





the center for religion and media

NEWSLETTER 2008

FROM THE DIRECTORS:



Co-directors Angela Zito and Faye Ginsburg

Founded in 2003, through four years of generous funding from The Pew Charitable Trusts, the Center for Religion and Media has now completed five years of research, public programming, outreach and conversation at the nexus of religious life and media engagement. 2007-08 marked our first year of “stand-alone” status, continuing our work through a generous endowment from NYU.

We would like to take a moment to consider the recent political events in the US, as we reflect on last year’s theme *Religion and the Politics of Culture*. A number of events leading up to the presidential election revealed the continued volatility of religion in American public life, made more incendiary by media circulation. Barack Obama was attacked on account of his longtime pastor Jeremiah Wright’s incendiary remarks, that were kept alive in the public imagination as videos of his preaching continued to circulate on You Tube throughout the campaign. Sarah Palin used her media savvy to vigorously mobilize the ever-present issues of right-to-life activism and opposition to gay marriage into the Republican party’s platform, shaped by the conservative Christian ideology with which she is identified. As usual, the national and international media covered these moments with varying degrees of understanding, insight and sensationalism.

But true to the Center’s mission, we have not simply taken “politics” to mean election campaigns in the United States, nor “media” to simply mean the press, or even “religion” to denote only institutionalized churches. In 2007-08, our distinguished lecturers addressed these concerns in innovative ways. We were honored to host the internationally renowned scholars Veena Das and Tony Bennett in the fall, and Purnima Mankekar and Chris Pinney in the spring. We also worked once again with NYU’s Kevorkian Center’s Visual Culture Series addressing religion, media, and the politics of culture including W.J. T. Mitchell speaking on *Visual Culture and the War on Terror* and Talal Asad, speaking from his new book, *On Suicide Bombings*. We also co-sponsored with Hofstra University a three day conference on “The Politics of Religion-making” featuring Hent de Vries and Tomoko Masuzawa among others. As usual, the Center hosted filmmakers from across the globe including Sweden, China, Afghanistan, and the Tibetan diaspora. We ended our year working collaboratively with the Center for Jewish History, holding a successful, groundbreaking conference, “Objects of Affection: The Jewish Wedding in Material Culture”, organized by members of our Working Group on Jews/Media/Religion.



This fifth year marked the first time we welcomed Resident Scholars at the center, transforming our Pew sponsored Fellows program into a residency available by application to scholars with their own funding to come do research on religion and media in the company of the Center’s many members, and access to the resources of NYU, and New York City, at their fingertips. 2007-08 fellows included Patricia Spyer (University of Leiden, Amsterdam), Karen Strassler (CUNY, Queens), Kristen Sands (Sarah Lawrence), and Scott Dalby (University of Amsterdam).



top: courtesy of Wazmah Osman
bottom: courtesy of Mark Elmore

We are also delighted to be joining with the Department of Anthropology in supporting Patricia Spyer as one of NYU’s Global Distinguished Fellows, a three year appointment (2009-2012) enabling scholars of international stature to have residency at NYU for a portion of the year, while still holding their home appointment, in her case at the University of Leiden.

We will catch everyone up with news of what we are up to in 2008-09 in the next newsletter. We know that this year’s theme, *Culture, Religion and the Politics of Change*, describes perfectly the current climate of economic, environmental and political crisis that has gripped the planet since the summer. The Center and its members will be working hard to provide opportunities for reflection and analysis of how the nexus of religion and media engages these timely problems.

Faye Ginsburg and Angela Zito

NYU Global Distinguished Professor



Patricia Spyer (Leiden University) pursues several areas of scholarly investigation, including religion and violence, historical consciousness, the media and photography, and materiality and religion. Among her published articles this year are “Christ at Large: Iconography and Territoriality in Postwar Ambon, Indonesia,” in *Religion. Beyond a Concept* (ed. Hent de Vries, Fordham University Press) and “Blind Faith: Painting Christianity in Post-conflict Ambon, Indonesia,” in *Social Text*. Spyer’s completed manuscript, “In and Out of the Picture: Photography, Ritual, and Modernity in Aru, Indonesia,” is now in press and will be included in *Photographies East: The Camera and its Histories in East and Southeast Asia* (ed. Rosalind C. Morris).

