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The Institute for Advanced Studies in Culture is an interdisciplinary research center and intellectual community at the University of Virginia committed to understanding contemporary cultural change and its individual and social consequences, training young scholars, and providing intellectual leadership in service to the public good.
Dear Friends and Colleagues,

It has been the conceit of every generation in the modern and late modern world to imagine that theirs is the moment of epochal importance, comparable to none that has come before or that will likely come after. The conceit is misleading not because it is untrue, but because every generation in the modern and late modern world has faced its own particular epochal threats, challenges, and opportunities. Ours is no different.

To say that we in this generation live at a time of extraordinary change is a massive understatement. That change now plays out in the fragile reshuffling of the geo-political order, in the creatively disruptive dynamics of global capitalism, in the catalytic innovations of technology, the ramifications of which are felt in local communities, schools, families, places of worship, and elsewhere. There are no institutions and there are few if any persons living in the world today untouched by these forces of change.

Needless to say, these are confusing and dangerous times, but they are also times of opportunity. The problem is that those entrusted to lead—whether in politics, academics, business, religion, philanthropy, or entertainment—fail to offer adequate diagnoses of our problems, much less effective solutions. What is worse, their bromides are all too often framed by partisan interests, animated less by constructive idealism than by contempt and rancor. Missing from it all are questions of the good—the good life, the good society, the good world, the common good.

It is against this backdrop that the mission of the Institute for Advanced Studies in Culture comes into relief. The Institute is a boutique think tank at the University of Virginia that exists to understand the changing contemporary world and to rethink the most significant challenges it poses, gesturing, as it is able, toward new paradigms by which to address these difficulties.

The Institute's work takes place within a robust, interdisciplinary intellectual community that is local to Charlottesville, but is also increasingly national and international in its scope. Our alumni, our advisory board, and our collaborators in research are found around the nation and across the globe.

The Institute is entering a new phase in its history. Founded in 1995, it has moved from a season of early growth and accomplishment through a period of long-term strategic planning. It is now in its first year of implementing that plan through its research programs, fellows program, and public outreach. What follows is a report on our progress to date in these core activities and on our strategic aims moving forward.

In times of social upheaval and cultural transformation, what matters most is whether those who live in that moment rise to meet the challenges it presents and how they do it. There is nothing quite like the Institute for Advanced Studies in Culture in mission and purpose, and it represents an opportunity to play a strategic part in the drama of our times. Grounded in a solid record of experience and achievement, it is poised to step into its mission even more fully in the years ahead.

We are enormously grateful for your partnership in this effort, and we look forward with great anticipation to meeting the challenges ahead.

Yours truly,

James Davison Hunter
LaBrosse-Levinson Distinguished Professor of Religion, Culture, and Social Theory
Executive Director
The Institute in Brief

The changes taking place in the world today leave us in profound confusion. Is it possible to raise good, well-educated, and healthy children in an age of technological saturation? In what ways does political polarization threaten democracy and undermine democratic ideals? How can we begin to tackle the massive global problems all around us when solutions to local problems elude us? Is it possible to proclaim religious adherence meaningfully and constructively in a secular age or does religion only intensify the problems we face?

The central task of the Institute for Advanced Studies in Culture is to tackle these and other questions that are fundamental to the thriving of individuals and communities in the twenty-first century. The reality is that these questions address changes that are, in many ways, unprecedented in history.

The Need for a New School of Thought

The Institute for Advanced Studies in Culture at the University of Virginia is the premier research institute in the world committed to understanding the nature, direction, and implications of the unprecedented changes happening in our time—changes that underwrite the massive challenges we face. While these challenges are widely acknowledged and deeply felt, the abundant good will that exists to address them is not enough. Indeed, those who are in positions of leadership often operate within paradigms of understanding that are either deeply flawed or simply inadequate to the challenges they face. As a consequence, the strategies they devise to tackle these problems are incapable of doing so effectively. Flawed understanding—whether because it is incomplete, misdirected, or biased—can only lead to failed strategies of action.

Unfortunately, the academic world, all too often, contributes to the problem. The world of scholarship tends to be philosophically shallow, politically partisan, and detached from the concerns of the common good; its leading paradigms for deciphering the times also miss the mark. Here, the Institute for Advanced Studies in Culture stands apart.

The Institute takes a different approach to these issues by looking at the fundamental dynamics—the deep structures—of contemporary culture. Our approach, in other words, examines the mostly implicit frameworks of meaning and moral order that define reality in our society—what is good and evil, right and wrong, important and unimportant; character and cowardice; the ideals we should embrace, and the practices that we reject. The new school of thought taking shape at the Institute not only addresses these most basic and hidden dynamics of human experience, but also seeks to understand how cultures themselves change and, in fact, when and how they thrive.

It is in attending to these foundational elements of civilization critically and carefully, through sustained academic reflection, that the Institute is able to provide intellectual insight and understanding to all who seek to address these issues constructively. Indeed, the Institute’s most ambitious goal is to reintroduce basic questions of human flourishing into the academy with the hope that future generations will have the resources to address their own challenges with wisdom and courage.
In Practice

The central objectives of the Institute for Advanced Studies in Culture are threefold: 1) to develop first-tier, innovative scholarship that contributes to a new school of thought in the social sciences and humanities, 2) to form a new generation of young scholars within this new school of thought, and 3) to creatively serve the common good out of this school of thought. It exists, then, to challenge the scholasticism, nihilism, and politicization that mark so much of the academic world and to contribute to a school of thought that affirms the possibility of a humane alternative to the dominant cultural currents of our historical moment.

1. RESEARCH

The Institute exists to study the radical changes taking place in our world that are leading to seemingly intractable problems. Towards this end, the Institute nurtures innovative and, indeed, paradigm-shifting thinking on the most critical issues of our generation. The scholars at the Institute understand that unless solutions to our problems are founded on proper understanding they have no hope of success.

The Institute’s intellectual work centers around four critical areas of contemporary culture. These are: Culture and Democracy; Culture, Capitalism, and Global Change; Children in America; and Religion and Late Modernity.

2. FORMATION

The problems we face today are multi-generational, and the strategies in place to address them must be as well. This is why a central objective of the Institute is to train, mentor, credential, and place—in colleges, universities, foundations, and think tanks—a generation of young scholars who will carry this new school of thought into the future. By encouraging fellows to pursue scholarship that will creatively engage current debates while taking into account the deepest questions of meaning and moral order that bear on these debates, the Institute forms young scholars uniquely equipped to tackle the tough issues of our time.

3. OUTREACH

Given the scale of the problems we face, scholarship for its own sake is a luxury the world can hardly afford. For this reason, all members of the Institute community are committed to the highest ideals of scholarship in service to the public good. All the scholars of the Institute aspire to engage the world as “public intellectuals.”

