Institute for Advanced Studies in Culture

Strategic Report
2014–2015
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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,

This year, the Institute for Advanced Studies in Culture celebrates its twentieth year! From the beginning, it has been our objective to address some of the most difficult questions we can ask of our moment in history. Never has the need been greater. As the poet, playwright, and first President of the Czech Republic, the late Vaclav Havel wrote,

*We find ourselves in a paradoxical situation. We [in the West] enjoy all the achievements of modern civilization that have made our physical existence on this earth easier in so many important ways. Yet we do not know exactly what to do with ourselves, where to turn. The world of our experiences seems chaotic, disconnected, confusing. There appear to be no integrating forces, no unified meaning, no true inner understanding of phenomena in our experience of the world.*

Havel, of course, is right and the paradoxes of modern life—not only in the West, but everywhere—seem to only multiply.

Over the past twenty years, the Institute has drawn together a remarkable array of intellectual talent to think about the challenge of our age in new ways. In the process, two vital developments have taken shape.

First, the Institute has fermented rich intellectual thought that challenges old paradigms of analysis that fail to grasp the novelty and complexity of our times, a lively, searching inquiry that resists the narrow, often ideological restrictions on research, and an energetic scholarship that is generating new ways of addressing enduring questions. Even on a daily basis, the Institute is an amazing place of fertile interdisciplinary conversation enriching the lives of our scholars and shaping the contours and direction of their scholarship.

Second, out of these new understandings, the Institute has sought to cultivate not policy, but rather a wisdom capable informing a wide range of stakeholders concerned with responding creatively and strategically to the challenges posed by our time. The hunger for such wisdom, we have found, is nearly boundless.

In short, an engagement that is born out of wisdom first depends upon seeing clearly the nature and dynamics of the world we live in. The development of our various scholarly programs, the intellectual vitality of the Institute’s journal, *The Hedgehog Review*, the quality of conversation among our fellows, and the liveliness of daily life at the Institute all directed toward these ends is a delight to behold. There is simply no place like the Institute.

In this strategic update you will learn of the advances we have made over the last year in establishing major scholarly initiatives, launching projects, and supporting fellows that address the most significant questions of our moment in history.

We are enormously grateful for the opportunities we have had over the last 20 years and gratified by what we have been able to accomplish. It has been quite a run, but the labor is far from over. For this reason we look forward with great anticipation to building upon this foundation in next 20 years. As always, we are deeply grateful for your partnership in this important endeavor.

Cordially,

James Davison Hunter
LaBrosse-Levinson Distinguished Professor
Executive Director
The Institute in Brief

The paradoxes of modern life leave us in profound confusion about the most basic questions of how we order a good and just society; of how we live a good and meaningful life. The puzzles we face range widely and deeply. For example, how do we raise good, well-educated, and healthy children in an age in which technology saturates their lives? Does the tendency of fragmentation and polarization rise in the world threaten or enhance the possibility of democracy? How do we reconcile the fact that the world seems to be simultaneously more secular and more religiously diverse and what does this mean for the our future? These questions and so many others speak to fundamental changes in our world that are, in many respects, unprecedented in history. The central task of the Institute for Advanced Studies in Culture is to address these questions whose consideration is essential to the thriving of individuals and communities in the twenty-first century.

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 generate the massive challenges we face. While these challenges are widely acknowledged and deeply felt, the abundant good will that exists to address them is insufficient to surmount them.

Indeed, those who are in positions of leadership often operate on the basis of paradigms 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, is to examine the mostly implicit frameworks of meaning and moral order that define reality in our society—the distinctions between good and evil, right and wrong, the important and the unimportant, character and cowardice; the ideals we should embrace; the practices 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 Institute has three central objectives: (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 in our world that are leading to seemingly intractable problems. Toward 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.

2. FORMATION

The problems we face today are multigenerational, 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. We do this through a fellows program that supports visiting scholars, post-doctoral researchers and doctoral students and a host of others. 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 with the world as “public intellectuals.” The same kind of commitment is reflected in Institute-level activities. For fourteen years we have published an award-winning journal, The Hedgehog Review, which 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 toward the end of offering intellectual leadership in service to those who work tirelessly for the good of our communities.
LEADERSHIP

FACULTY

Carl Desportes Bowman
Director of Survey Research

Matthew Crawford
Senior Fellow

Joseph E. Davis
Director of Research and Publisher, The Hedgehog Review
Research Associate Professor of Sociology

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

Tony Tian-Ren Lin
Director of Programmatic Operations
Research Scholar

Charles T. Mathewes
U.Va. Faculty Fellow
Carolyn M. Barbour Professor of Religious Studies

Johann Neem
Visiting Faculty Fellow
Professor of History at Western Washington University

John M. Owen IV
U.Va. Faculty Fellow
Ambassador Henry J. Taylor and Mrs. Marion R. Taylor Professor of Politics

Jay Tolson
Editor, The Hedgehog Review

Chad Wellmon
U.Va. Faculty Fellow
Associate Professor of German Studies

Joshua J. Yates
Director
Research Assistant Professor of Sociology

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University Professor, New York University School of Law
Chichele Professor of Social and Political Theory, All Souls College, Oxford University

Nicholas Wolterstorff
Noah Porter Professor of Philosophical Theology Emeritus, Yale University
Senior Fellow, Institute of Advanced Studies in Culture
Research Programs

For the past twenty years, the Institute has been driven by a concern for understanding the contemporary world in light of the problem of the “good.” Our aim is to provide better accounts of human flourishing under the conditions of late Western modernity. At the heart of this research agenda is the quest to develop and offer the highest level of scholarship on the most important questions facing the contemporary world. Within an interdisciplinary community, the Institute conducts theoretical as well as empirically grounded research in major realms of social life and makes that research as widely available as possible. This report highlights the important contributions the Institute has made over the past year towards clarifying the confusion of our times.

