ABOUT THE DOYLE ENGAGING DIFFERENCE PROGRAM

The Doyle Engaging Difference Program is a campus-wide collaboration between the Berkley Center and the Center for New Designs in Learning and Scholarship (CNDLS) designed to strengthen Georgetown University’s core commitment to tolerance and diversity and to enhance global awareness of the challenges and opportunities of an era of increasing interconnectedness. Doyle faculty fellowships support the redesign of lower-level courses to incorporate themes of cultural, religious, and other forms of difference, while Doyle Seminars facilitate in-depth explorations of similar themes in smaller, upper-level courses. In addition to curricular innovation, the Doyle Program supports the Junior Year Abroad Network, through which Hoyas blog about their encounters with diverse host societies, and Doyle student fellows, who explore intercultural and interreligious issues through their studies and engage in dialogue with the wider campus community. The program is made possible through the generosity of William Doyle (C’72), a member of the Georgetown University Board of Directors.

ABOUT THE BERKLEY CENTER FOR RELIGION, PEACE, AND WORLD AFFAIRS

The Berkley Center for Religion, Peace, and World Affairs at Georgetown University, created within the Office of the President in 2006, is dedicated to the interdisciplinary study of religion, ethics, and public life. Through research, teaching, and service, the center explores global challenges of democracy and human rights; economic and social development; international diplomacy; and interreligious understanding. Two premises guide the center’s work: that a deep examination of faith and values is critical to address these challenges, and that the open engagement of religious and cultural traditions with one another can promote peace.

At the heart of the Berkley Center for Religion, Peace, and World Affairs’ mission is preparing students for leadership roles in a dynamic and interconnected world. Over the past nine years, our teaching, research, and outreach activities—made possible in large part through the Doyle Engaging Difference Program—have increasingly involved students and deepened their learning about the complexities of religion and culture in global affairs. Our faculty teach classes in a range of departments across a broad array of disciplinary methods. Students enjoy robust research opportunities facilitated by Berkley Center faculty and programs. Opportunities for students to engage in interreligious and intercultural learning and outreach build on this classroom knowledge and aim to form students for leadership, service, and vocations in a diverse and complex world.

The foundation of every program offered by the Berkley Center is the Jesuit commitment to cura personalis and liberal education, the centrality of religion as an important dimension of human experience, and reflective engagement with a world marked by diverse human cultures and pursuits.

This report shares highlights from the Berkley Center’s core student programs during the 2015-2016 academic year.

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At the Berkley Center, students have the opportunity to take courses with world-class scholars. Each member of the Berkley Center faculty is committed to advancing the teaching mission of both the center and the greater university.

Eight core faculty and three key affiliates teach in the Departments of Government, Sociology, and Theology, as well as in the Walsh School of Foreign Service and the Law Center. Our senior fellows bring years of research and practical experience to the classroom, affording students the unique opportunity to understand how research and skills developed in the classroom have real-world applications. In addition, the Berkley Center, in collaboration with the Walsh School of Foreign Service, offers a certificate on Religion, Ethics, and World Affairs and supports Doyle Seminars—undergraduate courses that study diversity and difference.

**DOYLE SEMINARS**

Doyle Seminars engage students and faculty in a conversation about national, social, cultural, religious, moral, and other forms of diversity and difference across a range of academic disciplines and global contexts.

For students, studying these issues develops both curiosity and empathy—two skills required of future leaders in a pluralistic world. The seminars help students engage diversity and difference through faculty mentorship, research projects, scholarly engagement with expert guests, and co-curricular opportunities for exploration.

Participating faculty develop new or adapt existing courses to enhance in-depth research and writing around topics of difference and diversity. Professors frequently craft Doyle Seminars in ways that engage students in dialogue with visiting scholars and experts, as well as utilize the rich cultural and political resources of the local D.C. community.

Over the last nine years, more than 400 students have taken one of 37 Doyle Seminars. Courses have covered a wide range of topics across schools and disciplines, and have included: Law, Ethics, and Politics: The Case of Marriage; Literature, Media, and Social Change; and Black Power and Black Theology of Liberation.

The following pages document the key themes of the courses, methods used to transform courses into Doyle Seminars, and student research project highlights.

### 2015-2016 COURSES

- **Religion and Globalization**
  - José Casanova

- **Religion and Society**
  - José Casanova

- **Political Violence in the Name of God: Holy War, Jihad and Religious Violence**
  - Jocelyne Cesari

- **Agitators, Pastors and Organizers: Catholic Social Thought**
  - Drew Christiansen, S.J.

- **The Catholic Peace Tradition**
  - Drew Christiansen, S.J.

- **Slain in the Spirit: Faith and Violence in Contemporary Fiction**
  - Paul Elie

- **World Literature with a Religious Dimension**
  - Paul Elie

- **Politics of International Religious Freedom**
  - Thomas Farr

- **Religion, Justice, and American National Security**
  - Thomas Farr

- **Christian Political Theology**
  - Michael Kessler

- **Religion, Morality and Contested Claims for Justice**
  - Michael Kessler

- **Poverty and Inequity: Practice and Ethics in Global Development**
  - Katherine Marshall

- **Capstone Seminar: Religion, Ethics, and World Affairs**
  - Timothy Shah
international justice regardless of whether the violence is a symptom of genocide or everyday militarism

Carla Palma (SFS’16)
UN Peacekeepers’ Sexual Abuse and Exploitation

The inadequate response to UN peacekeepers’ sexual abuse and exploitation emanates from the trivialization of sexual violence in the context of everyday militarism. While perpetrators of rape in the context of genocidal and political violence have faced punishment through international legal channels, perpetrators of “recreational” rape, especially against trafficked women, evade international justice. Further research should consider the viability of an international legal convention or tribunal for holding peacekeepers accountable for sexual exploitation. Perpetrators of sexual violence during conflict should face international justice regardless of whether the violence is a symptom of genocide or everyday militarism.

