2016-2017 ANNUAL REPORT

STUDENT PROGRAMS

Doyle Engaging Difference Program
Religion, Ethics, and World Affairs Certificate | Education and Social Justice Project
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 that engage with questions 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 Undergraduate Fellows, who engage intercultural and interreligious dialogue on campus. The program is made possible through the generosity of William Doyle (C’72), a member of the Georgetown University Board of Directors.

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.

Our programs and courses, made possible in large part through the Doyle Engaging Difference Program, are designed to prepare students to negotiate our diverse and complex local, national, and international environments. Students can take courses at the center, work as research assistants, participate in fellowship programs, enhance their studies abroad, engage in interfaith activities, and blog about their experiences.

This report highlights the Berkley Center’s core student programs during the 2016–2017 academic year.

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.
Berkley Center faculty advance the teaching mission of the university with courses taught across schools and departments, including the Departments of Theology, Sociology, and Government, and the Walsh School of Foreign Service and Law Center. Senior fellows bring years of research and practical experience to the classroom that enhance student curricular experience. Our faculty include research scholars from academic disciplines and practitioners who have held positions in government offices and international organizations such as the State Department, the World Bank, and the U.S. Army, and several have conducted years of fieldwork, engaging with policymakers, practitioners, and other on-the-ground stakeholders. These experiences and knowledge are integrated into the classroom by our diverse scholars, giving students the unique opportunity to apply academic research skills to real-world issues and concerns.

In addition, the Berkley Center offers a certificate on religion, ethics, and world affairs for students in the Walsh School of Foreign Service and a minor for students in Georgetown College, and supports Doyle Seminars—undergraduate courses that engage diversity and difference.

DOYLE SEMINARS

The Doyle Seminars foster student and faculty engagement on a variety of issues involving diversity and difference across a range of academic disciplines. Students have the opportunity to explore the social, cultural, religious, and moral challenges that are part of a globalized and pluralistic world.

The seminars provide resources to enrich faculty mentorship and research and to support dialogue between students, guest speakers, disciplinary specialists, and policy experts. Through these courses, participating faculty develop best practices around research and writing with a special focus on the complexity of teaching diversity and inclusivity in the classroom. Professors also have access to a collection of online teaching resources available on the Berkley Center website.

Over the last 10 years, more than 450 students have enrolled in one of the 57 Doyle Seminars. Courses have covered a wide range of topics across schools and disciplines. Past courses include: Diplomacy and Culture; Colonialism and the Art of Race; Violence, Gender, and Human Rights; Judaism under Crescent and Cross; and Peacebuilding Strategies. This 2016-2017 annual report documents the key themes courses offered in the program this year, how the faculty transformed their courses into Doyle Seminars, and highlights of student research projects.

2016-2017 COURSES

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**Performing Identity (Engl 427)**

Jennifer Natalya Fink

**About the Course**

This course asked: What is identity, and how has the concept of theatrical performance— and identity as a kind of performance—challenged our inherited notions of identity? How might theatrical performances transform our understandings of our everyday performances of self? What is at stake in, and in tension between, the terms “identity” and “performance,” and how can investigating these through both academic theory and theatrical practice challenge our understandings of both?

**Transforming the Course into a Doyle Seminar**

As originally conceived, Performing Identity already engaged difference in both the theoretical and theatrical texts we were slated to study. However, additional funding offered through the Doyle Program allowed us to attend three performances together: Angels in America at the Roundhouse Theater and Georgetown’s productions of Naomi Iizuka’s Anon(ymous) and Natsumi Onoda Power’s Wind it Up, Maria! A Go-Go Musical. These events brought the ideas we were studying to life and helped us form a true classroom community. Many students had never attended a professional theater performance before; with Doyle funding, every student was able to attend all three shows. We also were able to bring the directors of the latter two shows to our classroom for a discussion and Q&A, which provided the students with insights into the creative process and allowed them to ask the creators of these works about their paradigms and philosophies regarding difference, identity, and performance. Moreover, by foregrounding difference and its study in my statement about the Doyle Program in my syllabus, the entire class immediately understood itself to be engaged in an enterprise that studied and valued difference. This was a less tangible element of their research and the ideas students formed on the basis of readings in the course. In total, these three guests came to class: Tariq Ramadan, Alex Caeiro, and Abdallah al-Arian. Previously when I taught the course, I focused internally on Muslims arguing for reform within Islam. Given that the parameters of the Doyle Seminar are to engage difference, I broadened the scope externally to look at calls for reforming Islam by non-Muslims. We also evaluated how calls for reform were intimately connected to other global religious, political, and social trends. This allowed students to think of the reform of Islamic law as a project engaged in both internal and external conversations. An emphasis was placed on choosing conflicting and contrasting reform methodologies to expose students to the diversity within the movement.