The Program on Culture and Formation

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 they certainly do not affect 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 decoupled 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 this change ripples throughout society. In this new environment, 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 and adults to conform to expectations of autonomous actorhood and “rational” choice-making.
School Cultures and Student Formation Project

The School Cultures and Student Formation Project is a multi-year $8 million national study of character and citizenship education in ten different school sectors: urban public, rural public, elite independent, charter, Catholic, Protestant Evangelical, Jewish, Muslim, pedagogical, and home schooling. This project is the largest of its kind. The study involves more than thirty scholars and researchers across the nation. Against the psychological reductionism of the dominant paradigms of moral formation, this project aims to understand the moral ecology within which young people in America are formed. This research seeks to understand what is common and what is distinctive about various approaches to moral and civic formation across a variety of pedagogical worldviews and subcultures.

NOTABLE PROJECT ACCOMPLISHMENTS

» In-school research of the 10 school sectors has been completed. The researchers gathered in June 2015 to present their preliminary findings and receive feedback from the Institute leadership in order to write their reports.

» An in-school survey will be administered to teachers, students, administrators, and parents.

» The Institute formed a partnership with the Woodrow Wilson National Fellowship Foundation’s MBA Fellowship in Education Leadership. Under this partnership, the Institute provides materials for classes to help school leaders understand and create moral ecologies conducive to students’ character development. This partnership is now in its second year.

» We have developed, and continue to refine, the Thriving Schools Audit, an assessment tool that helps educational leaders identify the contexts and environments in which children’s character is formed and the stakeholders who influence those environments. The Thriving Schools Audit is currently being used by the Woodrow Wilson Fellows.

» We have developed a practical workbook for school leaders who want to apply the moral ecology model in their schools and districts. This workbook is in development and will be available in print and online.

PUBLICATION HIGHLIGHTS

» James Davison Hunter, The Tragedy of Moral Education in America


The National Survey on Character and Citizenship: A Study of Parental and Teenage Values

The Institute has begun work on what will be the most comprehensive survey research ever conducted on the moral and civic formation of the young. *The National Survey on Character and Citizenship: A Study of Parental and Teenage Values* is a multi-year effort to explore the moral universe of parents, the values of their teenage children, and the points of convergence/divergence between the two. Toward this end, a nationally representative sample of 3,000 parent-child pairs will be recruited to complete separate questionnaires of about an hour’s duration. The children will be middle-school or older and still living at home. Our interest in the ecology of moral formation highlights the institutional contexts — families, schools, popular media, neighborhoods, friendship networks, and faith communities — that impinge upon today’s youth. As a consequence, in addition to the 3,000 nationally representative pairs, the study will oversample about 2,500 additional parent/child pairs from families who have intentionally opted for educational alternatives to the local public school (including Muslim, Jewish, Catholic, Evangelical, elite secular, charter, and home school).

The survey is slated to be fielded by the Gallup Organization in early 2016. This national survey will be unique in its breadth, in the size of the sample, and in the fact that it examines both a parent and teen from the same household.

Democracy’s Schools: Public Education from the American Revolution to the Civil War

BY JOHANN NEEM

The education of children is a highly divisive issue because it is a deeply personal one. Educators, policymakers, and parents talk about standards of learning or school choice, but rarely pause to remember the original purpose of schools. In *Democracy’s Schools*, Institute Visiting Faculty Fellow, Johann Neem seeks to offer some clarity by turning to the history of the founding period of American public education—the era between the American Revolution and the Civil War. During a contested era, public schools were established to form effective citizens but later reformers pushed the schools to also equip students with the skills, knowledge, and virtues to lead worthy lives.

*Democracy’s Schools* provides a historical resource for interested citizens and policymakers to help them think about the purpose of our schools at a time when we are adrift. In the past, Americans foregrounded schooling’s civic and cultural purposes in ways that seem hard to believe in an era when our reformers reduce public education to, in the words of the Common Core, “college and career readiness.” Turning to the past, we can simultaneously find resources to enrich our conversations today and remember that education in a democracy was, and always will and should be, contested.
PUBLICATION HIGHLIGHTS


» Johann Neem, “Ministers, not M.B.A.s,” Inside Higher Ed, October 3, 2014


» Johann Neem, “Taking It to the Streets: Preparing for an Academy in Exile” Liberal Education (journal of the AACU), Fall 2014


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. 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? How are we to think about and address the relations between culture, democracy, and globalization? Do the cultural resources exist to bring about a world that is simultaneously liberal, democratic, respectful of cultural and religious differences, and prosperous? How and on what terms might such a world be possible?