The Division of Sovereignty in the Persian Constitution of 1906
Jack Price (SFS’17)

Iran’s constitutional revolution radically challenged traditional forms of authority and set in motion a new social and political order. No longer would the Shah be able to control Iran through arbitrary governing and corruption. The purpose of the constitution was to restrict the powers of the Shah, at which it succeeded. At the same time, the constitution shifted sovereignty to the nation and to God. The constitution was strongly influenced by growing trends of modernization in the country, which helped to give sovereignty to the nation. It was also shaped by the clergy, who sought to impart the sovereignty of God in a religiously minded country. The final product represented a coexistence between the sovereignty of the nation, of God, and of the Shah, and it helped to move Iran into the modern age.
PHILOSOPHIES OF LIBERATION (GOVT 457/THEO 370)
Terrence Johnson

About the Course
This course explored twentieth-century African-American and black diaspora liberation philosophies, theologies, and human rights activism to understand the moral frameworks, conceptual bases, and historical roots of liberation thought and its religious, ethical, political, cultural, and social intersections in the United States, the Caribbean, and Africa.

We examined religious and political sources alongside contemporary feminist and womanist critiques of power in an effort to stimulate deep cross-cultural dialogue as a way of understanding overlapping struggles, moral traditions, and themes in liberation thought. The course aimed to provide students with the historical background and the interdisciplinary tools for analyzing the promise and challenge of liberation thought in the twenty-first century, and for considering their own location and moral responsibilities for how they might address social oppression and human degradation.

Transforming the Course into a Doyle Seminar
To transform this course into a Doyle Seminar, I changed the structure of classroom discussions: Instead of beginning each class with a traditional lecture, we began with student presentations followed by my feedback. In addition, I reinforced that the course was designed to foster the growth of each student's intellectual voice, and by this I mean linking together deep passions alongside rigorous research questions, in an effort to place the student's questions at the center of his or her research.

On Liberalism and Liberation: Approaching Agreement Between the Two
Edward O'Leary (C'19)

In a broad sense, liberation philosophy imagines a radical reorientation of social structures so as to reinforce human welfare with particular aim at improving the status of the poor and the marginalized. The pursuit of liberation must always account for two distinct levels of emergence. Liberation must first affirm humanity on the scale of individuals and secondly effect change in social structures.
RELIGION AND THE STATE IN THE WESTERN WORLD (HIST 333)
Jo Ann Moran Cruz

About the Course
Major world events and developments—such as the tensions between the religious right and the state in the United States, the Arab Spring, the downfall of the Soviet Union and rise of religion in Russia, and the rise of ISIS—have brought the issue of church-state relations to the forefront of concern for politicians, activists, political scientists, and sociologists. Historians were less swept away by the secularism of the twentieth century and have continued to document the dynamics of what seem like irreducible elements in society—the dynamic between spiritual and material impulses and the tendency of humans to organize themselves both politically and religiously.

Transforming the Course into a Doyle Seminar
I adapted this course to focus on the diversity of thought regarding the relationship between religion and the state. Students were assigned readings from scholars across disciplines, and we analyzed case studies from diverse societies around the world. Course discussions and research allowed students to investigate the role of religion in legitimating past polities and the problems and promise that have developed in Western society as a result of the interaction between religions and the state.

The Ideology of Adenauer’s CDU: Defending Individualism from the State and the Self
Nathan Tschepik (C’17)

The thread of individualism weaves its way through every policy of Konrad Adenauer. Through synthesizing Adenauer’s early policy, it becomes clear that the two main arguments of the current literature on the CDU [Christian Democratic Union] largely fail in accurately addressing his role in the CDU. Adenauer neither created an inter-confessional party based on shared religious goals nor created a new Centre Party to exploit Protestant voters. Adenauer took the nascent CDU and broke down the burgeoning scaffolding to insert his own ideology. The inter-confessional CDU became not the party of two confessions, but of the individual, based on the defense and promotion of each citizen against the state and himself.

MUSLIM WOMEN AND THE WEST (HIST 367/INAF 397)
Yvonne Yazbeck Haddad

About the Course
This seminar was designed to study the encounter between Muslim women and the West. Students were introduced to Western literature that had over the centuries characterized and constructed “the Muslim woman.” They read and analyzed material from the historical encounter of Europeans and Americans (travelers, missionaries, journalists, and others) with Muslim societies and cultures, and the resulting images of Muslim women as sexual objects, downtrodden by men and badly in need of Western “liberation.” We looked at how Muslim societies have responded to the challenges posed by these images, considering movements of modernization and education, as well as the evolution of several feminist trends in Muslim countries: from liberal or “Westernized” feminism, to women’s liberation as defined by the nation-state, and finally to the development of Islamic feminism. Particular attention was given to Egypt, Indonesia, Turkey, and Iran. The second part of the course looked at the experiences of Muslim women in the West and their assimilation into the United States and European cultures.

Transforming the Course into a Doyle Seminar
This was the second time I offered the course, and the resources provided in support of the seminar through the Doyle program enhanced and enriched the student experience. The guest lecturers provided in-depth input into the topics under discussion, while the Doyle graduate research assistant provided invaluable support to the students to conceptualize and construct a thesis as well as write a cohesive essay.

