book, *Sanctified Sisters: A History of Protestant Deaconesses*, was released by New York University Press in 2019. Her new project addresses carrying firearms as religious practice. She sits with the Committee as a non-voting member.

Faculty Associates

Faculty Associates are members of the University faculty who have expressed particular interest in the activities of the Center and who help advise Center staff about relevant activities and interests in their respective departments. Complete descriptions of their publications and research and teaching interests are available from the Center’s website for students interested in knowing more about faculty resources in the study of religion.

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

Leora Batnitzky is the Ronald O. Perelman Professor of Jewish Studies and Professor of Religion. Her teaching and research interests include philosophy of religion, modern Jewish thought, hermeneutics, and contemporary legal and political theory.

Aisha M. Beliso-De Jesús is Professor of Spanish and Portuguese and American Studies. She is a cultural and social anthropologist who has conducted ethnographic research with Santería practitioners in Cuba and the United States, and police officers and Black and Brown communities affected by police violence in the United States.

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

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

D. Graham Burnett is Professor of History. His interests include the history of natural history and the sciences of the earth and the sea from the 17th through the 19th centuries.

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

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

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

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

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

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

Jonathan Gold is Associate Professor of Religion and Director of the Center for the Study of Religion. A scholar of Indian and Tibetan Buddhist philosophy, he is especially interested in Buddhist approaches to meaning, ethics, language and learning.

Anthony Grafton is Henry Putnam University Professor of History. His interests lie in the cultural history of Renaissance Europe, the history of books and readers, the history of scholarship and education in the West from Antiquity to the 19th century, and the history of science from Antiquity to the Renaissance.

Eric Gregory is Professor of Religion. His interests include religious and philosophical ethics, theology,

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

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

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

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

Michael Jennings is Class of 1900 Professor of Modern Languages and Professor of German. His research and teaching focus on 20th century European literature, photography, and cultural theory.

Beatrice Kitzinger is Assistant Professor of Art and Archaeology. Her research examines intersections of artistic media, of pictorial and liturgical space, and of historical, eschatological, and ritual time primarily in manuscript illumination between the eighth and tenth centuries.

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

Christina Lee is Associate Professor of Spanish and Portuguese. Her research examines Hispanic-Asian forms of religious devotions in the Spanish Philippines during the early colonial period.

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

PEOPLE

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

Meredith Martin is Associate Professor of English. She specializes in anglophone poetry, historical prosody, historical poetics, poetry and public culture, and disciplinary and pedagogical history.

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

Chika Okeke-Agulu is Professor of Art and Archaeology. He specializes in African and African Diaspora art and visual cultures, with a particular interest in the history of modernism in Africa and the intersection of art and politics in modern and contemporary art.

Elaine Pagels is Harrington Spear Paine Foundation Professor of Religion. She has published widely on Gnosticism and early Christianity and continues to pursue research interests in late antiquity.

Sara S. Poor is Professor of German. Her primary research interests are in the areas of Gender Studies and medieval German literature.

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

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

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

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

Marina Rustow is Khedouri A. Zilkha Professor of Jewish Civilization in the Near East. She is a social historian of the medieval Middle East, who works primarily with sources from the Cairo Geniza.

Esther Schor is poet and Professor of English and founding Chair of the Committee on American Jewish Studies. Her teaching interests include British Romanticism and literature, Scripture, and religion.

Teresa Shawcross is Associate Professor of History and Hellenic Studies. She is a historian of the Byzantine Empire and the Mediterranean World in the Middle Ages who is currently studying medieval theories and practices of empire.

Nigel Smith is William and Annie S. Paton Foundation Professor of Ancient and Modern Literature. His interests include poetry, poetic theory, the social role of literature, literature, politics and religion.

Moulie Vidas is Associate Professor of Religion and the Program in Judaic Studies. His current projects include a monograph on the emergence of Talmudic culture in Roman Palestine and a co-edited collection of essays on late ancient knowledge.

Barbara White is Professor of Music. She is a chamber music composer whose scholarly writings address the coordination between sound and image, the relationship between creative activity and everyday life, and the impact on music of gender, listening and spirituality.

Tamsen Wolff is Associate Professor of English. She specializes in modern and contemporary drama and performance, gender studies, cultural studies, voice, directing, and dramaturgy.

Muhammad Qasim Zaman is Robert H. Niehaus '77 Professor of Near Eastern Studies and Religion. His research interests include religious authority in Islam; history of Islamic law in the Middle East and South Asia; learning in Islam; Islamic political thought; and contemporary religious and political movements in the Muslim world.

Interdisciplinary Engagement

The response I received to my chapter had a major impact on how I framed my dissertation; my respondent turned me to theoretical literature that I would have never come across but fit perfectly with my primary sources. The discussions throughout the year pushed me further to consider religion and community-formation more deeply. In fact, this interdisciplinary experience has helped me see more clearly the value in the type of scholarship I would like to pursue.