The same kind of commitment is reflected in Institute-level activities. For thirteen years we have published an award-winning journal, The Hedgehog Review, that serves as a publishing platform for the new school of thought. The Institute also hosts public lectures and private salons around the country and pursues public relations initiatives and strategic institutional partnerships towards the end of offering intellectual leadership in service to those who work tirelessly for the good of our communities.

Strategic Aims Through 2022:

RESEARCH

The Institute will launch and sustain six to eight research programs. Each program will establish a network of ten to twelve leading scholars and produce or support at least 25 major works of scholarship.

FORMATION

The Institute will train, mentor, credential, and place 100 young scholars. The Institute will also expand its Society of Fellows, which is comprised of current and past fellows, to foster intellectual camaraderie and common purpose.

OUTREACH

The Institute will serve the University of Virginia community and the wider public through public lectures, salons, targeted institutional partnerships, and the publication and wide distribution of The Hedgehog Review.
THE ROOTS OF THE ARAB SPRING

Whither Political Islam and the “Arab Spring”?
Ahmed H. al-Rahim

Why the Middle East Is the Way It Is
Philip Carl Salzman

HEDGEHOG REVIEW
Critical Reflections on Contemporary Culture

Under the Sign of Satan
Mark Edmundson

Pressured and Measured
Gaye Tuchman

Do College Teachers Have to Be Scholars?
Frank Donoghue

THE CORPORATE PROFESSOR
2011–2012 in Review

Research | Formation | Outreach

> Major Publications:

*The Hedgehog Review,* “The Corporate Professor” (Spring 2012)

*The Hedgehog Review,* “The Roots of the Arab Spring” (Fall 2011)

*The Hedgehog Review,* “Humanism Amidst our Machines” (Summer 2011)

Joshua J. Yates and James Davison Hunter, *Thrift and Thriving in America: Capitalism and Moral Order from the Puritans to the Present,* Oxford University Press

Christopher McKnight Nichols, *Promise and Peril: America at the Dawn of a Global Age,* Harvard University Press


> Major Events:

Olivier Zunz Presentation on “Tocqueville and de Beaumont in America” (September 2011)

Ahmed al-Rahim Presentation on “Whither Political Islam and the ‘Arab Spring’?” (September 2011)

Siva Vaidhyanathan Presentation on “The Googlization of Everything” (October 2011)

Stephanie Muravchik Presentation on “American Protestantism in the Age of Psychology” (October 2011)

Roundtable on Turkey with papers presented by Abdullah Akyuz, Neslihan Cevik, William B. Quandt, and Slavica Jakelić (November 2011)

Hans Joas Presentation on Human Dignity, Punishment, and Respect (November 2011)

Elisabeth Lasch-Quinn Lecture on “The Gravity of Inwardness: Philip Rieff, the Inner Life, and the Tragedy of the Therapeutic Turn” (December 2011)

Elisabeth Lasch-Quinn Presentation on “Philip Rieff and the Question of the Inner Life” (December 2011)

Sophie Rosenfeld Presentation on “The Fate of Common Sense in the Modern World” (February 2012)

Albert Borgmann Presentation on “Matter Matters: Materiality in Philosophy, Physics, and Technology” (February 2012)

Chad Wellmon Presentation on “Why Google Is Not Making us Stupid, or Smart,” co-sponsored by The Hedgehog Review and the UVA Institute of the Humanities and Global Cultures (February 2012)

Academic Advisory Board Meeting (February 2012)

Mark Edmundson Presentation on “Self and Soul: The Modern Dilemma” (March 2012)

Murray Milner Presentation on “A General Model of Elites and Non-Elites” (March 2012)

Globalization and the Common Good Experts Meeting, co-sponsored with The Social Trends Institute (April 2012)

Nigel Biggar Manuscript Workshop on In Defence of War: Just War, Christianity, and Realism, co-sponsored by the Religious Studies Department (April 2012)

Michael Ignatieff, University Lecture on “Imagining a Global Ethic,” co-sponsored with The Social Trends Institute and The Frank Batten School of Leadership and Public Policy (April 2012)

The 2012 Virginia Graduate Colloquium for Theology, Ethics, and Culture, “Democratic Piety? Theology and Ethics in a Post-Secular Age” organized by Institute fellows Charles Mathewes, Philip Lorish, Kris Norris, and Christina McRorie (April 2012)

Citizenship and the Good World Symposium, co-sponsored with The Agora Institute for Civic Virtue and the Common Good (June 2012)
Society Of Fellows:

placements and other news:

Christopher Nichols accepted a position as Assistant Professor of History at Oregon State University

Ben Cohen accepted a position as Assistant Professor in Science, Technology, and Society at Lafayette College

Jeffery Dill was named Research Assistant Professor of Social Thought at the Templeton Honors College at Eastern University and Co-Director of the Agora Institute

Karen Guth was granted a Postdoctoral Fellowship with the Candler School of Theology at Emory University

Geoffrey Claussen accepted a position as Assistant Professor of Religious Studies at Elon University

David Decosimo accepted a position as Assistant Professor of Theology at Loyola University Maryland

Markella Rutherford received tenure at Wellesley College

John Owen wrote an op-ed that was published in the New York Times, titled “Why Islamism is Winning” (January 2012)

Neslihan Cevik wrote an op-ed that was published in the Richmond Times-Dispatch titled “Rising Power Turkey Balances Islam and Modernity, East and West” (October 2011)

Ethan Schrum wrote an op-ed that was published in the Richmond Times-Dispatch titled “Universities Aren’t Just Economic Tools” (February 2012)
The Institute is pleased to announce that our first Academic Advisory Board was established this year. The goal is now to expand the Advisory Board from eight to twelve members over the next five years and to continue to convene once per year.

**Leadership:**

**Faculty**

- Ashley Rogers Berner
  - Research Fellow
- Carl Desportes Bowman
  - Director of Survey Research
- Matthew Crawford
  - Senior Fellow
- Joseph E. Davis
  - Research Associate Professor of Sociology
- Jennifer L. Geddes
  - Research Associate Professor of Religious Studies
- James Davison Hunter
  - LaBrosse-Levinson Distinguished Professor of Religion, Culture, and Social Theory
- Tony Tian-Ren Lin
  - Research Fellow
- Charles T. Mathewes
  - Faculty Fellow
  - Professor of Religious Studies
- John Owen
  - Faculty Fellow
  - Professor of International Relations
- Chad Wellmon
  - Faculty Fellow
  - Assistant Professor of German
- Nicholas Wolterstorff
  - Senior Fellow
  - Noah Porter Professor of Philosophical Theology Emeritus, Yale University
- Joshua J. Yates
  - Research Assistant Professor of Sociology