**About the Professor**

Dr. Jennifer Natalya Fink is an associate professor of English and affiliated faculty in theater and performance studies at Georgetown University.

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**Reform in Contemporary Islamic Thought (Theo 114)**

Sohaira Siddiqui

**About the Course**

It is argued that the Muslim world is in crisis. For many this crisis is centered upon religious authority that has become increasingly pluralized and increasingly contested. This course explored arguments for intellectual reform in Islamic thought starting in the nineteenth century by systematically reading the texts of international reform intellectuals. By doing so, this course investigated the various ways in which Islamic authority has been defined and redefined in contemporary Muslim societies. In addition to reading reform arguments, texts were placed within their various external political, social, and intellectual circumstances, such as globalization, mass migration, colonization, and the commodification of knowledge. By the end of the course, students were able to understand political, social, and religious causes of reform movements; meaningfully engage with various reform arguments; and identify points of convergence and divergence between various groups and actors.

**Transforming the Course into a Doyle Seminar**

In transforming the course into a Doyle Seminar, I focused on these main elements: the inclusion of guest speakers to engage with students both in terms of their research and the ideas students formed on the basis of readings in the course. In total, three guests came to class: Tariq Ramadan, Alex Caeiro, and Abdallah al-Arian. Previously when I taught the course, I focused internally on Muslims arguing for reform within Islam. Given that the parameters of the Doyle Seminar are to engage difference, I broadened the scope externally to look at calls for reforming Islam by non-Muslims. We also evaluated how calls for reform were intimately connected to other global religious, political, and social trends. This allowed students to think of the reform of Islamic law as a project engaged in both internal and external conversations. An emphasis was placed on choosing conflicting and contrasting reform methodologies to expose students to the diversity within the movement.

**About the Professor**

Sohaira Siddiqui is an assistant professor of theology at Georgetown University’s Walsh School of Foreign Service in Qatar.
MUSLIMS IN THE WEST (HIST 363)
Yvonne Haddad

About the Course
This course provided in-depth information on Muslims in the West from historical and contemporary perspectives. It focused on North America and Europe, particularly on the United States, Germany, France, and United Kingdom. It provided an account of all dimensions of Muslims in the West and also majority-minority relations and Islamophobia. The discussions in the seminar sessions were robust and helped to counter some preset notions about Muslim communities and wider society. The course encouraged students to reflect deeply on the relationship between Muslims and non-Muslims and to engage in creative projects throughout the semester.

TRAVELING: MIDDLE EAST AND EUROPEAN ENCOUNTERS (HIST 461)
Judith Tucker

About the Course
In the period from roughly 1750 to 1940, travel between the Middle East and Europe was a primary site of cultural encounter. People traveled for reasons of business, both official and private, health, curiosity, pilgrimage, or simply pleasure, and they observed, fantasized about, reported on, and otherwise interacted with others whom they regarded as different. This course studied two-way travel literature, European writing on travel to the Middle East and Middle Eastern writing on travel to Europe, with an eye to placing this series of encounters in historical context—a context of a shifting balance of power, the development of imperial ambitions and agendas, and the emergence of new kinds of nationalist aspirations.

Transforming the Course into a Doyle Seminar
The major change I made in the course to bring it into line with the goals of the Doyle Seminars was increased attention to student research and writing. The students wrote three short papers and then focused on a major research project in which they engaged with travel literature, European writing on travel to the Middle East and Middle Eastern writing on travel to Europe, with an eye to placing this series of encounters in historical context—a context of a shifting balance of power, the development of imperial ambitions and agendas, and the emergence of new kinds of nationalist aspirations.

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(IN)TOLERANCE IN EASTERN EUROPE FROM THE RENAISSANCE TO THE HOLOCAUST (HIST 371)
Curtis Murphy

About the Course
This seminar course examined the history of religious and ethnic coexistence in Eastern Europe, with a particular focus on the region known as the Pale of Settlement. Established in 1804 as the only legal residence for the Russian Empire’s Jews (80 percent of the world’s Jewish population), the Pale was also home to Orthodox Christians, Catholics, Protestants, and Muslims. In World War II, the Pale would become the epicenter of the Holocaust, and the Nazis found no shortage of willing collaborators in their efforts to exterminate the Jewish population.

