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Dear Friends and Colleagues,

In June the American Academy of Arts and Sciences published a report entitled, “The Heart of the Matter” on the fragile state of the humanities and social sciences in our country. Evidence of the problem and the near and long-term practical consequences that follow can be found everywhere. Yet there is a growing sense that in a struggling economy, the humanities and social sciences are mere luxuries.

This is a serious problem that must be addressed. The humanities and social sciences, the authors rightly argue, “provide an intellectual framework and context for understanding and thriving in a changing world.” This knowledge not only allows “citizens to participate meaningfully in the democratic process,” but also enables “us to participate in a global economy that requires understanding of diverse cultures and sensitivity to different perspectives.” Jefferson himself couldn’t have put it better.

There is, then, much to commend in the AAA&S report. It's clearly a move in the right direction. And yet it fails to acknowledge the many problems within the humanities and social sciences themselves—the fragmentation of fields and subfields leading to an utter lack of coherence, the often-frivolous nature of what is studied and the absence of judgment about what constitutes serious work, the openly ideological character of significant strands of work in these fields, and so on.

There is, in my view, an even more troubling aspect of the report. The humanities and social sciences—rightly understood—ultimately address what makes us human as individuals and as communities. Through these fields, we come to understand the human condition, what makes life meaningful, and what defines the humane ideal. These matters are complex, to be sure, but they are always inextricably “normative” in character. Indeed, we cannot understand the human condition, and therefore it is impossible to do the humanities and social sciences well, unless we take the moral and ethical aspects of human experience seriously.

While the report mentions the word “skills” 40 times, there is not one mention of the words “morality,” “virtue,” “justice,” “truth,” “beauty,” “public good,” and the “good”; only one mention of the term “common good”; and only passing mention of the words “ethics” and “religion.” By ignoring the intrinsically normative dimensions of human existence, the report ironically fails to address the real ‘heart of the matter’ and in so doing, it reflects the very same weakness plaguing the dominant theories and methodologies in the humanities and social sciences. What you end up with is high-sounding rhetoric that is ultimately empty. No wonder the humanities and social sciences today are troubled by fragmentation, incoherence, an absence of vision, and ephemerality!

The Institute for Advanced Studies in Culture quietly, cheerfully, but doggedly resists these tendencies. Against the confusion, inarticulacy, and conflict that so deeply vex our world today, the Institute seeks to address, at the intersection of the humanities and social sciences, that which is most fundamentally human in human existence—the will to meaning and the normative consequences of this in all aspects of social life. Though our institutional size is modest, our ambitions are great, and we continue to make steady progress toward them. In this report you will learn of the advances we have made in establishing major initiatives, launching projects, and supporting fellows that address the most significant questions of the day in ways that really do get to the heart of the matter.

As always, we are deeply grateful for your partnership in this important endeavor.

Yours truly,

James Davison Hunter
LaBrosse-Levinson Distinguished Professor
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 Formation; Culture and Democracy; Culture, Capitalism, and Global Change; 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 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 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.
CULTURE OF AMERICAN FAMILIES
A NATIONAL SURVEY

Carl Desportes Bozeman

INSTITUTE for ADVANCED STUDIES in CULTURE
2012–2013 in Review
Research | Formation | Outreach

> INSTITUTE PUBLICATIONS:

Culture of American Families: Executive Report
Culture of American Families: A National Survey
Culture of American Families: Interview Report
The Hedgehog Review, Summer 2012, “Sustain-Ability?”
The Hedgehog Review, Fall 2012, “Work and Dignity”
The Hedgehog Review, Spring 2013, “Science and Moral Life”

> SELECTED FACULTY & FELLOW PUBLICATIONS:

Jennifer L. Geddes, “Evil,” in The Oxford Handbook of Theology and Modern European Thought, Oxford University Press

Nicholas Wolterstorff, Understanding Liberal Democracy: Essays in Political Philosophy, Oxford University Press

> SELECTED EVENTS:

Citizenship and the Good World Symposium, in collaboration with The Agora Institute for Civic Virtue and the Common Good (June 2012)

Fall Fellows Colloquium with papers presented by Dan Turello, Benjamin Snyder, William Hasselberger, and Matthew Crawford (September 2012)

Alon Confino Seminar on “A World Without Jews” (September 2012)

Krishan Kumar Seminar on “The Return of Civilization – and of Arnold Toynbee?” (September 2012)

E.J. Dionne Jr. Public Lecture and Seminar on “Our Divided Political Heart” (October 2012) in collaboration with the Miller Center Forum

Jennifer Rubenstein Seminar on “Between Samaritans and States: The Political Ethics of Humanitarian INGO’s” (October 2012)

Allan Megill Seminar on “History, Theoreticism, and the Limits of ‘the Postsecular’” (November 2012)

Culture of American Families Conference (November 2012)

Colin Bird Seminar on “Humanism and Dignity” (December 2012)

Leon Botstein Public Lecture on “Resisting Complacency, Fear, and the Philistine: Modernization, Tradition, and the University” (February 2013) in collaboration with the Institute of the Humanities and Global Cultures
John Zammito Public Lecture and Seminar on “Naturalism and the Claims of Philosophy to Authoritative Knowledge” (February 2013) in collaboration with the Institute of the Humanities and Global Cultures

Michael Barnett Public Lecture and Seminar on “Can Humanitarianism Survive Globalization?” (February 2013) in collaboration with U.Va.’s Jewish Studies Program

Sarah Igo Public Lecture and Seminar on “The Beginnings of the ‘End of Privacy’ in the Modern U.S.” (February 2013)

Allan Boesak Public Lecture and Seminar on “Deification, Demonization, and Reconciliation in South Africa: Can the Center Hold?” (March 2013) in collaboration with the Project on Lived Theology at U.Va.

The Present Challenges and Believeable Futures of Liberal Democracy Conference (March 2013)

Academic Advisory Board Meeting (March 2013)

João Carlos Espada Seminar on “European Disintegration? The Sources of Extremism” (March 2013)

Joshua J. Yates Presentation on “The Thriving Cities Project” for OpenGrounds Roundtable (April 2013)

Leonidas Donskis Public Lecture and Seminar on “Modernity and Evil” (April 2013)

> SOCIETY OF FELLOWS:

PLACEMENTS:

Faculty fellow Charles T. Mathewes was named the Carolyn M. Barbour Professor of Religious Studies.

