

BERKLEY CENTER
for Religion, Peace & World Affairs
GEORGETOWN UNIVERSITY



2017-2018 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 the Doyle student 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.

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

The Berkley Center for Religion, Peace, and World Affairs at Georgetown University seeks a more just and peaceful world by deepening knowledge and solving problems at the intersection of religion and global affairs through research, teaching, and engaging multiple publics.

Two premises guide the center's work: that a comprehensive examination of religion and norms is critical to address complex global challenges, and that the open engagement of religious and cultural traditions with one another can promote peace. To this end, the center engages students, scholars, policymakers, and practitioners in analysis of and dialogue on critical issues in order to increase the public understanding of religion.

The Berkley Center engages students in learning about global challenges and fosters research in pursuit of peacebuilding solutions. 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 personal experiences that have shaped their understanding of religion and world affairs.

The broad range of programs and courses, made possible in large part through the Doyle Engaging Difference Program, are designed to prepare students to negotiate a world marked by political, cultural, and religious diversity. Students are encouraged to explore the challenges and successes at the intersection of religion and world affairs.

This report highlights the Berkley Center's core student programs during the 2017–2018 academic year.

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TEACHING AT THE *BERKLEY CENTER*

2017-2018 BERKLEY CENTER COURSES

RELIGION AND GLOBALIZATION

José Casanova

ORGANIZING FOR PEACE AND JUSTICE

Shaun Casey

POLITICAL VIOLENCE IN THE NAME OF GOD

Jocelyne Cesari

THE CATHOLIC PEACE TRADITION

Drew Christiansen, S.J.

FICTION, FAITH, AND VIOLENCE

Paul Elie

RELIGION, JUSTICE, AND AMERICAN NATIONAL SECURITY

Thomas Farr

RELIGION, ETHICS, AND WORLD AFFAIRS

David Hollenbach, S.J.

CRITICS OF MODERNITY

Michael Kessler

DEVELOPMENT AND RELIGIOUS INSTITUTIONS

Katherine Marshall

RACE, FAITH, AND POLITICS

Jim Wallis

Berkley Center faculty are dedicated to advancing the teaching mission of the greater university. They each bring years of research, writing, and practical experience to the classroom that enhance the student curricular experience.

Our senior fellows represent a wide range of disciplines, offering the Georgetown community opportunities to engage with religion as it intersects with history, conflict and peace, literature and the arts, domestic and international policy, development, law, and more. They teach across schools and departments, including the Departments of Government, Sociology, Theology, and the School of Foreign Service and Law Center. Several center faculty held prior positions outside of academia, working in the publishing industry and for domestic and international organizations such as the State Department and the World Bank. All senior fellows bring their deep knowledge, practical experience, and networks to bear in the classroom, encouraging students to apply academic research skills to real-world issues and concerns and to leave Georgetown as men and women in service to others.

In addition to its course offerings, the Berkley Center offers a certificate on religion, ethics, and world affairs for students in the School of Foreign Service and a minor for students in Georgetown College. The center also supports Doyle Seminars, a series of undergraduate courses that engage diversity, difference, and inclusive pedagogy.



DOYLE SEMINARS

The Doyle Seminars foster curricular reflection and dialogue on a variety of issues, including diversity and difference across a range of academic disciplines. Students have the opportunity to explore cultural, ethical, social, and religious topics that shape our world from both historical and contemporary perspectives.

The seminars provide resources to faculty to enhance the student classroom experience. Faculty may invite scholars and guest speakers to engage students on a variety of topics, or instructors may arrange theater or museum trips to augment class discussions. Doyle professors focus on developing inclusive pedagogy and creating innovative ways to encourage students to think critically about challenging topics. Professors also have access to online teaching resources which are curated on the Berkley Center website: <http://berkleycenter.georgetown.edu/doyle>.

In the past 11 years, more than 580 students have participated in one of the 65 Doyle Seminars across schools and disciplines. Past courses include: Performing Identity; Reform in Contemporary Islamic Thought; Images of Native America; International History; and Literature, Media, and Social Change. The next section highlights key themes in the Doyle Seminars and includes excerpts from faculty who describe how they transformed their syllabi to engage difference in the classroom more critically. Student paper excerpts and course reflections reveal the impact of Doyle Seminars from a curricular perspective.



About the Professor

Dr. Sara Collina is a lecturer in Georgetown University's Women's and Gender Studies Program. She is an attorney, educator, and entrepreneur.

GENDER AND THE LAW (WGST-251-01)

Sara Collina

About the Course

This course examined how the U.S. legal system shapes—and is shaped by—gender. Topics included sex discrimination in the workplace and educational institutions, single-sex education, women in military combat, domestic violence, same-sex marriage, and reproductive legal rights and responsibilities. Discussions reflected the many factors that influence how individuals view and encounter the law, including race, ethnicity, socioeconomic status, sexual orientation, gender identity, religion, and political outlook.

Transforming the Course into a Doyle Seminar

Transforming this course into a Doyle Seminar allowed me to both deepen student learning and more effectively connect the course material to current events. Guest speakers included members of the Georgetown community such as our Title IX coordinator, national policy experts such as military leaders who manage sexual misconduct in the ranks, and government officials such as the associate attorney at the Equal Employment Opportunities Commission. A pro-life attorney with expertise in religious freedom co-taught one class. In response to the Trump administration's revocation of some Title IX regulations and the explosion of the #MeToo movement, sexual harassment policies in both educational institutions and the workplace were analyzed in depth, with a focus not simply on the challenges of victims, but also those of the accused. The course culminated in a trip to the Supreme Court to observe *Masterpiece Cakeshop, Ltd. v. Colorado Civil Rights Commission*, which involved a baker and a same-sex couple at odds about where free speech ends and civil rights begin.

ARTS OF ZEN BUDDHISM (ARTH-467)

Michelle Wang

About the Course

Zen Buddhism is one of the major traditions of Buddhism in East Asia and was moreover an instrumental force in shaping modern perceptions of Japan in the West. Over the course of the semester, class participants analyzed how the perceived distinctiveness of Zen Buddhism—as marked by concepts such as mind-to-mind transmission, master-disciple lineage, and sudden enlightenment—was constructed through the visual arts, and how the arts, in turn, contributed to monk-patron relations and the cultural lives of monks outside the monastic walls. Among the weekly topics covered were Buddhist monasteries and rock gardens, ink landscape paintings, portraits of Zen masters, the tea ceremony and ceramic tea wares, as well as Beat Zen and the impact of Buddhism upon postwar artists in the United States.



About the Professor

Dr. Michelle Wang is assistant professor of Asian art history and director of undergraduate studies in art history in the Department of Art and Art History.

Transforming the Course into a Doyle Seminar

Support for the Doyle Seminar allowed me to significantly expand and refine my plans for off-campus activities and for the final assignment, facilitating enhanced research opportunities and dialogue with the Georgetown community and beyond. The funding allowed us to increase the number of class trips from one or two to five. On separate visits to the storage room of the Freer and Sackler Galleries, students viewed Chinese paintings, Japanese paintings, and tea ceramics. We also conducted a research session in the Freer-Sackler Library. As a result of these visits, students were able to engage meaningfully with museum curators and research librarians, enhancing their research projects. The final class trip was an excursion to the Chado Urasenke Tankokai tea school for a tea ceremony demonstration that deepened student knowledge of how paintings and ceramics were used and displayed during the tea ceremony.