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

NOTABLE PUBLICATIONS


» James Davison Hunter and John M. Owen IV, foreword to The Trouble with History: Morality, Revolution, and Counterrevolution, by Adam Michnik (Yale University Press, 2014)

» John Owen and Judd Owen, “Enlightened Despots, Then and Now,” Foreign Affairs online, August 10, 2015

» John Owen, “From Calvin to Caliphate,” Foreign Affairs (May/June 2015)

HIGHLIGHTS


» John Inazu, “Are We Ferguson?,” CNN.com, August 22, 2014


» John Owen participated in the Miller Center’s American Forum, discussing his book Confronting Political Islam.

Democracy and its Discontents
A YALE UNIVERSITY PRESS BOOK SERIES

During the past decades the world has witnessed the global expansion of democracy and its ideals. Yet, the expansion of democracy has also highlighted its weakness. This series focuses on political culture and it aims to explore the changing normative dynamics that underwrite modern and emerging democracies and global democratic institutions—how these dynamics strengthen, weaken, threaten, or inhibit the realization of liberal democratic ideals in the late modern world.

This book series focuses on the fundamental questions surrounding contemporary political culture—indeed, the most important questions about the viability of liberal democracy today. The scope of the series ranges from the national to the global. In particular, the books address, in various ways, what some have called democracy’s crisis of legitimacy—a crisis that is, in fact, multiple in source and manifestation, but that tends to trace back in different ways to a failing confidence in the normative authority of the Enlightenment ideals upon which modern liberal democracies are based. The books in the series are written by prominent scholars and public intellectuals, and are edited by James Davison Hunter and John M. Owen IV.
The first book in the series was published in 2014: *The Trouble with History: Morality, Revolution, and Counterrevolution*. Written by Adam Michnik, it critiques the fundamentalist thought underpinning emerging democracies, drawing from the French Revolution as well as the pre- and post-democratic periods in Poland.

Future series author includes professor G. John Ikenberry, the Albert G. Milbank Professor of Politics and International Affairs at Princeton University in the Department of Politics and the Woodrow Wilson School of Public and International Affairs. He is also Co-Director of Princeton’s Center for International Security Studies.

**The Pluralism Project**

The fundamental puzzle at the heart of any democratic society is how people live together with their various and abiding differences. New groups, new factions, and new interests emerge and create new lines of difference and new terms by which peace and unity are maintained. As new majorities are formed; new minorities are emerging. The puzzle of difference and democracy becomes critical and even dangerous when the differences are those of belief and moral commitment, rooted in competing conceptions of truth, goodness, and beauty. These are the deepest differences, and they are always the most socially and politically combustible. Who is a member of the political community and therefore able to enjoy its protections, and who is not? Which individuals or groups have the right to exist, assemble, speak, and practice without fear of reprisal? The goal of the *Pluralism Project* is to understand the changing boundaries of pluralism in America in the twenty-first century and the changing terms by which social cohesion is negotiated. To answer these questions, the Institute supported legal scholar John Inazu in the writing of his book titled *Confident Pluralism*.

#### Confident Pluralism: Surviving and Thriving Through Deep Difference
by John Inazu

In *Confident Pluralism* (University of Chicago Press, 2016), 2014-15 Visiting Fellow John Inazu argues that we can and must live together peaceably in spite of deep and sometimes irresolvable differences over politics, religion, sexuality, and other important matters. We can do so in two important ways. The first
is by insisting upon constitutional commitments in three areas of the law: (1) protecting the voluntary groups of civil society through the rights of assembly and association; (2) facilitating and enabling dissent, disagreement, and diversity in public forums; and (3) ensuring that generally available government funding is not limited by government orthodoxy. The second way to pursue Confident Pluralism is by embodying its aspirations of tolerance, humility, and patience in three civic practices: (1) our speech, (2) our collective action (protests, strikes, and boycotts), and (3) our relationships across difference. Confident Pluralism suggests that when it comes to these civic practices, it is often better to tolerate than to protest, better to project humility than defensiveness, and better to wait patiently for the fruits of persuasion than to force the consequences of coercion. Confident Pluralism will not give us the American Dream. But it might help avoid the American Nightmare.

**The Program on Culture, Capitalism, and Global Change**

The mission of the Program on Culture, Capitalism, and Global Change is to critically engage two inescapable forces of late Western modernity: capitalism and globalization. It is principally interested in examining and assessing (1) 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; (2) the rise and significance of the world’s first global culture; and (3) the conflicts and dilemmas (but also the opportunities) both developments are generating at home and abroad.

What does it mean and take to thrive? What social arrangements make genuine thriving possible, equitable, and sustainable?
Thriving Cities Project

*Thriving Cities Project* is a new concept in assessment which uses the “human ecology” framework which looks at six fundamental areas that form the building blocks of human thriving: the realm of human knowledge and learning (*The True*), the realm of social mores and ethics (*The Good*), the realm of creativity, aesthetics, and design (*The Beautiful*), the realm of natural and physical health (*The Sustainable*), the realm of political and civil life (*The Just and Well-Ordered*), the realm of economic life (*The Prosperous*). The Human Ecology Framework stresses the fact that cities are neither collections of autonomous individual or discrete problem areas. Rather, cities are complex, asymmetric, and dynamic social systems that both empower and constrain the ways of life and life chances of their residents. The concept of human ecology encourages us to think about the shape, character, and normative purposes of actual places and people in culturally and historically interactive terms.