Faculty fellow John M. Owen IV was named the Ambassador Henry J. Taylor and Mrs. Marion R. Taylor Professor of Politics.
Faculty fellow Chad Wellmon was promoted to Associate Professor of Germanic Languages and Literatures.

Alumni fellow Edward Song received tenure at Louisiana State University.

Visiting fellow Daniel Doneson will be visiting Assistant Professor in the Department of Government at Georgetown University. He will also serve as a lecturer and senior fellow for the Ben Franklin Project in the Department of Engineering at the Massachusetts Institute of Technology.

Postdoctoral fellow Neslihan Çevik was offered a research faculty position at the University of Navarra in Pomona, Spain.

Associate fellow Steve Knepper accepted a tenure track position in the English department at Erskine College in Due West, South Carolina.

**GRANTS AND AWARDS:**

Faculty fellow Chad Wellmon received the U.Va. Arts and Sciences Grant; the Richard D. Donchian Fellowship in Ethics, Institute for Practical Ethics; the Page Barbour Grant; and the Clay Endowment Grant. He was also nominated to the Executive Committee of the Modern Language Association for Eighteenth- and Nineteenth-Century German Literature.

Faculty fellow John M. Owen IV was the recipient of a grant from the Smith Richardson Foundation for “What History Can Teach Us about Radical Islam.”

Doctoral fellow Matthew Puffer was elected Student Director of the American Academy of Religion Southeast. He also published “Election in Bonhoeffer’s Ethics: Discerning a Late Revision” in the *International Journal of Systematic Theology* as well as “Taking Exception to the Grenzfalle’s Reception: Revisiting Karl Barth’s Ethics of War” in *Modern Theology*.

Doctoral fellow Christina Simko received the Suzanne Langer Prize for Best Graduate Student Paper from the American Sociological Association’s Culture Section for “Rhetorics of Suffering: September 11 Commemorations as Theodicy” published in the December 2012 issue of the *American Sociological Review*.

Doctoral fellow Benjamin Snyder received an honorable mention for the Best Student Paper in the Culture Section of the American Sociological Association for “Culture of Vigilance: Rethinking Clock Time and the Self.”

Doctoral fellow Christina McRorie was chosen by the National Endowment for the Humanities to participate in the Summer Institute on the History of Political Economy at Duke University’s Center for the History of Political Economy.
Doctoral fellow Julia Schroeder received the U.Va. Arts and Humanistic Social Sciences Research Grant and the U.Va. Outstanding Graduate Teaching Assistant Award from the Department of Sociology.

Associate fellow Brent Cebul received a dissertation fellowship from the Miller Center National Fellowship and the Bankard Fund for Political Economy Fellowship at U.Va. He also received a research grant from the Hagley Library in Wilmington, Delaware and the John Anson Kittredge Educational Fund Research Grant.

Associate fellow Tim Hartman received the Society of Fellows Summer Research Fellowship from the Graduate School of Arts and Sciences at the University of Virginia. He also received the Louisville Institute Dissertation Fellowship and the Public Humanities Fellowship Program in South Atlantic Studies from the Virginia Foundation for the Humanities.

Associate fellow Anna Kim was selected as a Jefferson Arts & Sciences Dissertation Fellow at U.Va.’s Jefferson Scholars Foundation.

> THE INSTITUTE IN THE NEWS:

The Hedgehog Review’s Fall 2011 issue, “The Roots of the Arab Spring,” received the Council of Editors of Learned Journals’s 2012 Best Public Intellectual Special Issue award.


Andrew Sullivan’s The Dish highlighted:

• Thomas de Zengotita’s article for the Spring 2013 issue of The Hedgehog Review, “Ethics and the Limits of Evolutionary Psychology” (April 2013);

• A conversation between Matthew Crawford and Mike Rose on work and dignity featured in the Fall 2012 issue of The Hedgehog Review (November 2012);

• Joshua J. Yates’s article, “Abundance on Trial: The Cultural Significance of ‘Sustainability’,” featured in the Summer 2012 issue of The Hedgehog Review (August 2012); and

• James Davison Hunter’s Culture Wars (August 2012).
The results from the Culture of American Families Project were featured in the Huffington Post (November 2012 and February 2013); the Washington Post (November and December 2012); the Christian Science Monitor (December 2012); GiftED (December 2012); MercatorNet (November 2012); and on NPR (January, March, and April 2013).

Maureen Dowd’s op-ed for The New York Times, “Moral Dystopia,” was based upon a conversation with James Davison Hunter (June 2012). Hunter was quoted extensively.

James Davison Hunter’s Culture Wars was referenced in U.S. Intellectual History (August 2012) and The Telegraph (August 2012).

Joshua J. Yates and James Davison Hunter’s Thrift and Thriving in America: Capitalism and Moral Order from the Puritans to the Present was reviewed in the Journal of American History (September 2012).

The September 10, 2012 cover article of Maclean’s, “The Broken Generation,” features the work of Director of Research Joseph E. Davis.

Institute faculty Ashley Rogers Berner published “Persuasion in Education” in Comment (March 2013). She also published “The Case for Educational Pluralism” in First Things (December 2012), which was reviewed in St. John’s University School of Law’s Center for Law and Religion Forum (November 2012) and School Leader (November 2012).


Alumni fellow Johann Neem’s essay “The Liberal Arts, Economic Value, and Leisure” was featured on Inside Higher Ed (October 2012).