**Academic Advisory Board**

- Albert Borgmann
  - Regents Professor of Philosophy at the University of Montana
- Craig Calhoun
  - University Professor and Director of the Institute for Public Knowledge at New York University
  - President of the Social Science Research Council
- William Galston
  - Ezra K. Zilkha Chair in Governance Studies at the Brookings Institution
- Hans Joas
  - Professor of Sociology and Social Thought at the University of Chicago
  - Director of the Max Weber Center for Advanced Cultural and Social Studies at the University of Erfurt, Germany
- Elisabeth Lasch-Quinn
  - Professor of History at Syracuse University's Maxwell School
- T. J. Jackson Lears
  - Board of Governors Professor of History at Rutgers University
- Christian Smith
  - William R. Kenan, Jr. Professor of Sociology at the University of Notre Dame
  - Director of the Center for the Study of Religion and Society
- Jeremy Waldron
  - University Professor at New York University School of Law
  - Chichele Professor of Social and Political Theory at All Souls College, Oxford University
- Nicholas Wolterstorff
  - Noah Porter Professor Emeritus of Philosophical Theology at Yale University
  - Senior Fellow at the Institute for Advanced Studies in Culture
Research Programs Overview

The common thread of concern within the Institute is the problem of the “good” or of “human flourishing.” Why? Implicit assumptions about “the good” define the terms of meaning and moral order; tacit conceptions of “human flourishing” form the deep structures of culture. Given this, our core concern is to provide better accounts of human flourishing under the conditions of late modernity: how it has been and is being undermined, on the one hand, and how it has been and is being sustained and enhanced, on the other.

Inquiry into the deep structures of contemporary culture requires an approach that transcends conventional disciplinary theories, methods, and practices, and an open space where such inquiry can go forward. Therefore, our intellectual labor is divided not along disciplinary lines or according to institutional spheres but around three areas in which questions of the good are most critical: the person, the community, and the constitutive elements of meaning itself. Within these broad conceptual categories, the Institute’s research agenda takes shape through four research programs. The agenda is further specified through interdisciplinary projects.

I. The Human Person

The Program on Children in America
   » The Project on the Moral Lives of Children
   » The Project on Education and American Culture

II. Community and the Ordering of Public Life

The Program on Culture and Democracy
   » The Project on American Democracy and the Modern World Order
   » The Pluralism Project

The Program on Culture, Capitalism, and Global Change
   » The Global Culture Project
   » The New “Spirits” of Capitalism Project

III. Language, Meaning, and Ethics

The Program on Religion and Late Modernity
   » American Christianity and Late Modernity Project
The Program on Children in America

Social transformations in the late modern world have radically changed the experience of growing up and the circumstances under which children are socialized and develop self-identities. The transformations are familiar: from the vast expansion of communications media to the spread of economic and commercial forces into virtually every aspect of life, from the decline of family and community groupings to the increasing interconnectedness and employment changes brought by globalization. While certainly not affecting everyone equally, these changes have resulted in a far more fluid and unpredictable social environment. In this environment of flux and simulation, personal identity and formation are de-coupled from stable, role-based social relations. Children grow up in a more mobile and individualized world, structured by fewer and weaker external authorities. As a consequence, identity experimentation and exploration have become the norm; choices are made and assessed against a background of contingency, uncertainty, and risk.

Moreover, cultural changes have produced a new normative environment. To give but one important example: new rules of competition in a globalized world have emerged, embodying powerful norms of individual success. This is especially so in the middle and upper-middle classes, but it ripples throughout society. In this world, people are expected to make an “enterprise” of their lives and conduct their activities with energy, initiative, and calculation. They must seek to maximize their own human capital, project a future, and act upon themselves in order to better achieve their goals. These requirements of adequate personhood have been progressively translated downward toward younger and younger children. Educational benchmarks, developmental stages, standardized trajectories of success, even the “discovery” of new mental disorders—all pressure children to conform to expectations of autonomous actorhood and “rational” choice-making.

Current Initiatives:

» The Project on the Moral Lives of Children
» The Character of the American Families Initiative
» The Project on Education and American Culture
The Project on the Moral Lives of Children

Joseph E. Davis, Project Director

Adults have always worried about children—the values they hold, the kind of people they will grow up to be, and the lives they will lead. One is tempted to dismiss present anxieties about the younger generation as just “more of the same.” This conclusion, though, is too hasty. There is something new and different about the late modern world that has radically changed the experience of growing up and the circumstances under which children form character and identity.

Indeed, the new social and cultural conditions of the late modern world suggest that we are witnessing the emergence of a new period of childhood—that we are in “new territory.” Not only is this territory not well understood, but the approaches for nurturing and guiding the young through it are simply inadequate to the new challenges we face. The Institute for Advanced Studies in Culture’s Project on the Moral Lives of Children addresses these challenges head on.

THE PROJECT ON THE MORAL LIVES OF CHILDREN

Critics today discuss and debate a wide array of problems that affect children, from the psychological and economic effects of divorce to the consequences of playing violent computer games to the health impacts of obesity. While these are undeniably important, concern centered on immediate and measurable consequences can also obscure other, less tangible but fundamental transformations in the moral lives of children.

The social transformations of late modernity have not only reorganized everyday life and redefined the meaning of childhood, but they have also destabilized and altered the conditions of children’s formation with enduring consequences for questions of character, maturation, stability, moral coherence, self-knowledge, and identity. The dilemma, then, is much deeper than is typically assumed. As authoritative institutions and moral standards have waned, children are forced to construct their own world and take responsibility at younger ages for decisions about their lives. They are confronted by a range of experiential options, as well as a promise of freedom, but all against a background of intense status and academic competition and the very real possibility of failure. Children are exhorted to be “passionate” and to “live up to their potential,” but receive little specific direction. They encounter consumer culture everywhere. The saturation of their world in representational technologies—cell phones, computers, iPods, and so on—prioritizes simulation over face-to-face relationships as sources of meaning and identity.

“In an age when there is no longer a clear moral code and where many more things are tolerated, the responsibility for working out how you want to live your life is something that children are having to confront much more on their own.”

David Buckingham, London University
In short, youth today are faced with more choices, greater ambiguity, and greater instability than ever before, within a support system that provides them with less guidance and fewer encouragements to achieve maturity than ever before.

The objective of the Project on the Moral Lives of Children is to investigate the complex and changing conditions in which formation takes place and to grapple with the consequences. What are the social forces and cultural imperatives—for example, child-rearing practices, standards of achievement, representations of the future—that are shaping the lives of children? How does this impact and orient them? What sort of people are being “produced” and with what implications for self-conception and social engagement?

**SELECTED PROJECT ACCOMPLISHMENTS**

Thus far we have produced numerous books, and published articles and issues of *The Hedgehog Review* on these topics.

- Joseph E. Davis, Director of Research, spent the Spring term at the University of Navarre, Spain, working on his current research project tentatively titled “The Post-Psychology Society.”