"I think that all of the class trips we took to the Freer and Sackler Galleries helped us learn about cultural and religious diversity because the works we were studying became real and not just conceptual. There is something powerful about seeing something in person, or holding it in your hand (as we did with the Chinese tea ceramics) that significantly adds to the learning experience. The tea ceremony we went to accomplished the same thing, because we were able to actually participate in an element of Japanese culture that was so abstract to us until we were actually whisking tea and watching it be served."
—Ben Zuegel (C'19)

The research project for the course was the authorship or substantial revision of a Wikipedia article; the topics included tea ceramics, painting motifs, and eminent monks. With the mandate of the Doyle Seminar before us, we spent the first class session discussing public scholarship and digital humanities. This semester was the first time I had assigned a digital project, and my students and I benefited greatly from the assistance of Lauinger Library web services librarians. Finally, we connected our classroom with University of Virginia Professor Natasha Heller's Zen and Popular Culture students for a game of Zen Master Jeopardy that was conducted over Skype. In short, the Doyle Seminar provided funding for enhanced engagement with art history specialists, as well as the motivation for connecting with learning communities on campus and beyond.



About the Professor

Dr. Keren Hammerschlag is a faculty affiliate in residence at the Kennedy Institute of Ethics, a role designed to extend the teaching and research of the organization.

COLONIALISM AND THE ART OF RACE (ARTH-441-01)

Keren Hammerschlag

About the Course

What can art teach us about the history of race? In this course students examined paintings, sculptures, drawings, photographs, caricatures, illustrations, maps, and all manner of visual and textual materials that depict racial difference, racial contact, and racial conflict. With a focus on the British Empire—the vastest empire ever known—this course considered the ways in which artists working both in the British metropole and at the colonial periphery reinforced and undermined the biological theories of racial difference that were used to justify colonial rule. In addition to engaging with colonial history, students studied postcolonial theory and thought collectively about the ways in which contemporary artists in places like Australia continue to respond to colonialism and its legacy.

Transforming the Course into a Doyle Seminar

The Doyle Undergraduate Seminar Program allowed me to broaden the scope and complexity of my seminar, Colonialism and the Art of Race, in thematically and pedagogically transformative ways. With the support of the Berkley Center, I was able to bring leading experts in the histories of curatorship, colonialism, indigeneity, and race and representation to Georgetown. Students were given the rare opportunity to have leaders in the field respond directly to their ideas and open up new pathways for inquiry. We were all challenged to grapple with unfamiliar but pressing issues related to the visual cultures of racial, religious, and gender diversity, and each of us benefited immensely from the experience.

As part of this course, the Berkley Center and the Center for Australian, New Zealand, and Pacific Studies hosted two events—“Slavery and the Art of Race” and “An Ordinary Fire: Thoughts on Contemporary Women’s Painting from Yirrkala, Australia”—featuring renowned scholars Philippa Levine and Henry Skeritt.

Slavery and the Art of Race

Levine’s work underscores the long association between nakedness, race, and slavery. She argues that nakedness was a key historical construct on which morality, aesthetics, and scientific practice have drawn significantly. During this talk, Levine discussed these ideas as she engaged the audience in a conversation around the question provocatively asked by Marcus Woods: “What do we want to learn from the visual archive of slavery?”

An Ordinary Fire: Thoughts on Contemporary Women’s Painting from Yirrkala, Australia

In the past decade, a small group of senior women from the remote community of Yirrkala have emerged as the most successful Aboriginal Australian artists entering the mainstream of contemporary Australian art. The success of these women—who include Gulumbu Yunupinu, Nongirrna Marawili, Mulkun Wirrpanda, and Nyapanyapa Yunupinu—is particularly remarkable in a region where art making practices have been traditionally controlled by men.

Henry Skeritt, Mellon Curator of the Indigenous Arts of Australia at the Kluge-Ruhe Aboriginal Art Collection of the University of Virginia, argues that the work of these women can only be understood by taking into account their position within both Yolngu culture and the transcultural space of the art world. While some art historians have described their art as “the final modernization and secularization of Yolngu art,” in this lecture, Skeritt explored these women’s ability to balance competing discourses between indigenous and modern in order to produce works that speak both within and across worlds.



ANTHROPOLOGY OF WAR AND PEACE IN DARFUR (ANTH-350)

Rogaia Mustafa Abusharaf

About the Professor

Dr. Rogaia Mustafa Abusharaf is professor of anthropology at the School of Foreign Service in Qatar.

About the Course

Generations of travelers, historians, ethnographers, colonial administrators, humanitarian workers, celebrities, and NGO personnel have produced an enormous amount of knowledge about Darfur. This course drew upon illustrative examples from the earliest forms of travel writing to the most recent forms of digital activism. Although recent events around the world have diverted attention from Darfur, its significance in international politics has continued since the issuing of an arrest warrant for Sudanese President Omar al-Bashir in accordance with United Nations Security Council Resolution 1593, which concerned genocide and war crimes in Darfur. Within this context, this course examined multiple topics pertaining to the debates on genocide and ethnic cleansing, sexual violence, and conflict mediation. It examined local, national, international, and transnational responses to the crisis.

Transforming the Course into a Doyle Seminar

This Doyle Seminar afforded students a rare opportunity to explore themes of diversity and inclusion not only in relation to Darfur's crisis, but also in the broader African and international context. The syllabus was designed to provide broad perspectives on violence and war. Students delved deep in the study of ethnicity, race, social justice, and the political identities of exiles and refugees. Questions of ethnic cleansing were framed prominently, as were issues of diasporic communities in America, Europe, and Israel. This unit familiarized students with debates on immigration and asylum seeking, which in turn created focus on the subject of diversity and the willingness to accommodate it as a human value. Students were also encouraged to pursue research projects that reflected the values of the Doyle program—critical analysis, diversity, and difference. The final assignments demonstrated independent student research and their development of analytical skills. Some papers addressed the tragedy of internal displacement while other discussed the ethical challenges of borders and refugees.

TOPICS IN U.S. HISTORY (HIST-382)

Chad Frazier

About the Professor

Chad Frazier is a doctoral candidate in the Department of History.

About the Course

This course discussed the history of free speech in America. Students examined the different ways in which people in the United States understood the freedom of speech and the press at key points in history, including during the colonial and founding eras, the Civil War, World War I, and the Civil Rights Movement. Class meetings revolved around the discussion of a mixture of pamphlets, statutes, government reports, trial court transcripts, Supreme Court opinions, and other primary sources that addressed the legal evolution of speech and press rights in the United States. Starting from a single primary source, each student wrote a 20- to 25-page research paper that explored how

the freedom of speech and the press shaped the lives of ordinary people in the United States. The four students in my course wrote on a series of fascinating topics, including the conflict over abortion rights at Georgetown University, the aftermath of the free speech movement at UC-Berkeley, the representation of African-Americans in twentieth-century U.S. film, and the ongoing debate over the appropriate balance between diversity and free speech on U.S. college campuses in the twenty-first century.