Transforming the Course into a Doyle Seminar
By examining the social and political factors that promoted or undermined cohabitation and cooperation, we can better appreciate the context in which the extraordinary violence of the twentieth century occurred. To engage with diversity and difference, the readings for this course were augmented to include memoirs and novels in which encounters with “the other” as well as “othering” play a prominent role. Students were encouraged to examine changes in customs and behaviors within communities, as well as political and ideological transformations over the course of several centuries, in order to unlock the motivations behind interethnic cooperation and conflict. Students also reflected on how representations of “the other” in both literature and film reinforced or challenged dominant conceptions about interethnic interaction in the region.

RELIGION AND DISABILITY STUDIES (THEO 211)
Julia Watts Belser

About the Course
From healing miracles that position the disabled body as a site for manifesting religious faith to sacred scriptures that treat disability as a form of deviance or an expression of divine judgment, disability has an uneasy place within religious texts and traditions. Yet disability has also prompted potent theological reflections on our capacity for suffering and joy, for vulnerability and wonder. This seminar examined the intersections between religion and disability in sacred texts, popular culture, and disability activism, with a particular focus on Jewish and Christian traditions. Class members immersed themselves in the vibrant cultural worlds of the disability justice movement, examining how disability activists, artists, and theorists affirm the sacrality and dignity of disabled people—and challenge the oppression of people whose lives are often deemed “not worth living.”

Transforming the Course into a Doyle Seminar
To transform this course into a Doyle Seminar, I designed the course for students to grapple with the relationship between theology, religion, disability, and social inequality. Doyle course funds allowed me to invite disabled scholars, theologians, and artists as class guests and offer students an exciting opportunity to be in conversation with leading practitioners about their work.

About the Professor
Curtis Murphy is an assistant teaching professor in the Department of History at Georgetown University.
IMAGES OF NATIVE AMERICA (ARTH 419)
Shana Klein

About the Course
From Walt Disney’s rendering of Pocahontas to the iconography of the Washington Redskins football team, Native American figures are often depicted problematically, relegated to a pre-industrialized past that exists separately from mainstream, modern culture. This course examined the prejudices, stereotypes, and cultural appropriations associated with Native peoples in the United States and Canada through the lens of indigenous art. Students examined how Native people and history have been traditionally represented in paintings, murals, photographs, museum exhibitions, and popular culture. Students also examined how indigenous artists have responded to representations of their culture that honor or betray truths about Native cultures and peoples.

Transforming the Course into a Doyle Seminar
Because the Doyle program is committed to “engaging difference,” I focused my class not simply on Native American art, but on the systems of difference and oppression that shaped Native American art and its consumption. We focused on the ways in which artists engaged stereotypes and tried to debunk them in their art. Many of these issues were specific to artists in Washington, D.C., who tried to dismantle stereotypes attached to mainstream images like the Redskins football team. Another way in which I adjusted my course to the Doyle Seminar format was by focusing on the research component of the class and walking students through every part of the editorial process in completing a final research paper. We also organized a visit to the Georgetown library to consult the archival resources students could use for their final project. I appreciated this research focus, which I will bring to my future classes.

About the Professors
Shana Klein is an adjunct lecturer in the Department of Art and Art History at Georgetown University.

Emmie Whitehorse: A Search for Artistic Identity
Madison Stingray (C’17)

Whitehorse acts as a lens for how critics historically and continually read Native American artists so narrowly within their own culture. A striking example of this broader context is the way the Department of State uses Native artists to promote American history instead of using their work to offer diverse American narratives. [...] The language of this text illuminates the expectations that Native American artists present a disparate view of the world that is limited in its sentiments and expressions. Specifically, the wording of “our aboriginal peoples” emphasizes how Native artists are not able to define themselves and are still oppressed by the assumptions and ownership many Americans claim to have over them.

REFUGEES, ASYLEES, MIGRANTS, AND TRAFFICKED PERSONS: GLOBAL DISPLACEMENT IN A HOSTILE TIME (ANTH 351)
Denise Brennan

About the Course
This community-based research seminar on migration combined anthropology and principles of activist research. With 65 million people forcibly displaced and over 244 million more migrants living abroad worldwide, migration in its various forms is one of the most pressing human rights issues today. In this anthropology class, students read about the lived experience of migration—spotlighting the distinctions and commonalities between migrants, refugees, asylees, and trafficked persons.

Transforming the Course into a Doyle Seminar
To transform this into a Doyle course, the scope of the syllabus was expanded to include field research and enable students to create advocacy opportunities on behalf of migrants in the Washington metropolitan area. Students were taught how to design research projects with community needs in mind and record their findings and reflections. To deepen their understanding of diversity and difference, students were asked to work closely with community-based organizations and work on one salient issue for a semester-long research project (such as language acquisition, access to healthcare, or labor protections). The course encouraged students to deepen activist commitments while grounding their research in classroom and textual learning.