Alumni fellow Christopher McKnight Nichol’s Promise and Peril: America at the Dawn of a Global Age was reviewed in The Nation (September 2012).
> LEADERSHIP

**FACULTY**

Ashley Rogers Berner  
*Research Fellow*

Carl Desportes Bowman  
*Director of Survey Research*

Matthew Crawford  
*Senior Fellow*

Joseph E. Davis  
*Director of Research  
Co-Editor, The Hedgehog Review  
Research Associate Professor of Sociology*

Jennifer L. Geddes  
*Co-Editor, The Hedgehog Review  
Research Associate Professor of Religious Studies*

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

Tony Tian-Ren Lin  
*Research Fellow*

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

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

Chad Wellmon  
*U.Va. Faculty Fellow  
Assistant Professor of Germanic Languages and Literatures*

Nicholas Wolterstorff  
*Senior Fellow  
Noah Porter Professor of Philosophical Theology Emeritus, Yale University*

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

**ACADEMIC ADVISORY BOARD**

Albert Borgmann  
*Regents Professor of Philosophy, University of Montana*

Craig Calhoun  
*Director, London School of Economics and Political Science*

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Hans Joas  
*Professor of Sociology and Social Thought, University of Chicago*

Elisabeth Lasch-Quinn  
*Professor of History, Syracuse University's Maxwell School*

T. J. Jackson Lears  
*Board of Governors Professor of History, Rutgers University  
Editor-in-Chief, Raritan: a Quarterly Review*

Christian Smith  
*William R. Kenan, Jr. Professor of Sociology, University of Notre Dame  
Director, Center for the Study of Religion and Society*

Jeremy Waldron  
*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*
Research Programs Overview

The common thread of concern within the Institute is the problem of the “good” or of “human flourishing.” Why? Implicit assumptions of “the good” define the terms of meaning and moral order; tacit conceptions of “human flourishing,” and the institutional arrangements that give them expression, form the deep structures of culture. Given this, our core concern is to provide better accounts of human flourishing under the conditions of late Western 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 a focused constellation of research programs.

» The Program on Culture and Formation
» The Program on Culture and Democracy
» The Program on Culture, Capitalism, and Global Change
» The Program on Religion and Late Modernity
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 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 backdrop 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 and adults to conform to expectations of autonomous actorhood and “rational” choice-making.

NOTABLE ACCOMPLISHMENTS

- Institute faculty Ashley Rogers Berner published “Persuasion in Education” in *Comment* (March 2013). She also published “The Case for Educational Pluralism” in *First Things* (December 2012), which was reviewed in St. John’s University School of Law’s Center for Law and Religion Forum (November 2012) and School Leader (November 2012).
- James Davison Hunter gave a keynote address entitled, “Character Education and the Puzzle of Pluralism,” at the Centre for Character & Values at the University of Birmingham, United Kingdom.
• The September 10, 2012 cover article of *Maclean’s*, “The Broken Generation,” features the work of Joseph E. Davis.

• James Davison Hunter and *New York Times* columnist David Brooks discussed character education at Kern Family Foundation Education Grantee Meeting (June 2013).

**FEATURED PROGRAM INITIATIVES**

» *Culture of American Families Project and Conference*

» *School Cultures and Student Formation Project*

**Culture of American Families Project and Conference**

Much today is written about the impact of technology, the media, peer groups, consumption, and schools on our nation’s children, yet the obvious is often overlooked. Missing from this picture is the impact that interactions between parents and children at home make. The *Culture of American Families Project* is a three-year investigation of the home cultures that are molding the next generation of American adults. Generously funded by the John Templeton Foundation, the project’s first phase includes a national survey of 3,000 parents of school-age children. The second phase engages 101 parents from the larger sample in intensive, in-person interviews. Findings from both studies were disseminated broadly to scholars, journalists, educators, parenting organizations, policy makers, and last but not least, to parents themselves.

Like *The State of Disunion*, *The Politics of Character*, and other Institute surveys before it, the *Culture of American Families Project* adapts the tools of contemporary social science to an investigation that is broadly interpretive and contextual. Our goal is to distinguish the diverse moral narratives that are crafted in the daily interactions between parents and children. What are the treasured hopes, deepest fears, and most pressing challenges of today’s parents? Where do they turn for support? What role, if any, do understandings of “character” have to play in the lessons children learn? Is contemporary life too fluid to anchor in stable, shared convictions? What does it mean to be a “good parent” or a “good child” in an era when moral signposts point in multiple directions? These questions, which do not lend themselves to easy answers, drive our research.

This project represents a multi-year commitment to understanding the moral frameworks that predominate in contemporary American families. Our goal is to tell the tale of contemporary parental habits, hopes, fears, assumptions, and expectations for their children. We carefully describe parents’ accounts of their children’s struggles and activities as well as their understandings of what it means to raise “good” children, understandings that are transmitted both explicitly and implicitly, to their children. Our aim is to help clarify the dilemmas surrounding American parenting, and to offer research that can inform the work of organizations that partner with parents in both scholarly and practical ways.
PROJECT LEADERSHIP

• Carl Desportes Bowman, Project Director
• James Davison Hunter, Project Director
• Ashley Rogers Berner, Director of Public Engagement
• Joseph E. Davis, Project Consultant
• Jeffrey S. Dill, Director of Interviews, Research Director, Agora Institute, Eastern University
• Tony Tian-Ren Lin, Research Fellow
• Megan Juelfs-Swanson, Research Assistant

Findings from the project were presented at a national conference held on November 15, 2012, in Washington, D.C. to a group of practitioners and community leaders. Additionally, findings from the study were made available in both print and digital formats, and were disseminated broadly to parents, educators, parenting organizations, and policy makers.
CULTURE OF AMERICAN FAMILIES: EXECUTIVE REPORT

The Culture of American Families: Executive Report provides an extensive summary of the findings in the Culture of American Families: A National Survey and Culture of American Families: Interview Report and includes thoughts for practitioners working with American families on a daily basis.

CULTURE OF AMERICAN FAMILIES: A NATIONAL SURVEY

The Culture of American Families: A National Survey provides a summary and discussion of key findings from the nationally representative survey of parents of school-age children. It explores the state of the American Family from the parents’ perspective, including their activities, cultural beliefs and assumptions, aspirations for their children’s future, and interactions with their children. It also introduces four distinct family cultures—The Faithful, Engaged Progressives, The Detached, and American Dreamers—as a way to understand the moral ecology within which children, and their parents, reside.

This report includes the complete survey questionnaire with the distributions of response to each question.

