



SSRC WORKING PAPERS

Social Science Research Council | 810 Seventh Avenue, 31st Floor, New York, NY 10019 | <http://www.ssrc.org>

Religion and Knowledge in the Post-Secular Academy

John Schmalzbauer and Kathleen Mahoney

Chapter 2 of *The Post-Secular Academy*:
The Return of Religion in American Higher Education (Working Title)
by John Schmalzbauer and Kathleen Mahoney

Note: Working paper adapted from article published as Schmalzbauer, John and Kathleen A. Mahoney, "American Scholars Return to Studying Religion," *Contexts*, Vol. 7, No. 1 (Winter 2008): 16-21. © 2008 by the American Sociological Association.

John Schmalzbauer
Department of Religious Studies
Missouri State University
901 South National Avenue
Springfield, MO 65897
Email: jschmalzbauer@missouristate.edu

Kathleen Mahoney
President, The Humanitas Foundation
1114 Avenue of the Americas, 28th Floor
New York, NY 10036

For decades the standard plotline of American higher education celebrated the progressive liberation of scholarship from the shackles of religious tradition. For historians such as Richard Hofstadter, secularization could not have come too soon.¹ More recently, some religious scholars have lamented the exclusion of the sacred from academic discourse. Though they have taken very different positions on the merits of secularization, both secular and religious accounts of higher education concur on one major point: religion has had little to do with knowledge in the modern university.²

There is strong evidence that something close to the secularization of scholarship did occur. Until the late nineteenth century, religion exerted a powerful influence over American higher education. Intertwined with the rise of the modern research university, the process of secularization overtook most fields in the first decades of the twentieth century. Across the academy, the influence of Freud, Nietzsche, and Darwin cast doubt on religious understandings of reality. As the academic disciplines matured, scholarly inquiry became increasingly specialized. In the words of historians Jon Roberts and James Turner, the goal was “to think *small*: to ask questions for which there were determinate and publicly verifiable answers.” In an age of empiricism and hyper-specialization, larger questions of religion and spirituality became increasingly irrelevant.³ In *The Secular Revolution*, sociologist Christian Smith argues that the early twentieth-century secularization of higher education was not a faceless process unfolding over time, but an organized social movement with clearly identifiable leaders, organizations, social networks, and financial resources. Social scientists such as Lester Ward, organizations like the American Sociological Society, and philanthropists like Andrew Carnegie helped push religion to the margins of academic life. By the 1930s, the movement to secularize higher education had largely succeeded.⁴

Despite the success of the “secular revolution” in transforming American higher education, it was not irreversible. Indeed, at the turn of a new millennium religion is returning to scholarship in what might be called a *post*-secular revolution.⁵ In a postmodern era more and more

scholars are challenging the boundary between faith and knowledge, acknowledging the importance of religion as a social phenomenon and as a way of knowing. Articles on the return of religion can be found in a dozen disciplines, including art, English, philosophy, music, political science, social work, medicine, history, and sociology. Some 50 religious scholarly associations foster the integration of faith and learning, while newly-created centers for the study of religion can be found at Columbia, Virginia, Princeton, New York University and a host of other institutions.⁶

Like the secularization of knowledge during the first half of the twentieth century, the contemporary resurgence of religious scholarship can be described as a social movement.⁷ Far from inevitable, the reintegration of religion and knowledge has been realized by scholars who have organized themselves collectively for the purposes of promoting the study of religion. Their efforts have found expression in and support from religious professional associations, centers and institutes, journals, and philanthropic foundations.

This paper is a guided tour of the movement to reconnect religion and knowledge, a group portrait of the individuals and organizations behind the growing prominence of religious scholarship. Its purposes are three-fold: to document the comeback of religion across the disciplines, to show the close relationship between the return of religion and what Alan Wolfe calls the “moral revival,” and to map the leaders, organizations, and networks of the interdisciplinary movement to reconnect religion and scholarship.⁸

The Comeback: Religious Resurgence across the Disciplines

The scope and size of the academic comeback of religion is truly remarkable. From the humanities and social sciences, to the professions and the hard sciences, the “religion and higher education” movement is active in every sector of the contemporary academy.

Though it is not surprising to find religion in religious studies departments, it is worth noting that they have experienced steady growth. Between 1990 and 2005, the membership of the American Academy of Religion increased from 5,500 to 10,300 members.⁹ In 2006 a record

11,000 scholars attended the joint meeting of the AAR and the Society of Biblical Literature. According to the AAR, the number of religion majors grew by 25 percent between 1996-1997 and 1999-2000, while overall enrollment in religious studies courses increased 15 percent. During the 1999-2000 academic year an estimated 685,000 students were enrolled in religion courses. Attendance at American seminaries is also on the rise. Between 1990 and 2004, enrollment in mainline Protestant divinity schools increased 20 percent.¹⁰

Paralleling the expansion of religious studies, religion has become increasingly visible across the humanities. Nowhere has the return of religion been more dramatic than in philosophy. In a recent article in the journal *Philo*, the secular philosopher Quentin Smith chronicles what he calls the “desecularization” of American philosophy. Estimating that “one-quarter or one-third of philosophy professors are theists, with most being orthodox Christians” he writes that “it became, almost overnight, ‘academically respectable’ to argue for theism, making philosophy a favored field of entry for the most intelligent and talented theists entering academia today.” According to Smith, Oxford University Press’ 2000-2001 catalogue contains 96 books in the philosophy of religion, of which 94 take a theistic position. A half-dozen philosophy journals currently focus on religion. Pointing to the reversal in attitudes toward religion, Smith claims that since the late 1960s, academic philosophy “does not have a mainstream secularization.” This is in sharp contrast to the 1950s when American philosophers viewed belief in God as academically indefensible.¹¹ Founded in 1978, the Society of Christian Philosophers grew to over 1,000 members by 1994, about 12 percent of American philosophers.¹² As in many academic disciplines, the return of religious philosophy has been underwritten by Christian philanthropists. Thanks to support from the Pew Charitable Trusts and other sources, Notre Dame’s Center for Philosophy of Religion has awarded fellowships to over 100 scholars since 1984.¹³

Though less dramatic than in philosophy, a religious resurgence can also be seen in the field of literary studies.¹⁴ As early as 1983, Edward Said warned of the rebirth of “religious criticism,” noting that “when you see influential critics publishing major books with titles like

The Genesis of Secrecy, The Great Code, Kabbalah and Criticism, Violence and the Sacred, Deconstruction and Theology, you know you are in the presence of a significant trend.”¹⁵ By 1997 John McClure could speak of the “return of religion in contemporary theory and literature,” noting that “over the last twenty years, a growing number of influential secular intellectuals . . . have begun to reopen negotiations with the religious.”¹⁶ These figures include such literary heavyweights such as Terry Eagleton and Stanley Fish.¹⁷ In a more explicitly theological vein, the 1,300-member Conference on Christianity and Literature has explored the connections between faith and literary criticism, enlisting the help of such world class scholars as Rene Girard, Denis Donoghue, and the late Wayne Booth.¹⁸

Even more than the field of English literature, the discipline of American history has witnessed a return of religion. During the 1980s and 1990s, the study of American religion moved from church history courses in divinity schools into what Harry Stout and Robert Taylor call the “mainstream of historical research.” When Henry May wrote hopefully of “The Recovery of American Religious History” in 1964, the study of American religion was still the property of liberal Protestant “church historians” in mainline Protestant divinity schools. By contrast, over half of the American religion scholars surveyed by Stout and Taylor in 1993 identified as Catholics (26 percent) or evangelicals (32 percent), suggesting a shift from “the mainline Protestant orientation of the 1960s and 1970s to one more evangelical and Roman Catholic.”¹⁹ Since May’s essay, historians have shifted their focus from white mainline Protestant clergymen to African-American Pentecostals, Orthodox Jews, Japanese-American Buddhists, and Southern evangelical women. By the late 1990s, centers and institutes dedicated to the study of American religion had been established at Princeton, Yale, Notre Dame, Indiana, Boston College, and the University of Southern California.²⁰

A major force in the mainstreaming of American religious history has been the emergence the “new evangelical historiography.” In books such as *Fundamentalism and American Culture* and *The Democratization of American Christianity*, a network of evangelical historians helped

reshape scholarly views of evangelicalism.²¹ By 1991 historian Jon Butler could describe the “evangelical paradigm” as “the *single* most powerful explanatory device adopted by academic historians to account for the distinctive features of American society, culture, and identity.”²² Drawing on their own autobiographical experiences and confessional commitments, scholars like Mark Noll, George Marsden, Edith Blumhofer and Nathan Hatch have brought their Christian convictions into the field of American history.²³ Through organizations such as the Institute for the Study of American Evangelicals, they have contributed to the heightened visibility of religion in the academy. Like the larger project of American religious history, the Institute was supported through grants from Lilly Endowment and the Pew Charitable Trusts. During the 1990s alone, Pew spent \$14 million on programs aimed at strengthening evangelical scholarship.²⁴

Across the social sciences, scholars are rediscovering the power of faith. Heralding “the return of the sacred,” Harvard sociologist Daniel Bell gave a widely-reported lecture at the London School of Economics in 1977, arguing that the exhaustion of secular ideologies had led to a new hunger for meaning and transcendence.²⁵ During the 1980s and 1990s, studies of American evangelicalism, religion and politics and new religious immigrants rapidly proliferated as the social scientific study of religion expanded. Such research helped debunk theories predicting the complete secularization of American life. Chronicling the “desecularization of the world,” scholars envisioned a new era “after secularism.”²⁶ Established in 1994, the religion section of the American Sociological Association had 650 members in 2006, making it larger than 26 of the ASA’s 44 sections. According to Nancy Ammerman, the *Journal for the Scientific Study of Religion* is the eighth most frequently cited publication in sociology.²⁷

Classical European social theorists such as Max Weber and Ernst Troeltsch frequently explored the connections between sociology and religious thought. Thirty years ago this tradition found new expression in the works of Robert Bellah and Peter Berger. While Bellah’s *Beyond Belief* called for a “new kind of integration” between religion and social science, Berger’s *A Rumor of Angels* made a case for the reality of the supernatural. In “Christianity and Symbolic

Realism,” Bellah argued that “religion is true” insofar as its symbols orient human beings to the ultimate problems of life.²⁸ Joining Berger and Bellah on the boundary between religion and social science have been the sociologists David Martin and Christian Smith. While Martin’s *Reflections on Sociology and Theology* advocates a peaceful coexistence between the disciplines, Smith’s *Moral, Believing Animals* allows for the possibility of a “superempirical order.”²⁹ Anthropologists are also paying more attention to what Joel Robbins calls the “awkward relationship” between theology and their discipline.³⁰