--David Salkowski, Religion and Culture, Graduate Fellow

The diversity of disciplines represented in the 2020-21 cohort was particularly beneficial to the interdisciplinarity of my project. I very much enjoyed reading and discussing the other fellows' work as well, and I learned about subjects that I otherwise may have never encountered.

—Hannah Smagh, Religion and Culture, Graduate Fellow

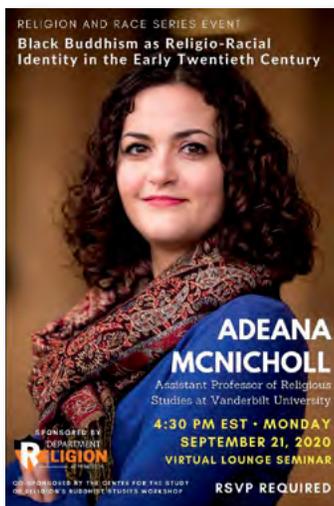
Academics working on Islamic thought and intellectual history are often situated in area studies departments and it was refreshing to interact with fellows working specifically on religion. This allowed me to further develop my ideas regarding the kind of comparative and collaborative engagement that is critical to my own research project. Prof. Legath was a caring, sensitive, and skilled facilitator of our weekly meetings and each member of the cohort brought their unique perspectives and insight to every discussion.

—Kamal Ahmed, Visiting Graduate Student Fellow

Center 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 many events are available online from the Center’s website, and a podcast subscription will become available soon. In addition to financial support from Princeton University, the Center’s public events are funded through a variety of sources. Full sponsorship information is available on our website.

Buddhist Studies Workshop



September 21, 2020
“Black Buddhism as Religio-Racial Identity in the Early Twentieth Century” Lecture by Adeana McNicholl, Vanderbilt University

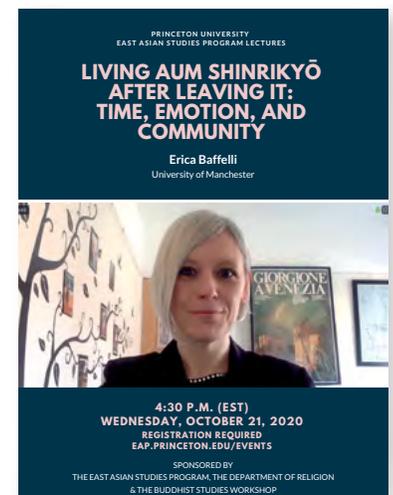
This talk brought together the histories of the transmission of Buddhism to the United States, the emergence of new Black religio-racial movements in the early twentieth century, and the geopolitics of World War II. Professor McNicholl traced the religious and racial formations of a single figure, Sufi Abdul Hamid (1903–1938), attending

to both how Hamid understood his own religio-racial identity and how that identity was constructed by others following his death.

October 21, 2020
“Living Aum Shinrikyō after Leaving It: Time, Emotion, and Community”
Lecture by Erica Baffelli, University of Manchester

On March 20, 1995 members of the religious organization Aum Shinrikyō perpetrated a sarin gas attack in the Tokyo subway. After the group was put under strict police surveillance, members who used to live in the commune took different paths. In this talk Professor Baffelli discussed the experiences of female former members who decided to leave the organization after 1995 but were unable to completely reject Aum and the lives they had lived inside it. They returned to a life outside the organization, but they have continued to feel different, and to feel differently, from other people. Baffelli argued that these dynamics have bound them in an Aum “feeling community” despite their attempts to put Aum behind them. This community shares an emotional grammar, a way of

feeling in and about Aum and its practices, that distinguishes it from people who have not shared their experiences. This emotional bond is created by the experience of extreme ascetic practices that were central to their Aum lives and status and by their emotional connections with the leader Asahara Shōkō. This community is also brought together by feeling “out of sync” with the emotional regime and temporal rhythms of the mainstream society into which members were catapulted in 1995—a society they had rejected in order to join Aum—but also by the fact that the Aum community does not, and cannot, exist in the present. As such, it is a community characterized not by the



presence of its members, but by the persistence of an absence that is both spatial and temporal. Based on interviews and material published by Aum, this talk explored what it meant for these women to “live Aum” and why some of them have been unable to move on.