CULTURE OF AMERICAN FAMILIES: INTERVIEW REPORT

The Culture of American Families: Interview Report provides preliminary findings and analysis from the in-person interviews. It addresses parents’ sense of waning influence and authority, as reflected in their diminished trust in their neighbors and community and their perceptions about technology in the lives of their children. In addition, it explores how parents seek to influence their children by encouraging children to “think for yourself” and maintaining close relationships through constant communication.
School Cultures and Student Formation Project

The intellectual, civic, and moral formation of the young has been a defining goal of American schools since the colonial period and the early Republic. The last three decades have witnessed a surge of concern that all three aspects of American education are falling short. New lines of research, however, suggest some bright spots on the educational landscape. This research finds that the sources and settings for moral and civic education matter—that the thickness of cultural endowments and the density of moral community within which those endowments find expression are significant in the formation of personal and public virtue in children.

Yet the research begs other questions. What is it about these schools that are most germane to character and citizenship formation? Is it the school’s formally articulated beliefs or moral commitments? Is it the daily social rituals? Is it high expectations placed upon academic performance and behavioral propriety? Is it the size of the school and the relative involvement of parents and other adult authority to it? Or is it something else altogether? Do intellectual, civic, and moral expectations, ostensibly de-coupled in many public schools, actually reinforce one another in powerful ways? And what are the salient differences that might exist among schools between the sectors? And are there differences among schools within a given sector?

The scholarly objective of the School Cultures and Student Formation Project is to systematically explore distinctive approaches to character and citizenship education across nine school sectors:

1. Traditional public schools
2. Charter schools
3. Catholic schools
4. Protestant schools
5. Jewish schools
6. Muslim schools
7. Elite independent schools
8. Pedagogical schools
9. Home schools

The larger purpose of this project is to understand competing institutional settings and ways in which personal and public virtue is formed within school-aged children. This project will attempt to fill the void in the scholarship on the relationship between schooling and the formation of moral sensibilities and habits among the young.
PROJECT LEADERSHIP

• James Davison Hunter, Principal Investigator
• David Sikkink, Research Director, Associate Professor of Sociology, University of Notre Dame
• Tony Tian-Ren Lin, Grant Manager

SCHOOL SECTOR ADVISORS

• David Campbell, Professor of Political Science, University of Notre Dame and Founding Director, Rooney Center for the Study of American Democracy
• John D. Inazu, Associate Professor, Washington University School of Law
• Scott Seider, Assistant Professor of Education, Boston University School of Education
• Martin West, Assistant Professor of Education, Harvard University and Deputy Director, Harvard’s Program on Education Policy and Governance
• Carl Desportes Bowman, Director of Survey Research, Institute for Advanced Studies in Culture and Co-Director, Culture of American Families Project

PROJECT SCHOLARS

HOME SCHOOLS
Jeffrey S. Dill, Research Assistant Professor of Social Thought in the Templeton Honors College and Research Director, Agora Institute, Eastern University

MUSLIM SCHOOLS
Charles L. Glenn, Professor of Educational Leadership and Policy Studies, Boston University

PUBLIC SCHOOLS
Jeffrey Guhin, Adjunct Professor in Sociology, Fairfield University and a doctoral candidate in Sociology, Yale University

CATHOLIC SCHOOLS
Carol Ann MacGregor, Assistant Professor of Sociology, Loyola University, New Orleans

CHARTER SCHOOLS
Patricia A. Maloney, Assistant Professor of Sociology, Texas Tech University
PROTESTANT SCHOOLS
David Sikkink, Research Director, School Cultures and Student Formation Project and Associate Professor of Sociology, University of Notre Dame

PEDAGOGICAL SCHOOLS
Kari Christoffersen, Assistant Research Director, School Cultures and Student Formation Project

JEWISH SCHOOLS
Jack Wertheimer, The Joseph and Martha Mendelson Professor of American Jewish History, The Jewish Theological Seminary

ELITE INDEPENDENT SCHOOLS
Kathryn Wiens, Associate Director, Council on Educational Standards and Accountability
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 also dislocation and inequality. Globalization tends to corrode traditional norms wherever it finds them and replace them with norms of market efficiency, individualism, and experimentation. As a consequence, 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 foundations of democracy and to grapple with the human consequences of these changes.

NOTABLE ACCOMPLISHMENTS

- E.J. Dionne Jr. Public Lecture on “Our Divided Political Heart” (October 2012) in collaboration with the Miller Center Forum
- *The Hedgehog Review’s* Fall 2011 issue, “The Roots of the Arab Spring,” received the Council of Editors of Learned Journals’s 2012 Best Public Intellectual Special Issue award.
• James Davison Hunter Lecture on “Roe at 40: Why Did Roe Fail to Gain Popular Consensus” at the Stanford Constitutional Law Center (March 2013)
• João Carlos Espada Seminar on “European Disintegration? The Sources of Extremism” (March 2013)

FEATURED PROGRAM INITIATIVES

» The Present Challenges and Believable Futures of Liberal Democracy Conference

» Democracy and its Discontents, A Yale University Press Book Series

The Present Challenges And Believable Futures of Liberal Democracy Conference

While much of the world remains animated by the founding ideals of liberal democracy, there is little doubt that today—both the theory and practice of liberal democracy—is under tremendous strain. It is probably an exaggeration to say that it is in crisis, as on the eve of the American Civil War, or the traumatic economic dislocation of the 1920s, but there remains a widespread sense, on both the left and right, at home and abroad, that things are profoundly remiss. We have come a long way from the triumphalism of 1989.

At home in the United States, we witness the unprecedented low level of confidence Americans have in the three branches of government to function effectively, to say nothing of their commitment to the common good. We see the tensions in the debates over constitutional jurisprudence, especially as it pertains to religious and cultural matters, perhaps even more fundamentally, over the status, significance, and scope of its moral foundation in natural rights. All of this is playing out against the backdrop of a political economy that is under tremendous stress and whose legitimacy is contested.