Reflecting the heightened role of faith in American politics and across the globe, the study of religion has achieved what Kenneth Wald and his colleagues describe as a “new prominence in political science.” Ignored by postwar political scientists, religion has been rehabilitated as an independent variable. This is in no small part due to the efforts of political scientists like the so-called “gang of four” (John Green, James Guth, Lyman Kellstedt, and Corwin Smidt) who have dedicated their careers to “rediscovering the religious factor in American politics.” These scholars have been heavily involved in the religion and politics section of the American Political Science Association, a group that has enjoyed rapid growth since its founding in the mid-1990s. With a 2007 membership of 640, it is now larger than the APSA sections on political parties, race and ethnicity, public administration, urban politics, the presidency, and political communication. Not surprisingly, religion is making a comeback in the study of international relations. While the Council on Foreign Relations recently inaugurated a Roundtable on Religion and U.S. Foreign Policy, the Carnegie Council on Ethics and International Affairs has sponsored a series of events on religion and politics.³¹

Like sociology and political science, psychology has become more open to the study of religion. In a 2003 essay in the *Annual Review of Psychology*, Robert Emmons and Raymond Paloutzian tracked the dramatic growth of the psychology of religion since the late 1970s. Noting the proliferation of books and journal articles between 1988 and 2001 (1,200 PsychInfo citations on religion and 800 on spirituality), they argued that the psychology of religion has “re-emerged

as a full-force, leading edge research area.”³² Founded in 1975, Division 36 of the American Psychological Association (which focuses on the psychology of religion) had over 1,100 members in the year 2000, making it larger than 29 of the organization’s 55 sections.³³ Psychologist Michael Nielsen traces the heightened attention to faith back to a 1980 debate between Allen Bergin and the noted psychologist Albert Ellis. A practicing Mormon who taught at Brigham Young University, Bergin was a leading advocate for the field of the psychology of religion. In 1997 the APA published Bergin and Scott Richards’ *A Spiritual Strategy for Counseling and Psychotherapy*, a handbook which presents a “theistic” approach to psychology. More recently, Robert Emmons has integrated the theology of Paul Tillich into his 1999 book on *The Psychology of Ultimate Concerns*.³⁴

Social workers are also rediscovering the importance of religion. While the 1,650-member North American Association of Christians in Social Work advocates “a vital Christian presence” in the profession, the Society for Spirituality in Social Work exists to foster “connections and mutual support among social workers of many contrasting spiritual perspectives.” Between 1995 and 2001, the number of accredited social work programs with courses on religion and spirituality rose from 17 to 50.³⁵ Echoing the critique of secularism in other fields, religious approaches to social work are being published in the top journals of the field. In 2005 the flagship journal *Social Work* featured no less than six articles on religion.³⁶

Paralleling the return of religion in psychology and social work, the field of medicine is paying more attention to the sacred. The number of medical schools offering religion-related courses has grown from 5 in 1992 to 101 in 2005. At places like the Center for Spirituality, Theology, and Health at Duke University (supported by the John Templeton Foundation), researchers are exploring the impact of spirituality on blood pressure, depression, and alcoholism. Part of the federal National Institutes of Health, the National Center for Complementary and Alternative Medicine has promoted research on Ayurvedic healing, prayer, and mind-body medicine. According to David Myers, the “wall between faith and medicine is now breaking

down.”³⁷ Not surprisingly, such research is extremely controversial. In *Blind Faith: The Unholy Alliance of Religion and Medicine*, Columbia University’s Richard Sloan argues that the field of religion and health is based on shoddy scholarship. Although Sloan’s book questions the healing power of religion, the fact that it was published at all indicates the salience of the topic in the medical profession.³⁸

The wall is also coming down in the hard sciences, as the relationship between religion and science shifts from “warfare to dialogue.” In *Why Religion Matters*, Huston Smith notes that “God-and-science talk seems to be everywhere,” citing the profusion of science and religion centers (ten across the United States), journals (*Science and Spirit*, *Zygon*, *Theology and Science*), and hundreds of science and religion courses (including 800 funded by the John Templeton Foundation’s course development program). Like the research in spirituality and health, many of these initiatives have been sponsored by Templeton, including the American Association for the Advancement of Science’s “Dialogue on Science, Ethics, and Religion.” Chicago’s Center for Religion and Science, the Berkeley-based Center for Theology and the Natural Sciences, and Columbia University’s new Center for the Study of Science and Religion have also been major nodes in the science/religion network.³⁹ According to Dennis Cheek, there are now over 150,000 citations in the literature on religion and science.⁴⁰ Though most of the field has been oriented towards Christianity, Hinduism and Buddhism have also been incorporated into the conversation. While the Templeton-funded Metanexus Institute recently sponsored a lecture series on “Indic Religions in an Age of Science,” the Dalai Lama was a featured speaker at the 2005 meeting of the international Society for Neuroscience. Through its Local Societies Initiative, Metanexus has created over 200 religion and science discussion groups around the world, in countries such as Iran, India, Armenia, and Nigeria.⁴¹

Religion and the “Moral Revival”

Over the past two decades, the religious resurgence has spread across the academy. In almost every discipline, there is more attention to religion. A more interdisciplinary expression of

the comeback of religion on campus can be seen in what sociologist Alan Wolfe calls the “moral revival.” In overview of these developments, Wolfe points to the rediscovery of moral development by psychologists such as Lawrence Kohlberg, James Q. Wilson’s work on a universal “moral sense,” and the rise of communitarianism.⁴²

Of the academic movements on Wolfe’s list, communitarianism has done the most to return moral and religious questions to table. It helped that the founding manifesto of the movement, *Habits of the Heart* (1985), was one of the best-selling sociological books of all time. By 1995 *Habits* had sold over 400,000 copies, a figure only exceeded by books such as *The Lonely Crowd* and *Tally’s Corner*. Taking Americans to task for their rugged individualism, Robert Bellah and his co-authors drew on both civic and Biblical vocabularies.⁴³ Likewise, in the field of philosophy, works by the Catholic communitarians Charles Taylor and Alasdair MacIntyre have helped make room for religious conceptions of the good life. Along the same lines, the debate over Robert Putnam’s *Bowling Alone* has attracted a number of religious voices. Putnam’s Saguro Seminar has included scholars and politicians interested in religion and civic life (John DiIulio, Glenn Loury, Martha Minow, Barack Obama, Jim Wallis, and Stephen Goldsmith).⁴⁴

Though the influence of communitarianism has been greatest among social scientists and political philosophers, it has also spilled over into larger policy discussion about the future of higher education, providing an ideology for reformers seeking to counteract the fragmentation of American culture. In particular, Ernest Boyer’s classic study, *College: The Undergraduate Experience in America* (1987), applied a communitarian approach to campus life, arguing that “through an effective college education, students should become personally empowered and also committed to the common good.” Citing *Habits of the Heart*, Boyer criticized American higher education for failing to provide students with “coherent view of the human condition,” a mission almost religious in its scope.⁴⁵ As president of the Carnegie Endowment for the Advancement of Teaching from 1979 until his death in 1995, Boyer used his position to promote an understanding of education strongly influenced by his own faith background. The product of church-related

higher education (at Greenville and Messiah colleges), he wrote sympathetically about the moral mission of both religious and secular institutions. In the words of his widow, Boyer believed in “putting Christian principles into action for everybody.”⁴⁶

A byproduct of the new emphasis on community was the birth of the service learning organization Campus Compact in 1985. A national network of college and university presidents “committed to the civic purposes of higher education,” it helped make service learning one of the most widespread curricular innovations of the late twentieth century. By 2007 over 1,100 presidents had signed on. Church-related colleges and universities have played a central role in the leadership of Campus Compact. As of 1995, twenty percent of member schools were Catholic.⁴⁷

The most important consequence of service learning has been to blur the boundaries between morality and education. As Julie Reuben points out, moral concerns have long been consigned to the non-academic, extra-curricular world of student development, with the “institutional structure [reinforcing] the divide between the Good and the True.”⁴⁸ A *reintegration* of the good and the true can be seen in the growing focus of higher education policymakers on moral education. Continuing where Ernest Boyer left off, the Carnegie Foundation for the Advancement of Teaching recently sponsored a major study of “moral and civic learning” directed by Anne Colby and Tom Ehrlich. Entitled *Educating Citizens: Preparing America’s Undergraduates for Lives of Moral and Civic Responsibility* (2003), it profiles twelve colleges and universities that “have made broad institutional commitments to the development of all students’ moral and civic development.” A disproportionate number of the schools in the study are church-related (Notre Dame, the College of Saint Catherine, Alverno College, and Messiah College).⁴⁹ Exploring similar territory the Templeton Foundation has funded a variety of college-level character education initiatives, including the Institute on College Student Values, the magazine *In Character*, the *Journal of College and Character*, the Character Clearinghouse, and the Center for the Study of Values in College Student Development. The *Colleges That Encourage Character*

Development guidebook currently lists “405 exemplary college programs in ten categories that inspire students to lead ethical and civic-minded lives.”⁵⁰

According to Colgate University President Rebecca Chopp, the “movement of civic education in this country is vast and sustained,” adding that “in recent years educators, educational associations, and students have returned to the long and deep American tradition to educate citizens.”⁵¹ Comprised of thousands of ethics courses, over 1,100 Campus Compact schools, and 405 Templeton character-building institutions, the movement for moral and civic education is transforming American higher education.

An Interdisciplinary Movement to Reintegrate Religion and Knowledge

Efforts to return religion to American higher education have gone far beyond the quest to heighten moral and civic engagement in college classrooms. Building on the recovery of religious scholarship in individual disciplines, an *interdisciplinary movement* for the study of religion has emerged in the contemporary academy. Over the past two decades, scholars in dozens of fields have uncovered connections between “religion and . . .” Now many of them are speaking and writing *across* disciplinary lines, addressing the sorts of *meta-* questions that concern the entire university.

It is this interdisciplinarity that makes the contemporary resurgence of religion so promising. By blurring disciplinary boundaries, the advocates of religion are resisting a key process of secularization: the institutional *differentiation* of knowledge into hyper-specialized disciplines and sub-disciplines. If, as Jon Roberts and James Turner have noted, the rise of specialized, departmentalized knowledge led faculty away from the big questions of ultimate meaning, the emergence of *interdisciplinary* discussions of faith and knowledge has helped to bring those questions back into the spotlight.⁵² According to Rebecca Chopp, the rise of post-modernity has led to a shift from a department-oriented to a post-modern network-oriented “multiversity.” In the multiversity, interdisciplinary centers and institutes, foundations, and cross-disciplinary concentrations have moved to the center of academic life. While the modern

university drew sharp boundaries between disciplines, in the multiversity “flexible boundaries” prevail.⁵³

Nowhere has the trans-, cross-, multi- and inter- disciplinary study of religion been more visible than in the creation of centers and institutes with a religious focus. Currently, there are over 150 such centers and institutes in American colleges and universities, including ten specializing in the intersection of religion and science and 33 that have at least some focus on North American religions.⁵⁴ Ten of the most prominent were established as part of the Pew Charitable Trusts’ “centers of excellence” program. The goal of this program was to establish an academic foothold for religion at America’s most elite universities, including Princeton, Yale, Boston University, NYU, Virginia, Emory, USC, Notre Dame, Missouri, and Penn. Most of the centers of excellence are interdisciplinary in focus.⁵⁵ At Princeton’s Center for the Study of Religion, faculty members from across the university have participated in seminars, conferences, and thematic projects. Since its creation in 1999, the Center has sponsored courses in history, sociology, philosophy, English, art, theater and dance, anthropology, and East Asian studies. At the time of its founding, it received the endorsement of Princeton University president Harold Shapiro who said he knew of “no other institution in the United States pursuing efforts as interdisciplinary and wide-ranging.”⁵⁶