About the Professor
Denise Brennan is a professor and the chair of the Department of Anthropology at Georgetown University.
part of the semester focuses on historical and comparative methods in the study of religion, politics, war, peace, and human rights. During the second part of the semester, students conduct original research on a topic related to religion and world affairs and write a 25 to 30 page term paper.

This year, course readings were structured to depict how religious and political actors respond differently to humanitarian crises and the promotion of human rights. Students grappled with questions of justice and equality and engaged with the ways in which political, ethical, and religious forces frame global challenges such as human rights, democracy, peace, economic justice, and environmental responsibility. Readings enabled students to explore ethical norms for the use of force; religion and peacebuilding; global distributive justice; and environmental responsibility. At the end of the year, graduating seniors shared their research in a colloquium attended by faculty, students, and thought leaders.

FACULTY SEMINARS

The REWA Program regularly hosts scholars and thought leaders to share their latest research with students in an intimate discussion. This year, the center hosted a discussion with Timothy Shah on his recent article “Engaging the ‘New Critics’ of Religious Freedom.” The paper was published in the Journal of Law and Religion and presented in September 2016 as part of the Fourth International Center for Law and Religion Studies Conference on “Freedom of/for/from/within Religion: Differing Dimensions of a Common Right?” at St. Hugh’s College, Oxford University.

The lunch conversation was attended by undergraduate and graduate students who engaged Shah in a robust discussion about the existing framework of religious freedom in the United States and how these concepts are challenged by new political movements and ideas. Attendees explored competing ideas of religious freedom(s) and how these different notions can create legal, social, and political tensions in a pluralistic society.

ANNUAL RESEARCH COLLOQUIUM

At the end of the spring semester each year, the Berkley Center hosts a colloquium where graduating students enrolled in the REWA Program have the opportunity to present their research and receive valuable feedback from peers and experts from the Georgetown and Washington, D.C., communities. The following are abstracts from the graduating seniors’ final papers.

“REWA students find themselves surprised to learn how engaged religious groups are in peacemaking in ways that escape the standard outlook of international relations theory. They discover religion is ‘the missing dimension’ of much of what they have been studying, from conflict and terrorism to the promotion of human rights and economic development. Their research leads them to internship placements, career choices, and graduate research. Studying the role of religion also reveals the limits of realism in foreign affairs and leads students to explore alternative paradigms for interpreting the field.” – Fr. Drew Christiansen, S.J.
Reconciling Faith and Acts: Religion, Development, and the Sectarian Conflict in Post-Civil War Lebanon
Remy Cipriano (SFS'17)

This paper explores Hezbollah’s social service sector. It focuses on the theoretical foundation of the organization linking social welfare, political legitimacy, and the mitigation of conflict. This paper explores the relationship between providers and beneficiaries of social welfare that creates notions of community-building, security, and psychological comfort. Hezbollah serves the Lebanese people regardless of confession, to an increase in political and social support. Hezbollah’s cooption into the government, and its broadening of appeal to gain political support, has further increased its breadth of work, and as a result, its continued political support within Lebanon.

Theorizing Restrictions on Religion in China
Timothy Yin (SFS’17)

This paper explores three areas of religion and China: the relationship between religion and China’s economic development; how religion was utilized to defend China from foreign encroachment; and how religion is part of preserving China’s rich cultural heritage. China is not unique among authoritarian governments in its obsession with constructing and managing “culture.” However, this paper argues that religion extends beyond culture and is also a norm entrepreneur, is not bound by the existing framework of universal human dignity and to draw upon ideology and empathy.

Psychiatric Euthanasia and Secular Pity in the Twenty-first Century through Walker Percy
Shalina Chatlani (SFS’17)

In 2016, the Dutch Euthanasia Commission released the details of a woman in her 20s, who requested euthanasia by lethal injection to end her suffering as a result of post-traumatic stress from years of sexual abuse. Notably, the doctors determined that the woman, despite her young age, had no prospect of improvement. The incident, and particularly the rhetoric of hopelessness, raised alarm for many psychiatric experts, who caution against death-hastening measures without sufficient analysis of what it means for a patient’s condition to be truly incurable. This paper explores the ethics of secularity, euthanasia, and psychiatric disorders through the writing of Walker Percy.

Re-conceptualizing a Theory of Development
Katherine Butler-Dines (SFS’17)

The global community has focused on creating development strategies to alleviate poverty and improve living standards for decades. In the past, “development” was primarily defined as achieving a high GDP growth rate as embodied by the Washington Consensus. But a shift in development approaches has occurred more recently that is best exemplified by the adoption of the Millennium Development Goals in 2000 and then the Sustainable Development Goals in 2015. This paper examines why the shift occurred and if there really is a development approach that can promote economic growth and improve human rights.