Contraception, Abortion, and Islam in the Modern Context
Molly Wartenberg (SFS’16)

The issues of abortion and contraception in the Muslim context are not as black and white as often portrayed in the media. Interpretations and laws range from very lenient to highly restrictive, depending on the country and region. Rather than due to an inherent issue within Islam, much of this conservatism is a response to Western intervention in the region and the promotion of contraception and abortion as inherently tied to liberal Western values. Despite the efforts of Western-backed international organizations and certain secular feminists, more lenient laws have rarely been the product of Western-centric reform. Rather, they have been the result of correcting the notion that authoritative texts unambiguously oppose contraception and abortion, and being mindful of policy frames that are foreign and poorly received by Muslims.
TRADITION AND MODERNITY IN SOUTHEAST ASIAN ISLAM (INAF 427)
Jonathan Brown and Norbani Ismail

About the Course
This course explored the symbiosis of tradition and modernity in Southeast Asian Islam. After its arrival as early as the tenth century, Islam took a few centuries before it penetrated into the lives of the Muslims, supported by the royal court and its institutions. Studying the various religious, political, economic, socio-educational, and judiciary institutions in the region, both during the colonial and post-colonial periods, helps to understand the central role of Islam in the lives of the Muslims. Even though Islam in Southeast Asia was once considered to be at the periphery due to strong indigenous cultural influences, the course highlights its superiority manifested through daily praxis.

Transforming the Course into a Doyle Seminar
To make this course a Doyle Seminar, we engaged the students in discussions around the centrality of Islam in the lives of the Muslims, particularly in Muslim-majority countries like Malaysia and Indonesia. The students also wrote research papers that highlighted the increased role of Islam in various educational systems, religious-social movements, and the legal systems of those countries. To increase learning on Islam in contemporary Southeast Asia, students were assigned to read the region’s daily English newspapers and to report on their reading to the class. Students wrote research papers on topics of interest that focused on the role of Islam in socio-religious movements, law, and educational systems. The students also watched select online videos that showed Islam’s influence on issues such as educational institutions, political parties, and the crowning of a contemporary Malay Sultan.

Conversion, Divorce, and Child Custody: The Case of Gandhi v. Pathmanathan
Sana Jamal (SFS’15)
The dual justice system in Malaysia is not one where the sharia and civil laws are on equal footing. The jurisdiction of sharia courts is limited to Muslims, and the courts can only rule on certain issues as laid out by the federal law. The dual justice system functions because hierarchies are in place. The Malaysian constitution effectively defines the jurisdiction of the sharia courts. The sharia courts’ rulings are overturned when the courts overstep the boundaries that the federal law has constrained them inside. A lack of legal remedy for Gandhi in the conversion of her children has led to international criticism of the Malaysian justice system. This does not, however, imply that the system does not work. It asserts that parts of the international community are displeased with the laws themselves.

Considerations of Islamic Education in Malaysia
Tasneem Shaikh (C’17)
The incorporation of Islamic studies in Southeast Asian countries has proved to be a vital element of their societies. In Malaysia specifically, Islamic education has gone through phases of decline and renewal in distinct forms. These periods are characterized by influences of anti-colonialism, ties to extremism, and the impacts of electoral politics.
Reflecting on the Life of My Great-Grandfather Charles Kerzetski in Light of Confucian Teachings on Moral Self-Cultivation

Matt Ellison (SFS’18)

When I began this project, I thought I would learn more about my grandparents and my great-grandfather, but I did not anticipate the moral and intellectual fruits this process would provide me in my own life. I learned about my great-grandfather—that he dealt with the stresses of poverty and had the immigrant experience of hard work, a focus on education, and an attitude of pragmatic optimism that guided his life. But I also learned about myself: that greater consciousness of my familial bonds and duties that would have positive benefits for my anxieties about identity and my proper path in life. Traditional Confucian texts provide a basis for this thinking and for the ways in which filial piety and ancestor veneration contribute to moral self-cultivation.

CONFUCIANISM (THEO 363)
Erin Cline

About the Course
This course explored the history of Confucian philosophy and its continuing relevance today, from the ethical views and accounts of human nature presented in classical texts such as the Analects, Mengzi, and Xunzi; to the views of the later Confucians like Zhu Xi and Wang Yangming; to the contemporary role of Confucianism in today’s global world. Course materials focused on disagreements and debates within the Confucian tradition and the way Confucian thought was shaped by the critiques of competing schools of thought. The course also explored the impact of Confucianism on East Asian cultures and how it can serve as a resource for addressing contemporary moral problems.

Prison Reform Project (GOVX 400)
Marc Howard

About the Course
The Prison Reform Project represented an experiment in prison education. The class met mainly on Friday afternoons, about half of the time at Georgetown and six times at the Jessup Correctional Institution, a maximum-security prison in Jessup, Maryland. During the sessions at Jessup, the 35 Georgetown students worked alongside 16 Jessup students. The Georgetown and Jessup students divided into three groups, each of which worked together on a specific reform proposal, focusing on topics related to "Before Prison," "Inside Prison," and "After Prison."

Transforming the Course into a Doyle Seminar
Transferring this course included an enhanced research component that was designed to address questions of social, cultural, religious, moral, and other forms of difference. I structured the major research component to push students beyond learning about Confucianism: My aim was for them to undertake a distinctly Confucian task and reflect on its meaning and significance critically from a first-person perspective.

Confucians insist on the importance of knowing your ancestors as a necessary part of self-knowledge to facilitate moral growth. Addressing questions of diversity certainly requires us to learn about others, but also to know and reflect on our own identity. Accordingly, the research project for this course asked students to examine their own ancestry in relation to Confucian views on these matters: It invited them to explore, in an experiential way, why Confucians thought that knowing about our ancestors can play a special role in moral self-cultivation.