At some of the most elite centers and institutes the primary emphasis has been on *religion as an object of study*. According to Pew, the centers of excellence were established to “encourage the study of religion’s role in the humanities and social sciences, including international affairs, urban society, American democracy, and the media.”⁵⁷ This has certainly been the case at Princeton’s center where founding director Robert Wuthnow called religion “the most understudied social phenomenon of the 20th century.” In a 2003 essay published in the *Chronicle of Higher Education*, Wuthnow defended the value of “scientific studies of religion,” arguing that sociological, economic and psychological explorations of the sacred compliment the insights of theologians and philosophers. The same year the *Chronicle* piece appeared Wuthnow served as

president of the Society for the Scientific Study of Religion. Together with the much larger American Academy of Religion, the 1,200 member SSSR is one of the leading venues for the interdisciplinary study of religion, attracting scholars from sociology, political science, psychology, anthropology, and economics.⁵⁸

Outside of the social sciences, scholars in the humanities have made a secular case for the study of religion. In his 1995 book *Religion and American Education*, the philosopher Warren Nord argued that “to be liberally educated students must hear the religious voices that are part of our cultural conversation.”⁵⁹ Issuing a similar, the 2005 *Wingspread Declaration on Religion and Public Life* concluded that the “study of religion and its public relevance is a crucial dimension to liberal education.” Sponsored by the Society for Values in Higher Education (the successor to the Society for Religion in Higher Education), the Declaration was drafted by 20 scholars from both religious and secular backgrounds, including the editor of the *Journal of American History* and the president of the Association of American Colleges and Universities. Noting the importance of religious literacy for the future of American democracy, the document urged faculty and administrators to devote more attention to the teaching and study of religion.⁶⁰

Proposing to do just that, a 2006 Harvard University committee chaired by Louis Menand recommended adding a required course on “Reason and Faith” to the institution’s undergraduate core. Though the proposal was later withdrawn, the fact that it was on the table at all is significant. Given Harvard’s historic role as an opinion leader for American higher education, the possibility of a required religion course was widely reported. During the month that it was being considered, the proposed requirement attracted the attention of the *Chronicle of Higher Education*, the Associated Press, the *Times of India*, the *Wall Street Journal*, the *Washington Post*, and several other national and international news outlets. If nothing else, the committee’s deliberations helped raise the profile of religion at Harvard. While the final report abandoned the idea of a religion requirement, it included an unprecedented 20 mentions of the words “religion” and “religious” in a

34 page document (the landmark 1945 Harvard report *General Education in a Free Society* made only 25 references to religion or the religious in 267 pages).⁶¹

While plenty of scholars are content to teach *about* religion, others have grown dissatisfied with value-free approaches to the sacred. Envisioning a more expansive role for religion in higher education, they have sought to make room for moral and religious values in academic discourse. In the same *Chronicle of Higher Education* piece where he defended the scientific study of religion, Robert Wuthnow called for a closer relationship between “the realm of facts” and the “world of values,” arguing that we “need studies that investigate more pointedly the great human concerns that redound in special ways to each generation.” In an earlier essay, Wuthnow acknowledged the impact of personal religious commitments on his own teaching.⁶² The connections between empirical social science and normative religious commitments can be seen at Wuthnow’s Center for the Study of Religion where programs on “Public Theology” and “Christian Thought and Practice” coexist with quantitative survey research.⁶³

Wuthnow is not alone in his openness to religious values. Though he is not a “person of faith,” the sociologist Alan Wolfe has defended the value of religious perspectives in both teaching and research.⁶⁴ In Wolfe’s view today’s students “are in desperate need of at least three dispositions usually associated with religious belief: a tragic view of life, grounding in a particular set of ethical maxims, and a sense of wonder.”⁶⁵ Heralding the religious resurgence in higher education, he believes that the return of religion can contribute something valuable to academic scholarship. As director of the Boisi Center for Religion and American Public Life at Boston College, Wolfe has presided over a rich conversation among journalists, religious leaders, politicians, and scholars.⁶⁶

Conversation is also at the heart of the pedagogical vision articulated by Warren Nord. In *Religion and American Education*, he articulates a compelling critique of value-neutral approaches to the teaching of religion, arguing that we “take religion seriously when we try to understand it from the inside.” While rejecting proselytizing as inappropriate in publicly-funded institutions,

Nord believes that it is impossible to study religion fairly without admitting religious arguments into the classroom. True fairness requires that we “allow religious ideas and values to contend with secular ideas and values for the informed, critical judgment of students.”⁶⁷

Although figures like Nord have done much to heighten the place of religious perspectives in American higher education, they have not gone far enough for everyone. Envisioning a marriage between faith and scholarship, some Christian scholars have called for explicitly confessional approaches to academic research. Conceiving of religion as a way of knowing, rather than an object of study, these scholars have incorporated personal religious beliefs into the content of their scholarship and teaching. Such an integration of faith and knowledge has been made possible by the widespread questioning of objectivity in the contemporary academy. In a post-modern, multicultural, and post-positivist era, people of faith have challenged the culturally constructed boundaries between facts and values, religion and profession, and faith and knowledge.⁶⁸

The most prominent critic of secular neutrality has been the evangelical historian George Marsden. In the mid-1990s, the publication of Marsden’s *The Soul of the American University*, a plenary address at the American Academy of Religion, a cover story in the *Chronicle of Higher Education*, and op-ed pieces in the *New York Times* and the *Wall Street Journal* gave new visibility to the movement for religion in higher education. For over ten years Marsden has challenged the exclusion of religion from academic discourse. In an era of African-American studies, feminist epistemologies, queer theory, and multiculturalism, he has asked, why can’t Christian perspectives be equally welcome at the table? In Marsden’s view, all knowledge is *perspectival*, that is, filtered through worldviews, perspectives, and paradigms.⁶⁹

In his perspectivism, Marsden has much in common with his long-time colleague, philosopher Alvin Plantinga, one of the architects of religion’s comeback in American philosophy. For the past four decades, Plantinga has advanced an influential defense of Christian theism, arguing that religious belief and unbelief rest on assumptions that cannot be proven or disproven.

Like Marsden, Plantinga was influenced by the turn-of-the-century Dutch Calvinist thinker Abraham Kuyper, a figure who stressed the role of presuppositions in the making of knowledge. As many thinkers have noted, “Kuyperian presuppositionalism” has a great deal in common with post-modern and post-positivist critiques of value-free knowledge. Sounding much like the historian of science, Thomas Kuhn, Marsden and Plantinga have called for an academy where multiple paradigms are represented.⁷⁰ There are growing signs that they are having an impact. Richard Rorty notes that “Plantinga’s *God and Other Minds* is quite convincing on many points,” adding that Plantinga and fellow Calvinist Nicholas Wolterstorff are “remarkable philosophers.”⁷¹ In a similar way, George Marsden’s critique of the secular university has been engaged by such prominent academics as Rorty, Alan Wolfe, Robert Orsi, and Stanley Fish.⁷²

Given the central role of Christian philosophers and historians in the comeback of religion on campus, it is fitting that the Lilly Seminar on Religion and Higher Education was co-directed by the philosopher Nicholas Wolterstorff and the historian James Turner. Perhaps the most distinguished gathering of scholars on the topic in decades, the Lilly Seminar explored “the epistemological question of what relation might come to exist between religion and mainstream academic scholarship.” Located at the University of Notre Dame (home of Marsden, Turner, and Plantinga), the seminar met six times between 1997 and 1999. By bringing religious academics (Turner, Wolterstorff, Mark Noll, Douglas Sloan) into conversation with secular intellectuals (David Hollinger, Richard Bernstein, Alan Wolfe) the Lilly seminar helped legitimate the reintegration of faith and knowledge in American higher education.⁷³

Paralleling the discussion on faith and knowledge, a growing number of scholars are calling for the integration of *spirituality* and higher education. If George Marsden has served as the unofficial leader of recent efforts to re-Christianize the academy, the educational consultant Parker Palmer has been the central figure in the movement to bring spirituality into academic life. A 1998 survey of 11,000 faculty and administrators identified Palmer as one of the 30 “most influential senior leaders” in American higher education. Called a “phenomenon in higher

education” by the *New York Times*, his books are among the best-selling higher education titles in America.⁷⁴ In works such as *To Know as We Are Known* (1983), *The Courage to Teach* (1997), and, most recently, *A Hidden Wholeness: The Journey Toward an Undivided Life* (2004), he has laid out a vision of education as spiritual journey, criticizing the separation of the knower from the known, the objective from the subjective, and spirituality from knowledge.⁷⁵

Reflecting this interest in all things spiritual, the Education as Transformation Project at Wellesley College drew 800 faculty, students, staff, and administrators, including 28 college presidents, to a 1998 conference on “religious pluralism, spirituality, and higher education.” At the 1998 gathering, attendees witnessed presentations on classical Indian dance, spirituality and jazz, and Tibetan Buddhism, as well as talks by Palmer and Diana Eck. Since then the project has produced a ten volume book series for Peter Lang Publishing. In the year 2000 the project co-sponsored a meeting with the University of Massachusetts on “Going Public with Spirituality in Work and Higher Education” organized by then UMass Chancellor David Scott.⁷⁶

Beyond New England the quest for the spiritual is making inroads into national higher education policy circles. In recent years, religion and spirituality have been the topics of cover stories in *Liberal Education*, *Academe*, and *Change*.⁷⁷ In 2002 the Association of American Colleges and Universities sponsored a conference on spirituality and learning. The keynote speaker was UCLA’s Alexander Astin, the most cited higher education researcher in America and an influential advocate of spirituality in the academy.⁷⁸ According to a study Astin co-authored with his wife Helen, a “movement is emerging in higher education in which many academics find themselves actively searching for meaning and trying to discover ways to make their lives and their institutions more whole. This quest reflects a growing concern with recovering spirituality and meaning in American society more generally.”⁷⁹ As leaders in this movement, the Astins signed a 2002 position statement on “Spirituality and Higher Education” that critiqued the exclusion of spiritual and religion concerns from American colleges and universities.⁸⁰ Since 2003 they have served as co-investigators on a massive Templeton-funded study on spirituality in the

academy. Through a national survey of 112,000 undergraduates, the project has documented strong student interest in spirituality and religion. Almost half of the students surveyed said it was very important or essential that the college or university they attended encouraged the “personal expression of spirituality,” while 67 percent said it was very important or essential that their institution help them develop personal values. The study has been used to legitimate the goal of integrating spirituality into college and university classrooms. Consistent with this goal, UCLA recently held a National Institute on Spirituality in Higher Education.⁸¹

Compared to the overtly Christian focus of some religious scholars, the advocates of spirituality in higher education could be described as “spiritual, but not religious.” In sharp contrast to George Marsden’s “Christian particularism,” they have stressed the search of all human beings for transcendence and wholeness.⁸² In their Fetzer Institute study on faculty spirituality, the Astins define the spiritual as “the individual’s sense of self, sense of mission and purpose in life, and the personal meaning that one makes out of one’s work,” a definition that most secular academics could embrace.⁸³ Going even further, Vachel Miller and David Scott question whether we “even need to use the word ‘spirituality’ directly in our efforts to revitalize academic life. Rather, concern for spirit can be a matter of sensitivity and sensibility about the shared spaces we inhabit in our lives together. If those spaces are rich with conversation, constructive conflict, celebration, and appreciation, then surely, we are going public with spirituality.”⁸⁴

Those searching for more substantial engagement between thick religious traditions (both western and non-western) and academic life can find plenty of examples scattered throughout American higher education.⁸⁵ Since 1998 fellows at Notre Dame’s Erasmus Institute have explored the relevance of Catholic and more broadly Abrahamic intellectual traditions across the disciplines, pursuing projects on sacramentality and health care policy, Catholicism and American liberalism, Augustinian theology and modern technology, and politics and natural law theory.⁸⁶ Erasmus Institute founder James Turner argues that Catholic intellectual traditions have much to contribute to contemporary academic research, even for those who are not themselves Catholic.