November 12, 2020

“The Play of Formulas in the Early Buddhist Discourses” Lecture by Eviatar Shulman, Hebrew University of Jerusalem

The play of formulas is a new theory designed to explain the manner in which discourses (Suttas, Sūtras) were composed in the early Buddhist tradition, and especially so in the Dīgha- and Majjhima-Nikāyas (the collections of the Buddha’s Long and Middle-length discourses). This theory combats the commonly accepted views in scholarship that texts are mainly an attempt to record and preserve the Buddha’s teachings and life events. Rather, driven by a variety of creative vectors, mainly literary and contemplative ones, the texts betray a rich engagement with the figure of the Buddha and a visualization of his figure. The play of formulas explains how formulas—the basic unit of Buddhist oral textual culture—combine in order to produce meaningful textual patterns and statements. Formulas connect according to set narrative designs, in which different types of audiences are represented not only with their unique formulas, but also with their specific narrative trajectories and complementing doctrinal emphases. It is not that the early

authors were not at all trying to preserve the Buddha’s words. It is only that there was much more going on, and that thinking about the early Buddhist texts in this way misses all the fun, and ignores their beauty. These probably tell us more about what the texts actually were for the people that first produced and studied them than dry formulaic doctrine.



Emily McRae

April 8, 2021

“Buddhist Perspectives on White Racial Ignorance” Lecture by Emily McRae, University of New Mexico

In this talk, Professor McRae located group-based moral ignorance—such as white ignorance, male ignorance,

or American ignorance—within the context of Buddhist accounts of ignorance (*avidyā, ma rig pa*). Drawing on the fourth century Indian Buddhist philosopher, Vasubandhu, McRae argued that racial ignorance (and moral ignorance more generally) is best understood as activity—an active failure to know—rather than an absence of moral knowledge. According to Vasubandhu and other Buddhist philosophers of ignorance, this activity of misunderstanding takes at least two predictable forms: confusions about the nature of identity and confusion about dependence and causation. McRae demonstrated how these two paradigmatic confusions are implicated in white racial ignorance, as well as other kinds of group-based moral ignorance.

April 15, 2021

“Reevaluating Mountain Practice in Premodern Japan” Lecture by Kikuchi Hiroki, University of Tokyo Historiographical Institute

Reevaluating Mountain Practice in Premodern Japan

KIKUCHI Hiroki
University of Tokyo Historiographical Institute
04.15.21 | 4:30 PM EDT
Register to receive Zoom link.

Princeton University
Buddhist Studies Workshop

CENTER EVENTS

In reevaluating popular Buddhism in premodern Japan, discussion of mountain religion is indispensable. Within mountain religion, there are many important issues for the study of Japanese religions that have been highlighted in past scholarship. However, some scholars have tended to evaluate the top or peak of mountains in particular as holy places or argued for mountain religion as a symbol of a substratum of indigenous faith, unchanging from ancient times. As such, the lecture focused on the historical development of how mountain religion transformed in relations to humans. Professor Kikuchi also examined mountain temples and ascetics in the world at the bottom of mountains, which extend to the boundaries of habitation. He further discussed the relationship between the state, society, and mountain religion. He concluded by summarizing the development of mountain religion into the modern period.

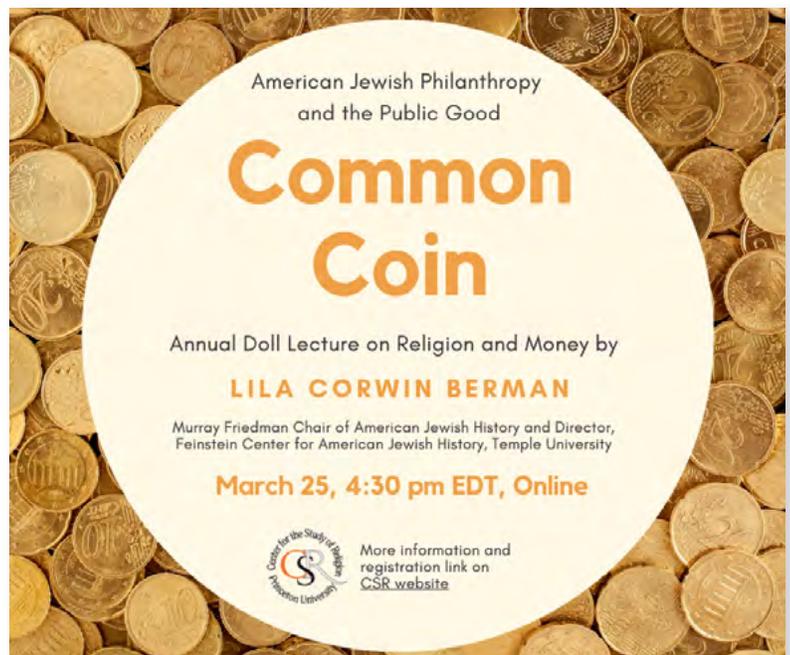
Crossroads of Religion and Politics

September 23, 2020

Moral Meanings of Fiscal Earmarking: War Taxes, Patriotism and Resistance

Discussion with Ruth Braunstein, assistant professor in the Department of Sociology at the University of Connecticut