Central to the Thriving Cities approach is the creation of a Placed-Based Community Assessment toolkit, intended to offer a unique diagnostic, strategic, and catalytic resource for promoting thriving in neighborhoods. This toolkit will feature an index of indicators that will measure a baseline of thriving, neighborhood profiles that will detail the historical and contextual realities of a particular community, and maps that will highlight the location of different endowments. Thriving Cities is conducting initial research with this toolkit by working and collaborating with community partners in Columbus, OH, Charlottesville, VA, Richmond, VA, and Orlando, FL.

**SELECTED PROJECT ACCOMPLISHMENTS**

During the past year the *Thriving Cities Project* has

- Presented on a panel to the Community Indicators Consortium Summit in Austin, TX
- Launched an interactive and dynamic project website at thrivingcities.com
- Produced six endowment briefs and three city profiles and published them on Thriving Cities’ new website
- Negotiated the addition of Columbus, OH, as a fifth pilot city
- Begun compiling a data set of 2,500 indicators from over ninety community indicator projects across the country that will be used to produce an interactive Indicator Filtering Tool
- Hosted the Thriving Cities Conference in August 2015 in Portland, OR, for over thirty scholars and practitioners
- Participated in the UN Habitat III process in Nairobi, Kenya
- Presented on the Thriving Cities’ framework and research to 100 key practitioners in Orlando, FL
- Presented at the Vocation and the Common Good conference in Boston, MA, and co-presented with New City Commons at the Denver Institute for Faith and Work
New “Spirits” of Capitalism Working Group

The New “Spirits” of Capitalism Working Group seeks to engage and understand questions around the changing moral ecology of economic life, pursuing them through interdisciplinary study. Studying the history and present of economic life and global culture enriches our collective understanding and presents the opportunity for meaningful reflection on how economic knowledge is produced, how economic life shapes cultural change, how ethical formation occurs, and how economic culture shapes our understanding of work and everyday life.

By focusing our attention on the study of economic culture in the past and present, this program will elucidate both the challenges of and opportunities for thriving in the contemporary world.

NOTABLE PUBLICATIONS


EVENT HIGHLIGHTS

» Christina McRorie was a panelist on “Ethics and Economics from Smith to Today,” at a conference at UCLA’s Center for Liberal Arts and Free Institutions.

» Christina McRorie’s article “The Emptiness of Modern Economics: Why the Dismal Science Needs a Richer Moral Anthropology,” which appeared in the Fall 2014 issue of The Hedgehog Review, was featured on Andrew Sullivan’s blog The Dish.

The Program on Religion and Late Modernity

The epochal revolution of the last 500 years has reconfigured the meaning of the other-worldly as secularism and pluralism have challenged dominant Western views of the transcendent. The place, role, meaning, and identity of religion have changed accordingly. All of the assumptions of traditional worldviews and the cultures they spawn have been profoundly, thoroughly, and irreversibly challenged and

What moral sources do we need for creating good people and thriving communities, and where are we to find them?
altered. As a result, so have the moral sources people have historically relied upon to guide their moral and ethical intuitions and reasoning. The first goal of the Program on Religion and Late Modernity is to understand the changing nature of the moral sources people depend upon today to ground and empower their daily lives and governing institutions. The second goal of the program is to understand the dynamics and impact of late modern culture on the beliefs and practices of religious adherents.

**GENERAL PUBLICATION HIGHLIGHTS**

- J.D. Hunter, “Faithfulness and the World-Picture of Late Modernity,” The James A. Gray Lecture, Duke University, October 13, 2014
- Anna Marazuela Kim “The New (Old) Image Wars: Rethinking Image and Violence after Paris” a lecture given to Willamette University.

**Vocation and the Common Good Working Group**

While the modern age has provided more options for work and means by which to could accomplish the labor faster and easier, work has often become an all-consuming force devoid of purpose and meaning. *The Vocations and the Common Good Project* is a three-year interdisciplinary research project intended to uncover and articulate the challenges posed by this modern dilemma. Its objective is to conduct theological, historical, and sociological research on nine specific vocations to help clergy and laity understand the unique challenges to faith and work in the late modern world.

**PROJECT HIGHLIGHTS**

- Held inaugural conference in Boston, Massachusetts on August 18-21, 2015, with over 70 scholars and practitioners.
- Produced foundational documents for all the working groups.

**Race, Faith, and Culture Project**

Christianity has been a defining force in shaping America’s perception of race and ethnicity, often for better and for worse. While Christianity played a central role legitimizing the enslavement of Africans, it was also critical in the abolition of slavery and the Civil Rights Movement, which led to the greatest progress of race relations in this country. As America enters the twenty-first century, the dire state of race
relations in America continues to manifest itself violently even while the racial demographics of the United States becomes increasingly more diverse. Most estimates suggest that by the year 2040 America will no longer have a single racial majority. Yet, that multiracial reality will be fulfilled in American Christianity sooner because the proportion of racial-ethnic Christians continues to grow rapidly. For this reason, Christianity can serve as a window into the racial challenges of our times. As American Christianity lives out its multiracial reality it can offer glimpses into the ways that Americans might resist, accommodate, or withdraw from its multiethnic future. In addition to examinations into multiracial Christian communities, this project will provide a historical, theological and cultural account of the relationship between Christianity, race and their larger significance in twenty-first century America.