Noting the influence of what he calls Catholic “analytic devices” on fields as diverse as cultural anthropology and American pragmatist philosophy, Turner describes the ways that secular and religious scholars have appropriated conceptual tools from Catholic sources.⁸⁷

Addressing the more narrowly-defined category of evangelical Christian scholarship, the Pew Christian Scholars Program funded over 100 faculty fellowships during the 1990s, ranging from historian Mark Noll’s project on the incarnation and historical thinking to Charles Marsh’s provocative study of Christianity in the civil rights movement. At its height, the program sponsored a vertically integrated system of initiatives for undergraduates, graduate students, and faculty, all designed to heighten the profile of Christianity in the academy. Though Pew ended support for the program, its legacy can be felt in the publications of its alumni. An evaluation of the program conducted by Rhys Williams and Eugene Lowe highlighted its role in “mainstreaming” Christian scholarship. Williams and Lowe found that “[d]uring the early 1990s, for instance, only some 33 percent of books and book chapters produced by participating scholars were published by secular academic outlets. By 2001, this proportion had increased to just over 75 percent, with close to 80 percent of forthcoming work submitted to secular, rather than Christian, presses.”⁸⁸

Outside of the Christian tradition, more scholars are applying the insights of Buddhism and other contemplative traditions in the classroom. Since 1997 the Center for Contemplative Mind in Society has worked to “integrate contemplative practices into academic life” through an innovative fellowship program. Partnering with the American Council of Learned Societies, the Nathan Cummings Foundation, and the Fetzer Institute, the Center has awarded 121 fellowships to scholars at 103 institutions. According to the program’s webpage, “a contemplative pedagogy is emerging,” as networks form between scholars from across the nation.⁸⁹ Though a self-described “secular organization committed to the value and insights of all the spiritual and religious traditions,” the Center’s programs have drawn on “many of the teachings and methods which are a part of Buddhism.” Its executive director, Mirabai Bush is a practicing Buddhist as

are many of the grantees funded by the Center. Together they are mainstreaming Eastern and Western traditions of contemplation in the American academy.⁹⁰

Jewish Studies is also thriving in the contemporary academy. Before World War II, notes Daniel Jeremy Silver, “less than a dozen scholars taught Judaica on a full-time basis.” By the 1970s, 250 faculty were teaching Jewish Studies courses full-time, with an additional 300 to 400 working part time in this area.⁹¹ According to Robert Eisen, there are now 600 Jewish Studies courses, 150 endowed chairs, and 800 to 1,000 faculty positions in American higher education.⁹² Jewish Studies professors can be found across the humanities and social sciences in such disciplines as history, sociology, art history, and philosophy. The vigor of the field can be seen in the swelling ranks of the Association for Jewish Studies. Formed in 1969 it has a current membership of 1,500 scholars.⁹³

Paralleling the expansion of Jewish Studies, Islamic Studies is experiencing steady growth, buoyed by the increasing number of Muslim Americans and the resurgence of global Islam. In 2005 a Saudi Arabian prince donated \$40 million to the interdisciplinary Islamic Studies programs at Harvard and Georgetown, gifts that were announced in two full-page color advertisements in the *New York Times*. The Harvard donation will support no less than four positions.⁹⁴ Along with Georgetown and Harvard, several other institutions have established endowed positions in Islamic Studies, including Rice University, the University of Alberta, the Claremont School of Religion, the University of California-Santa Barbara, and the University of Toledo. Centers for the study of Islam can be found at institutions as diverse as Oxford, Villanova, Duke, and San Diego State. The vitality of Islamic Studies is also reflected in the heightened attention to Islam as a way of knowing. Exploring the possibilities for distinctively Islamic scholarship, organizations like the Association of Muslim Social Scientists (founded in 1972) and the Association of Muslim Scientists and Engineers, actively promote the “Islamization of knowledge.”⁹⁵

On a smaller scale, the addition of Sikh Studies, Hindu Studies, and Buddhist Studies positions has further added to the pluralistic mix of American higher education. While Sikh Studies positions can now be found at the University of California-Santa Barbara, Columbia University, the University of California-Riverside, and the University of Michigan, chairs in Buddhist Studies have been created at Harvard, Santa Barbara, the University of Calgary, Columbia, and several other institutions. The first North American endowed chair in Hindu Studies was created at Concordia University in Montreal.⁹⁶ Centers and institutes are also sprouting up across the country, including the Center for Buddhist Studies at UCLA and the Center for the Study of Hindu Traditions at the University of Florida. Robert Buswell, the director of UCLA's center, is a former monk who speaks autobiographically about his immersion in Buddhist culture. A UCLA publication praised Buswell for bringing "Buddhist principles of modesty, wisdom, and compassion to his work."⁹⁷

The growth of Catholic, Evangelical, Islamic, Jewish, Buddhist, Hindu, and Sikh Studies has created both opportunities and challenges for American higher education. To address the challenge of maintaining civility in an age of unprecedented pluralism, the Ford Foundation initiated its Difficult Dialogues Initiative in 2005. In a letter signed by 15 educational leaders (including the presidents of Harvard, Berkeley, Princeton, and Virginia), foundation president Susan Berresford invited proposals for projects that promote "new scholarship and teaching about cultural differences and religious pluralism." Out of the 675 institutions that applied, 136 were invited to submit final proposals. In the end, 27 colleges and universities received \$100,000 grants to "promote campus environments where sensitive subjects can be discussed in a spirit of open scholarly inquiry, academic freedom, and respect for different viewpoints."⁹⁸

The most difficult dialogue of all may be between the advocates of religious scholarship and their secular colleagues. Recent surveys of the American professoriate show that the most popular religious affiliation after Christianity is not Jewish or Muslim or Buddhist but "none." Though most faculty do in fact claim a religious affiliation, they are much less likely to do so

than the general population. According to a 2004 survey conducted by Neil Gross and Solon Simmons, 31 percent of faculty identify with no religion. Along the same lines, a UCLA study of faculty spirituality found that 37 percent are “not at all religious.” The number of non-religious faculty is even higher at elite institutions. A 2005 survey of scientists at 21 top-ranked universities conducted by Elaine Howard Ecklund found that half of elite social scientists have no religious affiliation, while only 8.6 percent attend religious services at least once a week (one-third of the general public attends weekly services). Another survey found that 53 percent of American faculty harbor negative attitudes toward evangelical Protestants.⁹⁹

Given these low levels of religious engagement, how have faculty responded to the return of religion in the academy? If statistics are any guide, the most common reaction may not be hostility or skepticism but indifference. According to the UCLA study of spirituality in higher education, 62 percent of college students said their professors never encouraged discussions of religious or spiritual topics.¹⁰⁰ Religion may also be missing from the vast majority of faculty research agendas. Analyzing four years of scholarly output in one discipline, Nancy Ammerman found that only 4 percent of the 3,000 books reviewed in *Contemporary Sociology* were primarily about religion.¹⁰¹

And yet it does not take a huge number of scholars to introduce innovations into higher education. In fields such as philosophy and political science, a determined minority has managed to put religion back on the scholarly agenda and into the major journals. In a recent survey conducted by UCLA, 30 percent of faculty agreed that “colleges should be concerned with facilitating students’ spiritual development.” Likewise, Gross and Simmons found that 39.9 percent of American professors attend religious services at least monthly and that 18.8 percent identify as born-again Christians.¹⁰² Such findings suggest that a significant minority of faculty are actively religious *and* that a sizeable constituency within the professoriate sees fostering spirituality as an educational goal.

Support for the religious resurgence is even greater if one distinguishes the academic study of religion from efforts to revive Christian intellectual life or to foster spiritual growth. While faculty may differ over the desirability of integrating faith and learning, few can argue with the importance of religion as an object of study. Moreover, many contemporary scholars cannot be easily pigeon-holed into either secular or religious categories. The fascination with religion shown by academic superstars such as Jurgen Habermas and the late Jacques Derrida transcends the dichotomy between the sacred and the secular. While Derrida spent his final years reflecting on the “possibility of religion without religion,” Habermas has written sympathetically about the legacy of Christian and Jewish ethics, participating in a public dialogue with the future Pope Benedict XVI. Functioning as what John McClure calls “border discourse,” such encounters between the sacred and the secular represent a new form of religious engagement in the academy.¹⁰³

Conclusion: A New Story for American Higher Education

The college campus has long been perceived as one of the most secular precincts of American society. In the academy and mass media, the secularization storyline remains the dominant narrative for describing the place of religion in the American university. Despite its explanatory power, there is strong evidence that a new story needs to be told about religion in the academy, one that recognizes the resilience of the sacred in a secular institution.

Over the past two decades, a religious resurgence has spread across the academy. In a host of disciplines, faculty and administrators interested in religion can point to the existence of religious professional associations, high-profile scholars, influential books, and religion-oriented centers and institutes. Advocates of moral education and the interdisciplinary study of religion have further heightened the place of the sacred in contemporary scholarship. Some have gone so far as to call the religious resurgence a “movement.” A closer look reveals not one movement but many. Like most successful academic movements, the return of religion has been achieved by a heterogeneous group of scholars with very different conceptions of the academic vocation.

Reflecting this diversity, the religious resurgence includes believers and skeptics, the spiritual and the religious, insiders and outsiders, those who integrate faith and scholarship and those who emphasize the separation of religious values from their academic work. Together they have raised the profile of religion in American higher education.

¹Lawrence Veysey, *The Emergence of the American University* (Chicago: University of Chicago Press, 1965); Richard Hofstadter and Walter Metzger, *The Development of Academic Freedom in the United States* (New York: Columbia University Press, 1955).

²George M. Marsden, *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (New York: Oxford University Press, 1994); Douglas Sloan, *Faith and Knowledge: Mainline Protestantism and American Higher Education* (Louisville, KY: Westminster John Know Press, 1994); James T. Burtchaell, *The Dying of the Light: The Disengagement of Colleges and Universities from their Christian Churches* (Grand Rapids, MI: Eerdmans, 1998).