These discussions are, of course, intimately related to the myriad profound transformations and dislocations occasioned by globalization. The tensions, contradictions, and paradoxes it fosters raise serious theoretical and practical questions for liberal democracy in our moment. For example, how should we best understand and meet the new tensions around the world between liberal democratic political forms and other regimes or ways of life, such as the so-called illiberal democracies? And what is the meaning and possibility for equality in the face of growing inequality, both within Western democratic polities and between nation-states?

Needless to say, the risks of globalization form only one arena of challenge. Both at home and abroad there remain the unfulfilled promises of particular liberal democratic regimes. For example, the gap between the ideals of liberty and justice celebrated by a regime and the reality experienced by various citizens persists in new and different ways.

In the past, the great liberal democracies have been—in effect—refashioned or re-founded at various critical moments in their history in response to challenges they faced. Whether or not liberal democracy today is in a
place of “crisis,” it is our contention that the cumulative challenges we face constitute a moment for clarifying its theoretical and normative foundations, and thinking anew about the democratic “social state” so well limned in Tocqueville’s famous analysis of democracy in America.

This conference, held March 27-29, 2013, at Watson Manor, offered an occasion for reflection on the state of liberal democracy today, inviting comment from some of its most thoughtful observers. What are the most fundamental challenges facing liberal democracy today around the world, and what might be the most effective ways of meeting them?

While this question is clearly implied in myriad discussions and debates today, it itself is almost never thematically addressed. The conference sought to undertake a rich investigation into this fundamental question that will make a signal contribution to our understanding of both the basic issues and the contemporary controversies by aiding us to clarify and properly weigh the underlying theoretical assumptions, the potential moral appeal, the economic and political forms, as well as the concrete fabric of our democratic social state, as well as the implicit limits of the various alternative understandings.

To this end, and mindful of our tripartite focus—America, Europe, and the world—conversation focused on the contemporary challenges facing liberal democracy broadly under several headings, all related, but separate and distinct:

• Theoretical Foundations
• Political Forms, Moral Foundations: America and the EU
• America and the Changing World Order
• Religion and Democracy
• Constitutionalism and Pluralism

CONFERENCE PARTICIPANTS

PANEL I: LIBERAL DEMOCRACY AND ITS THEORETICAL FOUNDATIONS

• Nicholas Wolterstorff, Senior Fellow, Institute for Advanced Studies in Culture
• Paul Weithman, Professor of Philosophy, University of Notre Dame
• Colin Bird, Associate Professor of Politics, University of Virginia

PANEL II: POLITICAL FORMS AND MORAL FOUNDATIONS, FOUNDINGS AND RE-FOUNDINGS IN THE UNITED STATES AND THE EUROPEAN UNION

• Nicholas Wolterstorff, Senior Fellow, Institute for Advanced Studies in Culture
• Joshua Mitchell, Professor of Political Theory, Georgetown University
• Hans Joas, Professor of Sociology and Social Thought, University of Chicago
**Panel III: America and the Changing World Order**

- William Galston, *Ezra Zilkha Chair, Governance Studies Program, Brookings Institution*
- Philippe Beneton, *Professor of Law and Political Science, University of Rennes, France*
- James Ceasar, *Professor of Politics, University of Virginia*

**Panel IV: Liberal Democracies and Religion**

- John Inazu, *Associate Professor of Law and Political Science, Washington University*
- Robert Destro, *Professor of Law, The Catholic University of America*
- Peter Berkowitz, *Tad and Dianne Taube Senior Fellow, Hoover Institution, Stanford University*

**Panel V: Liberal Democratic Constitutionalism and Pluralism**

- Tod Lindberg, *Research Fellow, Hoover Institution, Stanford University*
- Kori Schake, *Research Fellow, Hoover Institution, Stanford University*
- Daniel Deudney, *Associate Professor of Political Science, Johns Hopkins University*

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**Democracy And Its Discontents**

A Book Series of Yale University Press in partnership with the Institute for Advanced Studies in Culture

The challenges to modern liberal democracy are multiple, to be sure. Some scholars attend to the economic aspects of these challenges, treating the problem as fundamentally about material prosperity or the distribution of wealth. Others focus on the power struggles involved; that is who dominates whom, within and among countries. The distinctive approach offered here attends primarily to the cultural roots of these challenges. Far more than and prior to a political system, liberal democracy is also a public culture originally defined by a cluster of Enlightenment ideals and propositions about liberty, justice, and the common good as they are embedded within relational and discursive practices and norms for public engagement.

The questions that drive this series, then, are questions of political culture. If, in shorthand, political theory attends to the ideals by which democratic polities are ordered, and if political science addresses the attitudes, institutions, and practices of a democratic polity, political culture addresses the symbolic environment within which political institutions are embedded and political action occurs.

So, what are the complex factors that are challenging and transforming the normative foundations of democracy and the democratic impulse in the late modern world? In effect, this is the problem of legitimacy, and it points to the questions that are among the most important of our time. In the case of established modern...
democracies, can this Enlightenment-era institution survive in an increasingly post-Enlightenment culture? If so, how and on what terms? In the case of emerging democracies, what cultural endowments will underwrite liberal democratic institutions and practices against the temptations of authoritarianism in its various expressions?

These broad meta-questions find historical expression in particular settings—national and global. In these different settings, they take shape both in the changing contours of pluralism and in the changing dynamics of cultural solidarity, all magnified by the paradoxical force of religion. This series, then, is aiming for a certain breadth in empirical focus, but with the common theme of exploring 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. They address the most important questions surrounding the viability of liberal democracy today. The scope 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 will be written by prominent scholars and public intellectuals and edited by:

- Executive Director James Davison Hunter, LaBrosse-Levinson Distinguished Professor of Religion, Culture and Social Theory at the University of Virginia; and
- Institute faculty John M. Owen IV, Ambassador Henry J. Taylor and Mrs. Marion R. Taylor Professor of Politics at the University of Virginia.

The first book in the series, *The Trouble With History*, written by Adam Michnik, will be published in 2014.
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 Program on Culture, Capitalism, and Global Change seeks 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.