The Program on Philosophical Anthropology, Subjectivity, and Ethics

The Program on Philosophical Anthropology, Subjectivity, and Ethics originated as the Human Person project. Its goal is to explore emerging conceptualizations of human nature and models of selfhood and reflects on alternative possibilities. The program includes three areas of investigation:

» **Philosophical Anthropology:** A vision of the human person—whether explicitly articulated or not—underlies any moral, political, or social theory. “Philosophical Anthropology” is the study of our nature as persons and the structures of experience in a shared human world. An adequate philosophical anthropology must also address current ethical concerns: What forms of work contribute to a good life? Does radical individualism warp our understanding of our actions, relationships, and ultimate ends? Studying the deep structures of personhood suggests ways human beings can best develop their capacities and find meaning in social life.

» **Subjectivity and Suffering:** Philosophical models of the subject are not abstract constructs but practical ideals, pursued through social policy and personal action. Social scientists use the term *subjectivation* to describe how individuals come to see themselves and act as certain kinds of subjects. The discourses and practices that surround us reframe suffering, and encode new understandings of what humans are. The program’s research in this area involves empirical investigations of new models of selfhood, the contexts of suffering and struggle in which they arise, and their actual and potential consequences for persons and communities.
» **Medicine and Ethics:** Biotechnology poses troubling questions about the nature of life, our relationships with our bodies, and the social implications of power over them. Our inability to think cogently about human nature creates a risk that new technologies will diminish, not expand, human freedom and dignity. Moreover, this conquest of nature is occurring not in a cultural vacuum, but in an environment that already questions human uniqueness and sociability, and normative limits to human intervention. The program’s research in this area focuses on how biotechnologies modify and enhance the human condition. Activities of particular interest are assessing the underlying assumptions and effects of existing practices and developing alternative models of understanding.

### NOTABLE PUBLICATIONS


» James Mumford, “Underrated: David Bentley Hart,” *Standpoint*, May 2014

» James Mumford, “Distributism Isn’t Outdated,” *American Conservative* online, November 13, 2014

### EVENT HIGHLIGHTS

» Matthew Crawford delivered the Flanagin Lecture at the Norbert O. Schedler Honors College, University of Central Arkansas.
Joseph Davis lectured at the University of Pennsylvania on “Unaccountable Suffering: College Students and the Demands of Meritocratic Selfhood,” and at Williams College on “Drugs and Cognitive Enhancement among College Students.”

The Program on Knowledge, Technology, and Culture

This new Institute program will establish a context for scholars in the humanities and humanistic social sciences to do historical and analytic study dedicated to understanding how knowledge and technology work in the world and to work toward imagining new paradigms and forms of knowledge and engaging technology for the future. What are the limits and possibilities of knowledge today? How do the technologies that enable our knowledge outstrip our moral and ethical capacities? What alternatives to instrumental rationality can we imagine today?

The basic claim of this program is that “what we know” and “how we know” affects who we are, what we desire, and what we are capable of imagining. Knowledge entails values, practices, and institutions. And thus must be studied like any other form of culture. This Program seeks to understand how our technological abilities outpace our moral and ethical grasp of their consequences and to develop resources for meeting these challenges and sustaining human flourishing in the twenty-first century.

Notable Publications

» Chad Wellmon, Organizing Enlightenment: Information Overload and the Invention of the Modern Research University (Johns Hopkins University Press, 2015)

» Matthew Crawford, “Is the University Bubble Going to Burst?” The Telegraph, October 15, 2014

» Chad Wellmon, “How the Philologist Became a Physician of Modernity,” Representations, Summer 2015

Event Highlights

» Algorithmic Culture Workshop

» Alan Jacobs seminar, 79 Theses on Technology and the Human Person Lecture

» Charles Mathewes, Chad Wellmon, and Philip Lorish were featured panelists at the Institute of the Humanities and Global Cultures GABFest Religion and the University Conference.
The Hedgehog Review

The Hedgehog Review is published three times a year in print and digital format by the Institute for Advanced Studies in Culture. In keeping with the Institute’s mission and vision, the journal is focused on inquiries into contemporary cultural change and its far-reaching consequences.

What does it mean to be human? How do we live with our deepest differences? What is the good life, the good community, the good world? These are some of the questions that make The Hedgehog Review crucial reading for those who are trying to make sense of the dramatic social shifts taking place in modern society.

In a time when civil, informed analysis and discussion are increasingly rare, THR strives to publish scholarly essays accessible to thoughtful readers from within and beyond the academy.

Contributing writers include historians, philosophers, social scientists, literary critics, religion scholars, and public intellectuals. They all bring a nonpartisan commitment to humane inquiry and the pursuit of truth in support of the common good.