- The Institute’s Character of American Families Initiative conducted a benchmark study of the family cultures within which the next generation of American adults is being formed. This project, generously funded by the John Templeton Foundation, represents a two-year commitment to understanding the moral frameworks that predominate in contemporary American families through a web-based survey and follow-up, in-person interviews.

  The study collected survey data from a national sample of more than 3,000 parents and conducted interviews, mostly in-person, with 100 survey respondents from 18 states.

- Markella Rutherford published a book with Rutgers University Press, titled *Adult Supervision Required*.

- Another notable book on this topic is Murray Milner’s *Freaks, Geeks, and Cool Kids: American Teenagers, Schools, and the Culture of Consumption*.

- Institute faculty and fellows, including Matthew Crawford, Joseph Davis, and James Davison Hunter, have published nine essays printed in publications such as *The American Interest*, the *Journal of Policy History*, *Handbook of the Sociology of Morality*, and *First Things*.

- *The Hedgehog Review* has published two issues highlighting the moral lives of children:
  - “The Shifting Experience of Self” (Spring 2011)
  - “Youth Culture” (Spring 2009)
The Project on Education and American Culture

James Davison Hunter and Ashley Rogers Berner, Project Co-Directors

Against the backdrop of the radically changing environment within which children are growing up, there has been more and more pressure on American schools to take on the burden of forming children who are engaged and curious, fully prepared to live honorable lives, and capable of meaningful contributions to the welfare of others and the betterment of the world. It is a tall task. The problem is that the contemporary educational establishment—its theory, institutions, and practices—is deeply flawed in design and therefore failing in practice.

The Project on Education and American Culture at the Institute for Advanced Studies in Culture is committed to changing the national conversation around education from one focused on fixing the existing system to one that raises foundational questions about the system itself, and to equipping parents, teachers, children, and communities with a clear educational framework that acknowledges the child’s complete nature, affirms the variety of parental beliefs and values, and responds to the realities of late-modern culture.

THE PROJECT ON EDUCATION AND AMERICAN CULTURE

Needless to say, the challenges facing American education are grave and numerous: academic underachievement, unequal distribution of resources, and resistance to innovation. Whether liberal or conservative, secular or religious, the majority of Americans are painfully aware of these problems even as scholars and policy-makers seek to address them.

What is missing in the diagnosis of these problems, and in all proposed solutions, is an understanding of the deeper normative dynamics that permeate the educational system.

Since at least the 1960s, American education has assumed that moral neutrality is both possible and desirable in the classroom. On top of this, we find a “thin” view of pluralism in contemporary educational theory and practice—the structure of American education rides rough over the diverse beliefs and needs of parents and children. Further, American educational theory about the child is overly dependent upon early and mid-twentieth-century Western psychology; models and assumptions that are not only flawed, but have seen little innovation for the last half-century.

All of these developments contribute to a denial of the moral or “normative” foundations of education and child-formation. These, in turn, result in a denial of the depth and complexity of the child, leaving us with an

“Formal education…presents pictures or maps of reality that reflect, unavoidably, particular choices about what is certain and what in question, what is significant and what unworthy of notice. No aspect of schooling can be truly neutral.”

Charles Glenn,
The Myth of the Common School
institution whose goals are small, instrumentalist, and inadequate to the task of forming children into thriving human beings.

There is an opportunity to enter into this problem and provide intellectual leadership towards a promising solution. A paradigm shift in our thinking about the healthy formation of the young is achievable, and the mission of the Project on Education and American Culture is to pursue two specific objectives. The first is to demonstrate the inherently moral framework of existing classrooms in a way that is clear to both academics and the general public. The second is to provide an alternative educational framework that acknowledges the child's complete nature and that affirms the variety of parental beliefs and values in ways that respond to the realities of late modern culture.

SELECTED PROJECT ACCOMPLISHMENTS

Scholars at the Institute are already hard at work on this project. So far we have produced books and published articles and two issues of The Hedgehog Review on these topics.

• Major publications include Professor Steven Jones' book, Religious Schooling in America: Private Education and Public Life and James Davison Hunter's The Death of Character: Moral Education in an Age Without Good or Evil.

About Jones' work, James C. Carper of the University of South Carolina wrote, “Steven Jones’ informative and engaging volume traces the development of major religious school movements and the surprisingly common controversies and criticisms that have swirled about them—whether Roman Catholic schools in the nineteenth century or Protestant day schools and home schooling in the twentieth. With the growth of Islamic schools, which Jones carefully examines, Americans will once again have an opportunity to thoughtfully ponder these matters.”

Adam Seligman of Boston University defined The Death of Character as “excellent, accessible and well-written…. This is a book to be widely read and discussed by everyone concerned with moral education in the very broadest sense of the term.”

• Institute faculty and fellows, including Ashley Rogers Berner, Jeffrey Dill, Erik Owens, and Kimon Sargeant, have published over a dozen essays in publications such as the Journal of Moral Education, Philosophy of Education Yearbook, Handbook of the Sociology of Morality, Annals of Dyslexia, and the Journal of the Society of Christian Ethics.

• The Hedgehog Review has published two issues on education:
  “The Corporate Professor” (Spring 2012)
  “What’s the University for?” (Fall 2000)
The Program on Culture and Democracy

Scholars agree that democracy depends upon some shared vision of the common good and the practices that sustain it. Such a vision or public philosophy defines a nation's collective identity and common purposes; it lays out the standards by which a people judge good and evil, character and cowardice; it provides the overriding framework through which a people mediate contending interests; it establishes the collective ideals to which a nation socializes its young. In their net effect, democratic “first principles” comprise the moral glue by which collective life in a democracy is ordered and sustained, even against the challenges of both internal factional disintegration and external threat. The quandary is that politics alone cannot provide what democratic vitality requires. Where, then, do democratic first principles come from, and how are they renewed? What are the moral and institutional dynamics capable of generating and sustaining democratic life against the disintegrating tendencies of the early twenty-first century?

These questions are critically important within the American and Western context, but they play out with as much urgency today around the globe. Globalization can be a force for democratization and prosperity, but it tends to corrode traditional norms wherever it finds them and replace them with norms of market efficiency, individualism, and experimentation. As such, people in many parts of the world resist it, sometimes to the point of great violence. How are we to think about and address the relations between culture, democracy, and globalization? Are there the cultural resources available to have a world that is simultaneously liberal, democratic, respectful of cultural and religious difference, and prosperous? How and on what terms might this be possible?

The Program on Culture and Democracy seeks to understand the complex factors that are currently challenging and transforming the normative bases of democracy and to grapple with the human consequences of these changes.

**Current Initiatives:**

- *The Project on American Democracy and the Modern World Order*
- *The Pluralism Project*
The Project on American Democracy and the Modern World Order

John Owen, Project Director

One of the great lessons of history is that democracy is neither self-generating nor self-sustaining. The laws, regulations, and mechanisms of power that formally constitute democracy cannot, by themselves, sustain democratic life. The founders of the American republic were right when they spoke of democracy as “an experiment” in self-government. There is no guarantee that it will last.