When my students presented their research at the end of the semester, they were struck by the remarkable diversity in the room. Their great-grandparents came from such a remarkable array of places and cultures. Whether Ukrainian, Chinese, Italian, Filipino, Swedish, Vietnamese, Norwegian, or French, they all had distinctive traditions, values, and histories that had informed the lives of their descendants—often in ways that surprised my students.

"This semester has been one that I will never forget. While I’m glad that we were able to come together to work on prison reform, I think what I’ll really take away from this class is the kind of people you are [in reference to those incapacitated at Jessup Correctional Institution]. You have been subject to things that I would never wish on my worst enemy. Each and every day you display perseverance, hope, grace, humility—honestly, it’s awe-inspiring.” – Sarah Petuck (C’16)
The Religion, Ethics, and World Affairs (REWA) program offers a certificate for Georgetown undergraduate students in the Walsh School of Foreign Service and in Georgetown College (as of January 2017), administered through the Berkley Center.

The REWA certificate gives students an opportunity to explore the role of faith and values across topic areas, including international relations, comparative politics, history, and culture. In our interreligious and intercultural world, developing a nuanced understanding of these topics is of critical importance and value in the academy and across professions.

Students in the program are required to take five electives over three thematic areas at the intersection of religion, ethics, and politics. In addition, students enroll in a capstone seminar at the Berkley Center to conduct original research and explore the intersection of religion and ethics more deeply.

Since 2012, more than 30 students have graduated with the certificate. Many have gone on to receive Fulbright fellowships; work for USAID, the State Department, and the World Bank; and attend prestigious graduate programs in the United States and around the world.

CAPSTONE SEMINAR: RELIGION, ETHICS, AND WORLD AFFAIRS

The capstone seminar is offered each semester by a Berkley Center faculty member. The course gives students an opportunity to conduct original research on a topic related to religion and world affairs. The first part of the semester focuses on historical and comparative methods in the study of religion, politics, and their intersection across world regions and issue areas including war, peace, and human rights. Students also explore the religious and ethical dimensions of social justice, democracy, and political values. Students are encouraged to examine the role of specific religions or denominations, as well as religious organizations and movements. During the second part of the semester students present their ongoing research, which culminates in a 25 to 30 page term paper. At the end of the year, graduating seniors share their research in a colloquium attended by faculty, students, and thought leaders.

PROFESSIONAL DEVELOPMENT AND INTELLECTUAL COMMUNITY-BUILDING ACTIVITIES

- A webpage and newsletter that keeps students apprised of developments including new courses, events, and research/conference opportunities.
- Informal lunch seminars with faculty members or thought leaders discussing their latest research. Topics have included:
  • Berkley Center Senior Fellow José Casanova on Jesuits and globalization
  • Deputy Director of the USAID Office of Faith-Based and Community Partnerships C. Eduardo Vargas on the importance of knowledge of religion and world affairs for policy work, especially in the realm of international development
  • Senior Advisor at the State Department's Office of Religion and Global Affairs Peter Mandaville on political Islam, Middle East policy, counterterrorism/countering violent extremism, and broader Muslim engagement
- Research support for students as they pursue their senior capstone, thesis, or fellowship research. In the spring of 2016, Rachel Rodgers received funding to study Jewish communities in Morocco for her senior honors thesis, which built off of her REWA capstone paper.

ANNUAL RESEARCH COLLOQUIUM

Each year the Berkley Center hosts a colloquium where students enrolled in the REWA Program are given the opportunity to present their research and receive valuable feedback from peers and experts from the Georgetown and Washington, D.C., communities. This year, five students presented their research in an informal setting with faculty and staff and engaged in robust debate, focusing on theoretical and conceptual frameworks.

2016 WHEATLEY CONFERENCE ON INTERNATIONAL AFFAIRS

Rachel Rodgers (SFS’16) was selected to attend the 2016 Wheatley Conference on Religion and International Affairs. This conference is an annual gathering held at Brigham Young University. Read Rodgers’ reflections below:

The theme of the 2016 Wheatley Conference on International Affairs (WIAC) was “Religion and Politics: The Emerging Nexus.” The conference split undergraduate delegates into roundtable groups, each of which focused on a specific topic related to religion and world affairs.

My roundtable group was “Islam: Alternative Religious Voices in World Affairs,” chaired by Brigham Young professor Nadia Oweidat. The diverse makeup of our ten-student group greatly aided the depth and range of our discussion... Overall, WIAC was an extremely positive experience. I was exposed to a variety of viewpoints and had the opportunity to put my theoretical knowledge into practice through the policy proposal development portion—an exercise that often does not occur in academic conferences. The keynote speeches were all extremely informative, and my fellow delegates helped me think about the nexus of religion and politics from a new perspective.

- Rachel Rodgers, SFS’16
REWA CAPSTONE PAPER EXCERPTS

**Radically [In]Tolerant: How English Baptists Changed the Early Modern Toleration Debate**

Caleb Morell (SFS’16)

The contrasting visions of church, state, and religious tolerance among the Presbyterians, Independents, and Baptists during and after the English Civil War can only be understood in terms of their Covenant Theology. That is, disagreements on an ecclesiastical and a political level are rooted in more fundamental disagreements over the nature of and relationship between the Biblical Covenants.

The Baptists developed a Covenant Theology that diverged from the dominant Reformed model in order to justify their practice of believer’s baptism. This precluded the possibility of a national church by making baptism upon profession of faith the chief prerequisite for inclusion in the covenant community of the church. Church membership would be conferred, not upon birth but re-birth, thereby severing the link between infant baptism, church membership, and the nation.