THE HEDGEHOG REVIEW LEADERSHIP

Joseph E. Davis
Publisher

Jay Tolson
Editor

Leann Davis Alspaugh
Managing Editor

B.D. McClay
Associate Editor

Monica Powell
Circulation Manager

DISTRIBUTION

The Hedgehog Review has a growing readership, reaching several thousand subscribers in print and online. Its website, www.hedgehogreview.com, along with three blogs—THR Blog, The Infernal Machine, and Common
Place—draw attention to the publication, as does a vibrant presence on social media, including Twitter and Facebook. The print edition is available at select Barnes & Noble stores, independent bookstores in the United States and Canada, and bookstores on the campus of the University of Virginia. Each issue is also available in the ePUB digital format for e-reader devices.

RECENT ISSUES

THE BODY IN QUESTION
Summer 2015 (17.2)

The Summer 2015 issue considers questions of the body in modern culture. In claiming total ownership of our physical being, we in the modern world increasingly see the body less as a source of wisdom about human limits and potential and more as a means of self-transformation, an instrument in the pursuit of perfection—or an equally elusive immortality. What, in this change, has become of the body?

TOO MUCH INFORMATION
Spring 2015 (17.1)

The Spring 2015 issue explores the implications of the unprecedented and ever-increasing availability, use, and abuse of information and data related to our public and private lives. Some of this information we disclose intentionally, some we do not, but all can be used to shape ourselves and our culture in ways that are often less than benign.

THINKING ABOUT THE POOR
Fall 2014 (16.3)

Marking the fiftieth anniversary of the launch of the War on Poverty, the Fall 2014 issue addresses how we think about the poor. Our accepted ideas about the poor tend to obscure the reality of how varied they,
their lives, and their conditions are. Yet for all their crudeness, these oversimplified generalizations persist and have powerful consequences, not just for the poor but also for our entire society and nation.

MINDING OUR MINDS
Summer 2014 (16.2)

The contributors to the Summer 2014 issue examine the increasingly parlous state of our minds in the face of the information age’s relentless barrage of media and messages. More than simply a psychological or neurological manifestation, our ability—or inability—to pay attention is a symptom of a larger cultural phenomenon, one that poses new challenges to leading a reflective life.

SELECTED ACCOMPLISHMENTS:

» There has been a dramatic increase in traffic to the THR webpages. There were more than 470,000 visitors during the last year, 157 percent more than in the previous year. Eighty-eight percent of these visitors were new users, an increase of 70 percent from the previous year. This is a total traffic increase of 259 percent overall.

» Eighteen percent of this traffic—two times the preceding year’s figure—came through Arts & Letters Daily, an online humanities aggregator that always draws large numbers of readers to THR’s website. Approximately 13 percent of visitors came through social media.

» Subscriptions and single-issue sales continue to grow due to outstanding content, increased online visibility, and vigorous marketing efforts.

» The Hedgehog Review was nominated for a 2015 Pushcart Prize, in recognition of one of THR’s most popular essays, “Falling,” by William McPherson (Fall 2014).

» The introduction of “Hedgehog’s Array,” a weekly link round-up on the THR Blog, has increased traffic to the website and drawn significant social media attention.

Blogs

The Institute is home to several blogs. The Hedgehog Review hosts the THR Blog, designed to sustain the conversation around cultural change in the interims between the journal’s three annual issues; The Infernal Machine, which delves into the intersection of technology, past and present, and the human person; and Common Place, which questions what it takes for a community to thrive. The IASC News Blog curates the work of the Institute.
THR BLOG

Drawing on the disciplinary approaches of cultural sociology and anthropology, history, philosophy, and religious studies, and the work of public intellectuals as well as academy-based scholars, THR, like The Hedgehog Review, seeks to provide rigor and balance in making sense of the institutions and forces that shape us. Writers include The Hedgehog Review editors, Institute fellows and faculty, and an ever-growing network of thinkers who share our interests.

Recent blog posts:

» Nature Writing Gets Personal (September 2015)
» Questions of Life and Death: The Tsarnaev Case (May 2015)
» What Is Truth in Ferguson and New York City? (December 2014)

THE INFERNAL MACHINE

The Infernal Machine attempts to get hold of our world’s rapid technological changes and consider them in terms of questions about the good, the true, and the beautiful. Drawing on the approaches of history, philosophy, anthropology, sociology, media studies, and religious studies to make sense of the historical and contemporary relationships among technology, ethics, and being human, The Infernal Machine is edited by Institute faculty member Chad Wellmon, as well as associate editors Andrew Piper, McGill University, and Ned O’Gorman, University of Illinois, Urbana-Champaign.

Recent blog posts:

» 79 Theses on Technology (March–June 2015)
» Beyond the Reveal/Black Box (May–June 2015)
» The Public and the Private, Once Again (January 2015)

COMMON PLACE

Common Place is an online venue for addressing the question “What does it mean and take for a community and its residents to thrive?” Common Place is a forum to explore the possibilities of working across differences among social sectors, classes, race and ethnicity, religion, and politics in order to create unusual coalitions and new possibilities for human flourishing. Common Place is edited by Institute Director Joshua Yates, along with members of the Thriving Cities Project team.