In addition to her writing projects, Spyer has organized and participated in several conference panels. She delivered her paper “Images Without Borders” at the School of American Research (SAR) Advanced Seminar in Santa Fe last May, as well as “About Face: Possession, Ethics, and the Neighbor in Postwar Ambon,” for a seminar held at the University of Amsterdam the following month. Spyer delivered a keynote speech entitled “What Ends with the End of Anthropology?” at the Johann Wolfgang Goethe University in Frankfurt (June 2008).

Spyer now has two books in progress: *Images That Move*, co-edited with Mary Steedly (under contract with SAR) and *Orphaned Landscapes*, which explores the role of mass and small media in the violence and postviolence of the Moluccan conflict in Indonesia.

Visiting Scholars in Residence

Last year, **Kristin Sands** (Sarah Lawrence College) developed and taught a new year-long advanced undergraduate seminar: “Muslim Literature, Film, and Art” at Sarah Lawrence College. This course promotes media literacy to better understand media’s role in shaping public perceptions of Islam. In January she discussed *Praying with Lior* after its screening at The New York Jewish Film Festival. Sands also participated in a workshop “Muslims and Media: Representation, Discourse, and Participation” held at Princeton University last May, with a paper on “Muslims, Identity and Multimodal Communication on the Internet,” soon to appear in the workshop’s published proceedings in 2009.



Karen Strassler (Queens College) completed her book manuscript this year entitled *Refracted Visions: Popular Photography and National Modernity in Java* (Duke University Press, forthcoming fall 2009), the book examines how democratic freedoms and increasingly diversified media yield a more multi-vocal public sphere in the post-authoritarian Indonesian political landscape. In April 2008 she presented her paper “The Face of Money: Currency, Crisis and Remediation in Post-Suharto Indonesia” at Northwestern University, soon to appear in the February 2009 issue of *Cultural Anthropology*.



Scott Dalby (Doctoral student, VU University of Amsterdam) conducted fieldwork research for his dissertation on practitioners of Falun Gong, a Chinese cultivation practice forbidden by the Chinese government. The project concerns the mediation and politicization of Falun Gong among overseas Chinese and non-Chinese practitioners in New York and Hong Kong. Dalby’s received funding for this project through the ‘Promovendfonds’ from the CCSS Graduate School of the VU University of Amsterdam.

SCREENING SERIES

December 7, 2007

POSTCARDS FROM TORA BORA

Wazhmah Osman and Kelly Dolak (2007)

A young Afghan-American woman returns to her childhood home and memories searching for evidence of her former life. She finds herself in an Afghanistan she barely recognizes, where the past collides with the present. A discussion with filmmakers Osman and Dolak followed the screening.



Still from "Postcards from Tora Bora"

March 7, 2008

THE REUNION OF ALL MY BABIES

George Stoney (1953)

Fifty-five years ago, the classic documentary *All My Babies* celebrated the work of legendary midwife Mary Frances Coley. *A Reunion of All My Babies*, recently filmed in Albany, Georgia, carries on the original film's challenge to public policy about maternity care. Filmmaker George Stoney led a post-screening discussion with Bernard Coley and David Bagnall.



Still from "Reunion of All My Babies"



Still from "Super, Girls!"

April 10, 2008

SUPER, GIRLS!

Jian Yi (2007)

Filmmaker Jian Yi followed the second season of "Supergirls," China's wildly popular response to "American Idol." This intimate documentary shows young women changing their "destinies" as 400 million cell-phones hummed with votes. The government cancelled the show, citing its "vulgarity." Jian Yi answered audience questions after the screening.

April 11, 2008

THE BIRTHDAY

Negin Kianfar and Daisy Mohr (2006)

A transsexual Muslim woman is followed by the documentary-makers through her gender confirmation surgery. She now must don the veil because Iranian culture forbids women to be seen in public uncovered. The film examines other transsexuals in their daily life, while doctors and clergymen comment on transsexuality and its effects on an Islamic society. A post-screening discussion was led by Shiva Balaghi (NYU) and Karim Tartoussieh (NYU). For further information: www.nyu.edu/cs/gs



Still from "The Birthday"