Transforming the Course into a Doyle Seminar

The support of the Doyle Engaging Difference Program allowed me to invite representatives from the American Civil Liberties Union (ACLU) and the Foundation for Individual Rights in Education (FIRE) to visit my class and comment on my students' work. Debates over the freedom of speech and the press have engaged a range of different people throughout U.S. history, including academics, lawyers, businessmen, labor leaders, wartime dissidents, and women's rights activists. By inviting representatives from the ACLU and the FIRE into my classroom, I wanted to underscore to my students about how important it is for scholars to engage with multiple audiences.

FLANNERY O'CONNOR (ENGL-244)

Mark Bosco

About the Course

Flannery O'Connor is considered one of the greatest American writers of the twentieth century, vividly portraying narratives of cultural conflict in the midst of mystery and grace. This course considered O'Connor's fiction and her biography, emphasizing her place as an artist in the larger American narrative of social changes that happened during and following World War II: women entering the workforce; civil rights in the South; and most especially, the twentieth-century Catholic literary revival in America, of which she played a pivotal part. Class participants read O'Connor's fiction, nonfiction, and personal letters, in addition to seeing clips from an upcoming documentary on her which is still in postproduction.



About the Professor

Rev. Dr. Mark Bosco, S.J., is associate professor of English and the vice president for mission and ministry at Georgetown.

Transforming the Course into a Doyle Seminar

With the help of the Doyle Seminar funding, I was able to bring two panels into the classroom and course discussion: the Yale School of Drama director Karin Coonrod, who discussed the colloquialisms of Flannery O'Connor's language and how one can dramatize it for the stage, and two women who grew up in Milledgeville and knew the artist, who discussed race relations in Georgia in the 1950s and 1960s. I also invited students to two pizza film nights at the Jesuit community to discuss films that pay homage to O'Connor's aesthetic.



RACE AND POLITICS (SOCI-250)

Corey D. Fields

About the Course

This course combined lectures with seminar-form discussion to explore the complex ways that race impacts political behavior and attitudes in (primarily) American politics. The class specifically focused on the 2016 presidential election—both the lead up and the aftermath. The course took a sociological approach that stressed the constructed nature of both race and politics. As a group, class participants explored the mechanisms through which race informs political behavior, while also paying close attention to the ways that politics informs our understanding of race. The course treated “race” as multifaceted construct, with multiple (and often times conflicting) influences on political behavior.

About the Professor

Dr. Corey D. Fields is associate professor of sociology at Georgetown University.

“Race and Politics was by far one of my favorite courses I have taken at Georgetown. The seminar structure of the class was incredibly engaging. Delving into topics meant moving beyond simple lecture and rather opening up a dialogue between students and the professor. The material was stimulating, challenging, and offered a nontraditional approach to a topic—race and politics—that can feel exhausted at a primarily social science-oriented university. This Doyle Seminar actively made me reconstruct my notions of the world and, most importantly, catered to the love for learning I believe can get lost with high-stress tests and busy work.”

—Maya Silardi (C’21)

to fuel the discussions throughout the course. Drawing from the diverse range of student experiences created a welcoming environment for all participants, regardless of the social identities to which they ascribed. This not only got students more engaged, but increased the analytic rigor and raised the level of thinking in the classroom.

Transforming the Course into a Doyle Seminar

Transforming the course into a Doyle Seminar presented both challenges and opportunities. The course was designed to explore the mechanisms through which race informs political behavior, while also paying close attention to the ways that politics informs our understanding of race. The most significant transformation was structuring the course so that students were able to draw from their own experiences of both race and politics

“Race and Politics was the first, and unfortunately the last, sociology course I took at Georgetown.... During this 2.5-hour seminar I found myself constantly engaging in conversation with my peers about past and current elections, politicians’ strategies, and the effects of elections for different socioeconomic communities. This course was eye-opening to me because while some may believe the world is strictly black and white, I learned that it is mostly gray. Through this seminar I gained perspective: I was able to learn through the sociological and political lens, and I appreciate Professor Fields’ ability to approach, teach, and mediate a difficult topic. It was the combination of being able to respond, respectfully argue viewpoints, and learn about the flipside of things that made this seminar engaging.”

—Angie Molina (C’19)



FILM AND U.S. HISTORY (HIST-190)

Karine Walther

About the Course

Film has always played an important role in shaping how people understand and interpret the past. This course specifically analyzed Hollywood films as historical texts and examined what these sources reveal about the time in which they were made and the historical narratives they seek to put forward about the past. The course focused on several moments in history to understand how the past has shaped and been represented by Hollywood film, including Native American history, slavery, the Civil War and Reconstruction, World War II, the Cold War, McCarthyism, Vietnam, the Civil Rights Movement, and recent U.S. foreign policy.

Transforming the Course into a Doyle Seminar

As a Doyle fellow this year, I sought to move beyond the focus this course already had on race and gender in order to focus on issues of intersectionality and how race, class, gender, sexuality, and religious difference intersect in American society and how they shape American foreign relations. To do this, I developed discussion questions that related one issue we were discussing with a certain film (race, class, or gender) to previous issues discussed in other films. I also included a greater focus on U.S. foreign relations by including readings by Viet Thanh Nguyen on the portrayal of the Vietnam War and its relationship to the portrayal of the Vietnamese, and the repercussions this had on Asian-Americans at home. In the class, I also tried to draw deeper connections between the contemporary portrayals of previous practices of discrimination and present-day practices of exclusion. Overall, I think this worked very well. One thing I would include in the future is a greater discussion of ableism and disability, which the class currently lacks.



About the Professor

Dr. Karine Walther is associate professor of history at the School of Foreign Service in Qatar.



RELIGION, ETHICS, AND *WORLD AFFAIRS* CERTIFICATE

The Religion, Ethics, and World Affairs (REWA) program, which is administered through the Berkley Center, offers a certificate for Georgetown undergraduate students in the Walsh School of Foreign Service and a minor for undergraduate students in the College.

The certificate offers students the opportunity to reflect on faith and values across three thematic areas including international affairs, politics, history, and culture. Students take five electives and a capstone seminar to foster engagement on salient issues at the intersection of religion, ethics, and world affairs.

Twenty-six new students joined the program in the past academic year, demonstrating the significance of these topics for students on the Hilltop. The REWA program provides strong preparation for future careers at think tanks and in government, policy, or immigrant affairs, among others.

CAPSTONE SEMINAR: RELIGION, ETHICS, AND WORLD AFFAIRS

The REWA capstone is taught every year and focuses on historical and comparative methods in the study of religion, politics, war, peace, and human rights. As part of all REWA capstone courses, students conduct original research on a topic related to religion and world affairs and write a 20- to 25-page term paper.