Recent blog posts

» Who Is the Smart City For? (May 2015)
The Triumph of the Farmers’ Market (April 2015)
The Power of Play in the Public Square (March 2015)

IASC NEWS BLOG
Curating the work of the Institute, the IASC News Blog shares news and information about the Institute’s research, fellows, events, and media.
The Fellows Program

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. The problems we face today are multigenerational, 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 a generation of scholars through its Fellows Program who will carry this new school of thought into the future.

FELLOWS HIGHLIGHTS

» John Owen was selected for the Humboldt Research Award by the Alexander von Humboldt Foundation and will spend the 2015-16 academic year in Berlin.

» Former postdoctoral fellow Stephen Macekura was appointed an assistant professor of international studies at Indiana University, Bloomington.

» Associate fellow Brent Cebul was selected as the Andrew Mellon Postdoctoral Research Scholar in the Digital Humanities at the University of Richmond.

» Associate fellow Yulia Dudaronak was appointed an instructor in the Sociology Department of Virginia Commonwealth University, Richmond.

» Postdoctoral fellow Matthew Puffer was selected as the Catherine of Siena Fellow at Villanova University.

» Former postdoctoral fellow Christina Simko was appointed assistant professor of sociology at Williams College, Williamstown, MA.

“My fellowship at the Institute has not only afforded me the time and space to pursue my research, but also interdisciplinary engagement with scholars who pushed me to deepen my questions and approach to scholarship. The communion between social scientists, historians, philosophers, and religious studies scholars creates a rare environment that has given me a stronger foundation to pursue my own ideas.”

JULIA TICONA,
Doctoral Fellow
» Former doctoral fellow Lauren Turek was appointed assistant professor of history at Trinity University, San Antonio, TX.

» Associate fellow Anna Marazuela Kim was awarded an Andrew Mellon Postdoctoral Fellowship by the Courtauld Institute of Art, London.

» Associate fellow Laura Alexander was awarded postdoctoral fellowships by the Lily Fellows Program at Valparaiso University and by the Louisville Institute.

» Associate fellow Claire Maiers received an appointment as the Presidential Fellow in Data Science from the Data Science Institute and the Office of Graduate and Postdoctoral Affairs, University of Virginia.
2014-2015 Fellows

During 2014–15, the Institute was proud to have provided a range of institutional support and intellectual community for fifty-six fellows from across the humanities and social sciences:

VISITING FELLOWS:

John Inazu, Professor of Law, Washington University
Johann Neem, Professor of History, Western Washington University

POSTDOCTORAL FELLOWS:

Jeff Guhin, Abd el-Kader Postdoctoral Fellow, Sociology
William Hasselberger, Philosophy
James Mumford, Walterstorff Postdoctoral Fellow, Philosophy
Paul Nedelisky, Philosophy
Matthew Puffer, Religious Studies

DOCTORAL FELLOWS:

Philip Lorish, Religious Studies
Christina McRorie, Religious Studies
Julia Ticona, Sociology

ASSOCIATE FELLOWS:

Laura Alexander, Religious Studies
Matthew Braswell, Sociology
Brent Cebul, History
Neslihan Çevik, Sociology
Josh Chen, Sociology
Kendall Cox, Religious Studies
Corinne T. Field, History
Edward J. K. Gitre, History
Paul Gleason, Religious Studies
Emily Gum, Theology
Katherine Jo, Education
Slavica Jakelić, Sociology
Megan Juelfs-Swanson, Sociology
Anna Marazuela Kim, Art History
Andrew Lynn, Sociology
Stephen Macekura, History
Claire Maiers, Sociology
Stephanie Muravchik, History
Kristopher Norris, Religious Studies
Travis Pickell, Religious Studies
Nelson Reveley, Religious Studies
Ben Schewel, Religious Studies
Ethan Schrum, History
Mark Storslee, Religious Studies
Greg Thompson, Religious Studies
William Walldorf, Politics
Nathan Walton, Religious Studies
Kathryn L. Wiens, Education
Chris Yates, Philosophy

SENIOR & FACULTY FELLOWS:

Brian Balogh, Professor of History
Asher Biemann, Associate Professor of Religious Studies
Talbot Brewer, Associate Professor of Philosophy
Alon Confino, Professor of History
Jennifer Geddes, Research Associate Professor of Religious Studies
Charles A. Kromkowski, Lecturer in Politics
Krishan Kumar, University Professor and Department Chair of Sociology
Ekaterina Makarova, Associate Professor of Sociology
Allan Megill, Professor of History
Murray Milner, Professor Emeritus of Sociology
Jeffrey K. Olick, Professor of Sociology and History
Stephen White, James Hart Professor of Politics
Olivier Zunz, Commonwealth Professor of History
2014-2015 Institute Event Highlights

Through public lectures, the Institute serves the University of Virginia community and the wider public with research by leading scholars. The following list highlights prominent and innovative thinkers we hosted last year.