Fellows for 2008-09

Jane Anderson (WIPO; visiting scholar at the Institute for Law and Society and Department of Anthropology at NYU) focuses on intellectual property law and the protection of Indigenous / traditional knowledge and cultural heritage, particularly in Indonesia. CRM welcomes back former fellow **Elizabeth Castelli** to work on her new project "Contemporary Philosophy's Turn toward Paul." This project forges a nuanced reading of Pauline texts inspired by the never-produced screenplay "San Paolo," by Italian filmmaker Pier Paolo Pasolini, whose interpretation presages the work of Agamben, Badiou, Zizek, and early twenty-first century thinkers likewise interested in the philosophical heritage of Paul. **Jeremy Stolow** (Concordia University), another former fellow, joins us to do research in "The Spiritual Telegraph and the Circum-Atlantic Imaginary in the Nineteenth Century," exploring spiritualism as a cultural index of the transforming technological environment of the nineteenth-century Atlantic world. And of course NYU Global Distinguished Professor **Patsy Spyer** will be spending as much time with CRM as she can, spare from her duties at the University of Leiden, where she is based.



Angela Zito, moderating discussion.



Stills from "Prince of the Himalayas"



Filmmaker Gan Xiao'er



Stills from "Raised from the Dust"



SCREENING / ROUNDTABLES

November 2, 2007 PICTURING TIBET: FILM PRACTICES AND CRITICAL PERSPECTIVES

Tibetan directors and writers within China work within a range of cultural repertoires, producing a cinema whose vernacular forms are rich in narrative innovation. A product of Chinese / Tibetan collaboration, the feature film *Prince of the Himalayas* (2006), directed by Sherwood Hu and written by Sherwood Hu and Dorje Tsering Chenaktsang (Jangbu), re-tells Shakespeare's *Hamlet* in ancient Tibet. Following the screening, writer and documentarian Jangbu (Institut national des langues et civilisations orientales, Paris) led a Q and A session centered around the history of cinema in Tibet within the Chinese context. The afternoon concluded with a roundtable moderated by **Angela Zito** (CRM, NYU) with **Robbie Barnett** (Columbia University), **Zhang Zhen** (Cinema Studies, NYU), and **Patricia Schiaffini** (Southwestern University).

February 15, 2008 THE CROSS & THE CAMERA: THE FILMS OF GAN XIAO'ER

In the post-Mao era, religious life provides lively and hotly contested possibilities outside strict state supervision, but it rarely appears in China's new independent feature or documentary films. Chinese filmmaker **Gan Xiao'er's** exceptional work represents rural Chinese Christian communities and creates plots that reflect social and personal crises under current reform policies in China. Gan graduated from the Beijing Film Academy (1998) and now teaches film at South China Normal University.

In February of 2008 **Gan Xiao'er** visited NYU's Center for Religion and Media and The Department of Cinema Studies for a double screening and roundtable.

The first screening at NYU, *Raised From Dust* (2007), portrays the troubles of a rural Christian family whose father is dying from brickdust. The second screening marked the premiere of the documentary *Church Cinema* which reveals Christian audiences' reactions to his feature. These two films presented both a chance to catch self-reflection by rural Chinese Christians vis-à-vis their religious and community life, and the opportunity to contemplate aspects of Gan's own aesthetic filmic commitments as narrative and documentary techniques bleed back and forth. Following the screenings **Angela Zito** (CRM, NYU) moderated a roundtable with filmmaker **Gan Xiao'er**, **Ruoyun Bai** (University of Toronto), and **Jonathan Kahana** (Cinema Studies, NYU).

During his two week stay, Gan travelled to Philadelphia where he screened his feature film and shot documentary footage at the Broad Street Ministry, as well as visiting Yale University for a double screening. The Asian Cultural Council co-sponsored Gan's visit.

For an interview with Gan, see: http://www.asiasentinel.com/index.php?option=com_content&task=view&id=590&Itemid=34

courtesy of Melissa Shiff



Working Group on Jews, Media, and Religion Highlights

Led by **Barbara Kirschenblatt-Kimblett** (NYU) and **Jeffrey Shandler** (Rutgers), for the past five years the working group has explored the intersection of Jewish life and media through various trajectories: the role of media in Jewish religious practices, the advantages or challenges new media poses to religious life, and the effects of media engagement on Jewish community and religiosity. Last year, members organized panels on “Jews and Technology” and “Engaging Contemporary Art in Jewish Studies: A Scholar’s Roundtable with Three Contemporary Toronto Artists,” for the 39th Annual Association for Jewish Studies Conference (Toronto, December 2007). Co-sponsored with the Jewish Music Forum, the colloquium “Creating ‘New’ Jewish Sounds” (February 2008) featured presentations and roundtable with **Josh Kun** (University of Southern California), **Judah M. Cohen** (Indiana University), **Daniel Saks** (NYC band member, DeLeon and The LeeVees). They explored how “Jewish” music exists in a milieu that relies on a combination of philanthropic and journalistic attention, as well as its concrete objects (CDs) and intangible qualities (“hipness”). At the Jewish Museum, Working Group co-conveners Barbara and Jeffrey facilitated a closing night panel on the installation “Off the Wall: Artists at Work” (March 2008). The Working Group continues to produce *Modiya*, an online archiving and pedagogical project: <http://modiya.nyu.edu/>