Because politics by itself cannot provide what democratic vitality requires, where do democratic first principles come from and how are they renewed? What are the moral sources and institutional dynamics capable of generating and sustaining democratic life against the disintegrating tendencies of the early twenty-first century? Can American democracy survive in a post-Enlightenment culture? These questions seem abstract and theoretical, but they press upon us with great urgency and consequence. Nothing less than liberty and justice are at stake.

The purpose of the Project on American Democracy and the Modern World Order is to understand the fundamental challenges to healthy democracy in America and the implications of these challenges for America’s place and role in the larger world.

AMERICAN DEMOCRACY AND THE MODERN WORLD ORDER

While virtually all Americans are strongly committed to the principles and aspirations of democracy, America’s civic and political institutions are under challenge as seldom before. The American public has become increasingly fragmented and polarized into competing factions. The resulting political paralysis has led millions of Americans to lose faith in the ability of their civic and political institutions to maintain good order, provide opportunity, and promote justice.

This “crisis of legitimacy” within America also creates a crisis in the world order. The simple reason is that since the Second World War, the modern world order has depended upon international institutions built and sustained, in large part, by American power and influence. Indeed, for over six decades, the fate of America and the fate of the world have been inextricably bound together.

Added to these dynamics are the rise of authoritarian China; the emergence of politicized, pan-Islamic movements; and the evident decline of democratic Europe. History shows that tectonic shifts in the distribution of power and influence among leading countries often produce catastrophic war and, with it, incalculable human suffering. The question is not only how to avoid such devastation, but how, in an emerging multipolar world, to foster human flourishing at home and abroad.
The distinctive approach of the Project on American Democracy and the Modern World Order is to understand the changing dynamics operating within the moral foundations of America’s civic and political institutions domestically and internationally. What is the evolving nature of this crisis within American political culture and in America’s role in the world? What can history teach us about how nation-states can navigate the changes in the larger global order in ways that serve peace and justice?

SELECTED PROJECT ACCOMPLISHMENTS

So far we have produced 20 books, 40 essays, and several issues of *The Hedgehog Review* on the theme of democracy. In addition to publications, our Fall Lecture Series has featured one of the founding fathers of Polish democracy, Adam Michnik; the former President of France, Lionel Jospin; Harvard Professor, Samuel Huntington; and the Chief Rabbi of the United Kingdom, Lord Jonathan Sacks.

- Books published include Christopher McKnight Nichols’ *Promise and Peril: America at the Dawn of a Global Age*; John Owen and J. Judd Owen’s *Religion, the Enlightenment, and the New Global Order*; and Jon Shields’ *The Democratic Virtues of the Christian Right*.

  One reviewer commended Nichols’ work, saying: “This is a book whose time has come. Largely forgotten by historians and political leaders alike, early twentieth-century isolationism has never been more important than it is today. Nichols’ lively prose and strong narrative account of the isolationist path not taken will offer readers alternative ways of seeing the U.S. role in the world.”

- Our fellows’ articles in this area have been published in *Social Research*, *Perspectives on Politics*, and *The National Interest*, among others.

- *The Hedgehog Review* has published several issues highlighting democracy, including:
  - “The Roots of the Arab Spring” (Fall 2011)
  - “Discourse and Democracy” (Fall 2004)
  - “America in the World” (Spring 2003)
  - “Democracy” (Spring 2000)
The Pluralism Project

James Davison Hunter, Project Director

The fundamental puzzle at the heart of any democratic society is how people live together with their various and abiding differences. The challenge is not just about how to live without violence, but how to fashion a world out of those differences that affirms and protects fairness and justice for all. This puzzle finds expression in our national motto: e pluribus unum.

What makes this puzzle even more confounding is that the social and cultural order that democracy mediates is undergoing change and transformation the likes of which we have never seen. New groups, new factions, and new interests are emerging that are creating new lines of difference and new terms by which peace and unity are maintained.

In change of this magnitude, we find both promise and peril—the promise of greater inclusion, recognition, freedom, and justice, and the peril of less.

THE PLURALISM PROJECT

In a democracy, conflict inevitably arises when differences are not acknowledged or addressed fairly; when the rights, interests, and claims of some accrue greater power and privilege, while the rights, interests, and claims of others are marginalized, ignored, or silenced altogether. All contests of power in democratic societies are finally over this problem.

And yet the puzzle of difference and democracy becomes critical and even dangerous when the differences are those of belief and moral commitment; differences rooted in competing conceptions of truth, goodness, and beauty; differences of being and identity. These are the deepest differences. And because these matters are constitutive of life and identity, they are always the most socially and politically combustible—indeed, they can have life and death consequences. Who is a member of the political community and therefore able to enjoy its protections and who is not? Who or what groups have the right to exist, assemble, speak, and practice without fear of reprisal?

In the late modern world, the boundaries that define pluralism are highly fluid. In such circumstances, new majorities are formed; new minorities emerge. Bigotry, scapegoating, social marginalization, status degradation, litigation, and violence are the means by which new lines are drawn. If history teaches anything, there will be winners and losers.

The goal of The Pluralism Project is to understand the changing boundaries of pluralism in America at the start of the twenty-first century and the changing terms by which social cohesion is negotiated. How are the boundaries of pluralism changing? Where are lines of inclusion and exclusion taking form and what are the...
social and political consequences of these changes? These questions are central to the future of the American democratic experiment.

SELECTED PROJECT ACCOMPLISHMENTS

With 10 books and 25 essays already published on the subject, these scholars have considerable momentum in the study of pluralism. Among recent accomplishments are:

- Kevin M. Schultz published *Tri-Faith America: How Catholics and Jews Held Postwar America to Its Protestant Promise* with Oxford University Press.

- Other notable books published include Kristen Deede Johnson’s *Theology, Political Theory, and Pluralism: Beyond Tolerance and Difference*; John Owen’s *The Clash of Ideas in World Politics: Transnational Networks, States, and Regime Change, 1510–2010*; James Davison Hunter’s *Is There a Culture War? A Dialogue on Values and American Public Life*; and most recently, John Owen and J. Judd Owen’s *Religion, the Enlightenment, and the New Global Order*.

James K. A. Smith of Calvin College wrote that Johnson’s book “makes a contribution not just to theology, but contemporary political theory, deftly demonstrating how Christian theology (alone) can reinvigorate our political imagination and help us to imagine the political otherwise.”

- We have published three issues of *The Hedgehog Reviews* on the theme of pluralism:
  - “Does Religious Pluralism Require Secularism?” (Fall 2010)
  - “Religion and Violence” (Spring 2004)
  - “Living with Our Differences” (Spring 2001)

“Without common ideas, there is no common action, and without common action, men may still exist, but they will not constitute a social body.”