NOTABLE ACCOMPLISHMENTS

- Joshua J. Yates and James Davison Hunter’s *Thrift and Thriving in America: Capitalism and Moral Order from the Puritans to the Present* was reviewed in the *Journal of American History* (September 2012).
- Michael Barnett Public Lecture and Seminar on “Can Humanitarianism Survive Globalization?” (February 2013) in collaboration with U.Va.’s Jewish Studies Program
- Jennifer Rubenstein Seminar on “Between Samaritans and States: The Political Ethics of Humanitarian INGO’s” (October 2012)
FEATURED PROGRAM INITIATIVES

» Citizenship and the Good World Symposium
» Culture and Catastrophe Working Group
» Thriving Cities Project

Citizenship And The Good World Symposium

In collaboration with the Agora Institute at Eastern University, the Institute’s Program on Culture, Capitalism, and Global Change co-sponsored a conference at the University of Virginia on June 6–7, 2012.

The purpose of this symposium was to examine the question of citizenship in a global age. More specifically, it was to assemble scholars representing different disciplines and diverse ideological traditions to reason together about the common challenges and dilemmas facing any coherent understanding or practice of citizenship in a global age. It sought to be a forum, moreover, where divergent perspectives could offer their best constructive accounts for addressing the common challenges and dilemmas we face as citizens.

Discussion was organized around three cross-cutting dimensions of the problem of the good world: (a) the anthropological dimension—dilemmas surrounding whether and how humanity can constitute anything close to a unified and coherent moral community; (b) the ecological dimension—dilemmas surrounding the impact of human action on the planet; and (c) the cosmological dimension—dilemmas surrounding how we make sense of and manage the human condition in history.

CONFERENCE PARTICIPANTS

PANEL I: THE ANTHROPOLOGICAL DIMENSION: CITIZENSHIP AND THE PROBLEM OF RESPONSIBILITY FOR HUMANITY

• Jeffrey S. Dill, Research Director, Agora Institute, Eastern University
• Daniel Doneson, Visiting Fellow, University of Virginia
• Johann Neem, Associate Professor of History, Western Washington University
• Jennifer Rubenstein, Assistant Professor of Politics, University of Virginia
• Patrick Deneen, David A. Potenziani Memorial Associate Professor of Constitutional Studies, Georgetown University
Panel II: The Ecological Dimension: Citizenship and the Problem of Responsibility for the Planet

- R. J. Snell, Associate Professor of Philosophy, Eastern University
- Stephen Macekura, Doctoral Candidate in History, University of Virginia and Doctoral Fellow, Institute for Advanced Studies in Culture
- Andrew Light, Associate Professor of Philosophy, George Mason University
- Noah Toly, Associate Professor of Urban Studies and Politics & International Relations, Wheaton College
- Benjamin Cohen, Assistant Professor of Engineering Studies, Lafayette College

Panel III: The Cosmological Dimension: Citizenship and the Problem of Responsibility for History

- Slavica Jakelić, Research Assistant Professor of Religious Studies, University of Virginia
- Ned O’Gorman, Associate Professor of Communication, University of Illinois
- Chad Wellmon, Assistant Professor of German, University of Virginia
- Charles T. Mathewes, Carolyn M. Barbour Professor of Religious Studies, University of Virginia
- Frank Lechner, Professor of Sociology, Emory University

Culture and Catastrophe Working Group

The problems of disaster and calamity are endemic to human existence and constantly threaten to intrude upon and disrupt the security of our lives. Economic crisis, natural disaster, political violence, war, famine, ecological crisis, and pandemic disease, name only the most prevalent threats to human flourishing. The persistence and frequency of these traumatic episodes and experiences raise age-old questions: Why does such evil and ill fortune exist? Why do some people flourish while others suffer and perish? Who or what is responsible? How can we mitigate or prevent these things from happening in the future? The Culture and Catastrophe Working Group studies how modern institutions attempt to answer these questions for our increasingly global civilization and how such attempts compare with how human communities have answered these questions in other places and historical periods.

Co-Directors

- Joshua J. Yates, Managing Director, Institute for Advanced Studies in Culture and Research Assistant Professor of Sociology, University of Virginia
- George Thomas, Professor of Politics and Global Studies, Arizona State University
PARTICIPATING SCHOLARS

- Charles T. Mathewes, *Carolyn M. Barbour Professor of Religious Studies, University of Virginia*
- Jennifer L. Geddes, *Research Associate Professor of Religious Studies, University of Virginia*
- Chad Wellmon, *Assistant Professor of German, University of Virginia*
- Neslihan Çevik, *Postdoctoral Fellow, Institute for Advanced Studies in Culture, University of Virginia*
- John Nemec, *Associate Professor of Religious Studies, University of Virginia*
- Slavica Jakelić, *Research Assistant Professor of Religious Studies, University of Virginia*
- Christina Simko, *Doctoral Candidate in Sociology, University of Virginia*
- Steve West, *Professor of Psychology, Arizona State University*
- Daniel Doneson, *Fellow in Hebraic Political Thought, Jewish Studies, University of Virginia*
- Krishan Kumar, *William R. Kenan Jr. Professor of Sociology, University of Virginia*
- Markus Cruse, *Associate Professor of French, Arizona State University*
- Thomas Puelo, *Assistant Professor of Politics and Global Studies, Arizona State University*

**Thriving Cities Project**

**TOWARD A NEW METHOD OF COMMUNITY ASSESSMENT**

So many well-intended projects in cities aim to help people, places, and institutions thrive—but many civic leaders, community organizations, and residents are bedeviled by the question of what that thriving looks like and whether their efforts are actually making it happen. The Institute for Advanced Studies in Culture is forwarding a new concept in assessment called the *Thriving Cities Project*, which will offer important insights about how to evaluate success. Through the framework of “human ecology” key stakeholders—including foundations, city officials, city planners, religious leaders, politicians, educators, business people, academics, non-profits, and residents—will be better able to ask and answer the question: What does it mean and take to thrive in today’s cities? Central to the *Thriving Cities Project* approach is the creation of a Thriving Matrix, intended to offer a unique diagnostic, evaluative, and educational resource for everyone interested in promoting thriving in their cities. By focusing on how a city’s “endowments” in the realms of human knowledge, social mores and ethics, aesthetics, economic life, political and civic life, and the natural environment interact with each other to empower or constrain the ways of life and life chances of their residents, the *Thriving Cities Project* differs from existing models of community assessment. More than any of the other local, regional, or national models, it will show how stakeholders can employ their city’s cultural, historical, economic, political, and social elements to shape a thriving community.
PILOT CITIES