COLLOQUIUM

April 13, 2008

OBJECTS OF AFFECTION: JEWISH WEDDING IN MEDIA AND MATERIAL CULTURE

Weddings are the most elaborately celebrated of Jewish life-cycle events, employing a wide array of customs (rituals, songs, dances), objects (canopies, rings, clothing), professions (entertainers, caterers, photographers), and works of cultural creativity (representations of weddings in plays, films, visual art). Some of these phenomena are centuries old and widely familiar; others are rare, highly localized, or very recent innovations.

Thus, weddings provide abundant opportunities to consider the intersection of media and religiosity in Jewish life. Scholars, artists, and curators discussed the visual and material culture of weddings including photography, videography, music, and their portrayal on stage and in film, literature, art, and museum display.

How do all these media practices enhance this ritual or serve as opportunities for critique? What other aspects of Jewish life—gender, family, religious authority, economic concerns, aesthetic desires—do these wedding practices engage? How do the various media involved help articulate notions of spirituality, sexuality, memory, and religious tradition or provide a means for transformation? From the Jewish wedding’s graphic representation in a medieval manuscript to avant-garde performance, this gathering of scholars, artists, and performers probed such issues in an effort to understand what this rite—one that is so central to Jewish communality and continuity—may reveal about Jewish life.

The colloquium began with welcoming talks by **Faye Ginsburg** (CRM, NYU) and **Judith Siegel** (The Center for Jewish History) and introductions by colloquium co-conveners **Barbara Kirshenblatt-Gimblett** and **Jeffrey Shandler**. **Sally Charnow** chaired “Images,” the first session which featured presentations by **Marc Michael Epstein**, “Marriage Procession, Italy, 1465 – *Realia* or *Fantasia?*,” **Nahma Sandrow**, “Weddings in S. Ansky’s *The Dybbuk*,” **Edward Portnoy**, “Four Weddings and a Funeral: Cartoons of Weddings from the Yiddish Press,” **Edna Nahshon**, “Nechama Golan: Between Sacredness and Feminism,” and **Rachel Kranson**, “The ‘No Chuppa, No Shtuppa’ T-Shirt: Mocking the Jewish Wedding.”

The second session centered around performative projects chaired by **Brigitte Sion**. Panelists included **Olga Gershenson**, “*Benya Krik* (1927): How It Was Done in the USSR,” **Alisa Solomon**, “*Fiddler on the Roof*: Sunflowers, Bottle Dancers and the Invention of Tradition,” **Ilana Abramovitch**, “Wedding Videos: Performing Ritual for the Camera,” **Irit Koren**, “My Wedding Video: An Atypical Modern Orthodox Feminist Wedding,” and **Susan Chevlowe**, “Nikki S. Lees *The Wedding*: Performing a Jewish Bride / Casting a Jewish Bridegroom.”

The final panel, “Practices,” chaired by **Chava Weissler**, included papers by **Hankus Netsky**, “Uncovering Jack Levinsky’s Complete New York Russian Sher Medley,” **Jill Gellerman** and **Mark Kligman**, “‘Yidden’ on YouTube: The Mediation of Mordechai Ben David’s Music and Wedding Dance Moves,” **Juliana Ochs**, “Wedding Menus: Nagamaki on the Smorgasbord,” and **Vanessa L. Ochs**, “Jewish Wedding Booklets: Tweaking Tradition for Personal Meaning.”

The sessions were followed by an artist presentation by **Melissa Shiff** and **Louis Kaplan** entitled “Postmodern Jewish Wedding: Rejuvenating Jewish Ritual.” The colloquium concluded with a screening of *Goodbye, Columbus* (1969) and the closing remarks of **J. Hoberman**.