*Alexis de Tocqueville*
We live during a time of epochal social transformation that is at once faster paced, more far-reaching in its scope and scale, and greater in impact than any previous period in human history. No two forces are more integral to this transformation than those of capitalism and globalization. No two forces are, as a result, more consequential for the prospects of human flourishing in our moment.

The mission of the Program on Culture, Capitalism, and Global Change is to critically engage these two forces of macro-level social change. As such, it is principally interested in examining and assessing: (a) the changing moral ecology of economic life in light of the structural transformations of global capitalism—what we are calling the new “spirits” of capitalism; (b) the rise and significance of the world’s first global culture; and (c) the conflicts and dilemmas (but also opportunities) both developments are generating at home and abroad. The program pursues this mission by sponsoring two separate, but overlapping research projects: The New “Spirits” of Capitalism Project and The Global Culture Project.

Current Initiatives:

» The Global Culture Project
» Citizenship and the Good World Symposium (June 2012)
» Globalization and the Common Good Experts Meeting (April 2012)
» Culture and Catastrophe Working Group
» The New “Spirits” of Capitalism Project
» “Abundance on Trial”: A Study of the Cultural Significance of Sustainability
» Thrift and Thriving Initiative
The Global Culture Project

Joshua J. Yates, Project Director

We live during a time of profound social transformation that is more far reaching in its scope and scale than any previous period in human history. The globalization of markets and financial flows, the worldwide profusion of popular culture and images, the diffusion of scientific research, all the cross-border activism, and the leapfrogging communication and transportation technologies upon which everything else depends are not only making the world more interconnected and interdependent, but also more complex, riskier, and uncertain.

The challenges these changes present are mind-boggling: from worldwide economic recession to the transition from a unipolar to a multipolar world, from chronic immigration troubles to the ever-present threat of terrorism at home and abroad, from mounting environmental crises and resource scarcities to fierce global competition over the control of the raw materials upon which our energy-intensive, high-tech civilization depends.

How do we even begin to make sense of these problems, much less address them in a constructive and humane way?

THE GLOBAL CULTURE PROJECT

The most significant, but also the most overlooked fact about the world that globalization is fashioning is the creation of the world’s first global culture.

The nature and character of this emerging culture is still unclear, but it is being forged in the crucible of failure, tragedy, and conflict: the failure of our leaders, governments, and the international community to manage such problems as terrorism, conflict and war, human rights abuse, immigration, unemployment, drug trafficking, natural disaster, and environmental degradation; the human tragedy that unfolds in each of these problems; and the conflict over who is responsible, who is to blame, and how failure could have been averted. All of these problems are now simply too transnational in scope for any group or government to manage effectively on their own. Tragedy on a massive scale is inevitable.

What is new in all of this is the sense of responsibility we have for the whole world; the belief that our duties as citizens not only encompass our local communities and nation, but the world itself. Along with this is the heightened expectation that leaders and governing institutions will continue to deliver steady progress in addressing all of these problems, at the same time ensuring perpetual economic growth and prosperity for more and more people.

“Whenever I reflect on the problems of today’s world...I always end up confronting the moral question: what action is responsible or acceptable? The moral order, our conscience and human rights—these are the most important issues at the beginning of the millennium.”

Vaclav Havel, “Our Moral Footprint”
What are the primary institutions and movements that constitute this emerging global culture? Who are its leaders and how do the circumstances of their lives shape how they view the world? How do they articulate what is real and what matters in this culture? What are the moral sources that define global responsibility? Because this culture is emerging in a context of disagreement and discord, what are the significant lines of conflict both within and external to global culture? Not least, what resources are available to us for enriching the practices of citizenship in ways that are adequate to the challenges, burdens, and opportunities of our global age?

SELECTED PROJECT ACCOMPLISHMENTS

The Global Culture Project is one of the newest initiatives of the Institute. Our scholars have already written significant books on the topic, and new scholarship and new research projects challenging the dominant perspectives on globalization and global culture are in the pipeline.

• Our fellows have contributed to important collections, such as the *Routledge International Handbook of Human Rights*, edited by Thomas Cushman, which includes Joshua J. Yates’ essay “The Humanitarian-Human Rights Nexus: A Global Culture Perspective” and Murray Milner’s essay “Human Rights as Status Relations: A Sociological Approach to Understanding Human Rights.”

• In April 2012, the Global Culture Project teamed up with the Social Trends Institute to bring together scholars from the United States, Canada, and Europe for an Experts Meeting on Globalization and the Common Good. Michael Ignatieff gave the keynote lecture, “Imagining a Global Ethic,” which was co-sponsored by the Frank Batten School of Leadership and Public Policy.

• Together with the Agora Institute for Civic Virtue and the Common Good, the Global Culture Project hosted a symposium on “Citizenship & the Good World” in June 2012.

• Not least, *The Hedgehog Review* has published several issues with themes on global culture, including:
  “The Cosmopolitan Predicament” (Fall 2009)
  “What Does It Mean to Be a Citizen?” (Fall 2008)
  “Religion and Globalization” (Summer 2002)
The New “Spirits” of Capitalism Project

Joshua J. Yates, Project Director

The individual and social costs of the recent economic downturn have been enormous, and we will be paying them off for the foreseeable future. Statistics surrounding soaring unemployment, foreclosure, and the default of debt all speak to the hard times many American families and communities are presently living through, while fiscal crises at every level of government cast a dark shadow over the future. Meanwhile, increasing resource scarcities, rising environmental costs, and growing international competition make that shadow look darker and longer still.

There is no shortage of culprits for our present woes. The list of usual suspects includes reckless lenders, greedy financial managers, negligent ratings agencies, incompetent regulators, and spendthrift consumers. Indeed, we can find fault with all of these. But something more was going on at the heart of this crisis that bears on the cultural, that is to say, moral foundations of economic life.

THE NEW “SPIRITS” OF CAPITALISM PROJECT

From a cultural perspective, what stands out in the aftermath of the 2008 economic recession is the system-wide scope of the failure rather than any given instance of it. Whatever the particular reasons in specific instances, the entire economic system faltered, nearly catastrophically. The question for our moment is how to account for such systemic failure?

The problem is the disintegration of a conceptually and morally compelling framework for ordering economic life, an absence, in other words, of a culture that ties private interest and public goods together. The result is that our inherited moral languages, practices, and institutions that once empowered and constrained our economic activities in the name of some notion of a common good have lost their hold on us.

We see, as a result, a fracturing of American social life, where the interests of Main Street (average Americans, small businesses, and local communities) are pitted against the interests of Wall Street (corporate America and multinational capital). Meanwhile, both Main Street and Wall Street see the interests of Pennsylvania Avenue (government generally) as increasingly opposed to their own. However principled the polemics, such a divided civic house will certainly not provide the leadership we need to see us through the hard times we now face or the difficult times ahead, nor will it lead to the just, humane, and sustainable capitalism we so badly desire.