Jared Ison (SFS’17)

In the face of an increasing international population of displaced people that now totals 65 million, the global community has focused on creating initiatives spearheaded by research assistants. The United Nations, the United States, and the international community, and the United States in particular, has been unable to act in a way that is consistent with our values and our capabilities. This paper argues that the Catholic Church has a unique capacity to reframe the issue of refugees within the framework of universal human dignity and to draw upon their transnational experience. The Church, as a norm entrepreneur, is not bound by the existing conception of the issue as a financial or security burden, and is therefore able to draw upon ideology and empathy.
The Junior Year Abroad Network (JYAN) connects Georgetown students spending a semester or more at other universities around the world. JYAN participants share reflections on religion, culture, politics, and society in their host countries, on topics ranging from religious freedom and women's rights to social justice and the impact of globalization.

In this eleventh year of JYAN, 55 students studied in 24 countries. In total, over 550 students have participated, writing from more than 50 countries on six continents. JYAN bloggers write a minimum of three blog entries with their observations each semester and provide feedback on the reflections of their colleagues around the world. Faculty mentors offer commentary on the blogs, bringing the wider campus community into the conversation. Upon their return to Georgetown, JYAN students and faculty mentors come together to share their experiences and engage in dialogue around cross-cutting themes.

During this past academic year, students explored a variety of topics that were pertinent to world affairs and resonated with each of the participants personally. One deeply explored idea was the impact of political rhetoric circulated on social media platforms, specifically, how news spreads and how quickly sites such as Twitter and Facebook enable people to receive information and the subsequent political impact. In addition, the structure of globalization, the power of protest, and social activism were other themes that many of the students encountered while overseas. Students also had the opportunity to confront the challenges of religious identity and gender issues in different parts of the world and explore how these ideas were structured outside American society. The refugee crisis, migration and travel restrictions, and environmental concerns were also major themes throughout the year.

**BLOG EXCERPTS**

**Appreciation of Black Culture versus Black Society in Australia**

Luiggy Vidal (COL’18)

My second day in Melbourne, I was informed of a Beyoncé mural celebrating her pregnancy with her two twins. Like a true member of the Beyhive, I eagerly went to the mural and took a picture. It was in this moment though that I realized the attention and love that people had for black culture. Despite not having any ties to Beyoncé, someone took it out of their day to create such an extensive mural within the city to celebrate her pregnancy. The celebration of this black woman surprised me, considering that so many of the people in Melbourne are white. Like America did in the past, Australia treated its Aboriginal people in a terrible manner; however, they currently celebrate black cultural ideas and icons like Beyoncé.

**Counting Sheep in Senegal**

Deliana Sobhani (SFS’18)

“I can't wait for the sheep to die,” my friend confessed, with what can only be described as a sheepish smile. “Every morning when the first call to prayer starts at sunrise, they 'bou' right outside my window. But it isn’t cute; they sound like old men trying to scream and gargle water at the same time.” Although I can’t attest to the accuracy of this comparison, the grunting and bleating of sheep were the soundtrack to my life during my first month in Dakar. Sheep were everywhere. They lined the streets, filled entire buses, and rode on the roofs of cars as everyone scrambled to buy and sell sheep for Tabaski (known outside of Francophone West Africa as Eid al-Adha).
Perspectives of Privilege
Austin Rose (COL’18)

My situation is different. Instead of going from Mexico to the United States, I journeyed legally and safely from the United States to Mexico. I went voluntarily, seeking unique experiences, but not in need of a better life. Not only did I come from a place of privilege, but I also arrived to a place of privilege. Many chilangos, as inhabitants of Mexico City are called, have told me that their city is not very representative of Mexico as a whole. In my travels throughout the country so far, I have seen that they are right. Mexico City is an impressively developed, relatively wealthy oasis in a poor country. Furthermore, within the city, I occupy places of privilege. I live in Polanco, one of the nicest neighborhoods in the city, and I go to school in a secluded area with mostly upper-middle-class Mexican students.

Karaam: An Arab Virtue
Rosa Cuppari (SFS’17)

This custom of karaam and generosity towards strangers and family alike has been the most striking aspect of Jordanian culture for me, but I also feel that it’s especially important to underscore my general experience of generosity from Arabs and Muslims alike in the wake of the attacks on Paris. As I write this, it has been a mere week since the Paris bombings, and though there have been incredibly kind and wise words from many, some of the public responses I have seen to Paris have been extreme in their own right. I have all too often heard the view that ISIS encompasses many, if not most, Muslims and that refugees in Syria are the biggest threat to Western safety. This view isn’t just factually wrong, but it also negates the warm, beautiful culture of generosity that I have had the pleasure of being immersed in all semester. Even though I am soon leaving Jordan behind, it will be impossible to forget the generosity of such a small country.