Ruth Braunstein argues that Americans' association of taxpaying with both patriotism and resistance rests on public efforts to imbue certain uses of tax dollars with (positive or negative) moral significance. Drawing on the case of



debates about war taxes and the insights of the new fiscal sociology and relational economic sociology—specifically Zelizer's concept of "earmarking"—she argues that "fiscal earmarking" is central to such efforts. Braunstein makes this case, first, by developing the concept of fiscal earmarking, and distinguishing structural from symbolic fiscal earmarking. It then discusses three features of fiscal policy that reduce the public's ability to evaluate the moral stakes of public spending – unmarking, obfuscation, and invisibility – and how earmarking enhances this ability. Finally, it uses the history of contentious debates over war taxes in the United States in order to show how groups both celebrating and resisting the use of tax dollars to fund war have symbolically earmarked war taxes in order to galvanize public support for their cause. The paper concludes by demonstrating how attention to fiscal earmarking illuminates other moral debates about the proper

use of tax dollars, and advances our general understanding of tax politics and the moral meaning of money.

October 1, 2020

They Have Eyes But Do Not See: Media Coverage of Religion and the Election

Discussion with C. Danielle Vinson, Professor of Politics and International Affairs at Furman University and Jim Guth is William R. Kenan, Jr. Professor of Politics and International Affairs at Furman University.

Doll Lecture on Religion and Money

March 25, 2021

Common Coin: American Jewish Philanthropy and the Public Good

Lecture by Lila Corwin Berman, Murray Friedman Chair of American Jewish History at Temple University

How have Jews crafted their relationship to American civic life through money, even as talk of Jews and money remains incredibly taboo? This lecture explored how American Jews over the twentieth century have divested of their private earnings in the name of the public good, while also investing themselves in using private earnings to shape the public good. By looking at American Jewish philanthropy, we learn about the shifting lines of public and private and of democracy and capitalism in the United States.



Round Table with the Authors

March 19, 2021

Why Scholars of Religion Must Investigate the Corporate Form

Discussion with Levi McLaughlin, Aike P Rots, Jolyon Baraka Thomas, Chika Watanabe, “Why Scholars of Religion Must Investigate the Corporate Form,” *Journal of the American Academy of Religion*, September 2020, Vol. 88, No. 3, pp. 693–725.

A growing body of research describes connections between religion and economic activity through the language of commodification and marketization. Although this scholarship rightly challenges the assumption that religion is or should be divorced from worldly concerns, it still relies on distinctions between religion and the economy as isolable, reified entities. Rejecting this binary approach as untenable, the authors argue that studying the corporate form enriches the academic study of



religion by providing concrete examples of how people create institutions and how organizations turn human bodies into resources while also fostering individuals’ devotion to collective agendas. Attention to the corporate form enables us to keep money and power in view as we trace historical formations and current manifestations of religious organizations. McLaughlin, Rots, Thomas, and Watanabe investigate Japanese genealogies of the corporate form to elucidate some generalizable principles for how nonprofit religions and for-profit companies alike generate missions, families, individuals, and publics.



Religion and the Public Conversation

October 8, 2020

Discussion with Eddie Glaude, James S. McDonnell Distinguished University Professor in the Department of African American

Studies and Nyle Fort, Ph.D. candidate.



October 28, 2020

Discussion with Carolyn Rouse, Professor of Anthropology and Fatima Siwaju, Ph.D. candidate.



November 9, 2020

Discussion with Derrick Spires, Associate Professor of English at Cornell University and Michael Baysa, Ph.D. candidate.



January 28, 2021

Discussion with Elaine Pagels, Harrington Spear Paine Foundation Professor of Religion and Ari Lamm, Chief Executive Officer of the Bnai Zion Foundation.



April 21, 2021

Discussion with Anthea Butler, Associate Professor of Religious Studies, University of Pennsylvania and William Stell, PhD. candidate.



Anthea Butler

William Stell

April 14, 2021

Discussion with Muhammad Qasim Zaman, Robert H. Niehaus '77 Professor of Near Eastern Studies and Religion and Rebecca Faulkner, PhD. candidate.



Distilling Your Message: A “Toolkit” Event for Faculty and Students

November 16, 2020

Workshop led by Carolyn Hall, Science Communication Instructor at Stony Brook University.

How can we express the substance and value of our work in terms that appeal beyond our usual academic audience? **Carolyn Hall**, who has worked for the Alan Alda Center for Communicating Science at Stony Brook University, led this interactive, online group workshop. Hall

led students and faculty through exercises to help us focus key points of our research into mini-lectures of 1-2 minutes for a non-specialist audience. This important skill helps us communicate with students, parents, and [job] interviewers, and broadens the impact of our ideas.

Co-sponsored Events

October 16, 2020

Spiritualists, Hebraists, Prophets & Republicans in the 17th Century

Seminar with Ariel Hessayon, Goldsmiths, University of London; Kirsten Macfarlane, Theology Faculty and Keble College, Oxford University; Freya Sierhuis, York University.