³Marsden, *The Soul of the American University*; Sloan, *Faith and Knowledge*; Julie Reuben, *The Making of the Modern University: Intellectual Transformation and the Marginalization of Morality* (Chicago: University of Chicago Press, 1996); Jon Roberts and James Turner, *The Secular and the Sacred University* (Princeton, NJ: Princeton University Press, 2000), 36.

⁴Christian Smith, introduction to *The Secular Revolution: Power, Interests, and Conflict in the Secularization of American Public Life*, ed. Christian Smith (Berkeley, CA: University of California Press, 2003); Smith, "Secularizing American Higher Education: The Case of Early American Sociology," in *The Secular Revolution: Power, Interests, and Conflict in the Secularization of American Public Life*, ed. Christian Smith (Berkeley, CA: University of California Press, 2003), vii-159. Though religion made a modest comeback in the years following World War II, this comeback was short-lived. See Sloan, *Faith and Knowledge*, for more on this period.

⁵See Mark Clayton, "Scholars Get Religion," *Christian Science Monitor*, 26 February 2002. Available online at <http://www.csmonitor.com/2002/0226/p12s01-lehl.html>; Kathleen Mahoney, John Schmalzbauer, and James Youniss, "Religion: A Comeback on Campus," *Liberal Education*, Fall 2001, 36-41. Available online at <http://www.aacu.org/liberaleducation/le-fa01/le-fa01feature.cfm>. See also Alan Wolfe, "A Welcome Revival of Religion in the Academy," *Chronicle of Higher Education* 19 September 1997, B4. On the terms "postsecularism" and "post-secular," see Peter Steinfels, "Swapping 'Religion' for 'Postsecularism,'" *New York Times*, 3 August 2002; John A. McClure, "Post-Secular Culture: The Return of Religion in Contemporary Theory and Literature," *CrossCurrents*, Fall 1997, 332-347.

⁶Sally Promey, "The 'Return' of Religion in Scholarship on American Art," *The Art Bulletin* 85 (3): 581-603 (2003); McClure, "Post-Secular Culture"; Quentin Smith, "The Metaphilosophy of Naturalism," *Philo* 4 (2): (2001). Available at www.philoonline.org/library/smith_4_2.htm. See also Andreas Andreopoulos, "The Return of Religion in Contemporary Music," *Literature and Theology* 14(1): 81-95 (2000); Kenneth D. Wald, Adam L. Silverman, and Kevin S. Fridy, "Making Sense of Religion in Political Life," *Annual Review of Political Science*, 8: 121-143 (2005); D.W. Miller, "Programs in Social Work Embrace the Teaching of Spirituality," *Chronicle of Higher Education*, 18 May 2001, A12; Katherine S. Mangan, "Medical Schools Begin Teaching Spiritual Side of Health Care," *Chronicle of Higher Education*, 7 March 1997; Harry S. Stout and Robert M. Taylor, Jr., "Studies of Religion in American Society: The State of the Art," in *New Directions in American Religious History*, ed. Harry S. Stout and D.G. Hart (New York: Oxford University Press, 1997), 21, 15; Henry May, "The Recovery of American Religious History," *American Historical Review* 70 (1): 79-92 (1964); Helen Rose Ebaugh, "Return of the Sacred: Reintegrating Religion in the Social Sciences," *Journal for the Scientific Study of Religion*, 41 (3): 385-395 (2002). William Ringenberg estimates that there are about 50 Christian scholarly associations in the United States in *The Christian College: A History of Protestant Higher Education in America* (Grand Rapids, MI: Baker Academic, 2006), 215.

⁷For an application of social movement theory to secularization, see Christian Smith's *The Secular Revolution*. We are extending Smith's approach by treating the de-secularization of higher education as a social movement

⁸For a discussion of the "moral revival," see Alan Wolfe, "Moral Inquiry in Social Science," in *The Nature of Moral Inquiry the Social Sciences: Occasional Papers of the Erasmus Institute* (Notre Dame, IN: Erasmus Institute, 1999), 1-20; Alan Wolfe, "The Revival of Moral Inquiry in the Social Sciences," *Chronicle of Higher Education*, 3 September 1999, B4.

⁹*American Academy of Religion Annual Report*, 2000 and 2005. These reports are available online at <http://www.aarweb.org/about/annualreport/AR2000.pdf> and <http://www.aarweb.org/about/annualreport/AR2006.pdf>.

¹⁰Lynn Garrett and Jana Riess, "Religion Scholars Break Attendance Record," *Publishers Weekly*, 22 November 2006. Available online at www.publishersweekly.com/article/CA6394041.html; Hans Hillerbrand, "Going Our Way: The 2000 Survey of Departments of Religion," *Religious Studies News*, March 2004, 6; Neela Banerjee, "Students Flock to Seminaries, but Fewer See Pulpit in Future," *New York Times*, 17 March 2006. Available online at <http://www.nytimes.com/2006/03/17/national/17seminary.html?ei=5088&en=95df23eeb8977987&ex=1300251600&partner=rssnyt&emc=rss&pagewanted=print>.

¹¹Quotations and statistics are taken from Smith, "The Metaphilosophy of Naturalism." Available online at www.philoonline.org/library/smith_4_2.htm. See also Douglas Groothuis, "Defenders of the Faith," *Books and Culture*, July/August 2003. Available online at www.christianitytoday.com/bc/2003/004/17.13.html

¹²The estimate that Society of Christian Philosophers members comprise 12 percent of the American philosophical profession is derived from Kelly James Clark's 1993 report that the Society had over 1,000 members and the American Philosophical Association's "Selected Demographic Information on Philosophy Ph.D.'s, 1995," which reported 8,300 philosophy Ph.D's. The latter is available online at <http://www.apa.udel.edu/apa/profession/selected.html>. Of course, not all the members of the Society of Christian Philosophers hold the Ph.D. in philosophy.

¹³On philanthropic support for evangelical scholarship in philosophy and other disciplines, see Michael S. Hamilton and Johanna G. Yngvason, "Patrons of the Evangelical Mind," *Christianity Today*, 8 July 2002. Available online at www.christianitytoday.com/ct/2002/008/3.42.html. See also the webpage of the Center for Philosophy of Religion at <http://www.nd.edu/~cprelig/>.

¹⁴McClure, "Post-Secular Culture," 332-347; John A. McClure, "Postmodern/Post-Secular: Contemporary Fiction and Spirituality," *Modern Fiction Studies* 41 (1): 141-163 (1995).

¹⁵Edward Said, *The World, the Text, and the Critic* (Cambridge, MA: Harvard University Press, 1983), 291. For a discussion of Said's views on religion, see McClure, "Post-Secular Culture," 334-335.

¹⁶McClure, "Post-Secular Culture," 334.

¹⁷See Stanley Fish, "One University Under God?," *Chronicle of Higher Education*, 7 January 2005. Available at <http://chronicle.com/jobs/2005/01/2005010701c.htm>; Terry Eagleton, *After Theory* (New York: Basic Books, 2004). See Paul Griffiths' review essay, "Christ and Critical Theory," *First Things*, August/September 2004, 46-55.

¹⁸See the webpage of the Conference on Christianity and Literature at <http://www.pepperdine.edu/sponsored/ccl/>. The CCL membership figure of 1,300 was taken from www.hope.edu/academic/english/huttar/conference.html. For an analysis of the situation of evangelicals and other Christians in contemporary literary studies, see Harold K Bush, "The Outrageous Idea of a Christian Literary Studies: Prospects for the Future and a Meditation on Hope," *Christianity and Literature*, 51 (1): 79-103 (2001).

¹⁹The account of this period is drawn from Stout and Taylor, "Studies of Religion in American Society, 15, 21; May, "The Recovery of American Religious History," 79-92.

²⁰The Center for the Study of Religion and American Culture at Indiana University/Purdue University-Indianapolis (IUPUI) has served as a clearinghouse for the subfield of American Religion. For a list of centers and institutes focused on North American religion see the *Centers and Institutes Project 2006* (Indianapolis: Center for the Study of Religion and American Culture, 2006). This list is available online at <http://www.iupui.edu/~raac/CIP.html>.

²¹George Marsden, *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism, 1870-1925* (New York: Oxford University Press, 1981); Nathan Hatch, *The Democratization of American Christianity* (New Haven, CT: Yale University Press, 1989). The phrase “new evangelical historiography” was coined by Leonard Sweet in “Wise as Serpents, Innocent as Doves: The New Evangelical Historiography.” *Journal of the American Academy of Religion* 56 (3): 397-416 (1988).

²²Butler, “Born-Again America? A Critique of the New ‘Evangelical Thesis’ in Recent American Historiography,” unpublished paper, Organization of American Historians, Spring 1991. Cited in Stout and Taylor, “Studies of Religion in American Society,” 19.

²³For an example of evangelical anti-reductionism in the field of history, see George Marsden, *The Outrageous Idea of Christian Scholarship* (New York: Oxford University Press, 1997). See also the profiles of the evangelical historians interviewed for John Schmalzbauer, *People of Faith: Religious Conviction in American Journalism and Higher Education* (Ithaca, NY: Cornell University Press, 2003).

²⁴The \$14 million figure comes from Michael Paulson, “Evangelicals Find Place at Mainstream Colleges,” *Boston Globe*, 20 February 2000, A1. On philanthropy and American religious history, see Michael S. Hamilton and Johanna G. Yngvason, “Patrons of the Evangelical Mind,” *Christianity Today*, 8 July 2002. Available at www.christianitytoday.com/ct/2002/008/3.42.html. See also Stout and Taylor, “Studies of Religion in American Society,” 15, 22.

²⁵Daniel Bell, “The Return of the Sacred? The Argument on the Future of Religion,” in Bell’s *The Winding Passage: Essays and Sociological Journeys* (New York: Basic Books, 1980), 324-354. See also Fran Schumer, “A Return to Religion,” *New York Times Magazine*, 15 April 1984, SM90.

²⁶Rodney Stark, “Secularization, R.I.P.,” *Sociology of Religion* 60 (3): 249 (1999); Peter Berger, ed., *The Desecularization of the World: Resurgent Religion and World Politics* (Grand Rapids, Michigan: Eerdmans, 1999). Ebaugh, “Return of the Sacred,” 385-395; Nancy T. Ammerman, “Sociology and the Study of Religion,” in *Religion, Scholarship, and Higher Education: Perspectives, Models, and Future Prospects*, ed. Andrea Sterk (Notre Dame, IN: University of Notre Dame Press, 2002), 76-88; R. Stephen Warner, “Work in Progress Toward a New Paradigm for the Sociological Study of Religion in the United States,” *American Journal of Sociology* 98 (5): 1044-1093 (1993). See also Teresa Watanabe, “The New Gospel of Academia,” *Los Angeles Times*, 18 October 2000. The Spring/Summer 2006 issue of *The Hedgehog Review* was entitled “After Secularism.”

²⁷See www.asanet.org/page.wv?section=Sections&name=Latest+Section+Membership+Counts for statistics on ASA sections. Citation figures for the *Journal for the Scientific Study of Religion* were reported in Ammerman, “Sociology and the Study of Religion,” 83.