SPRING 2017

Madeleine Budman Israel
Alyssa Cadice Spain
John Patrick Conners Ireland
Fabienne El-Cid Italy
Max Fiege Scotland
Lydia Hennessey England
Jesse Jacobs Spain
Alicia Kiley Ireland

Andrea Moneton China
Harshita Nadimpalli Portugal
Megan Patel England
Beatriz Perret Gentil China
Tevin Simard Brazil
Luiggy Vidal Australia
Dan Zager Cuba
In November 2016, President John J. DeGioia stated, “We will continue to engage in constructive dialogue, maintain our commitment to freedom of speech, and hold each other to the very highest standards of civility and respect.” This commitment to freedom of speech and open and constructive dialogue was the theme for the 2017 Doyle Symposium, “Dialogue for Engaging Across Difference.”

Reverend Jim Wallis, public theologian, best-selling author, and international commentator on religion and public affairs, engaged two Georgetown students as part of a discussion about race, dialogue, and the need to find common ground in our society. Students shared their experiences with race and community building by reflecting on post-election rhetoric, as well as their methods to engage in local and national protest against ideas that were exclusionary and biased.

The faculty members on the panel discussed the importance of creating inclusive classrooms and engaging difficult conversations with honesty and respect. Professor Marcia Chatelain argued that faculty should find methods to connect with students—whether through social media or other means—to find the issues that resonate with them and offer solutions to their problems through academic and co-curricular means. Professor Chatelain also discussed the significance of utilizing inclusive language on syllabi that address the needs of students in the classroom from a variety of perspectives. Further, panelists emphasized the need for college courses and syllabi to be responsive to current events and political issues to enable students think more deeply about religion and politics.
Since its founding in 2010, the Education and Social Justice Project (ESJ) has given Georgetown University undergraduate students the opportunity to travel to over 30 countries across six continents to research the connection between education and social justice.

Policy analysts and scholars agree that governments have failed to provide equal access to high-quality education that will enable the world’s poor to seize opportunities in a global economy. The global challenges of poverty and education are deeply intertwined. Local efforts by religious communities to empower young people through education are often the most successful interventions, but remain relatively unknown.

ESJ was established by the Berkley Center for Religion, Peace, and World Affairs and the Center for Social Justice Research, Teaching and Service to address this knowledge gap. The project provides important insights with a multi-year database of reports on successful faith-inspired, educational initiatives and interviews with teachers, religious leaders, students, and community members.

ESJ provides four 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. Their projects have ranged from peacebuilding in Rwanda to microfinance in Argentina, with all fellows focusing on the nexus of educational opportunity and social justice.

During its seventh year, the project awarded fellowships to five students who spent three weeks with institutions engaged in promoting social justice among marginalized communities through innovative educational practices. The ESJ fellows presented their research at the September 2016 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 2017. See the Berkley Center website for the project’s full interviews and case study reports.

In June 2016, Mariam Diefallah (SFS’17) spent three weeks conducting research in Kigali, Rwanda. Diefallah’s research was concerned with the ways of remembering and teaching about the history of the 1994 genocide against the Tutsis. Hosted by Centre Christus of Remera, she interviewed survivors, Jesuit priests, teachers, activists, civil community members, academics, and lawyers. Diefallah also attended a two-day conference on “Peace and Security in the Great Lakes Region” at the University of Rwanda, which discussed methods of genocide prevention.
The Undergraduate Fellows Program brings faculty and students together to foster student engagement with difference and the diversity of human experience through scholarship and interreligious, intercultural engagement on campus, in the D.C. community, and around the world.

Student fellows, selected each academic year, explore the broader implications of cultural and religious diversity, organize and participate in events and service projects, and blog regularly for the Berkley Center. Through this program, students engage in both academic and community outreach to expand their knowledge and experience of interreligious and intercultural work.