Furthermore, Baptist Covenant Theology undermined the dominating arguments for state-sponsored religious persecution, which relied upon Old Testament precedents and the laws given to kings of Israel. These, the Baptists argued, applied to Israel in the Old Testament in a unique way not applicable to any other nation. In the New Testament age, Christ willed his kingdom to go forth not by the sword but through the preaching of the Word. These changes in Covenant Theology challenged the foundation on which religious persecution was grounded in Early Modern Europe and made the idea of toleration more plausible and more Biblically justified.

**Buddhist Nationalism as a Unifying Socio-Political Force: Minority Repression in Burma and Sri Lanka**

Alexandra Daniels (SFS’16)

Great reforms appear to be ahead for both Burma and Sri Lanka in the coming years. There is little question that the current governments will bring greater freedom and democracy to their states. However, this freedom is not truly meant for everyone, at least not right now. Although both governments aim to further reconciliation efforts with minority groups, it is unlikely that much will come of this until other institutional goals have been met. Buddhist Nationalism remains an integral part of the national identity in both states, and this is unlikely to change in the near future. There remains little incentive, or even opportunity, for these democratic political leaders to act in support of ethnic-religious minorities due to a fear of losing widespread support.

While democracy in a different context may seem synonymous with representation and opportunity, the prevalence of extreme Buddhist Nationalism suggests this notion of democracy is not what will take root. In all likelihood, the democratic majority will continue to pressure the government to take action against religious minority groups, or at the very least not interfere on their behalf. Without some sort of structural or ideological change, it is unlikely that much will be met. Buddhist Nationalism remains an integral part of the national identity in both states, and this is unlikely to change in the near future. There remains little incentive, or even opportunity, for these democratic political leaders to act in support of ethnic-religious minorities due to a fear of losing widespread support.
The Junior Year Abroad Network (JYAN) connects Georgetown students studying abroad in a variety of cultures. Students share reflections on religion, culture, politics, and society in their host countries, commenting on topics ranging from religious freedom and interfaith dialogue to secularization, globalization, democracy, and economics.

During the tenth year of JYAN, 40 juniors studied in 22 countries. More than 530 students have participated in this program over the past 10 years, writing from over 50 countries on six continents.

During their time abroad, participants encountered a common theme of evolving national identities in the midst of rapidly changing societies. While they learned how globalization and technological advancements are contributing to changing cultures, they also learned that certain traditional ideals remain. Students observed communities hallmarked by diversity, which challenged them to consider how varying perspectives among religions, cultures, ethnicities, and genders can be used to build a multifaceted national identity—one that can help a nation overcome intolerance and violence. This resonated with students as they grappled with events felt around the world, such as the November 2015 Paris attacks and the ongoing refugee crisis. Students also reflected on the political climates in their respective host countries, frequently comparing their national government policies with those of the United States.

**BLOG EXCERPTS**

**One Church, Two Communities: Classism in the Catholic Church in El Salvador**

*Taemin Ahn (SFS’17)*

I find it difficult to reconcile the two Churches within the National Cathedral. Both are Catholic, but their messages mirror the country’s sharp class divide. Before I came, I thought that shared faith would create shared culture, but Catholicism, which ironically means “universalism,” has served only to institutionalize difference. To me, the physical segregation of rich and poor within Catholic worship spaces represents the brokenness of the entire country. If my professor is right that the Church drives public opinion, I wonder who’s actually in the driver’s seat.

**Getting Naked in Morocco: The Politics of the Hamam**

*Katherine Butler-Dines (SFS’17)*

While from the outside Morocco appears to be a very conservative country and the tradition of the hammam might appear to be at odds with its Islamic and conservative identity, it is most assuredly not. Just as I have observed women remove head coverings in their homes, dance freely to American hip-hop music, and breastfeed openly, the hammam shows that a conservative appearance is only one facet of a diverse and tolerant existence.

**Presidential Elections in the Age of Globalization**

*Latazia Carter (C’17)*

If studying abroad has taught me anything thus far, it is that the world is as invested in our presidential elections as we are—especially when Donald Trump is on track to win the GOP nomination. My program began during February in Tokyo, Japan. As I sat eating soba in a restaurant accompanied by a few European students, they asked me if anyone legitimately considered Trump a candidate. A day later a group of Japanese and Chinese students asked me a similar question before a lecture. I hoped the numbers would be small. I had faith in the American public to be reasonable, if not empathetic. Trump may “speak his mind,” but what he says is neither profound nor based on a legitimate policy platform. “What do you think about Trump?” “What is going on in America?” I would be asked the same questions over and over again.
The National Sport
Kate Riga (C’17)

“You know the national sport of Italy?” he asked the crowd.

Silence, peppered with a few halfhearted suggestions of “football” or “soccer.” Smiling, he shook his head.

“The national sport of Italy is women.”

Sexism is not a revolutionary concept in my life. This is not the first time that I’ve been hindered, harassed, or unsafe because of my gender. But here, the tone is very different. I’ve never before been exposed to such an unapologetic delineation of the social norms, the police chief’s excuse that “I am sorry, but that’s just how it is.”

Italy is beautiful and cultured and colorful and exciting. But the knowledge that I am its “national sport” unapologetically injects tinges that beauty with an undeniable pall of anxiety and skittishness, inexorably tied to the mostly wonderful and exciting experience.