²⁸Peter Berger, *A Rumor of Angels: Modern Sociology and the Rediscovery of the Supernatural* (New York: Doubleday, 1969), 59; Linda Woodhead, ed., *Peter Berger and the Study of Religion* (New York: Routledge, 2001). The first quotation is from Bellah, “Between Religion and Social Science,” in *Beyond Belief: Essays on Religion in a Post-Traditionalist World*, ed. Robert Bellah (Berkeley, CA: University of California Press, 1970), 244. The second is from Bellah, “Christianity and Symbolism Realism,” in *The Social Meanings of Religion*, ed. William M. Newman (Chicago, IL: Rand McNally College Publishing Company, 1974), 117, 115.

²⁹David Martin, *Reflections on Sociology and Theology* (New York: Oxford University Press, 1997); Christian Smith, *Moral, Believing Animals: Human Personhood and Culture* (New York: Oxford University Press, 2003).

³⁰Joel Robbins, "Anthropology and Theology: An Awkward Relationship?," *Anthropological Quarterly* 79 (2): 295-294 (2006); Paul Baumann, "Anthropology with a Difference: Mary Douglas at 80," *Commonweal*, 17 August 2001. The Douglas piece is available online at http://findarticles.com/p/articles/mi_m1252/is_14_128/ai_78804064/print. For a broader discussion of anthropology and religion, see Talal Asad, *Formations of the Secular: Christianity, Islam, Modernity* (Palo Alto, CA: Stanford University Press, 2003).

³¹The Wald quotation comes from Wald, Silverman, and Fridy, "Making Sense of Religion in Political Life," 121. See also David Legee and Lyman Kellstedt, eds., *Rediscovering the Religious Factor in American Politics* (Armonk, NY: M.E. Sharpe, 1993). The April 2007 membership counts for the APSA's sections can be found at www.apsanet.org/content_4715.cfm. A list of activities for the Roundtable on Religion and U.S. Foreign Policy is available at www.cfr.org/project/418/roundtable_on_religion_and_us_foreign_policy.html. See also the webpage of the Carnegie Council on Ethics and International Affairs program on religion and politics at <http://www.cceia.org/themes/religion/index.html>. For an overview of religion and international relations, see Douglas Johnston and Cynthia Sampson, eds., *Religion: The Missing Dimension of Statecraft* (New York: Oxford University Press, 1995); Scott M. Thomas, *The Global Resurgence of Religion and the Transformation of International Relations: The Struggle for the Soul of the Twenty-First Century* (New York: Palgrave Macmillan, 2005); Fabio Petito and Pavlos Hatzopoulos, eds., *Religion in International Relation: The Return from Exile* (New York: Palgrave Macmillan, 2003).

³²Robert A. Emmons and Raymond E. Paloutzian, "The Psychology of Religion," *Annual Review of Psychology* 54: 378-379 (2003).

³³The 2000 membership of Division 36 is reported on the webpage of the APA. It is available at <http://research.apa.org/2000membershipt5.pdf>.

³⁴See Michael E. Nielsen, "Psychology of Religion in the USA." Essay available at www.psywww.com/psyrelig/USA.html. See also P. Scott Richards and Allen Bergin, *A Spiritual Strategy for Counseling and Psychotherapy* (American Psychological Association, 1997); Robert Emmons, *The Psychology of Ultimate Concerns: Motivation and Spirituality in Personality* (New York: The Guilford Press, 1999).

³⁵For the mission and 2001 membership data for the North American Association of Christians in Social Work see www.nacsw.org/index.shtml and www.nacsw.org/StrategicPlan.htm. On the number of programs with religion courses, see Miller, "Programs in Social Work Embrace the Teaching of Spirituality," A12. On the Society for Spirituality and Social Work see <http://ssw.asu.edu/spirituality/sssw/>.

³⁶David R. Hodge, "Does Social Work Oppress Evangelical Christians? A 'New Class' Analysis of Society and Social Work," *Social Work* 47 (4): 401-414 (2002); David Hodge, "Spiritual Assessment: A Review of Major Qualitative Methods and a New Framework for Assessing Spirituality," *Social Work* 46 (3): 203-214 (2001); Mary Van Hook, Beryl Hugen, and Marian Aguilar, eds., *Spirituality Within Religious Traditions in Social Work Practice* (Pacific Grove, Calif.: Brooks/Cole, 2001); Ronald Bullis, *Spirituality in Social Work Practice* (Washington, D.C.: Taylor and Francis, 1996); Beryl Hugen, ed., *Christianity and Social Work: Readings on the Integration of Christian Faith and Social Work Practice* (St. David's, PA: North American Association of Christians in Social Work, 1998). See Edward R. Canda and Leola Dyrud Furman, *Spiritual Diversity in Social Work Practice: The Heart of Helping* (New York: Free Press, 1999); Laine Scales et al., *Spirituality and Religion in Social Work Practice: Decision Cases and Teaching Notes* (Alexandria, VA: Council on Social Work Education, 2003).

³⁷On the increase in the number of medical schools with religion-oriented courses see David G. Myers, "Stress and Health," in *Psychology* (New York: Worth Publishers, 2006). Meyer reports that 105 out of 135 medical schools offer courses on spirituality or religion. Available online at <http://www.davidmyers.org/Brix?pageID=52>. See the webpage of the Center for Spirituality, Theology and Health at <http://www.dukespiritualityandhealth.org/>. Information on federal funding for research on alternative medicine (including spirituality and healing) can be found at the webpage of the National Center for Complementary and Alternative Medicine, available at <http://nccam.nih.gov/>. The David Myers quote is from "On Assessing Prayer, Faith, and Health," *Reformed Review* 53 (2): 119-126 (2000). Available online at <http://www.davidmyers.org/Brix?pageID=54>

³⁸Richard Sloan, *Blind Faith: The Unholy Alliance of Religion and Medicine* (New York: St. Martin's Press, 2006).

³⁹Huston Smith, *Why Religion Matters: The Fate of the Human Spirit in an Age of Disbelief* (San Francisco: HarperSanFrancisco, 2001), 72, 73. See the webpage of the Dialogue on Science, Ethics, and Religion at <http://www.aas.org/spp/dser/index.shtml>. On the Science and Religion Course Program see the webpage of the Center for Theology and the Natural Sciences at http://www.ctns.org/news_090102.html

⁴⁰Dennis Cheek, "Interdisciplinary Dialogue and Issues in Religion," Metanexus Online, 22 June 2004. Retrieved at http://www.metanexus.net/metanexus_online/show_article2.asp?id=8917.

⁴¹Information on Varadaraja V. Raman's "Indic Religions in an Age of Science" lectures can be found at http://www.metanexus.net/metanexus_online/show_article2.asp?id=9099. For an account of the Dalai Lama's lecture to the Society of Neuroscience see Marc Kaufman, "For the Dalai Lama, a Meeting of Brain and Mind," *Washington Post*, 9 November 2005, C1. For more on the Local Societies Initiative see www.metanexus.net/local_societies/default.html.

⁴²Alan Wolfe, "Moral Inquiry in Social Science," in *The Nature of Moral Inquiry the Social Sciences: Occasional Papers of the Erasmus Institute* (Notre Dame, IN: Erasmus Institute, 1999), 1-20; Alan Wolfe, "The Revival of Moral Inquiry in the Social Sciences," *Chronicle of Higher Education*, 3 September 1999, B4. See also the essays in Richard Wightman Fox and Robert B. Westbrook, eds., *In the Face of the Facts: Moral Inquiry in American Scholarship* (Cambridge: Cambridge University Press, 1998).

⁴³Robert Bellah, et al., *Habits of the Heart: Individualism and Commitment in American Life* (Berkeley, CA: University of California, 1985); Herbert Gans, "Best-Sellers by Sociologists: An Exploratory Study," *Contemporary Sociology* 26 (2): 131-135 (1997).

⁴⁴Charles Taylor, *Sources of the Self: The Making of the Modern Identity* (Cambridge, MA: Harvard University Press, 1989); Alasdair MacIntyre, *After Virtue: A Study in Moral Theory* (Notre Dame, IN: University of Notre Dame Press, 1984); Robert Putnam, *Bowling Alone: The Collapse and Revival of American Community* (New York: Simon and Schuster, 2000). For a list of participants in the Saguaro Seminar see www.ksg.harvard.edu/saguaro/participants.html.

⁴⁵Ernest Boyer, *College: The Undergraduate Experience in America* (New York: Harper and Row, 1987), 69, 4. For a discussion of Boyer's impact on American higher education see William M. McDonald et al., *Creating Campus Community: In Search of Ernest Boyer's Legacy* (San Francisco: Jossey-Bass, 2002).

⁴⁶See Boyer's biography on the webpage of the Boyer Center at Messiah College: http://www.messiah.edu/boyer_center/about_boyer/. This interpretation of Ernest Boyer, as well as the quotation from Kay Boyer are taken from Douglas Jacobsen, "Theology as Public Performance: Reflections on the Christian Convictions of Ernest L. Boyer," Messiah College Presidential Scholar's Lecture, 17 February 2000, 10. The paper can be found at http://www.messiah.edu/boyer_center/resources/literary/boyertheology.pdf.

⁴⁷Statistics on Catholic colleges from Robert McClory, "Campus Compact Urges Student Service," *National Catholic Reporter*, 6 October 1995, 13. For the Campus Compact mission and

statistics see www.compact.org. See also Jennifer Warren, "Students Venturing Beyond Ivy Walls for Real Education," *Houston Chronicle*, 4 April 1993, A9; Gustav Niebuhr, "Colleges Setting Moral Compasses," *New York Times*, 4 August 1996, EL31.

⁴⁸Julie Reuben, "The University and Its Discontents," *Hedgehog Review* 2 (3): 90 (2000); Warren, "Students Venturing Beyond Ivy Walls," A9.

⁴⁹Anne Colby et al., *Educating Citizens: Preparing America's Undergraduates for Lives of Moral and Civic Responsibility* (San Francisco: Jossey-Bass, 2003). For a summary of the Carnegie study (quoted here) see Tom Ehrlich, "The Impact of Higher Education on Moral and Civic Responsibility," *Journal of College and Character* 2: 1-11 (2000). Available online at <http://www.collegevalues.org/articles.cfm?a=1&id=37>. This presentation was originally delivered on February 8, 2001 at the Institute for College Student Values at Florida State University. See also Anne Colby and Tom Ehrlich with Elizabeth Beaumont and Jason Stephens, "Undergraduate Education and the Development of Moral and Civic Responsibility" on the webpage of the Communitarian Network at <http://www.gwu.edu/~ccps/Colby.html>.

⁵⁰For more on Templeton's character education projects see <http://www.collegeandcharacter.org/>. See also the webpage of the *Journal of College and Character* at <http://www.collegevalues.org/journal.cfm> and the *Institute for College Student Values* at <http://www.collegevalues.org/Institute.cfm>. Arthur Schwartz, "It's Not Too Late to Teach College Students About Values," *Chronicle of Higher Education*, 9 June 2000, A68; *The Templeton Guide: Colleges That Encourage Character Development*, available online at <http://www.collegeandcharacter.org/guide/>. For a critique of the new emphasis on character education, see James Hunter, *The Death of Character: Moral Education in an Age Without Good or Evil* (New York: Basic Books, 2000).