In fall 2016, the program supported three fellows to conduct research on the theme “Ethical and Policy Dimensions of the Refugee Crisis.” Each fellow was assigned a particular area to focus their research—health, education, and youth. The fellows conducted an in-depth literature review to explore what scholars and faith-based practitioners are analyzing in the refugee field. After this initial survey, fellows interviewed faith-based practitioners and reviewed faith-based organizations in the refugee resettlement field to uncover the challenges in the rehabilitation and immigration process. Fellows then wrote a comprehensive case study based on a synthesis of academic materials and their interview data. These case studies also highlighted missing gaps in the existing literature and magnified areas for further research and review. Senior Fellows Katherine Marshall and David Hollenbach, S.J., served as advisors to the students for the duration of their projects.
Case Study
Care in Crisis: Assessing the Response of Faith-Based Organizations to Health Needs of Syrian Refugees in the Middle East

This case study maps the health needs of Syrian refugees in the Middle East and Greece. This includes Syrian refugees residing in official UN camps, informal settlements, and urban dwellings, along with those in transit between nations. The primary identified health needs are physical injury, infectious disease, women's health, mental health, and exacerbation of these chronic conditions. Research includes an examination of studies from medical and sociological journals, reports from aid organizations, and journal articles. Additionally, this case study identified faith-based organizations (FBOs) providing health aid to Syrian refugees. These organizations include Islamic Relief, Caritas Internationalis, Jesuit Refugee Service, World Vision, and International Orthodox Christian Charities. Other FBOs, including Muslim Aid, the Adventist Development and Relief Agency, and Christian Aid, are also involved in the relief effort. This study also includes information on FBOs from interviews with migrant health experts, clinicians working with refugees, and aid organization employees.

Case Study
Refugee Youth in Minnesota

This case study explores the existing narrative of refugee youth. Specifically, the report draws attention to the experiences and well-being of refugee youth in the American Midwest. The Minneapolis-St. Paul metro area and surrounding rural communities are significant sites of primary and secondary resettlement for refugees of many national origins. As such, this region serves as the geographic focal point for this case study. This report contextualizes the refugee community historically and sociopolitically in the region. Thus, the report draws observations from interviews with program directors of local FIOs working in resettlement. Those in the refugee resettlement field refer to these agencies as VOLAGs—an abbreviation for “voluntary agency.” This report centers around two questions: First, how do religiously-inspired NGOs in Minnesota respond to the specific needs of refugee youth? Second, what are some significant barriers to the well-being of these refugee youth in the United States?

Case Study
Educating for Hospitality: Faith-Based Organizations and Refugee Resettlement in France

This report uses France as a case study for the education of forcibly displaced adults. The French government, like many European governments, struggles to manage increasing demands for asylum. Instead, the country’s vibrant civil society has intervened to provide essential services including housing and education. I interviewed three French faith-inspired civil society organizations (FIOs) in the context of this research: la Cimade, Fondation de l’Entraide Protestante, and Jesuit Refugee Service France. For these FIOs, education in the context of migration begins with dialogue in the host society. In addition to providing education to refugees, migrants, and immigrants, these FIOs seek to educate French society. The FIOs also aid the integration process by helping French society appreciate the virtue in hospitably welcoming refugees, migrants, and immigrants.

Jonathan Thrall (SFS’17)

Jonathan Thrall graduated from Georgetown’s Walsh School of Foreign Service in 2017 with a major in culture and politics and minor in Arabic. He is particularly interested in the political construction of exclusionary identities and crafted his major concentration around the themes of power, narrative, and national identity, with special attention to France and the Middle East.

Jack Dudley (SFS’17)

Jack Dudley graduated from Georgetown College in 2017 with a major in government and a minor in Spanish. His studies focused on nation-state construction and legitimation, as well as comparative models of material and ideological control.
As part of its participation in the President’s Interfaith and Community Service Campus Challenge, Georgetown University led workshop sessions from September 20 to 23, 2016, at Georgetown and Gallaudet University that were centered around dialogue, research, and community service with an interfaith engagement component. Attendees had the opportunity to learn from experts, share experiences, and hear from administration officials.

Tom Banchoff, Berkley Center director and vice president for global engagement, shared remarks at the opening plenary session, “Creating Safe & Supportive Educational Environments in a Global Society,” along with Carrie Hessler-Radelet, director of Peace Corps, and Melissa Rogers, then executive director of the White House Office of Faith-based and Neighborhood Partnerships.

At the closing session, Georgetown University was named the Interfaith Community Service winner for the President’s Higher Education Community Service Honor Roll in recognition of its commitment to and achievement in community service in 2015.

Georgetown students led and participated in the following workshop sessions at Gallaudet:

What Does Spirituality Mean to Millennials?

In this session, Melody Fox Ahmed facilitated a session that modeled how to use meditation, spiritual texts, and open conversation to determine what spirituality means to millennials.

Researching the Religious Landscape

This session, organized with World Faiths Development Dialogue researchers and students, explored how to understand the various actors, trends, and history that form the religious landscape of the country or context you are working in.