Marilyn Arwood (C’17)

Last Thursday’s shooting at Umpqua Community College had already made its rounds in New Zealand news coverage, partially because a Kiwi student is attending the college on scholarship and was nearby when the shooting took place. But this most recent tragedy is far from the first, and even in the week that has passed, two more incidents of gun violence have occurred on two more U.S. campuses. [...] Hearing my roommate’s dad ask me if I need to pass through metal detectors on my way onto campus back home taught me that in fact, some things have changed: These school shootings are now a trope that other countries see America in reference to. Perception of the United States as a nation now includes the supposed lurking threat of gun violence on its campuses. I’ve always felt safe at Georgetown, but to foreigners who continually hear about our schools, this notion of safety requires questioning. [...] The reality of the interreligious harmony in Jordan is simultaneously tangible and intangible, spoken and unspoken. In a lot of ways, I feel like my first haircut in Amman epitomized the sense of interreligious solidarity in the country. Eventually, the inevitable question popped up: “Are you Muslim?” “No,” I replied. “I’m Christian.”

“I laughed. “I love him, too,” I said and asked, “Muslims consider him a prophet, right?”

He beamed. “Yes. How can a Muslim hate Christians when we love Jesus?”

I love Jesus. All the Muslims love Jesus.

Marilyn Arwood (C’17)

JYAN STUDENTS
FALL 2015

SPRING 2016

40 Junior Year Abroad Network students in 22 countries across 5 continents.
On Wednesday, March 30, 2016, the Doyle Engaging Difference Program hosted its seventh annual Doyle Symposium. The event brought together Georgetown students, faculty, and staff for a conversation about the importance of engaging difference and creating inclusive communities in an era of increasing global interconnectedness. Peace Corps Director Carrie Hessler-Radelet offered the keynote address.

As Provost Bob Groves highlighted in his introductory remarks, Georgetown has a long-standing connection with the Peace Corps, with 29 Georgetown graduates currently volunteering worldwide and a total of 935 alumni volunteers having served since the agency’s founding in 1961.

Hessler-Radelet opened her remarks noting that there “could not be anything more important in our world today than a discussion of engaging difference and diversity.” An international service organization, the Peace Corps has sent nearly 220,000 volunteers to work in over 140 countries across the globe. Hessler-Radelet shared several stories of Peace Corps volunteers to highlight how volunteers “learn to see the world through their community’s eyes” and are “transformed into global citizens.”

Hessler-Radelet emphasized the mission and goals of the Peace Corps, as well as her goal to have the volunteer corps reflect the diversity of the nation. Celebrating diversity and fostering inclusion is a priority for the Peace Corps, evident through an agency-wide focus on diversity recruitment, combating intolerance through training on Islamophobia, and the establishment of a new faith initiative to support volunteers and staff. She emphasized that diversity drives innovation and creativity, and that diverse organizations are more resilient and productive. “Diversity is hard,” she acknowledged, and we have still “not come to terms with diversity.” She challenged the audience to recognize that it can be uncomfortable to engage diversity, and that it requires real, honest reflection and acceptance of one’s own biases. “Life begins at the end of our comfort zone,” she noted.

Following Hessler-Radelet’s address, Vice President for Global Engagement and Berkley Center Director Thomas Banchoff provided additional reflections that emphasized the work of the Doyle Program to support this work here on campus—that engaging with difference “really means listening.” Banchoff sees Georgetown as a “community of discourse” that provides opportunities for reflection, action, and intellectual engagement around themes of difference and diversity.

Professor Edward Maloney, executive director of the Center for New Designs in Learning and Scholarship (CNDLS), introduced the afternoon’s panel of faculty and students. Maloney also highlighted Georgetown’s role as an international institution that strives to live out the Jesuit ideals of justice and community—whether across the globe or here in efforts on campus.

Professor Michelle Ohnoma (Women and Gender Studies, former Doyle faculty fellow, CNDLS faculty fellow, and the university’s diversity requirement coordinator), served as moderator. Ohnoma emphasized her passion for teaching, learning, and pedagogy, noting that the classroom is a “space for transformation.”

Ohnoma was joined on the panel by three students: freshman Jasmin Ouseph (SFS’19) and seniors Joy Robertson (SFS’16) and Caitlin Snell (C’16). The students shared their experiences working with diversity on campus and abroad. Ouseph is chair of the Georgetown University Student Association’s Residential and Cultural Inclusivity policy team, a diversity facilitator for Leaders in Education About Diversity, and also serves as an undergraduate representative on the administration’s Working Group on Racial Injustice. Robertson and Snell participated in Doyle student programs—the Junior Year Abroad Network (JYAN) and the Education and Social Justice Project (ESJ), respectively. Both spoke about the impact of those experiences on their perspectives regarding diversity and culture. Robertson noted the ways studying abroad encouraged her to find more upfront and tangible ways to engage difference on campus, and Snell spoke of the importance of being vulnerable and creating “not just safe spaces, but brave spaces.” The panelists considered how traditional classroom and faculty/student dynamics might need to be transformed as audience questions challenged panelists to think about how difference can be productively recognized and embraced in the classroom.

Concluding with remarks from Professor Michael Kessler, managing director of the Berkley Center, this year’s symposium offered a unique blend of global and local perspectives on the importance—and challenges—of engaging diversity in our communities, as well as the meaningful reflections and growth that all can experience when living and engaging intentionally with each other.
Only through better access to education will the world’s poor be able to seize opportunities in an increasingly global economy. While policy analysts have documented the widespread failure of governments to meet this imperative, still relatively little is known about successful local efforts led by religious communities to advance economic and social development through education.