This year the REWA capstone had two sections. The first section, taught by Rev. Drew Christiansen, S.J., engaged the ethical dimensions of war and peace and the impact of globalization on international politics. The second section, taught by Rev. David Hollenbach, S.J., focused on religious and political actors in the refugee and humanitarian crisis. Students explored the political, ethical, and religious policies that inform democracy, peace, economic justice, and stability. Course readings encouraged students to reflect critically on religion and peacebuilding, refugees and immigration policies, and the global dimensions of religion and ethics. At the end of the year, graduating seniors shared their research in a colloquium attended by faculty, students, and staff.

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.

SPRING 2017 SENIOR RELIGION, ETHICS, AND WORLD AFFAIRS PAPER ABSTRACTS

Reconciling Faith and Acts: Religion, Development, and the Sectarian Conflict in Post-Civil War Lebanon

Nick Zeffiro (SFS'18)

This paper explored Hezbollah's social service sector. It focused on the theoretical foundation of the organization linking social welfare, political legitimacy, and the mitigation of conflict. This paper explored 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, which has increased its political and social support. Hezbollah's cooptation 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.

Indian Personal Law and Women's Rights

Megan Patel (SFS'18)

There is no uniform civil code in India, so things such as marriage, inheritance, guardianship, divorce, and maintenance are determined by various personal law systems. These systems are based off of religion. This paper explored the dimensions of discrepancies in women's rights across personal law systems, as well as within them. Furthermore, these personal law systems undermine the principles of equality that India's secular constitution is supposed to enforce.

The Perfect Storm: Unpacking the Ahok Controversy in Indonesia

Breanna Bradley (SFS'18)

This paper analyzed the main factors that contributed to the Ahok Controversy during the 2017 Jakarta gubernatorial elections:



1) ethnic discrimination, 2) influence of religion, and 3) political changes. The paper focused on how the elections were the culmination of deep-seated historical discrimination and grievances. Understanding this controversy is critical for comprehending the intersection of democracy and religious tolerance in Indonesia.

The Globalization of Difference: The Catholic Church, International Norms, and the Refugee Crisis

Alexander Potcovaru (SFS'18)

In the face of an increasing international population of displaced people that now totals 65 million, 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 argued that the Catholic Church has a unique capacity to draw upon its transnational experience and reframe the issue of refugees within the framework of universal human dignity. 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.

Children First: Contributions of the Catholic Church in Recognizing the Special Needs of Migrant Children

Eliane Lakam (COL'18)

Over the last decade, migrants have become an increasingly large share of the world's population. Among the world's migrants are more than 10 million children who have been forcibly displaced from their own countries. However, the vast majority of humanitarian relief has been designed to address

The REWA program allowed me to expand upon my business major beyond just practicalities and into the realm of religion, ethics, and the hand they play in global economies. My senior capstone project on faith-based responses to the HIV/AIDS epidemic has inspired me to volunteer my free time to the AIDS Project Los Angeles next year. I was consistently surprised and encouraged to learn about how religions are driving positive impact on many global issues, whether that is climate change, economic injustice, or disease prevention.
—Nick Zeffiro (SFS'18)

the needs of adult migrants.

Remarkably few programs focus on the specific needs of migrant children, which are nonetheless crucial for addressing the global migration crisis appropriately. This paper investigated the contributions of the Roman Catholic Church in identifying the special needs of migrant children, focusing specifically on the contributions of the Compendium of the Social Doctrine of the Church, papal

teachings, and Catholic social work organizations.

Marginalized: Religion's Role in the Rohingya Crisis and the Implications for Intervention

David Patou (SFS'18)

The Rohingya refugee crisis in Myanmar and Bangladesh is often discussed in terms of its religious divisions. What role has religion truly played in shaping the conflict? This research explored the government policies of Myanmar, a majority-Buddhist state, along with the views of various Burmese

Buddhist activists. The central finding of this paper is that religion has primarily functioned as a social, economic, and political delineator that has marginalized Muslims in Myanmar. This discrimination is not as theologically derived as states considering intervention in the Rohingya crisis might expect. In crafting any intervention, this paper posits that actors will have to adjust programs to reflect this reality.

Understanding Dynamics of Islam and Religious Freedom in West Africa: Senegal

Harshita Nadimpalli (SFS'18)

Senegal is located in West Africa, a zone between the mostly Muslim North African region and the largely non-Muslim areas of South and East Africa. As a result, it contains many deeply Muslim-Christian populations who are culturally and religiously divided. Thus, religion is inextricably woven with public life and politics. Senegal is widely accepted as a religiously free country in which 90 percent of Senegalese respondents see those of other religions as “very free” to practice their faith. Senegal is rated as one of the 12 out of 47 Muslim-majority countries that have “low restrictions on religious freedom.” This paper analyzed constitutional protections and syncretism in the understanding of religious freedom in Senegal.

The Ideological Fight Against Violent Islamic Extremism

Clark Orr (SFS'18)

This paper explored the ideological roots of contemporary violent Islamic extremist groups, primarily Al-Qaeda and ISIS. It continues by examining the ideological rebuttals made by prominent Muslim scholars to the leaders of Al-Qaeda and ISIS. Finally, the paper highlights the importance of winning the ideological war against groups like Al-Qaeda and ISIS and proposes policies to improve efforts toward this aim.

2017-2018 BERKLEY CENTER RESEARCH ASSISTANTS

Berkley Center student research assistants are integral to the work of the center. Student assistants support faculty research, contribute original online content, help organize high-level events, and assist with all other aspects of the center's operation. In addition, the Berkley Center offers research and event funding for select initiatives spearheaded by research assistants.

Deirdre Austin (SFS'19)

Sarah Baron (SFS'20)

Baasit Bhutta (C'18)

Luke Brown (G'18)

Husanjot Chahal (G'19)

Shalina Chatlani (G'18)

Madelyn Coles (C'19)

Michele Dale (SFS'19)

Theodore Dedon (G'20)

Francesca Drumm (SFS'21)

Hunter Estes (SFS'19)

Tamara Evdokimova
(SFS'19)

Xinyu Fan (G'18)

Alexander Feltes (C'18)

Julia Friedmann (SFS'19)

Kathleen Guan (SFS'18)

Casey Hammond (C'20)

Margaret Hodson (SFS'20)

Amanda Hu (SFS'20)

Eliane Lakam (C'18)

Erica Lizza (SFS'19)

Vera Mastroilli (C'19)

Micah Musser (C'19)

Clark Orr (SFS'18)

Shilpa Rao (SFS'20)

Madhavi Reddi (G'18)

Sarah Sampei (SFS'18)

Nicholas Scrimenti (C'18)

Brody Sloan (SFS'19)

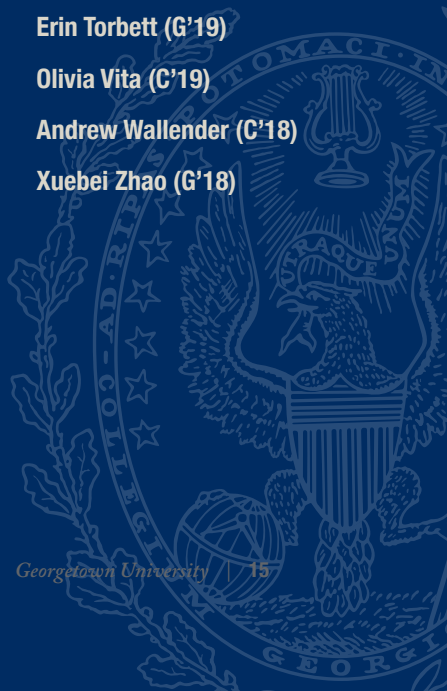
May Teng (C'20)

Erin Torbett (G'19)

Olivia Vita (C'19)

Andrew Wallender (C'18)

Xuebei Zhao (G'18)





JUNIOR YEAR *ABROAD NETWORK*

A group of students hikes in Chile. Photo by JYAN blogger Nadia Guamán (SFS'19); Opposite page from top to bottom, photos from JYAN bloggers Hannan Ahmed (SFS'19) in Jordan, Benjamin Liu (C'19) in Japan, Jackson Dalman (C'19) in China, Kawther Berhanu (C'19) in Jordan, and Alexandra Prior (SFS'19) in Morocco.