Other sessions included:

- Faith, Sexuality, and Human Rights: Safe Spaces for LGBTIQ People of Faith
- Creating Inclusive Programs: Secular Student Engagement in Interfaith
- Global Arts and Cultural Education as a Tool for Interfaith Peacebuilding
- Curricular Development for Multifaith Education and Intercultural Citizenship
- Interfaith/Intercultural Program Design: Innovative Methods from Around the World
- Preventing Violence/Extremism Among Youth: International Voices
- Gender, Faith, and Leadership
- Fostering Institutional Partnerships for Interfaith Engagement
- International Media and Communications Strategies to Combat Intolerance
- Welcoming the Stranger: Scriptural Reasoning on Immigration and Migration

INTERNATIONAL HIGHER EDUCATION INTERFAITH LEADERS FORUM

2016 marked the second year that international participants were invited to participate in the President’s Interfaith and Community Service Campus Challenge and related events in Washington, D.C., through the support of the International Shinto Foundation.
Scholars, community leaders, and students from over 20 countries convened at Georgetown University for a two-day forum focused on the development of interfaith leadership formation in higher education. Participants shared experiences and promising practices across countries. The White House, Department of Education, Department of State, USAID, and other partners led workshops, and the forum concluded with a public event on refugees, violence, and higher education on September 21. Students, in particular Berkley Center research assistant Harshita Nadimpalli, conducted interviews with the 2016 participants, which can be read on the Berkley Center website.

Session highlights:
• Keynote lecture: The Interreligious Imperative: International Lessons from KAICIID Dialogue Centre with Patrice Brodeur, Senior Advisor, KAICIID Dialogue Center
• The Role of Interreligious Cooperation in U.S. Diplomacy
• U.S. Diplomacy Center Simulation on Refugees and Migration
• U.S. Embassies and the Days of Interreligious Youth Action

BERKLEY FORUM: REFLECTIONS ON INTERFAITH SERVICE IN HIGHER EDUCATION

Following the sessions, students and participants in the International Higher Education Interfaith Leadership Forum (IHEILF) reflected on the importance of institutions of higher education engaging in interfaith community service, the role government can play in facilitating interfaith service and dialogues, and how the interfaith community contributes to social justice.

Shayna Solomon
Dickinson College

The [IHEILF] conference raised questions for me. How can I lift up the voices of students without putting anyone else's voice down? How can I let students know that they can talk about their own spirituality, religion, and/or belief system because it does not inherently belong in the shadows? How can I create service projects that honor many traditions and recognize the presence of others? I saw at the gathering the possibility for creating pluralistic public spaces for engagement with religious traditions and community service. I hope to create such spaces through my own work at Dickinson and beyond.

Grace Patterson
World Faith

In Washington, D.C., this fall, I heard from people like Rev. Jide Macaulay, whose House of Rainbow is making strides at the intersection of LGBTQ inclusion and interreligious cooperation, and from Daniel Roth, whose work with the Pardes Institute for Jewish Studies reminds us that religious traditions are a rich resource for conflict resolution. Incredible practitioners like Radia Bakkouch and Charlotte Dando reaffirmed my conviction that young people around the world are not waiting for permission to act in interfaith collaboration. In short, I learned from interfaith leaders around the world and from interfaith movers and shakers from across my country that the fire of interfaith commitment is growing.

Anna Halafoff
Deakin University

Initiatives such as the President's Challenge, grassroots interfaith youth work, and worldviews education programs, are needed now more than ever to counter racism, religious vilification, and growing divisions in our societies between those who value and welcome diversity and those who do not.
JYAN participant Briseida Valencia Soto (C’18) studied in Mexico City during her semester abroad (top); IHEILF participants visit the White House during the President’s Challenge (center left); Luiggy Vidal (C’18) captures a mural of singer Beyoncé during his JYAN semester in Australia (center right); Carolyn Vilter’s (C’17) photo of a liberation mural taken during her time in Mexico for the ESJ Project (bottom left); Terrence Johnson speaks at the Doyle Symposium as Elham Atashi listens on (bottom right).

Amy Lillis presents at one of the President’s Challenge sessions held at Georgetown University (top left); Sarah Jannarone (C’17) captures a photo of Ljubljana, Slovenia during her ESJ trip to Central Europe (top right); Khaliyah Legette (C’17) poses with kids of the Nyumbani Children’s Home in Nairobi, Kenya (center left); JYAN participant Taylor Bond (C’18) captures a beautiful autumn scene in Japan (center right); Mohammed Badran speaks on a panel on “Higher Education and Peacebuilding: Challenges of the Refugee Crisis and Youth Violence” (bottom).