

*Friends and Other Strangers: Studies in Religion, Ethics, and Culture* (Columbia University Press, 2016) makes an extended case for expanding the field of religious ethics to include critical attention to normative dimensions of culture and work in cultural studies. I thus argue for a reconsideration of the field of religious ethics and suggest new directions for future work. The book comprises ten chapters that are organized around the concepts of alterity and intimacy, which serve as dialectical touchstones over the arc of the work. After setting the terms and positioning the book within the field of religious ethics, I embark upon critical discussions of social criticism and ethnography; ethnocentrism, relativism, and moral authority; the ethics of empathy; indignation and political solidarity; the meaning of responsibility to children and friends; civic virtue and the moral psychology of war; normative and psychological dimensions of memory; and religion, democracy, and public reason. I conclude by assessing several monographs that bring together discourses in religious studies, ethics, and culture, commenting on each book with an eye to the promise it holds for future work in religious ethics, social criticism, and public life. I develop my studies in critical dialogue with George E. Marcus and Michael M. J. Fischer, Charles Taylor, Clifford Geertz, John Rawls, Michael Sandel, Richard Rorty, Paul Ricoeur, Avishai Margalit, and Michael Walzer. I also highlight various interventions in ethics, religion, and ethnography, focusing in particular on works in Islamic ethics by Saba Mahmood, Elizabeth Bucar, Farhat Moazam, and Sherine Hamdy.

*Friends and Other Strangers* was motivated in part by the ethnographic work that went into *Children, Ethics, and Modern Medicine*, and several of the book's studies were presented at the McDowell Conference at American University, the Bristol Lecture at Florida State University, the Tracy M. Sonneborn Lecture at Indiana University, and the Maloney Lectures at Davidson College. It was the subject of a panel discussion at the AAR to which I responded in the *Journal of Religious Ethics*, "Alterity, Intimacy, and the Cultural Turn in Religious Ethics: A Response to Four Critics," *Journal of Religious Ethics* 47.1 (March 2019): 203-16 and a forum in the Divinity School to which I responded in "On Religion, Ethics, and Cultural Criticism: A Reply to Six Critics," at <https://voices.uchicago.edu/religionculture/2017/06/07/on-religion-ethics-and-cultural-criticism-a-reply-to-six-critics-by-richard-b-miller/>.