⁵¹Rebecca Chopp, "Living Lives of Integrity and Truth," *Journal of College and Character* 7(6)2006: 5. Available at <http://collegevalues.org/pdfs/Living%20Lives.pdf>.

⁵²Jon Roberts and James Turner, *The Sacred and the Secular University* (Princeton, NJ: Princeton University Press, 2000).

⁵³Rebecca Chopp, "Beyond the Founding Fratricidal Conflict: A Tale of Three Cities," *Journal of the American Academy of Religion* 70(3)2002: 461-474. On the fuzzy boundaries between disciplines in the contemporary academy, see Eviatar Zerubavel, "The Rigid, the Fuzzy, and the Flexible: Notes on the Mental Sculpting of Academic Identity," *Social Research* 62(4) 1995: 1093-1107. See also Louis Menand, "Undisciplined," *Wilson Quarterly*, Autumn 2001, 51-59.

⁵⁴In our evaluation of Lilly Endowment's Religion and Higher Education Initiative, we counted approximately 130 religion or ethics oriented centers and institutes at church-related colleges that participated in Lilly funded programs. There are undoubtedly dozens more in non-sectarian institutions. See the 2006 *Centers and Institutes Project* booklet available from the Center for the Study of Religion and American Culture, Indiana University/Purdue University-Indianapolis. It lists 33 centers and institutes that focus at least some of their attention on North American religion. Sixteen of these are focused primarily on American topics. See the webpage of the "Centers and Institutes Project" at <http://www.iupui.edu/~raac/CIP.html>. See also Mahoney, Schmalzbauer, and Youniss, "Revitalizing Religion in the Academy" at <http://www.resourcingchristianity.org/downloads/Essays/PublicReport.pdf>

⁵⁵For a list of the Pew Centers of Excellence, see http://www.pewtrusts.org/ideas/index.cfm?issue=17&misc_idea=2.

⁵⁶See the webpage of Princeton's Center for the Study of Religion at <http://www.princeton.edu/~csrelig/> and Justin Harmon, "Under-studied Phenomenon: New Center for the Study of Religion to Promote Scholarship on Social, Cultural Practice," *Princeton Weekly Bulletin*, 22 March 1999. Available at www.princeton.edu/pr/pwb/99/0322/religion.htm

⁵⁷See "Centers of Excellence: Programs at a Glance," available online at www.pewtrusts.com/ideas/index.cfm?issue=17&misc_idea=2.

⁵⁸Wuthnow quoted in Harmon, “Under-studied Phenomenon”; Robert Wuthnow, “Is There a Place for ‘Scientific’ Studies of Religion,” *Chronicle of Higher Education*, 24 January 2003, B10-B11. The statistic of 1,200 comes from SSSR Executive Officer Arthur Greil in a personal email dated March 21, 2006.

⁵⁹Warren Nord, *Religion and American Education: Rethinking a National Dilemma* (Chapel Hill, NC: University of North Carolina Press, 1995), 377.

⁶⁰The *Wingspread Declaration on Religion and Public Life* (including a list of signatories) is available at www.svhe.org/files/Declaration%20on%20Religion%20and%20Public%20Life.pdf. For another example of the case for religion in the liberal arts, see Stephen Prothero, *Religious Literacy: What Every American Should Know—And Doesn’t* (San Francisco, CA: HarperSanFrancisco, 2007). Prothero has brought his argument for religious literacy to Jon Stewart’s *The Daily Show* and Oprah, making his book an instant best seller.

⁶¹“Preliminary Report: Task Force on General Education,” Harvard University Faculty of Arts and Sciences, October 2006. Retrieved online at http://www.fas.harvard.edu/curriculum-review/Gen_Ed_Prelim_Report.pdf; Robin Wilson, “Harvard Panel Proposes Requiring the Study of Religion and American History,” *Chronicle of Higher Education*, 13 October 2006, A49; John Jenkins and Thomas Burish, “Reason and Faith at Harvard,” *Washington Post*, 23 October 2006, A21; Zachary M. Seward, “At Harvard, Religion Course May Be Required,” *Wall Street Journal*, 4 October 2006; “Times View: Harvard Committee Proposes Compulsory Religion Course for Undergraduates,” *Times of India*, 11 October 2006; Justin Pope, “Harvard Committee Recommends Returning Religion to Curriculum,” Associated Press, 5 October 2006; “Report of the Task Force on General Education,” Harvard University Faculty of Arts and Sciences, February 2007). Available at www.fas.harvard.edu/~secfas/General_Education_Final_Report.pdf. See *General Education in a Free Society: Report of the Harvard Committee* (Cambridge, MA: Harvard University Press, 1945). This landmark report is available online at <http://ia331302.us.archive.org/0/items/generaleducation032440mbp/generaleducation032440mbp.pdf>.

⁶²Wuthnow, “Is There a Place for ‘Scientific’ Studies of Religion,” B10-B11; Robert Wuthnow, “Teaching and Religion in Sociology,” *Religion, Scholarship, and Higher Education*, ed. Andrea Sterk (Notre Dame, IN: University of Notre Dame Press, 2002), 184-192. See also Robert Wuthnow, “Living the Question: Evangelical Christianity and Critical Thought,” *CrossCurrents* 40 (2): 160-176 (1990). Available online at <http://www.crosscurrents.org/wuthnow.htm>.

⁶³For more on the Center for the Study of Religion, see www.princeton.edu/~csrelig/.

⁶⁴Wolfe describes his secular orientation in the opening pages of *The Transformation of American Religion: How We Actually Live Our Faith* (New York: Free Press, 2003), vii.

⁶⁵Alan Wolfe, “A Welcome Revival of Religion in the Academy,” *Chronicle of Higher Education* 19 September 1997, B4.

⁶⁶For more on the activities of the Boisi Center see its webpage at http://www.bc.edu/bc_org/research/rapl/index.htm.

⁶⁷Nord, *Religion and American Education*, 309, 379.

⁶⁸For examples of such confessional scholarship, see the individuals profiled in Schmalzbauer, *People of Faith*.

⁶⁹Marsden, *The Soul of the American University*; Marsden, *The Outrageous Idea of Christian Scholarship*; Marsden, “Religious Professors are the Last Taboo,” *Wall Street Journal*, 22 December 1993; Marsden, “Church, State, and Campus,” *New York Times*, 26 April 1994; Stout and Taylor, “Studies of Religion in American Society.” On Marsden’s status as leader of the religion and higher education movement, see Alan Wolfe, “Religion and American Higher Education: Rethinking a National Dilemma,” *Current*, July 1996, 33. On epistemology and religion in higher education, see Nicholas Wolterstorff, “Scholarship Grounded in Religion,” in

Religion, Scholarship, and Higher Education: Perspectives, Models, and Future Prospects, ed. Andrea Sterk (Notre Dame, IN: University of Notre Dame Press, 2002).

⁷⁰The phrase “Kuyperian presuppositionalism” comes from George Marsden, “The State of Evangelical Christian Scholarship,” *The Reformed Journal* 37 (9): 12-16 (1987). See also James Turner, “Something to Be Reckoned With: The Evangelical Mind Awakens,” *Commonweal*, 15 January 1999, 11. On the parallels between Kuyperian Calvinism and Thomas Kuhn’s post-positivism, see Nicholas Wolterstorff, “The Grace that Shaped My Life,” in *Philosophers Who Believe: The Spiritual Journeys of 11 Leading Thinkers*, ed. Kelly James Clark (Downers Grove, IL: InterVarsity Press, 1993), 259-275. For an assessment of Plantinga’s legacy, see John Stackhouse, “Mind Over Skepticism (Philosopher Alvin Plantinga),” *Christianity Today*, 11 June 2001, 74; See Plantinga’s own autobiographical reflections in “A Christian Life Partly Lived,” *Philosophers Who Believe: The Spiritual Journeys of 11 Leading Thinkers*, ed. Kelly James Clark (Downers Grove, IL: InterVarsity Press, 1993), 45-82.

⁷¹Stephan Louthan, “On Religion—A Discussion with Richard Rorty, Alvin Plantinga, and Nicholas Wolterstorff,” *Christian Scholar’s Review* 27 (2): 179 (1996). The Rorty quote from Louthan can be found in Christian Smith, *Moral, Believing Animals: Human Personhood and Culture* (New York: Oxford University Press, 2003), 116.

⁷²Richard Rorty, “The Moral Purposes of the University: An Exchange,” *Hedgehog Review*, 2 (3): 106-119 (2000); Stanley Fish, “Why We Can’t All Just Get Along,” *First Things*, February 1996, 18-26; David Hollinger, “Enough Already: Universities Do Not Need More Christianity,” in *Religion, Scholarship, and Higher Education: Perspectives, Models and Future Prospects*, ed. Andrea Sterk (Notre Dame, IN: University of Notre Dame Press, 2002), 40-49; Alan Wolfe, “Religion and American Higher Education: Rethinking a National Dilemma,” *Current*, July 1996, 33; Robert Orsi, “Snakes Alive: Resituating the Moral in the Study of Religion,” in *In the Face of Facts: Moral Inquiry in American Scholarship*, eds. Richard Wightman Fox and Robert B. Westbrook (Cambridge: Cambridge University Press, 1998), 201-226. While expressing strong reservations with the positions of George Marsden and Stanley Hauerwas, Orsi goes calls the evangelical critique of value-free religious studies “compelling.” This quote appears on page 218.

⁷³For the mission and membership of the Lilly Seminar see <http://www.nd.edu/~lillysem/>.

⁷⁴“Parker Palmer,” *Character Clearinghouse*, 29 October 2001. Available at <http://www.collegevalues.org/spirit.cfm?id=606&a=1>. “Who’s Who: Higher Education’s Senior Leadership,” *Change*, January/February 1998. Expanded Academic ASAP. The *New York Times* quotation comes from the blurb on the back of Parker Palmer’s *To Know as We Are Known: Education as Spiritual Journey* (San Francisco: HarperSanFrancisco, 1993).

⁷⁵Palmer’s *To Know as We Are Known* conceives of education as form of “spiritual journey” and “spiritual formation.” See also Palmer, *The Courage to Teach: Exploring the Inner Landscape of a Teacher’s Life* (San Francisco: Jossey-Bass, 1997); Palmer, *A Hidden Wholeness: The Journey Toward an Undivided Life* (San Francisco, Jossey-Bass, 2004).

⁷⁶The figure of 800 attendees comes from the Education as Transformation Project webpage at <http://www.wellesley.edu/RelLife/transformation/edu-ngoverview.html>. See the webpage of the “Going Public with Spirituality in Work and Higher Education” conference at www.umass.edu/spiritual_conf/.

⁷⁷The Fall 2001 issue of *Liberal Education* focused on religion and higher education. It is available at www.aacu.org/liberaleducation/le-fa01/le-fa01contents.cfm. The January/February 2006 issue of *Academe* on religion can be found at www.aaup.org/publications/Academe/2006/06jf/06jfbell.htm. See also the March/April 2006 issue of *Change* on “Religion in the Academy,” available at www.carnegiefoundation.org/change/sub.asp?key=98&subkey=1107.