» James Davison Hunter, John Owen, Joshua Yates, and Chad Wellmon (Institute faculty), presented an overview of their research projects at the Fall Fellows Colloquium (September 2014)

» Jeff Olick, professor and chair of the sociology department at the University of Virginia, led a seminar titled “Theodicy”, a collaborative effort with Institute Alumni Fellow Christina Simko. (September 2014)

» Isaac Reed (University of Colorado, Boulder), led a seminar titled “Interpretation and Meaning” (October 2014)

» Adam Sandel (Harvard University), offered a public lecture titled “The Place of Prejudice” (October 2014), which was co-sponsored with the Institute of the Humanities and Global Cultures and the U.Va. Program of Political Philosophy, Policy, and Law

» Paul Scherz (Catholic University of America), led a seminar titled “‘Practices’ in Lab Science” (November 2014)

» John Inazu (Washington University), led a seminar based on his book manuscript, “A Confident Pluralism” (November 2014)

» Eva Illouz (Hebrew University–Bezalel Academy of Art and Design), offered a public lecture titled “Why Is Intimacy Replete with Uncertainties?” (January 2015) as part of the University of Virginia’s Intimacy Lectures.
» John Owen, was a guest on a broadcast of *American Forum*, speaking on his book “Confronting Political Islam,” in partnership with the Miller Center (February 2015)

» Justin Neuman (Yale University), offered a public lecture titled “The Death of God and the Afterlife of Magical Realism: On Haruki Murakami and the Suspension of Belief” (February 2015)

» Gabriel Abend (New York University), led a seminar titled “The Moral Background” (February 2015)

» Frank Pasquale (University of Maryland) and Kevin Hamilton (Illinois), were guest speakers for a workshop titled “Algorithmic Cultures” (March 2015)

» The institute hosted an event titled “A Conversation with Matthew Crawford,” with the Virginia Festival of the Book based on Crawford’s new book *The World Beyond Your Head*. Professor Siva Vaidhyanathan from UVa’s Media Studies department was a respondent. (March 2015)

» Alan Jacobs (Baylor University), led a seminar titled “79 Theses on Technology and the Human Person” (March 2015)

» Peter Pomerantsev, offered a public lecture titled “The Politics of Culture in Putin’s Russia,” co-sponsored with the Frank Batten School of Leadership and Public Policy and the Center for Russian, East European, and Eurasian Studies (April 2015)

» Jonathan Jacobs (John Jay College, CUNY), led a seminar titled “Damaging Our Own Good: Criminal Sanction, Incarceration, and the Erosion of Agency” (April 2015)

» Institute Fellows Jeff Guhin, Anna Marazuela Kim, and Bill Hasselberger presented their research at the Spring Fellows Colloquium along with respondents Johann Neem, Asher Biemann and Paul Nedelisky (May 2015)

» Annual Thriving Cities Workshop, with sixty local and national participants took place in Portland, OR (August 2015)

» Inaugural Vocation and the Common Good Conference took place in Boston with over 70 scholars and practitioners (August 2015)
John Inazu was quoted in an article in *The Atlantic* by Karen Swallow Prior, “What’s Lost in Not Recognizing Campus Religious Groups,” examining California State University’s decision to refuse official recognition to campus chapters of InterVarsity Christian Fellowship (September 2014).


John Owen’s *Confronting Political Islam* was reviewed in *American Diplomacy* by Ambassador Anthony Quainton (February 2015).

*Comment* magazine headlined an interview with Matthew Crawford on skilled practice and perceiving the world in its Spring 2015 issue, “The Work of Our Hands” (March 2015).

Johann Neem was featured on *PBS NewsHour* discussing competency-based education and the purpose of college education at large (August 2014).

Johann Neem was featured as a main voice in the *Boston Globe* article “Bringing a Charter-School Approach to College” (March 2015).

Washington *Post* op-ed columnist E.J. Dionne cited James Davison Hunter’s arguments from *Culture Wars* in an article titled “Culture Wars, Old and New” (January 2015).


2014

John Inazu was featured on *PBS NewsHour* discussing competency-based education and the purpose of college education at large (August 2014).

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2015

Washington *Post* op-ed columnist E.J. Dionne cited James Davison Hunter’s arguments from *Culture Wars* in an article titled “Culture Wars, Old and New” (January 2015).

The New York Times featured faculty fellow Matthew Crawford in an article titled “Matthew Crawford and How to Survive Brain-Eating Distractions” (March 2015).


Matthew Crawford was the subject of interviews by *National Review* and *The Independent* about *The World beyond Your Head* (April 2015).

Chad Wellmon’s new book *Organizing Enlightenment* was spotlighted in an article, “Epistemo-Technics,” in *First Things* (April 2015).

Chad Wellmon was interviewed about *Organizing Enlightenment* by *Inside Higher Ed* (May 2015).

Chad Wellmon’s forthcoming book *Anti-Education* was excerpted in *Harper’s* (September 2015).

John Inazu was quoted in an *Economist* article, “The New Culture War” (May 2015).


The *New York Times* featured faculty fellow Matthew Crawford in an article titled “Matthew Crawford and How to Survive Brain-Eating Distractions” (March 2015).

*Commonweal* and *Chicago Tribune*
Administration

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BACKGROUND

The Institute for Advanced Studies in Culture operates on a July 1 to June 30 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 Medias Res Educational Foundation, a Section 501(c)(3) nonprofit organization and supporting foundation for the Institute.