CRM'S JEFF SHARLET: NEW BOOK



Congratulations to CRM associate and *Revealer* editor **Jeff Sharlet**, who published his second book, *The Family: The Secret Fundamentalism at the Heart of American Power* (Harper) in June. Two months before publication, NBC Nightly News came to the Center for Religion and Media, where they interviewed Sharlet about the book and the organization that gives it its name, the most enduring and, arguably, most

influential evangelical parachurch movement in the United States. *The Family*, which made the New York Times bestseller list in July, is the first full-length study of the group, a 73-year-old network mostly of evangelical activists in government, business, and military. Inner circle Family members view themselves as a “new chosen,” anointed by God for leadership on behalf of a “worldwide spiritual offensive” of laissez-faire economics and U.S. influence. Sharlet has made the interview rounds, appearing on “Marketplace,” “The Diane Rehm Show,” “On the Media,” “Leonard Lopate,” “Rachel Maddow,” “Thom Hartmann,” “As It Happens,” and many other programs.

Sharlet is currently finishing *The Hammer Song*, a short narrative history of sex, violence and a folk song to be published by Basic Books, and working on *My Brother, My Father*, a family history of the Cold War and the G.I. resistance movement, a portion of which will appear in Harper’s this spring. In July, Beacon Press will publish *Believer, Beware: First Person Dispatches from the Margins of Faith*, co-edited by Sharlet, Peter Manseau (who served as *The Revealer*’s West Coast editor during its collaboration with the Annenberg School of USC), and the editors of KillingTheBuddha.com.

THE REVEALER

Building upon their work with the Center, several former NYU graduate students made big advances this year, most notably longtime *Revealer* editor **Kathryn Joyce**, whose first book, *Quiverfull*, a study of Christian fundamentalist women and motherhood that began as a series of *Revealer* articles, will be published in March as a lead book in the Beacon Press catalogue. The forthcoming anthology *Believer Beware* brings to fruition the efforts of three former NYU alumnae and *Revealer* writers—**Marissa Kantor Dennis**, **Ashley Makar**, and **Meera Subramanian**—who drew upon their experience with *The Revealer* to resurrect the dormant Killing the Buddha. **Peter Manseau** published his third book and first novel, *Songs for the Butcher’s Daughter* (Free Press), a thriller about Yiddish translation. His fourth book, *Rag and Bone*, a narrative non-fiction study of the culture of relics that began with a *Revealer* essay about “Passion nails” used to promote Mel Gibson’s *Passion of the Christ*, will be published by Little, Brown in March.

DISTINGUISHED LECTURES

September 20, 2007

MEDIUMS, MEDIA AND LOCAL PUBLICS

Veena Das (Johns Hopkins University)

Grounded in urban Delhi, Das’s lecture explored how religion is experienced through traditional mediums, television images, and other visual and acoustic forms, and how the self might be “in possession” of itself.



January 31, 2008

RELIGIOUS AFFILIATION, IDENTITY, AND PATRIOTISM: Publics and Publicity after September 11, 2001

Purnima Mankekar (UCLA)

Drawing from interviews with Sikh and Muslim South Asians and media representations of the 9/11 attacks,



Mankekar’s talk traced how religious affiliations have mutated into racial identities.

LECTURES

September 17, 2007

Visual Culture and the War on Terror

W.J.T. Mitchell (University of Chicago)

The noted theorist of visual culture and iconology addressed the post-9/11 image world.

February 28, 2008

LESSONS FROM HELL: Karma and Governmentality in Popular Indian Imagery

Christopher Pinney (University College London)

A leading theorist of Indian media within the context of nationalism, art historian and anthropologist Chris Pinney discussed popular Indian depictions of punishment.



courtesy of Christopher Pinney

News from Past Center Fellows

Ann Burlein (Hofstra University, CRM Senior Research Scholar 2005-2006) visited at UC Berkeley during the 2007-2008 academic year, teaching a course on “Religion and Its Monsters” among others. During this time she published “2 Twisted: The Book and the Gene” (*Postscripts*, 2007). Burlein also served as a panelist for “Authorizing Inscriptions: Religion, Aesthetics and Global Media” at UC Davis (April 2008), where she delivered “Scientific Inscriptions: The Molecular Body and the Christian Secular.” Ann has recently taken up a position as chair of the Religious Studies Department at Hofstra and we welcome her as a permanent member of the New York scholarly scene.