The project will include up to ten case study communities, or pilot cities, representing the various regions of the United States, including the Rustbelt, Sun Belt, Old/New South, North West, North East, and South West, among others. At this stage in the project, work has begun in four cities:

» Milwaukee, Wisconsin
» Orlando, Florida
» Portland, Oregon
» Richmond, Virginia
RESEARCH TEAM

The following scholars are participating in the project as members of the steering committee, endowment brief writers, city profilers, and/or the principal investigator team:

- Tim Beatley, *Teresa Heinz Professor of Sustainable Communities, Department of Urban and Environmental Planning, School of Architecture, University of Virginia*
- Nisha Botchwey, *Associate Professor, School of City and Regional Planning, Georgia Tech*
- Sean Carr, *Director, Intellectual Capital, Batten Institute, Darden School of Business, University of Virginia*
- Brent Cebul, *Doctoral Candidate in History, University of Virginia and Associate Fellow, Institute for Advanced Studies in Culture*
- Allison Elias, *Doctoral Candidate in History, University of Virginia*
- Ansley Erickson, *Assistant Professor of History and Education, Teachers College, Columbia University*
- Gregory B. Fairchild, *E. Thayer Bigelow Associate Professor of Business Administration, Darden School of Business, University of Virginia*
- Gosia Glinska, *Senior Researcher, Batten Institute, Darden School of Business, University of Virginia*
- William Hasselberger, *Postdoctoral Fellow, Institute for Advanced Studies in Culture, University of Virginia*
- Julian Hayter, *Assistant Professor, Jepson School of Leadership Studies, University of Richmond*
- Michael Lenox, *Samuel L. Slover Professor of Business, Darden School of Business, University of Virginia*
- Christina McRorie, *Doctoral Candidate in Religious Studies and Doctoral Fellow, Institute for Advanced Studies in Culture, University of Virginia*
- Stephen Macekura, *Doctoral Candidate in History, University of Virginia and Doctoral Fellow, Institute for Advanced Studies in Culture*
- Margaret O’Mara, *Associate Professor of History, University of Washington*
- Andrew Sharp, *Research Scholar, Institute for Advanced Studies in Culture, University of Virginia*
- William Sherman, *Associate Vice President for Research and Professor of Architecture, University of Virginia*
- Noah Toly, *Associate Professor of Urban Studies and Politics & International Relations, Wheaton College*
- Nicholas Wolterstorff, *Senior Fellow, Institute for Advanced Studies in Culture, University of Virginia*
- Joshua J. Yates, *Managing Director, Institute for Advanced Studies in Culture and Research Assistant Professor of Sociology, University of Virginia*
- Eric Zeemering, *Assistant Professor of Public Policy, University of Maryland, Baltimore County*
SELECTED PROJECT ACCOMPLISHMENTS

In its first months, the *Thriving Cities Project* has:

- Secured two years of funding for the project. Additional work is being done to add further years of funding as well as new funding partners.
- Drafted a comprehensive overview of the project rationale and research design.
- Established an initial project webpage available on [www.iasc-culture.org](http://www.iasc-culture.org).
- Identified four of ten pilot cities.
- Assembled seven of ten steering committee members.
- Commissioned the majority of endowment brief writers and city profilers.
- Presented the project’s rationale, conceptualization, and research plan to a group of 20 scholars from across the University of Virginia, representing urban planning and architecture, public health, law, environmental science, sociology, history, business, and philosophy.
- Conducted a citywide consultation about the *Thriving Cities Project* in Portland, Oregon with a group of over 35 leaders representing municipal and state government, local philanthropy, academia, business, religious communities, and arts and media.
The Program on Religion and Late Modernity

The epochal revolution of the last five hundred years in the West was not solely 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 traditional worldviews and the cultures they spawn have been profoundly, thoroughly, and irreversibly challenged and 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 for grounding and empowering their daily lives and governing institutions today. The second goal of the Program on Religion and Late Modernity is to understand the dynamics and impact of late modern culture on the beliefs and practices of religious believers in the leading monotheisms—Christianity, Judaism, and Islam.

SELECTED PUBLICATIONS AND ACCOMPLISHMENTS

- Faith and Formation Focus Groups (Fall 2012)
- Allan Boesak Seminar on “Deification, Demonization, and Reconciliation in South Africa: Can the Center Hold?” (March 2013)
FEATURED PROGRAM INITIATIVES

» Vocation and the Common Good Working Group

Vocation And The Common Good Working Group

It is not surprising that the need to make sense of the demands of faith in everyday life among laity and religious leaders has increased in the late modern world as all aspects of public life have been disenchanted and as work, family, identity, and piety endure the pressures toward dis-integration. How do the competing and all-too-often contradictory demands of public and private life achieve a measure of coherence in today’s world? If religious teachings speak to a restoration of human flourishing, what are the implications of that for our labor, for the love of neighbor, and for all the places where people are called to practice their vocations? What does this look like in the late modern world—a time that fosters a restlessness and yearning for intelligibility, coherence, and integration?

Vocational Spheres

- Medicine
- Faith
- Philanthropy
- Education
- Art
- Business
- Politics
- Law
This past year the Vocation and the Common Good Working Group has explored these questions, among others, as they worked to clarify and make sense of their work as it relates to religion and late modernity. Artists, pastors, scholars, educators, business people, and community organizers, among others, gathered to discuss the challenges of late modernity in their vocational callings.

The Vocation and the Common Good Working Group conceptualized further research agendas based on focus group meetings about vocations and decided upon key vocational areas of interest to explore moving forward.

**WORKING GROUP LEADERSHIP**

- James Davison Hunter, *Executive Director*
- Tony Tian-Ren Lin, *Research Fellow*
- Emily Rose Gum, *Doctoral Fellow*
- Greg Thompson, *Associate Fellow*
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 a period of six month 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.
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.