April 5, 2021

Sacred Struggles: Race, Religion, and the Soul of Ethnic Studies

Lecture sponsored by Sylvia Chan-Malik, the Spring 2021 Anschutz Distinguished Fellow in American Studies.

April 9–10, 2021

Qur'an and the Humanities: A Symposium

Led by Ash Geissinger, Carleton

University; Lauren Osborne, Whitman College; Ali Karjoo-Ravary, Bucknell University; Walid Saleh, University of Toronto; Kristin Zahra Sands, Sarah Lawrence College;

William Sherman, UNC Charlotte; Emmanuelle Stefanidis, Université de Nantes; Devin Stewart, Emory University; Tehseen Thaver, Princeton University; Rizwan Zamir, Davidson College.

April 15–17, 2021

Princeton South Asia Conference

Writing the Region: Knowledge, Practice and Power in South Asia

Keynote by Lisa Mitchell, University of Pennsylvania



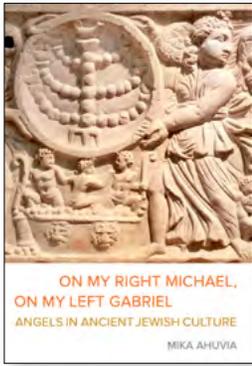
Publications

Books

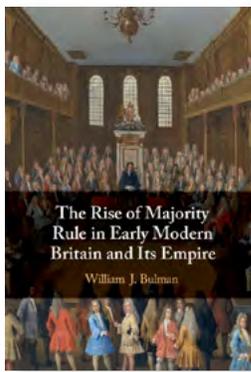
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- Bulman, William J.** *The Rise of Majority Rule in Early Modern Britain and Its Empire.* Cambridge: Cambridge University Press, 2021.
- Carté, Katherine.** *Religion and the American Revolution: An Imperial History.* Chapel Hill: University of North Carolina Press, 2021.
- Coffman, Elesha J.** *Margaret Mead: A Twentieth-Century Faith.* New York: Oxford University Press, 2021.
- Davis, Rebecca.** *Public Confessions: The Religious Conversions that Changed American Politics.* Chapel Hill: University of North Carolina Press, forthcoming October 2021.
- Davis, Rebecca L. and Michele Mitchell, eds.** *Heterosexual Histories.* New York: New York University Press, 2021.
- Gribetz, Sarit Kattan.** *Time and Difference in Rabbinic Judaism.* Princeton: Princeton University Press, 2020.
- Hughes, April D.** *Worldly Saviors and Imperial Authority in Medieval Chinese Buddhism.* University of Hawai'i Press, 2021.
- Ibrahim, Celene.** *Women and Gender in the Qur'an.* New York: Oxford University Press, 2020.
- Jackson, Timothy P.** *Mordecai Would Not Bow Down: Anti-Semitism, the Holocaust, and Christian Supersessionism.* New York: Oxford University Press, 2021.
- Kocar, Alexander.** *Heavenly Stories: Tiered Salvation in the New Testament and Ancient Christianity.* Philadelphia: University of Pennsylvania Press, forthcoming 2021.
- Lindsay, D. Michael.** *Hinge Moments: Making the Most of Life's Transitions.* InterVarsity Press, 2021.
- Marglin, Jessica M. and Matthias B. Lehmann, eds.** *Jews and the Mediterranean.* Indianapolis: Indiana University Press, 2020.
- Maxwell, Jaclyn.** *Simplicity and Humility in Late Antique Christian Thought: Elites and the Challenges of Apostolic Life.* Cambridge: Cambridge University Press, 2021.
- Mooney, Margarita A.** *The Love of Learning: Seven Dialogues on the Liberal Arts.* Cluny Media, 2021.
- Nugent, Elizabeth R.** *After Repression: How Polarization Derails Democratic Transition.* Princeton: Princeton University Press, 2020.
- Schnable, Allison.** *Amateurs Without Borders: The Aspirations and Limits of Global Compassion.* University of California Press, 2021.
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Journal Articles, Book Chapters, and Digital Works

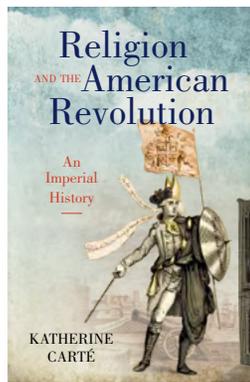
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- Cadge, Wendy, Taylor Paige Winfield, and Michael Skaggs.** 2020. "The social significance of chaplains: evidence from a national survey." *Journal of Healthcare Chaplaincy*. doi: 10.1080/08854726.2020.1822081
- Gildow, Douglas.** "Questioning the Revival: Buddhist Monasticism in China Since Mao," in *Review of Religion and Chinese Society* (7:1).