Last fall **Elizabeth Castelli** (Barnard College, Senior Research Scholar 2003-2004) guest-edited a special issue of *differences: A Journal of Feminist Cultural Studies*, entitled “God and Country,” which features her article, “Persecution Complexes: Identity Politics and the ‘War on Christians.’” Building upon earlier research on martyrdom, this article explores American Christians’ activism on behalf of “the persecuted church” around the globe. Castelli also delivered a keynote address “Gender and the Role of Biblical Studies in an Age of Re-enchantment” at the New Testament Society of South Africa Annual Meeting (University of Stellenbosch, South Africa, April 2007).

Gregory Price Grieve (University of North Carolina, CRM post-doctoral fellow 2004-2005) still enjoys thinking about “prosaic religions,” or what he defines as everyday occurrences concerned with material affairs and driven by non-elite practitioners. In 2008 he published an essay entitled “There Is No Spoon? The Matrix, Ideology, and The Spiritual Logic of Late Capital,” (in *Teaching Religion and Film*, Oxford University Press). He is now nearing the end of his research for a monograph provisionally titled *Rezzing the Self: Performing Religion and Gender in the Virtual World of Second Life*.

In fall 2007 Princeton University named **Heather Hendershot** (Queens College; CUNY Graduate Center, Senior Research Scholar 2004-2005) the Anschutz Distinguished Fellow in American Studies. Her article “You Know How It Is with Nuns...: Religion and Television’s Sacred/Secular Fetuses,” will soon appear in *Small Screen, Big Picture: Lived Religion and Television* (ed. Diane Winston, 2009). Hendershot delivered a keynote address, “The Future is the Past: Television History, Convergence, and the Indispensable Archive,” at the Unboxing Television Conference at MIT in November 2007. Her book-in-progress, *What’s Fair on the Air? Cold War Right-Wing Broadcasting and the Public Interest* is currently under consideration at the University of Chicago Press.

In the past year, **Jane Naomi Iwamura** (University of Southern California, CRM post-doctoral fellow 2004-2005) published “Critical Faith: Japanese Americans and the Birth of a New Civil Religion,” in *American Quarterly*, 2007 (reprinted the following year in *Religion and Politics in the Contemporary United States*), and “Ancestral Returns: Reexamining the Horizons of Asian American Religious Practice” in *Off the Menu: Asian and Asian North American Women’s Theology and Religion* (Westminster John Knox Press, 2007). Iwamura was also awarded the Albert S. Raubenheimer Outstanding Junior Faculty Award, in recognition of her unusual promise in the areas of research, teaching, and service to the university.

Molly McGarry’s (University of California, Riverside, CRM post-doctoral fellow 2005-2006) monograph *Ghosts of Futures: Past Spiritualism and the Cultural Politics of Nineteenth-Century America* was published this year by The University of California Press. Her historical study examines nineteenth-century American Spiritualism, a popular religious movement conducted through communication with spirits of the dead that re-enchaned technologies of modernity for spiritual contact and connection. McGarry explores Spiritualism’s links with changing relations of gender, race and citizenship, and its entanglement with battles over sex, science, secularism and the state.

In July 2008, **Jeremy Stolow** (Concordia University, CRM post-doctoral fellowship 2003-2004) took up a new position in the Department of Communication Studies at Concordia University (Montreal) where he will teach media history and direct a new initiative to develop what he hopes to call a “Religion and Media Lab.” Stolow’s recent publications include “Salvation By Electricity,” in *Religion: Beyond a Concept*, (ed. Hent de Vries, Fordham University Press, 2007) and “Holy Pleather: Materializing Authority in Contemporary Orthodox Jewish Publishing,” in *Material Religion: The Journal of Objects, Art, and Belief* (2007). He is currently preparing an article entitled “Deus in Machina: Exploring Religion and Technology in Cross-Cultural and Historical Perspective.” Most recently CRM invited Stolow to become a member of its international advisory board.



Faye Ginsberg, Purnima Mankekar
and Angela Zito

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www.nyu.edu/fas/center/religionandmedia

Mission Statement

The Center for Religion and Media seeks to develop interdisciplinary, cross-cultural knowledge of how religious ideas and practices are shaped and spread through a variety of media. The Center, funded by The Pew Charitable Trusts, is a collaborative project of the Religious Studies Program; the Center for Media, Culture and History; and the Department of Journalism, providing a space for scholarly endeavor, a stage for public educational events, and an electronic interface with media specialists and the public through its innovative web magazine, *The Revealer: A Daily Review of Religion and the Press* (www.therevealer.org).

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Nam June Paik, *TV Buddha*, 1974,
collection of Stedelijk Museum,
Amsterdam