In an effort to engage students and build this knowledge about the deep connections between global challenges of poverty and education, two Georgetown University centers—the Berkley Center for Religion, Peace, and World Affairs and the Center for Social Justice Research, Teaching and Service—created the Education and Social Justice Project (ESJ) in 2010.

The project provides several students with summer research fellowships to travel abroad for in-depth examinations of innovative initiatives, with a focus on the work of Jesuit secondary and post-secondary institutions. Under faculty supervision, the students gather information through interviews, analyze best practices, and share their reports and conclusions with a wider global audience. Student researchers have investigated institutions in diverse settings ranging from Cambodia and the Philippines to Burkina Faso and Canada.

During its sixth year, the project awarded fellowships to four students who spent three weeks with institutions engaged in efforts to promote social justice through education.

The ESJ fellows presented their research at the September 2015 Global Social Justice Summer Research Symposium, a daylong symposium attended by over 100 students, faculty, staff, and community members, and at a research presentation hosted by the Berkley Center in February 2016. See the Berkley Center website for the project’s full interviews and case study reports.

SOCIAL JUSTICE IN SOUTH KOREA

In May 2015, Dana Drecksel (NHS’17) spent three weeks conducting research at the Republic of Korea’s Sogang University (Seoul) and Gangjeong Village (Jeju Island) as part of the ESJ Project at Georgetown University. She interviewed members of the Sogang community, including professors, students, administrators, clergy, and the executive director of Sogang University’s board of trustees. Dana also interviewed Gangjeong Village protestors and Sewol Ferry activists as part of her investigation into how members of the Korean community respond to social injustices.

SOCIAL JUSTICE IN SENEGAL

In July 2015, Sabrina Khan (C’15) conducted interviews in Dakar, Senegal, as part of her ESJ fieldwork. Her research centered on the intersection of faith and education in Senegal, particularly the role private Catholic schools play in the Muslim-majority country. In Dakar, she focused on how teachers, administrators, executives, and students view interreligious dynamics among students of Catholic schools. During her fieldwork in Senegal, she spent one week in Mbour, where she stayed at the Teacher Training Center (Centre de Formation Pédagogique), a center dedicated to training future teachers of Catholic schools. While in Mbour, she interviewed professors, students, and administrators about their views on religious toleration, freedom, and solidarity within Catholic schools and what role these schools play in the development of pluralism and citizenship in Senegal.
The Undergraduate Fellows Program brings faculty and students together to foster student engagement with difference and the diversity of human experience through scholarship and inter-religious, intercultural engagement on campus, in the D.C. community, and around the world.

Student fellows, selected each academic year, conduct original research projects that explore the broader implications of cultural and religious diversity, organize and participate in events and service projects, and blog regularly for the Berkley Center to build a community of students engaged in academic and outreach work on these issues.

In spring 2016, the program supported President Obama’s signature initiative, the President’s Interfaith and Community Service Challenge, which aims to encourage students and educators to build understanding between different communities while contributing to social justice and the common good.

To explore the broader implications of global cultural and religious diversity, fellows completed research around the key scholars, community leaders, and topics in international interfaith work in higher education. Students conducted interviews and background research to prepare for the 2016 President’s Challenge, participated in interfaith service projects, attended worship services outside of their own faith tradition, and blogged about their experiences. Throughout the semester, students met with thought leaders to build knowledge, including officials from the State Department, representatives from faith-inspired organizations such as the UN Network on Religious and Traditional Peacebuilders and Coexist, and visiting international delegations from Saudi Arabia and Pakistan.
Nena Beecham

Nena Beecham is an undergraduate student in the Walsh School of Foreign Service, class of 2018, majoring in culture and politics with a concentration on the discourse of Islam in the West. To enhance her study, Nena is studying Arabic and has completed her studies in Spanish. At the Berkley Center, Nena was a student fellow in the 2015-2016 Doyle Undergraduate Fellows program and now works with the program as a research assistant. Outside of the classroom, she works as a communications assistant for the communications team at the Georgetown University Office of Campus Ministry. Nena is also a staff photographer on The Hoya and an active member of the Muslim Students Association. Nena hopes to use her interest in photography, the arts, and the media to promote interfaith dialogue, understanding, and peace.

Breanna Bradley

Breanna Bradley is an undergraduate student in the Walsh School of Foreign Service, class of 2018, majoring in culture and politics with a focus on religion and violence. She is interested in violence and conflict mitigation through interreligious dialogue and intercultural understanding. Breanna studied abroad in Yogyakarta, Indonesia, as a Boren Scholar during the fall 2016 semester. Aside from taking classes at Universitas Gadjah Mada, Breanna was a research assistant/intern at the Indonesian Consortium for Religious Studies. Also passionate about education, Breanna was a guest English elementary school teacher at the Jogja Green School. At the Berkley Center, Breanna was a student fellow in the 2015-2016 Doyle Undergraduate Fellows program.

Katherine Butler-Dines

Katherine Butler-Dines is an undergraduate student in the Walsh School of Foreign Service, class of 2017. She is a regional studies major with a focus on the interplay of democracy and religion in Middle East. At the Berkley Center, Katherine was a student fellow in the 2015-2016 Doyle Undergraduate Fellows program and was a Junior Year Abroad Network blogger during her fall 2015 semester in Morocco. She has also studied abroad in Australia, India, and Jordan. Outside of the classroom she is a research assistant at the Georgetown Institute for Women, Peace and Security; a member of the Georgetown Equestrian team; and an avid dancer.