Mika Ahuvia



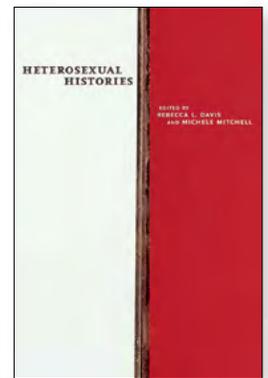
William J. Bulman



Katherine Carté



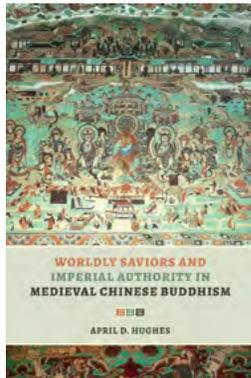
Elesha J. Coffman



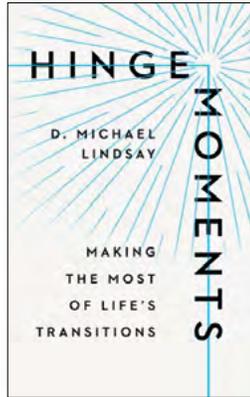
Rebecca L. Davis



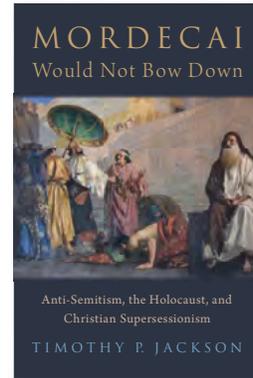
Sarit Kattan Gribetz



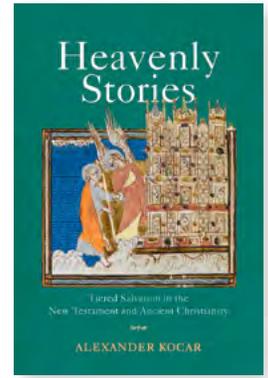
April D. Hughes



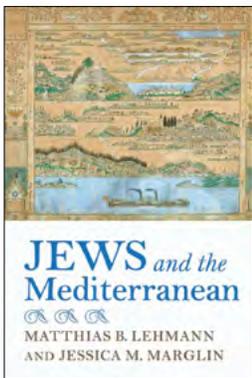
D. Michael Lindsay



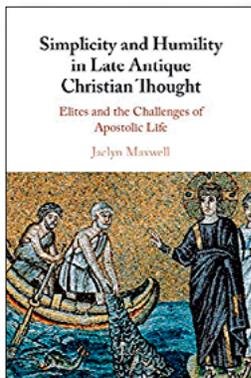
Timothy P. Jackson



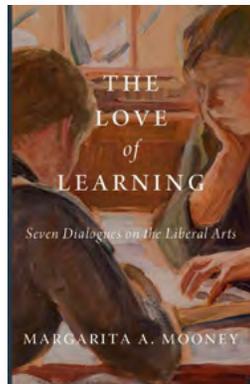
Alexander Kocar



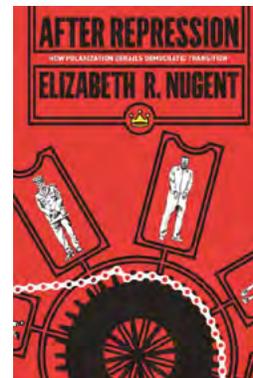
Jessica M. Marglin



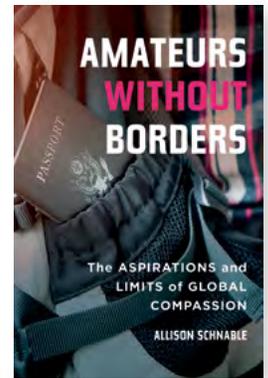
Jaclyn Maxwell



Margaret A. Mooney



Elizabeth R. Nugent



Alison Schnable

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- Lewis, Thomas A.** "Theory and Method and the Stakes of a Fragmented Discipline: Or, What Economics Taught me About the Study of Religion." *Journal of the American Academy of Religion* 88, no. 4 (Dec. 2020): 981-1001. <https://doi.org/10.1093/jaarel/lfaa060>
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- Salkowski, David.** "Mystery and Act: Liturgical Drama and Russian Modernism." *Sacred Contexts of Secular Music in the Long Nineteenth Century*, ed. Markus Rathey and Effie Papanikalaou (forthcoming).
- Weideman, Julian.** Interview with Augustin Jomier, author of *Islam, Réforme et colonisation: une Histoire de l'ibadisme en Algérie (1882-1962)*. New Books Network: New Books in Middle Eastern Studies. March 3, 2021. <https://newbooksnetwork.com/augustin-jomier-islam-r%C3%A9forme-et-colonisation-une-histoire-de-libadisme-en-alg%C3%A9rie-1882-1962-publications-de-la-sorbonne-2020>
- Winfield, Taylor Paige.** "Embodied Theodicy: From Conceptual to Bodily Engagements with Suffering." *Journal of the American Academy of Religion* 89, no. 1 (2021): 204-39. doi: 10.1093/jaarel/lfaa070.