The Junior Year Abroad Network (JYAN) is a platform for online reflection and dialogue for Georgetown students who are studying overseas.

JYAN now includes 580 students who have traveled to 55 countries on six continents, including 26 students who studied in 22 different countries this year. JYAN participants write three blogs a semester on religion, culture, and politics in their host countries and think critically about topics including protest, women's rights, religious freedom, secularization, and globalization. JYAN students encourage faculty mentors to comment on their blogs, which strengthens the community conversation. When JYAN students return to Georgetown, the Berkley Center hosts an event to welcome them back and to continue the dialogue on campus in Washington, D.C. In the past academic year, students explored themes of identity, secularism, nationalism, spirituality, and religious expression.

BLOG EXCERPTS

Femininity and Identity in Korea

Vanessa Phillips (MSB'19)

Like people in the United States, Korean people are constantly flooded with the images of the ideal person. To some extent, I would say the problem is worsened by the homogeneity of the Korean society. The United States has its own problems with representation that are quite different because the population is very diverse and the size of the country is huge. In Korea, meanwhile, the country is relatively small and there is a very low level of diversity. According to government data in 2016, only 3.4 percent of the total population is "foreign." So, while the United States struggles with ensuring that minorities and people of different body shapes are represented, these groups are still far more present for Americans than for Koreans. When I walk around Seoul I do see women of all ages with individual styles and haircuts. However, there is a certain standard that everyone meets. There is an unspoken rule about how put together one should look despite the differing styles of the people.

Nuances in Modest Fashion in the Holy Land

Kawther Berhanu (C'19)

People tend to think of Jerusalem as being a place that exists in a binary: East and West, Muslim and Jewish, Arab and Israeli. Perhaps it is because we often are coming from an American context where that is the case.... In the United States, factors like my complexion or my head covering can quickly set me apart as being part of certain communities and at times dealing with the challenges that are attached to them. While there are also substantial inequalities here in Jerusalem, because of the similarities in physical characteristics, the lines between the communities can be a little less clear. Unlike ethnic discrimination in the United States where one can obviously discern between races, one will often find that it is common to mistake a Palestinian for an Israeli (and vice versa). Of course differences in names, languages, accents, etc., can more obviously label people, but at first glance, it is not always easy to tell.... I did not expect how





From top to bottom, photos from JYAN bloggers Tamara Evdokimova (SFS'19) in France, Julia Dutkiewicz (MSB'19) in Germany, Brittany Fried (SFS'19) in Rwanda, Jackson Dalman (C'19) in China, and Natalia Bertuol (C'19) in Russia.

much of the answer comes from modest fashion. One day, when I was in Jerusalem, I wore my hijab up/turban-styled. I did not think much of it because it is something I do pretty often. I was caught off guard when I was mistaken for being an Ethiopian Jew. A similar thing happened when I was wearing my hijab draped more loosely, because as I learned, in this space a loosely draped hijab was “for the Christians.” This happened a few more times, and I quickly understood that because members of all three faith traditions cover their hair, the nuances in the style of wearing the scarf are profoundly impactful in perception and consequently social capital.

Buses, Barricades, and the Culture of Protest

Tamara Evdokimova (SFS'19)

The University of Bordeaux occupation is part of a wider movement against the government's attempts to introduce selectivity into the admission process of the overcrowded public universities. University students across France, notably in major cities like Paris, Toulouse, and Grenoble, have been staging protests, occupying buildings, and erecting barricades to force the universities and the government to reconsider the new policy. Some university administrations have relied on police to clear the buildings, as on the Tolbiac campus of the University of Paris I on April 20. At the University of Bordeaux, an attempt to clear an occupied auditorium in early March led to violence, with several students injured by the armed police sent in to evacuate the building. Luckily for me, at Sciences Po Bordeaux, a private institution where I study, it's been

business as usual—impending final exams included. However, I've witnessed multiple student demonstrations in March and April, which frequently led to large-scale traffic and public transportation disruptions, eliciting massive public frustration.

Easter in Bavaria

Julia Dutkiewicz (MSB'19)

Having grown up in a small suburb outside of Detroit where the Easter holiday was led by my parents and celebrated just amongst my close family, I've been fascinated watching the entire city gradually prepare for this Sunday. As children, my siblings and I celebrated Easter in the typical way: our parents bought us eggs that we dyed in dye and proudly displayed on the kitchen counter. Eggs are also part of Easter in Bavaria. However, instead of keeping quickly-made crafts at home only for the family to enjoy, residents of Munich display beautifully hand-crafted eggs outside their homes. The government participates, too, by adorning main city squares (especially fountains) with wreaths containing dozens of intricately painted eggs. My host family also decorated some of the plants in their home by hanging eggs they bought at Easter markets from the branches. Businesses have prepared as well and offer wide selections of bunny-shaped chocolates, brightly colored dresses, and fresh flowers. It's nearly impossible to turn a corner in Munich without encountering some sort of reminder that Easter is just around the corner... By watching the preparations unfold these past weeks, I've been reminded of how religious tradition and modern society are not mutually exclusive and can often balance each other nicely. Regardless of their faith backgrounds, locals can appreciate the history and significance of Easter together as Bavarians.

JYAN STUDENTS FALL 2017 - SPRING 2018

Hannan Ahmed
Jordan

Kawther Berhanu
Jordan

Natalia Bertuol
Russia

Miranda Carnes
Argentina

Louisa Christen
United Kingdom

Amanda Christovich
Czech Republic

Jackson Dalman
China

Chad Davis
Cuba

Julia Dutkiewicz
Germany

Tamara Evdokimova
France

Brittany Fried
Rwanda

Chelsea Fuchs
Northern Ireland

Nadia Guaman
Chile

Marguerite Guter
Jordan and Costa Rica

Zeke Gutierrez
Brazil

Paige Harouse
Jordan and Israel
(Jerusalem)

Anne Marie Hawley
Ireland

Genna Heaps
Argentina, Vietnam,
South Africa

Benjamin Liu
Japan

Sarah Mathys
Rwanda and Uganda

Vanessa Phillips
China, South Korea,
and Japan

Alexandra Prior
Morocco

Lindsay Reilly
Denmark

Sandra Silva
Japan

Abigail Ulman
China

Elizabeth Valiaveedan
Spain



DOYLE ANNUAL *SYMPOSIUM*



Rev. Ludovic Lado, S.J., shares his insights on approaches to reconciliation (this page, top); audience members ask questions at the 2018 Doyle Symposium (this page, bottom, and opposite page, top); student Deirdre Jonese Austin (SFS'19) discusses Georgetown's reconciliation efforts regarding its slave-holding past (opposite page, bottom).