“I believe we are coming to a watershed in Western society: we are witnessing the end of the bourgeois idea—that view of human action and social relations, particularly of economic exchange—which has molded the modern era for the last 200 years.”

Daniel Bell, The Cultural Contradictions of Capitalism
The principal objectives of The New “ Spirits” of Capitalism Project are to understand the changing moral foundations of economic life in light of changes in global capitalism. How have the attitudes, beliefs, and moral orientations of Americans toward work, vocation, and consumption changed? How has the relationship between economic life and moral order under the conditions of global capitalism evolved? And what resources are available for those interested in renewing and enriching our understanding and practice of economic life in the early twenty-first century?

**SELECTED PROJECT ACCOMPLISHMENTS**

We have produced two critically acclaimed books in the last two years. In keeping with the economic times, *The Hedgehog Review* has produced three timely and provocative issues on the theme of capitalism and culture since 2009.

- Joshua J. Yates consulted with The Clay Street Project, Proctor & Gamble’s internal think tank in Fall 2011. The topic was how Americans are conceiving of thrift through the economic downturn.
- Olivier Zunz, Commonwealth Professor of History at the University of Virginia and Faculty Fellow at the Institute, published a major volume on philanthropy with Princeton University Press in 2011. Zunz presented material from *Philanthropy in America: A History* to fellows at the Friday Seminar.
- Matthew Crawford’s *Shop Class as Soul Craft: An Inquiry into the Value of Work* received a dozen awards and has ten foreign editions.
- Joshua Yates and James Davison Hunter brought together eminent scholars for their book, *Thrift and Thriving in America: Capitalism and Moral Order from the Puritans to the Present*. We have five Institute fellows featured in *Thrift and Thriving in America*.
- Our essays have appeared in *The New Atlantis* and *The New York Times*.
- *The Hedgehog Review* has published three recent issues with themes on capitalism and culture.
  - “Sustain-Ability” (Summer 2012)
  - “The Phantom Economy” (Summer 2010)
  - “The Moral Life of Corporations” (Summer 2009)
The Program on Religion and Late Modernity

The epochal revolution of the last five hundred years in the West was not political, but rather the totalizing reconfiguration of social, economic, technological, political, and, thus, cultural life called modernity. Ideas as well as economic and political structures, consciousness as well as behavior and relationships in everyday life have all been fundamentally transformed. As modernity evolves, they are still transforming.

The place, role, meaning, and identity of religion have changed accordingly. All of the assumptions of theistic worldviews and the cultures they have spawned have been profoundly, thoroughly, and irreversibly challenged and altered. We see this in these traditions’ theology, doctrine, belief, authority, language, ritual, ecclesiology, ethics, and behavior. Dynamics as widely divergent as secularization, liberalization, and fundamentalism are varied reactions to this same historical and sociological phenomenon.

The goal of the Program on Religion and Late Modernity is to understand the dynamics and the impact of late modern culture on the beliefs and practices of religious believers in the leading monotheisms—Christianity, Judaism, and Islam.

**Current Initiatives:**

» American Christianity and Late Modernity Project
Christianity is the religious faith most closely associated with the emergence of the modern world—in early modern capitalism, the building of Western nation-states, modern individualism, and so on—and, in its diversity, has generated countless strategies for addressing modernity’s many challenges. At the same time, what we see in the challenges to its authority; the weakening of communal habits, rituals, and meanings; and the generation of a fundamentalist impulse have much to teach us about the encounter between modernity and other faiths. Understanding Christianity’s relationship to modernity, then, is paradigmatic in some ways of the encounter between all faiths and modernity.

In the context of late modernity, Christianity continues to face extraordinary pressures, not least in the United States. Though the numbers of Christians remain relatively high, Christianity has evolved from the dominant faith at the center of public and private culture to one that has moved to the margins of cultural influence. What is more, it has become deeply fragmented within itself. How can it successfully pass on its traditions to succeeding generations? How can Christians retain faithfulness with their past, authority within their community, and integrity with their historic identity and mission in the world around them?

Christianity is a window into the confusion of our times and the difficulty of people of faith to make sense of them. What are the subtle ways Christianity, in its diversity, accommodates—or experiences pressure to accommodate—to the spirit of the age? What are its strategies of resistance? How do these tensions play out in their self-understanding, in the exercise of authority, in the ways they seek to engage (or disengage from) the contemporary world?

The issues become even more poignant as we realize how the widespread resurgence of Christianity in the two-thirds-world makes it a major feature of globalization. But developing countries have not yet faced the full impact of modernity as seen in first-world countries. Consequently, this line of inquiry is both timely as well as critical to understanding the dynamics of politics and economics in the emerging global context.

“Today’s students don’t seem to put much stock in coherence and consistency. They think nothing of participating in an evangelical Bible study on Wednesday night and then engaging in a New Age meditation group on Thursday night...without any sense that there is anything inappropriate about moving in and out of these very different perspectives on reality.”

Richard Mouw, Fuller Theological Seminary
SELECTED PROJECT ACCOMPLISHMENTS

Our faculty and fellows are already hard at work on these questions. So far we have published over 20 books and 40 essays on this subject.

- Books published include Charles Mathewes’s *A Theology of Public Life* and *The Republic of Grace: Augustinian Thoughts for Dark Times*; James Davison Hunter’s *To Change the World: The Irony, Tragedy, and Possibility of Christianity in the Late Modern World*; and Nicholas Wolterstorff’s *Love and Justice* and *Justice in Love*.

About Wolterstorff’s recently published book, *Justice in Love*, Jean Bethke Elshtain writes, “In this brilliant work Nicholas Wolterstorff does what many thought impossible: he brings fresh insights to a debate that long ago grew stale and predictable. *Justice in Love* is exemplary in its clarity and balance. This beguiling new work burnishes Wolterstorff’s reputation as one of our most important and original religious philosophers.”

Christian Smith, author of *What Is a Person?*, writes of Hunter’s *To Change the World*: “Insightful, creative, refreshing, challenging, realistic, and calm but hard-hitting, *To Change the World* offers a sharp critical and constructive vision for American Christianity that simply must be engaged by all sides.”