Visiting Fellows

I really loved how we all showed up and supported one another every Monday via Zoom. It was important for me to show up for everyone, because I saw how everyone showed up for me while I presented. The support was contagious. It was so helpful to provide feedback on multiple platforms, including group editing on Perusall. While I was working on my manuscript, I have gone back several times via Perusall to look at the useful notes that everyone provided. I think Jenny did a wonderful job moderating the conversations. Being able to present both semesters helped with my own internal writing deadline and kept me on pace as I was working on my book manuscript.

—**Eziaku Nwokocha**, Visiting Fellow

I have been incredibly grateful for this year as a CSR fellow. Participating in the Religion and Public Life workshop led by CSR Director Jonathan Gold has been greatly beneficial in starting the work of converting my thesis on the relation between philosophy and religion in Søren Kierkegaard into a book. The RPL workshop not only provided the exciting opportunity to learn from diverse interdisciplinary approaches to religious studies; it also served as a deeply enriching and supportive community during this very different remote year.

—**Elizabeth Li**, Visiting Fellow

At the beginning of the year, it felt like a burden to commit to the CSR seminar, especially given that I was also managing virtual learning for my kids. But I quickly came to consider my relationship to CSR — and especially my time with the RPL seminar — a valuable academic community. The group was supportive and encouraging with Jonathan leading the way. I was also really challenged to expand my academic horizons in order to engage in productive dialogue with such a cross-disciplinary group.

—**Ryan Darr**, Visiting Fellow

Next Year

Visiting Fellows

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



Lauren R. Kerby is a scholar of American religion and politics and an expert on the pedagogy of religious studies. Her first book, *Saving History: How White Evangelicals Tour the Nation's Capital and Redeem a Christian America* (University of North Carolina, 2020), explores white

Christian nationalists' stories about the United States and how they shape white evangelicals' religious identity and political behavior. Her current project develops a pedagogy for the public understanding of religion, focusing on how religious narratives invisibly inform how Americans think about work. She has taught courses at Harvard Divinity School, Harvard Extension School, and Boston University on religion's intersection with American politics, education, media & entertainment, and social movements. Kerby also served as the religious literacy specialist for Religion and Public Life at Harvard Divinity School (formerly the Religious Literacy Project), where she led outreach to educators and other professionals and oversaw research and development of curriculum, case studies, and other resources. She earned her Ph.D. in Religious Studies from Boston University.

Elizabeth Li's research engages perspectives from philosophy, theology, religion, and the history of ideas with particular focus on nineteenth century thought and Søren Kierkegaard. She is interested in questions related to the relationship between philosophy, religion, and theology, and the ethical and epistemological value of ambiguity and difficulty. Elizabeth holds a BA in Philosophy & Science Studies from Roskilde University, an MSt in Literature and Arts and an MPhil in Modern Theology from the University of Oxford, where she is

completing her DPhil in Theology. She has published in journals such as the *Kierkegaard Studies Yearbook* and *International Journal of Philosophy and Theology*.

Eziaku Nwococha is a scholar of Africana religions with expertise in the ethnographic study of Vodou in Haiti and the Haitian diaspora, with research grounded in thorough understanding of religions in Africa, the Caribbean, and the United States, in gender and sexuality studies, visual and material culture and Africana Studies generally. Nwococha holds a Ph.D. with distinction in Africana studies from the University of Pennsylvania, a Master's degree in Africana studies from the University of Pennsylvania, a Master's degree in theological studies from Harvard Divinity School, and a Bachelor's degree in Black studies and Feminist studies from the University of California Santa Barbara. Nwococha was a 2015 Ford Predoctoral Fellow during her PhD and Ronald E McNair Scholar as an undergraduate. Her current project, "Vodou en Vogue: Fashioning Black Divinities in Haiti and the Haitian Diaspora" is under exclusive review with UNC press. Nwococha has been featured in the *Journal of Haitian Studies* and the *Harvard Divinity Bulletin Magazine*.



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

Graduate Fellows

Religion and Culture

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

Alyssa Cady, Religion, "Triumph or Decline? Constructing Space and Time through the Late Antique Cult of Saints"

Min Tae Cha, History, "Presbyterian Visions of Global Order: Religion, Empire, and Constitutionalism, c.1830-1880"

Saumyashree Ghosh, History, "On the Edges of Empire: Government and Islam in the southern littoral of India"

Yitz Landes, Religion, "The Transmission of the Mishnah and the Spread of Rabbinic Judaism, 200 CE-1200 CE"

Nadirah Mansour, Near Eastern Studies, "A History of the Arabic Printed Book, 19th Century"

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

Aaron Stamper, History, "Reconfigured and Remade: A Sensory History of Islamic Granada's Reformation as a Civitas"

Robert Zeinstra, History, "Bush War: an environmental history of Zimbabwe's liberation war"