Georgetown faculty, staff, and students explored the best ways to engage in the work of reconciliation across campus and throughout the world during the 2018 Doyle Symposium on “Teaching and Learning for Reconciliation” held on March 16.

On a panel moderated by Berkley Center Faculty Fellow Majorie Mandelstam Balzer, participants addressed the university's reconciliation efforts related to its history with slavery and discussed various approaches to confronting ongoing forms of racism, xenophobia, and sexism and other forms of gender discrimination that persist around the globe.

“We have distinct and crucial tasks as educators in addressing the substantial challenges to help students equip themselves with the skills of critical thinking and dialogue with others in more sophisticated ways that can build a peaceful and just and reconciled community,” said Edward Maloney, executive director of the Center for New Designs in Learning and Scholarship (CNDLS), during his introductory remarks.

The Doyle Symposium is an annual event sponsored by the Doyle Engaging Difference Program and co-sponsored by the Berkley Center for Religion, Peace, and World Affairs and CNDLS. In addition to supporting the annual symposium, the Doyle Engaging Difference Program sponsors faculty and student initiatives, including the Doyle Undergraduate Fellows Program, which encourages students to conduct original research and participate in events and service projects that explore the broader implications of cultural and religious diversity.

Healing Relationships

For panelist Deirdre Jonese Austin (SFS'19), a Doyle Undergraduate Fellow from Charlotte, North Carolina, the process of reconciliation

must begin internally. “I’ve come to understand reconciliation as recreating relationships between God and oneself, and then within oneself.”

Rev. Ludovic Lado, S.J., a visiting associate professor of the Walsh School of Foreign Service, also spoke of the spiritual and healing nature of reconciliation, saying, “Reconciliation, for me, basically means repairing and restoring broken human relationships.”

“The Truth and Reconciliation Commission [of post-apartheid South Africa] emphasized healing communal relationships. Instead of trying to identify what’s wrong and what’s right, the emphasis was on reestablishing broken relationships to keep the community going.”

Ritual and Reconciliation

Dr. Cheryl Suzack, associate professor of English and indigenous studies at the University of Toronto, brought up another method of reconciliation in action by highlighting Canada’s recent work through ceremonies and symbolic rituals.

“One of the most important aspects of the [Canadian] national events was the ceremonial fire. It included witnesses; it included the burning of a sacred flame. All things that would be cast away were put into the fire and burned as a sacred offering of grief and trauma,” said Dr. Suzack.

She also mentioned the importance of forging partnerships as part of reconciliation. “One of the goals of reconciliation should be coalitions, reaching out and working with other communities.”

More to Be Done

“An apology was the first step,” expressed Austin when talking about the issues of slavery within Georgetown University’s history. “But you have to go beyond an apology.”

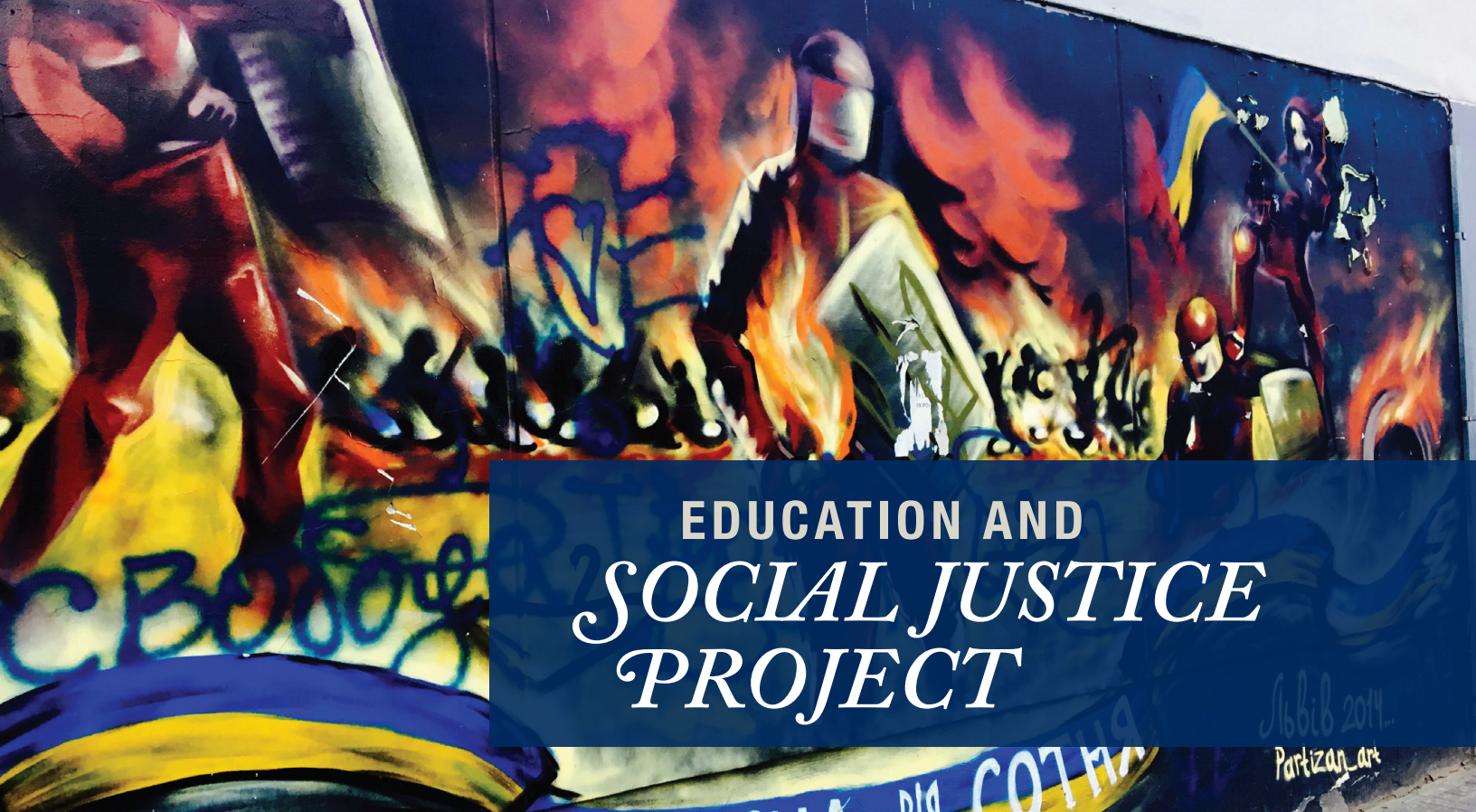
Austin noted that through conversations with the descendants of the slaves sold by Georgetown, the university has worked to offer special enrollment and financial benefits to these individuals, but she feels more should be done for these and other African-American students on campus.