Katherine Cienkus

Katherine Cienkus is an undergraduate student in the Walsh School of Foreign Service, class of 2018. She is majoring in international history and is pursuing a certificate in religion, ethics, and world politics through the Berkley Center. Katherine is very passionate about the intersection of religion and politics in the Middle East and Europe throughout the twentieth century. Katherine is the coordinator for Companions’ Dinner Retreats on campus, as well as a safety coordinator for Georgetown Against Gun Violence and a member of the Model United Nations team.

BLOG EXCERPT

Entering the Doyle Undergraduate Fellows program, my paradigm regarding the intersection of religion and world affairs was one of skepticism and fragility. I thought there was a disparity in the way faith “talked” and “walked.” This difference in rhetoric and action has had potential to both mobilize and marginalize. In essence, the disparity has led to an augmentation of an “us” versus “them” dichotomy, further disrupting hopes of peace and cooperation.

This doubt has grown rapidly in recent years. From global terrorism to demagogical outcries against religious minorities in the United States, to a U.S. population becoming less religious in stark contrast with the rest of the world, religious skepticism and denouncement are becoming increasingly characteristic of our society.

My own work at the Berkley Center, which included attending a Buddhist meditation service and conducting interviews with varied interfaith activists and educators from around the world, has afforded me a distinctly hopeful perspective. Leaders such as Imam Magid and organizations like the Berkley Center and ICRD are trying so hard to cultivate this new paradigm of thinking: that faith in action creates understanding, bridging the gap of misperception and ignorance to unite and inspire.

– Remy Cipriano (SFS’17)
Remy Cipriano is an undergraduate student in the Walsh School of Foreign Service, class of 2017, majoring in culture and politics. His studies focus on religion’s influence on Middle Eastern culture and politics. At the Berkley Center, Remy was a student fellow in the 2015-2016 Doyle Undergraduate Fellows program. He has worked for a variety of institutions, including the U.S. House of Representatives and Middle East North Africa City Lawyers, an international law firm in Beirut, Lebanon. Most recently, he worked at the International Center for Religion and Diplomacy, an NGO that incorporates faith-based diplomacy to resolve conflict and promote interfaith reconciliation. Remy is a member of many campus organizations, including the College Democrats and the Georgetown University Film Festival. Remy is currently conducting research on U.S. cultural diplomacy practices during the Cold War.

Alexandra Daniels graduated from Georgetown’s Walsh School of Foreign Service in 2016 with a major in international politics and a concentration in international laws, institutions, and ethics. At the Berkley Center, Alexandra pursued a certificate in religion, ethics, and world affairs and was a student fellow in the 2015-2016 Doyle Undergraduate Fellows program; she also wrote for the Berkley Center’s Junior Year Abroad Network while studying abroad at the Universidad Pontificia de Comillas in Madrid, Spain. In addition to Alexandra’s interest in interfaith work, she interned extensively in intercultural work both domestically and abroad with the U.S. Department of State. On campus, she served as president of the Georgetown University Club Swim Team.

Megan Patel is an undergraduate student in the Walsh School of Foreign Service, class of 2018, majoring in culture and politics. Her major focuses on the intersection of religion and gender in South Asia. She is also pursuing a certificate in religion, ethics, and world affairs through the Berkley Center and was a student fellow in the 2015-2016 Doyle Undergraduate Fellows program. Outside of the classroom, Megan serves on the Provost Committee for Diversity, Council of Advisory Boards, and Campus Ministry Student Forum Executive Board. She pursues her passions for interfaith work and mediation through the Way of Peace Fellowship and serves as an ESCAPE retreat leader for first year students.

Two of Georgetown’s core commitments are interfaith dialogue and service to others. Faculty, staff, and students across campus work together to further interreligious understanding and engagement with communities in the Washington, D.C., area and beyond.

This year, Georgetown University was awarded the 2015 President’s Higher Education Community Service Honor Roll, the highest honor an educational institution can receive for its commitment to volunteerism, community-based learning, and civic engagement. The Berkley Center, the Center for Social Justice Research, Teaching and Service; and the Office of Campus Ministry are three central drivers of interfaith and community service work at the university, and together they applied for the award on Georgetown’s behalf. Across the entire university, more than 8,000 students of all different faiths and traditions contributed more than 770,000 community service hours in 2015.

The Berkley Center contributed to this award through the myriad activities laid out in this report that encourage interfaith dialogue, reflection, and service work. For the past several years, the center has also coordinated the International Higher Education Interfaith Leadership Forum, which connects international scholarship and work on faith and service to President Obama’s Interfaith and Community Service Campus Challenge.

The Berkley Center also emphasizes dialogue and the exchange of best practices through its blog, Hoya Paxa: A Blog about Interfaith Service and Peacebuilding, which features an ongoing conversation among students, staff, faculty, and community members at Georgetown and around the world who are involved in interfaith service work.
JYAN participant Benjamin Jury (SFS’17) visits the Dome of the Rock during his semester abroad (top); Jury is also pictured preparing a meal with friends in Jordan (center right); Remy Cipriano (SFS’17) asks a question at the 2016 Doyle Symposium (center left); JYAN blogger Kenneth Lee (SFS’17) poses with Grant Kayes (C’18) in front of a sake offering at the Meiji Shinto Shrine in Tokyo (bottom right).

Lauren Seminack (SFS’17) blogged for the JYAN program during her time abroad in London (top left); Nico Lake (SFS’16) meets with Guatemalans involved with the “Development with Justice” scholarship program (top right); Lake presents on his ESJ research (center right); JYAN participant Richard Pena (C’17) poses with a camel in India (center left); Sara Singha, Melody Fox Ahmed, and Harshita Nadimpalli (SFS’18) tour the White House as part of the President’s Challenge (bottom).