- Institute faculty and fellows, including Wilson Brissett, Pamela Cochran, and Greg Smith, have published nine essays printed in publications such as *First Principles*, *Christianity and Literature*, *The Public Interest*, *Partisan Review*, *Journal for the Scientific Study of Religion*, *Theology Today*, and *Christianity and Social Work*. 
The Fellows Program

In 2011-2012, the Institute was proud to have 43 fellows from across the humanities and social sciences:

VISITING FELLOWS:
Daniel Doneson (Visiting Lecturer in the Department of Politics and the Jewish Studies Program)
Jennifer Rubenstein (Assistant Professor of Politics)

POSTDOCTORAL FELLOWS:
Neslihan Cevik (Sociology)
Ty Landrum (Philosophy)
Ethan Schrum (History)

DOCTORAL FELLOWS:
William Hasselberger (Philosophy)
Christina Simko (Sociology)
Benjamin Snyder (Sociology)

GRADUATE FELLOWS:
Matthew Puffer (Religious Studies)
Mark Storslee (Religious Studies)

ASSOCIATE FELLOWS:
Laura Alexander (Religious Studies)
Brent Cebul (History)
Corinne T. Fields (Lecturer in the Department of History)
Emily Filler (Religious Studies)
Edward J. K. Gitre (Lecturer in American History, Seattle University)
Tim Hartman (Religious Studies)
Slavica Jakelić (Lecturer in the Departments of Religious Studies and Sociology)
Megan Juelfs-Swanson (Sociology)
Anna Kim (Art History)
Philip Lorish (Religious Studies)
Andrew Lynn (Sociology)
Stephen Macekura (History)
Claire Maiers (Sociology)
Christine McRorie (Religious Studies)
Stephanie Muravchik (History)
Paul Nedelisky (Philosophy)
Kristopher Norris (Religious Studies)
Julia Schroeder (Sociology)
Gregory Thompson (Religious Studies)

FACULTY FELLOWS:
Brian Balogh (Professor of History)
Asher Biemann (Associate Professor of Religious Studies)
Talbot Brewer (Professor and Department Chair of Philosophy)
Charles A. Kromkowsk (Lecturer in Politics)
Krishan Kumar (University Professor and Department Chair of Sociology)
Ekaterina Makarova (Associate Professor of Sociology)
Chuck Mathewes (Professor of Religious Studies)
Alan Megill (Professor of History)
Murray Milner (Professor Emeritus of Sociology)
John Owen (Professor of Politics)
Jeffrey K. Olick (Professor of Sociology and History)
Chad Wellmon (Assistant Professor of German)
Olivier Zunz (Commonwealth Professor of History)
Stephen White (James Hart Professor of Politics)
The Fellows Program

The scholarly aspirations of the Institute will not be achieved overnight, nor will they be accomplished by one or two great minds. The most pressing intellectual challenges of our time can only be met by building a critical mass of scholarship on a number of distinct, but related fronts, over a long period of time. Indeed, scholars have argued that intellectual change never happens outside of dense networks of senior scholars and their students over a minimum period of a generation.

Unlike most think tanks or institutes for advanced study, the Institute for Advanced Studies in Culture takes this charge very seriously. The problems we face today are multi-generational, and the strategies in place to address them must be as well. This is why a central objective of the Institute is to train, mentor, credential, and place—in colleges, universities, foundations, and think tanks—a generation of young scholars who will carry this new school of thought into the future.

TRAINING THE NEXT GENERATION OF SCHOLARS IN THE NEW SCHOOL OF THOUGHT

Young scholars are important because they are still forming the core questions that will animate their careers, and the Institute is particularly interested in getting these questions right, not just the answers to the questions. By encouraging fellows to pursue scholarship that will creatively engage current debates while taking into account the deepest questions of meaning and moral order that bear on these debates, the Institute forms young scholars uniquely equipped to tackle the tough issues of our time.

The first task, of course, is to identify the most talented of the younger generation. There is a competition for talent even at this level, which is why it is essential to have a fellows program that is financially competitive with the best departments and institutes in the world.

The Institute supports not only young scholars through its Fellows Program, but also Faculty and Senior Fellows, some selectively drawn from the faculty of the University of Virginia. These are mid-career and senior scholars with national and international reputations, charged with building the key programs that constitute the central dimensions of the Institute’s school of thought. It is the permanent or semi-permanent nature of these positions that permits continuity over time. The Institute also hosts Visiting Fellows who are invited for periods of six months to two years, or longer in some cases, to work on aspects of different research program priorities.

The goal of the Institute’s Fellows Program is ambitious: over the next ten years we plan to train, mentor, credential, and place one hundred young scholars. We will also stabilize the number of Faculty and Senior Fellows at ten to twelve and invite up to six Visiting Fellows at a time to join us at Watson Manor.

“What sets the Institute apart is the direction to think big picture, to not be afraid to ask big questions.”

ANDREW WITMER,
Former Fellow,
Assistant Professor of History, James Madison University
SELECTED PROGRAM ACCOMPLISHMENTS

Already, the Institute has:

• Provided 200 graduate and postdoctoral fellowships.

• Established a very successful bi-weekly seminar for faculty and graduate students, held manuscript workshops and semi-annual fellows conferences, and provided small grants for the creation of 20 different courses on Grounds.

• Placed more than 47 fellows at such colleges and universities as Williams, Duke, Yale, Wellesley, Wake Forest, Valparaiso, Bard, Ohio, Notre Dame, LSU, and Michigan, and at such foundations as the Pew Charitable Trusts and the John Templeton Foundation.

• Provided critical support for over 80 books and 400 articles and book chapters by directors and fellows.

A THRIVING SOCIETY OF FELLOWS

While the training of younger scholars, both graduate students and postdoctoral fellows, up through their first academic appointment has been a crucial dimension of the Institute’s work, a missing dimension has been an institutional mechanism for continued collaboration as they progress in their careers. Moving forward, the Institute will begin to solidify our networks through a Society of Fellows, which will serve as a catalyst for this collaboration. The Society, whose membership will serve by election, will be comprised of both junior and senior scholars who have been both fellows of the Institute and consistent and vital contributors to its mission. The Society will bring together current and past fellows to present papers and works-in-progress, critique book manuscripts, and, of course, foster intellectual camaraderie and common purpose.
Administration

**Directors:**

James Davison Hunter  
*Executive Director*  
*LaBrosse-Levinson Distinguished Professor of Religion, Culture, and Social Theory*

Joshua J. Yates  
*Managing Director*  
*Research Assistant Professor of Sociology*

Joseph E. Davis  
*Director of Research*  
*Research Associate Professor of Sociology*

Jennifer L. Geddes  
*Director of Publications*  
*Research Associate Professor of Religious Studies*

**Staff:**

Monica Brooks  
*Circulations Manager*

Jenny Gladding  
*Events Coordinator*

Emily Rose Gum  
*Publications Manager and Managing Editor of The Hedgehog Review*

Samantha Jordon  
*Office Manager*

Susan Witzel  
*Accounts Manager*
Background

The Institute for Advanced Studies in Culture operates on a July 1st to June 30th fiscal year. The Institute, a unit of the University of Virginia, has financial assets held by the university. The Institute’s support comes primarily through funds raised directly by the Institute and by the In Media Res Educational Foundation, a Section 501(c) (3) nonprofit organization and supporting foundation for the Institute.

*The reporting of financial activities on this page is based on 2011–2012 Institute budget statements.