Andrew Walker, program associate of the Office of the Vice President of Global Engagement, also spoke of some of the challenges Georgetown has faced when trying to enact the HeForShe initiative, which strives to get all members of society to stand up for gender equality.

“One of the really big challenges with the student engagement aspect of this is really just deciding what HeForShe is,” said Walker. “We’re really trying to figure out how to frame this issue in a way that is inclusive while also acknowledging that you do need to engage men and boys to be advocates for gender equality.”

Walker expressed his pride in the dialogue the university has started around gender equality, but added, “There’s so much work and so many things to still be done.”





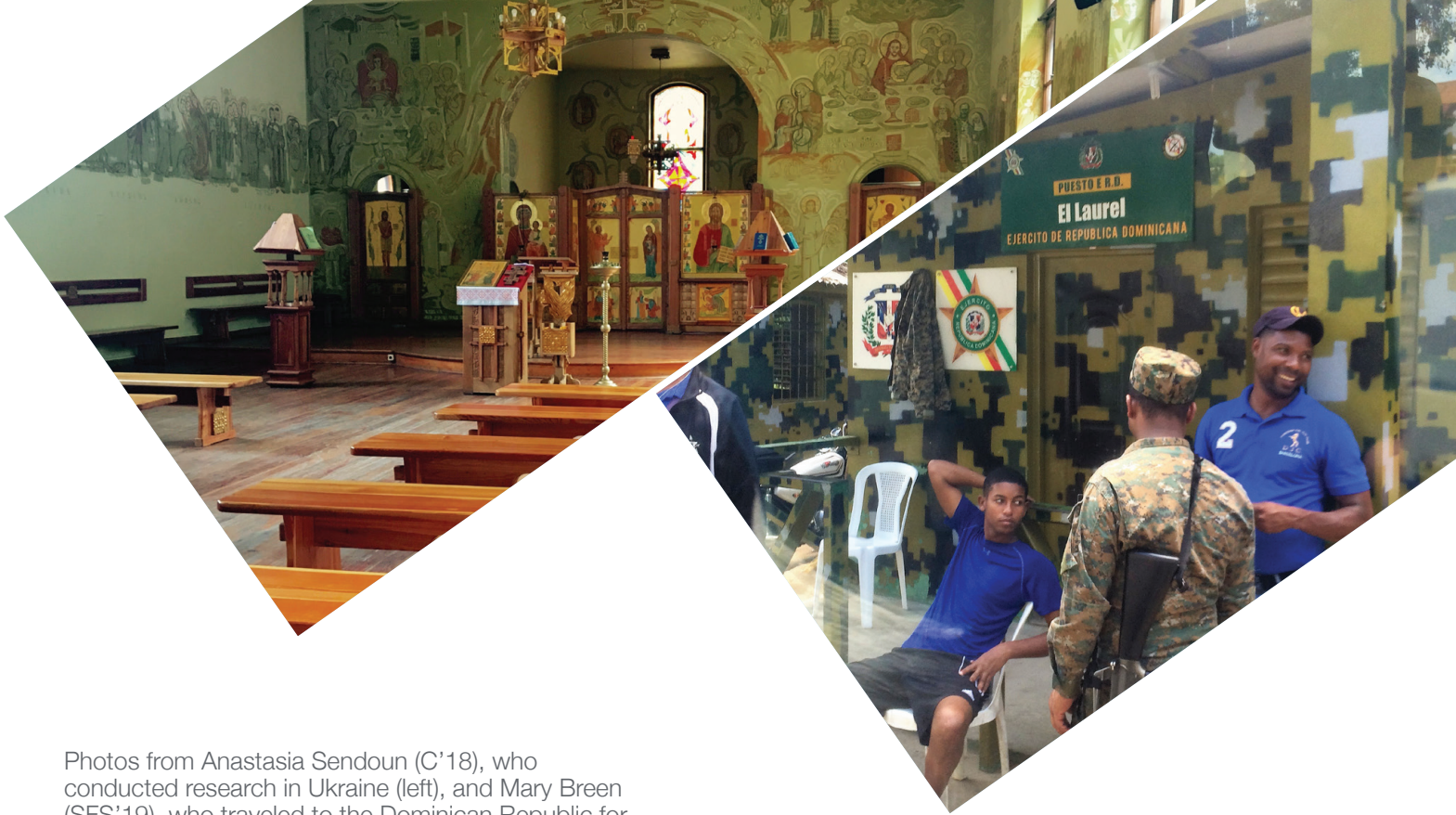
EDUCATION AND *SOCIAL JUSTICE* PROJECT

Graffiti in Lviv honoring the “Heavenly Hundred,” the first 100 protesters killed in the Maidan protests. Photo by Anastasia Sendoun (C’18).

Since 2010, the Education and Social Justice Project (ESJ) has enabled Georgetown students to travel to 34 countries across six continents to research the intersection of education and social justice.

The ESJ—a collaborative project between the Berkley Center and the Center for Social Justice Research, Teaching and Service—mentors students to research the intersection of faith-inspired institutions, education, and social justice across the world. Jesuit institutions and their deep social and theological commitment to *cura personalis*—educating the whole person—is of particular significance to this project, which analyzes the connection between poverty, education, and empowerment.

The ESJ project examines innovative faith-inspired educational initiatives across the world. Each year, the project sends four students to Jesuit institutions abroad to learn about best practices in social justice initiatives at educational institutions. Under faculty supervision, students conduct interviews, collect data, and write and reflect on their experience in a 25-page case study. These final projects offer rich analyses of innovative educational trends and provide in-depth knowledge of the relationship between Ignatian spirituality and social justice around the world.



Photos from Anastasia Sendoun (C'18), who conducted research in Ukraine (left), and Mary Breen (SFS'19), who traveled to the Dominican Republic for the ESJ project (right).

HIGHER EDUCATION AND SOCIAL JUSTICE IN UKRAINE

In summer 2017, Anastasia Sendoun (C'18) spent three weeks conducting research at Ukrainian Catholic University (UCU) in Lviv, Ukraine. Using Ukrainian Catholic University as a case study, Sendoun's research examined gaps in Ukraine's higher education system and sought to identify the specific strategies used by UCU to address those gaps. Through interviews conducted with students, alumni, and faculty at the Ukrainian Catholic University, Sendoun's research amplifies stakeholder voices and provides insight into a region that has, in recent years, attracted a great deal of attention as a result of ongoing political turmoil. UCU demonstrates a commitment to social justice in that it models just processes for other Ukrainian institutions and seeks to provide its students with a toolbox of knowledge, skills, and values that they can then use to shape their communities and society at large.