SELECTED ACCOMPLISHMENTS

Two named fellowships were established this year: the Abd el-Kader Fellowship and the Wolterstorff Fellowship. These postdoctoral fellowships provide funding for two scholars to join the Institute’s intellectual community for an academic year. These fellowships will be filled beginning with the 2013-2014 academic year.

“The Institute is one of the few places where a young academic can develop professionally without sacrificing wonder, imagination, and the courage to transcend the nearsightedness of today’s academic disciplines.”

BENJAMIN SNYDER, Doctoral Fellow
2012-2013 Fellows

In 2012-2013, the Institute was proud to have 51 fellows from across the humanities and social sciences:

**Senior Fellows:**
Matthew Crawford
Nicolas Wolterstorff

**Visiting Fellows:**
Alon Confino
Daniel Doneson

**Postdoctoral Fellows:**
Neslihan Çevik
William Hasselberger
Ethan Schrum
Dan Turello

**Doctoral Fellows:**
Emily Rose Gum
Philip Lorish
Stephen Macekura
Christine McRorie
Matthew Puffer
Julia Schroeder
Christina Simko
Benjamin Snyder

**Associate Fellows:**
Laura Alexander
Brent Cebul
Yuliya Dudaronak
Corinne T. Field
Emily Filler
Edward J.K. Gitre
Paul Gleason
Tim Hartman
Slavica Jakelić
Megan Juelfs-Swanson
Anna Kim
Steve Knepper
Andrew Lynn
Claire Maiers
Stephanie Muravchik
Paul Nedelisky
Kristopher Norris
Travis Pickell
Mark Storslee
Gregory Thompson
William Walldorf
A.J. Walton

**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
Charles A. Kromkowski, Lecturer in Politics
Krishan Kumar, University Professor and Department Chair of Sociology
Ekaterina Makarova, Associate Professor of Sociology
Alan Megill, Professor of History
Murray Milner, Professor Emeritus of Sociology
Jeffrey K. Olick, Professor of Sociology and History
Jennifer Rubenstein, Assistant Professor of Politics
Stephen White, James Hart Professor of Politics
Olivier Zunz, Commonwealth Professor of History
The Hedgehog Review

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

The Hedgehog Review, by asking questions at the heart of what it means to be human in the twenty-first century, is crucial reading for those who are trying to make sense of the dramatic social shifts taking place. In a time when civil, informed analysis and discussion is increasingly rare, we strive to publish scholarly essays accessible to thoughtful readers from within and beyond the academy.

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

In these highly fragmented and polarized times, when truth has been reduced to truthiness and the common good has been derided as a mask for specialized interests, The Hedgehog Review takes a radical stand in its commitment to the necessity of both, even while claiming no special hold on either.

THE HEDGEHOG REVIEW LEADERSHIP

Joseph E. Davis  
Co-Editor | Director of Research | Research Associate Professor of Sociology

Jennifer L. Geddes  
Co-Editor | Research Associate Professor of Religious Studies

Emily Rose Gum  
Managing Editor

Monica Brooks  
Circulation Manager

DISTRIBUTION

The Hedgehog Review reaches several thousand subscribers in print and even more readers through its website, www.hedgehogreview.com. The print edition is available at select Barnes & Noble stores, as well as at independent bookstores in the United States and Canada. Each issue is also available in the ePub digital format for e-reader devices.
SUSTAIN-ABILITY?  *Summer 2012 (14.2)*

The term “sustainability” has become ubiquitous in our society. At the same time, there seems to be little agreement on what it is that needs sustaining, let alone how we should go about it in practice. Why has sustainability emerged as the prevailing “solution” to so many tensions between social, economic, and environmental goods? The thematic section of the Summer 2012 issue includes a critical discussion of the cultural meanings, limits, and possibilities of sustainability as an ethic for our time.

WORK AND DIGNITY  *Fall 2012 (14.3)*

In this age of high unemployment, stagnant wages, and downward mobility, work is in the news and on people’s minds. But work is not just an economic matter. Beyond survival, a range of other human values and ideals are at stake, including freedom and self-direction, an opportunity to use our capacities for judgment, and a connection to others and to purposes larger than ourselves. The thematic section of the Fall 2012 issue explores the relationship between meaningful work and dignity.

SCIENCE AND MORAL LIFE  *Spring 2013 (15.1)*

The new “science of morality” promises objective truth about human nature and a path beyond ethical relativism, but it turns out to be far less revolutionary than advertised. Warranted or not, challenges are being made and with social consequences. The thematic section of the Spring 2013 issue focuses critical attention on this new science, which frames its message in a language of enlightenment, reform, and progress.

NOTABLE ACCOMPLISHMENTS:

- *The Hedgehog Review’s* Fall 2011 issue, “The Roots of the Arab Spring,” received the Council of Editors of Learned Journals’s 2012 Best Public Intellectual Special Issue award.
- Richard Sennett’s essay “Humanism” from the Summer 2011 issue of *The Hedgehog Review* was selected for *The Best American Essays 2012*, edited by David Brooks. Harvie Ferguson’s essay “Moodiness: The Pathos of Contemporary Life” from the Spring 2011 issue was selected as a “Notable Essay” of the year.
- Andrew Sullivan’s *The Dish* highlighted:
  - Thomas de Zengotita’s article from the Spring 2013 issue of *The Hedgehog Review*, “Ethics and the Limits of Evolutionary Psychology” (April 2013);
  - A conversation between Matthew Crawford and Mike Rose on work and dignity featured in the Fall 2012 issue of *The Hedgehog Review* (November 2012); and
Administration

DIRECTORS:

James Davison Hunter
Executive Director
LaBrosse-Levinson Distinguished Professor

Joshua J. Yates
Managing Director
Research Assistant Professor of Sociology

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Director of Research
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Maegan Moore
Program Associate, IMR

Brooks Wellmon
Communications and Development Associate, IMR

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 Medias Res Educational Foundation, a Section 501(c) (3) nonprofit organization and supporting foundation for the Institute.