Religion and Public Life

Kim Akano, Religion, "Nigerian Immigrant Race, Religion, and Culture in America"

Thalia Gigerenzer, Anthropology, "Coming of Age in the End Times: An Ethnography of Muslim Women in Delhi, India"

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

Aurora Ling, Politics, "The Intersection of the Russian State and Church"

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

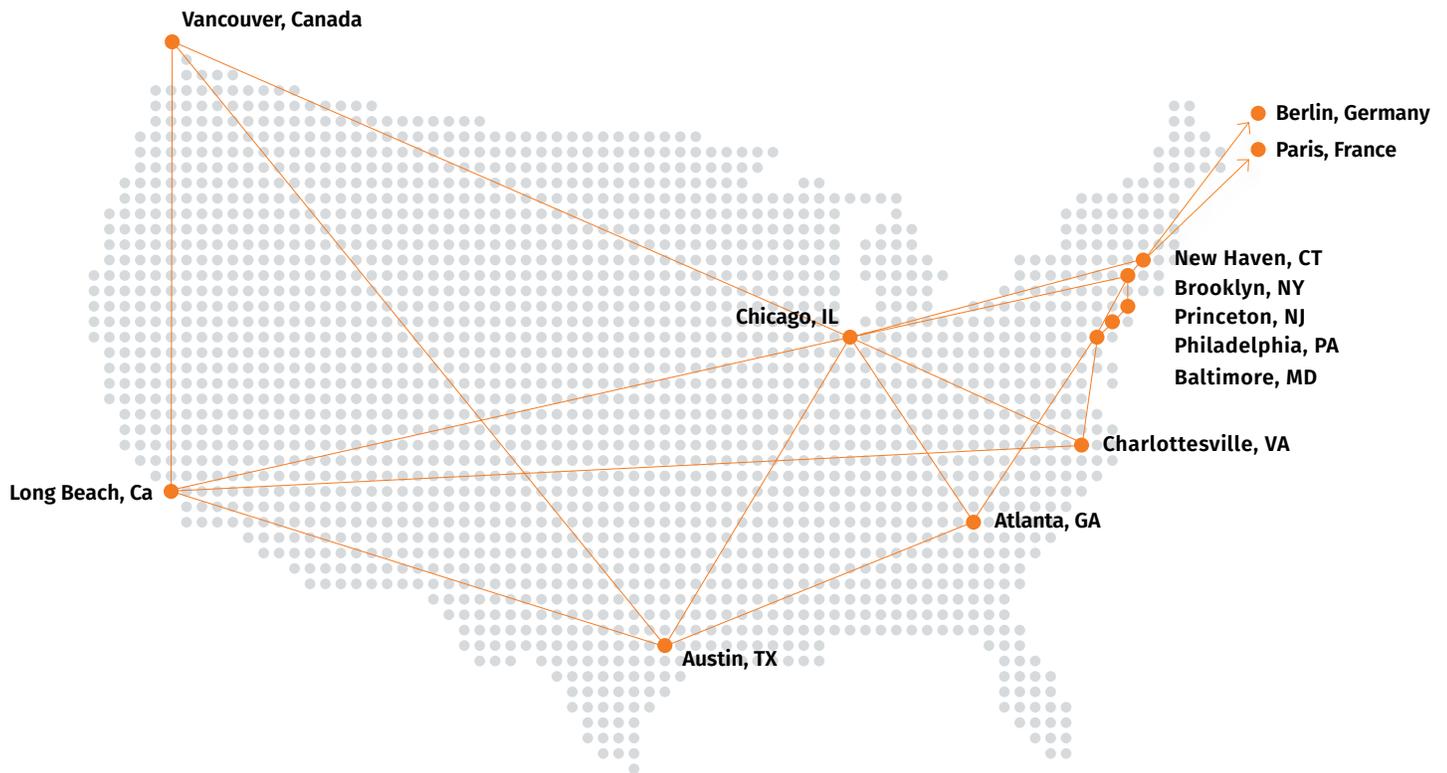
Emily Silkaitis, Religion, "Suicide in Islamic Thought"

Mélena Sims-Laudig, Religion, "Moving with the Lord: Black Christian Women's Transnational Mobility in the Nineteenth Century"

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

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

This year's virtual workshops brought our graduate student and visiting fellows together safely from across the country and beyond.



Events

At the time of this Annual Report, event planning is delayed because of Covid-19 restrictions. Please check the Center's website for ongoing updates. We plan to continue our robust schedule of events, including the Religion and Politics Series, the Doll Lecture on Religion and Money, and our new series on "Religion and the Public Conversation" with both public-facing events and trainings for students and faculty to develop a "toolkit" of skills for sharing their religious studies knowledge with the community.

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Henry C. Doll '58

Jenna Weissman Joselit

D. Michael Lindsay *06

Katherine Marshall *69

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