⁷⁸See the webpage for the “Spirituality and Learning: Redefining Meaning, Values, and Inclusion, in Higher Education” Conference held April 18-20, 2002 in San Francisco at

<http://www.aacu.org/meetings/pdfs/S&LProgram.pdf>. On Astin's status as the most cited higher education researcher see www.spirituality.ucla.edu/research/.

⁷⁹Alexander and Helen Astin, *Meaning and Spirituality in the Lives of College Faculty: A Study of Values, Authenticity, and Stress* (Los Angeles: Higher Education Research Institute, 1999), 1. Retrieved from www.fetzer.org/Resources/HERI%20Fetzer%20Rpt%20w_color.pdf.

⁸⁰"A Position Statement from The Initiative for Authenticity and Spirituality in Higher Education," *Character Clearinghouse*, 23 August 2002. Available at <http://www.collegevalues.org/spirit.cfm?id=982&a=1>.

⁸¹See "The Spiritual Life of College Students: A National Study of College Students' Search for Meaning and Purpose" (Los Angeles: Higher Education Research Institute, UCLA, 2004). Available at www.spirituality.ucla.edu/spirituality/reports/FINAL%20REPORT.pdf. On the National Institute on Spirituality in Higher Education see www.spirituality.ucla.edu/national_institute/index.html.

⁸²On "Christian particularism" in American religious history see Stout and Taylor, "Studies of Religion in American Society," 40.46. For a more interfaith approach to spirituality in higher education see Victor H. Kazanjian and Peter L. Laurence, eds., *Education as Transformation: Religious Pluralism, Spirituality, and a New Vision for Higher Education in America* (New York: Peter Lang, 2000); Vachel W. Miller and Merle M. Ryan, eds., *Transforming Campus Life: Reflections on Spirituality and Religious Pluralism* (New York: Peter Lang, 2001).

⁸³Astin and Astin, *Meaning and Spirituality in the Lives of College Faculty*, 1.

⁸⁴Vachel W. Miller and David K. Scott, "Making Space for Spirit in the Department." Unpublished paper available at www.umass.edu/pastchancellors/scott/papers/spirit.html.

⁸⁵For a discussion of "thick" (more substantially religious) and "thin" (more generically moral) discourses, see Stephen Hart, "Cultural Sociology and Social Criticism," *Newsletter of the Sociology of Culture Section of the American Sociological Association* 9 (3): 1, 3-6 (1995).

⁸⁶For more on these projects, see the webpage of the Erasmus Institute at www.nd.edu/~erasmus/

⁸⁷On the contributions of Catholic analytic devices, see James Turner, *Language, Religion, Knowledge: Past and Present* (Notre Dame, IN: University of Notre Dame Press, 2003), 151-152. See also James L. Heft, ed., *Believing Scholars: Ten Catholic Intellectuals* (New York: Fordham University Press, 2005), a volume that includes chapters by Charles Taylor and Mary Douglas. Historian John McGreevy has also commented on the influence of Catholicism on Douglas and the Catholic anthropologists Victor and Edith Turner. See McGreevy, "Catholics, Catholicism, and the Humanities Since World War II," in *The Humanities and the Dynamics of Inclusion Since World War II*, ed. David A. Hollinger (Baltimore, MD: Johns Hopkins University Press, 2006), 203.

⁸⁸For a list of projects and fellows funded by the Pew Evangelical Scholars Program (later called the Pew Christian Scholars Program), see the program webpage at www.nd.edu/~csp/index.html. See Christian Smith, *Moral, Believing Animals*. Rhys Williams and Eugene Lowe's evaluation of the program is reported in Janet L. Kroll and Rebecca A. Cornejo, "Onward Christian Scholars," *Trust Magazine*, May 2003. Available at www.pewtrusts.com/ideas/ideas_item.cfm?content_item_id=1597&content_type_id=11&issue_name=Religion%20in%20public%20life&issue=17&page=11&name=Lessons%20Learned%20%28%3C%3ETrust%3C%2F%3E%29.

⁸⁹Figures on the number of fellowships awarded can be found at www.contemplativemind.org/programs/academic/fellowships.html. The quotation on integrating contemplative practice into academic life was retrieved from <http://www.contemplativemind.org/programs/academic/overview.html> (this page no longer exists). The quotation on the rise of a "contemplative pedagogy" in the academy can be found at <http://www.contemplativemind.org/programs/academic/fellowships.html>. On the law program in contemplative practice see <http://www.contemplativemind.org/programs/law/>.

⁹⁰Quotations taken from the Frequently Asked Questions page of the Center as it existed in May of 2003. The webpage has since been modified. Buddhism is no longer mentioned in the FAQ. The old URL was www.contemplativemind.org/about/faq.html. It is available at the internet site <http://web.archive.org/web/20020504050139/http://www.contemplativemind.org/about/faq.html>.

⁹¹Daniel Jeremy Silver, "The American University and Jewish Learning," *Judaism* 25 (3): 285 (1976).

⁹²Robert Eisen, "Jewish Studies and the Academic Teaching of Religion," *Liberal Education* Fall 2001, 14. Silver, "The American University and Jewish Learning," 286.

⁹³The membership data for the Association for Jewish Studies is available at <http://www.ajsnet.org/>; Silver, "The American University and Jewish Learning," 286.

⁹⁴"Harvard receives \$20M gift for Islamic Studies," *Harvard Gazette*, 15 December 2005. Available online at www.news.harvard.edu/gazette/2005/12.15/03-islam.html; Gitika Ahuja, "Saudi Prince Donates \$40 Million to Harvard, Georgetown Universities," ABC News, 13 December 2005. Available online at <http://abcnews.go.com/International/story?id=1402008>.

⁹⁵Information about the Association of Muslim Social Scientists (in English, Arabic, or French) is available at <http://www.amss.net/>. The webpage of the Association of Muslim Scientists and Engineers can be found at <http://www.amse.net/>. The goals of the Institute of Islamic Sciences, Technology, and Development are articulated in a brochure posted at <http://www.islamicscience.org/pages/english/broch1of%203.htm>. See also "From Islamization of Knowledge to Islamization of Education," *American Journal of Islamic Social Sciences* 16(2)1999. Available online at <http://www.amss.net/AJISS/PastIssues/editorial16-2.htm>.

⁹⁶I.J. Singh and Hakam Singh, "Chairs in Sikh Studies in America: Problems and Solutions," *The Sikh Review* 44 (5): 43-51 (1996). See also "Buddhist Studies Chair Named," *Harvard Gazette*, 20 September 2001, available at www.hno.harvard.edu/gazette/2001/09.20/14-buddhist.html; "Thinking Differently: T.S. Rukmani holds the first chair of Hindu studies in North America," *Hinduism Today*, July/August 2000. Available at www.hinduismtoday.com/archives/2000/7-8/2000-7-12.shtml.

⁹⁷Meg Sullivan, "Building a Case for Buddhist Studies at UCLA," *UCLA College Report*, Fall 2003-Winter 2004. Available at www.international.ucla.edu/buddhist/article.asp?parentid=5231

⁹⁸For more on the program, see www.fordfound.org/news/more/dialogues/index.cfm. The quotation is taken from the March 31, 2005 letter, available online at www.fordfound.org/news/more/dialogues/difficult_dialogues_letter.pdf

⁹⁹Neil Gross and Solon Simmons, "How Religious Are America's College and University Professors?," Social Science Research Council web forum on "The Religious Engagements of American Undergraduates." Posted on February 6, 2007. Available online at http://religion.ssrc.org/reforum/Gross_Simmons/. The UCLA data comes from "Spirituality and the Professoriate: A National Study of Faculty Beliefs, Attitudes, and Behaviors," Higher Education Research Institute, University of California, Los Angeles 3. Available at www.spirituality.ucla.edu/results/spirit_professoriate.pdf. Data from the Ecklund study was reported in Elaine Howard Ecklund, "Religious Differences between Natural and Social Scientists: Preliminary Results from a study of 'Religion among Academic Scientists (RAAS)," paper presented at the Association for the Sociology of Religion annual meeting, August 2005. See also Elaine Howard Ecklund, "Initial Findings from the Study of Religion Among American Scientists," Working Paper, October 2006. A report from this study is available at <http://www.epi.elps.vt.edu/Perspectives/ecklund.pdf>. The religious service attendance figure for the general public comes from the 2004 General Social Survey, available at the webpage of the Association of Religion Data Archives at http://www.thearda.com/quickstats/qs_55.asp. On the negative attitudes of American faculty toward evangelical Protestantism, see Gary A. Tobin and Aryeh K. Weinberg, *Profiles of the American University, Volume II: Religious Beliefs and*

Behaviors of College Faculty (San Francisco, CA: Institute for Jewish and Community Research, 2007). Available online at <http://www.jewishresearch.org/Book-Faculty.htm>.

¹⁰⁰“Spirituality and the Professoriate,” 1. This report is available online at www.spirituality.ucla.edu/results/spirit_professoriate.pdf.

¹⁰¹Ammerman, “Sociology and the Study of Religion,” 79.

¹⁰²“Spirituality and the Professoriate,” 9. Available online at www.spirituality.ucla.edu/results/spirit_professoriate.pdf.

Neil Gross and Solon Simmons, “How Religious Are America’s College and University Professors?”. Available online at http://religion.ssrc.org/reforum/Gross_Simmons/

¹⁰³John Caputo, “Jacques Derrida (1930-2004),” *CrossCurrents* 55(4)2006. Available online at <http://www.crosscurrents.org/caputo200506.htm>; Richard Wolin, “Jurgen Habermas and Post-Secular Societies,” *Chronicle of Higher Education*, 23 September 2005, B13; Jurgen Habermas, *Religion and Rationality: Essays on Reason, God and Modernity* (Cambridge, MA: MIT Press, 2002). The conversation between Cardinal Joseph Ratzinger and Jurgen Habermas has been published in *The Dialectics of Secularization: On Reason and Religion* (San Francisco, CA: Ignatius Press, 2007). On the “border discourse” between the sacred and the secular, see McClure, “Post-Secular Culture.”

Habermas asserts that: "The cleavage between secular knowledge and revealed knowledge cannot be bridged. Yet the perspective from which postmetaphysical thinking approaches religion shifts once secular reason takes seriously the shared origin of philosophy and religion in the revolution in worldviews of the Axial Age (around the middle of the first millennium BCE)" (ibid.). Those of secular sensibility must become self-reflective. Basically, Habermas is urging those of secular sensibility to become self-reflective and awake to the dual origins of modern rationality (Jerusalem and Athens). He c

¼ students acquire knowledge of major approaches in the studies of religion in the modern time, from various disciplinary perspectives, such as history, anthropology, sociology, political science, or cultural studies; ¼ students learn to use currently recognized tools and methods in the social scientific study of religion; ¼ students are supposed to search and read relevant academic texts in the English language and be able to make their reviews, summaries, and oral presentations. Learning Outcomes.Â The Post-Secular in Question. Religion in Contemporary society. New York u. Press, 2012. Hanegraaff W. New Age Religion and Western Culture: Esotericism in the Mirror of Secular Thought. Leiden, NY: Brill, 1996.