PROMOTING JUSTICE THROUGH EDUCATION ALONG THE DOMINICAN REPUBLIC-HAITI BORDER

In May and June 2017, Mary Breen (SFS'19) conducted research in the northern border area between Haiti and the Dominican Republic, primarily in the Dominican city of Dajabón. The open border dividing these two countries presents unique social, labor, human rights, and security challenges, as well as opportunities for commercialization and binational collaboration. Breen received support from her host institution, Border Solidarity (Solidaridad Fronteriza), which accompanies, trains, and facilitates the organization of marginalized people in the region—both Haitians and Dominicans. During her three weeks in the region, Breen learned about the complex border dynamic through her experiences and interviews with Jesuits, non-profit workers, school administrators, students, teachers, migrants, and community leaders. The comprehensive and interconnected nature of Jesuit education effectively fits the needs and circumstances of border populations with a formation in values through formal education, radio schools, and shelters for young Haitian migrants.



EDUCATING FIRST NATIONS STUDENTS AT JESUIT SCHOOLS IN AUSTRALIA

In summer 2017, Nicholas Na (SFS'18) spent three weeks conducting research at St. Ignatius' College in Australia. While at St. Ignatius' College, a secondary school in New South Wales, he explored the challenges and opportunities First Nations students face in elite institutions. The school has a First Nations Unit in which at least six indigenous students are accepted every year through bursaries. His research explores the process of their integration into the boarding school in academic, social, and cultural spheres.



CULTURAL EMPOWERMENT THROUGH EDUCATION IN MOZAMBIQUE

During June 2017, Harshita Nadimpalli (SFS'18) spent three weeks in Mozambique at St. Ignatius Loyola Secondary School (Escola Secundária Inácio de Loyola, ESIL). There, she conducted interviews with students, administrators, professors, and connected community members. Mozambique's citizens in the area in which the school is located endured years of protracted conflict and damage during the colonial and civil wars, and the quality of education overall suffered greatly as a result. Nadimpalli sought to understand how ESIL promotes local cultural empowerment as a form of social justice and gives students the tools they need to succeed in both their rural reality and the international context.

Photos taken during ESJ summer fellowship by Harshita Nadimpalli (SFS'18), who conducted research in Mozambique (top left and right), and Nicholas Na (SFS'18), who conducted research in Australia (bottom left and right).



DOYLE UNDERGRADUATE *FELLOWS PROGRAM*

The Doyle Undergraduate Fellows Program focuses on engaging difference and diversity through scholarship and interreligious and intercultural engagement on campus. Doyle fellows are selected each academic year and engage in both academic and community outreach to expand their knowledge and experience of interreligious dialogue in action.

This year, nine students from diverse backgrounds participated in the Undergraduate Fellows Program. Through research, outreach, and regular group discussion, students explored the significance of interreligious dialogue in justice and peacemaking. Students were introduced to various dialogue methods and tools and analyzed the impact of interreligious dialogue on social justice. The fellows wrote in-depth blogs and interviewed practitioners in social justice to explore how interreligious dialogue methods and strategies can build relationships, strengthen communities, and impact public policy.

As they began the fellowship, the fellows reflected on examples of faith-inspired social justice or peacemaking work they have been involved in, or that they have found particularly powerful and useful in their community-building work. In order to understand the role of religion in mobilizing for community change, the undergraduate fellows researched interreligious dialogue and social justice work. They reflected on readings and their experiences in the community to consider questions such as: What is the function and purpose of interreligious dialogue? What social justice benefits can interreligious dialogue enable that other forms of dialogue cannot? In what ways is interreligious dialogue important on college campuses and for youth leaders? In the second part of the fellowship, students volunteered with local peacebuilding organizations and interviewed leaders to gather information on best practices in the social justice field. They wrote blog posts, case studies, and published interviews, available in full on the Berkley Center website.



Doyle Undergraduate Fellow Deirdre Jonese Austin (SFS'19) presents at the DC InterFaith Leadership Summit (top); Doyle Undergraduate Fellows Eliane Lakam (C'18) and Luke Brown (G'18) at the DC InterFaith Leadership Summit (bottom).

BLOG EXCERPTS

Closed Borders, Closed Minds, Closed Hearts

Casey Hammond (C'20)

I was embarrassed when my hometown, Hamilton, Montana, appeared in *BBC News* after my fellow townspeople made enmity-filled remarks in protest of Missoula County opening its doors to Syrian refugees. I cannot say I was surprised, though. Hamilton is predominantly white and Christian, and based on the church services and sermons I have observed, the “other”—that is, anything outside the realm of Jesus Christ—is hardly discussed, if not disparaged. My fellow townspeople have little to no exposure to the world outside Montana, and interfaith dialogue is utterly alien to them. Without experience or engagement, one’s worldview will likely be founded in a single, unchallenged perspective.

Faith and Campus Activism

Deirdre Jonese Austin (SFS'19)

“I have to do something.” I woke up that morning and felt in my spirit that I had to act. It was September 23, 2016, and there was a lot going on in the nation. Terrence Crutcher had been shot in Tulsa a few days earlier, and Keith Lamont Scott had been shot and killed by police in my hometown—the city that I love, Charlotte, North Carolina—only three days before. As I saw unrest and protest in my city and in our nation, my heart ached. My heart ached for their families, my heart ached for black people who are constantly faced with racism and stories of police brutality, and my heart ached for the students of color on our campus.... I decided that I would organize some sort of protest that would take place

later that afternoon. Nevertheless, I knew that this would require a community. I conducted outreach to faculty and staff on campus and went to the Center for Multicultural Equity and Access, [where I was encouraged and] provided with lyrics to the song “We Shall Overcome,” which I chose to end the rally. I borrowed a megaphone from the Georgetown Solidarity Committee, and the Black House assisted me in outreach to students. I also organized a group of students on campus to assist in planning the event.... The rally provided a space for healing as well as a sense of community and solidarity. It is a day I will never forget.

The Doyle Undergraduate Fellows Program afforded me a way to engage religion authentically and seriously with a diverse group of peers. The work of my peers on issues of faith and justice was continually inspiring and edifying. The fellowship has shaped the way I think about interfaith work and religious peacemaking, and I will undoubtedly take this experience with me as I continue to graduate studies in religion.

—Nicholas Scrimenti (C'18)

Interfaith: The Meeting Place of the Personal and the Political

Olivia Vita (C'19)

Understanding religion in this way made me feel more at home in the world as a person who comes from multiple faiths, races, and locations. Furthermore, this understanding has allowed me to realize that even if a person’s words sound different at first, underneath is the same

life-giving essence that can be easily translated when we spend time with it. The analogy grows from here into community. If we can understand each other and know that the same essence is behind each of our very lives, then solidarity between movements becomes simple. There is no longer “your” problem and “my” problem, but our problems. This is not to be mistaken with throwing away the need for representation or saying that anyone can speak for anybody, but rather the opposite: that we must increase our commitment to giving center stage to the voices that are cornered into society’s margins. We must expand each of our own capacities to be aware of who we are and where we come from in order to authentically uplift and realize this work.

What is the Function and Purpose of Interreligious Dialogue?

Francesca Drumm (SFS'21)

The immediate and potent purpose of interreligious dialogue is compounded by the common concern and encouragement of the values of peace, humanity, and compassion. Differences in vernacular or changes in race do not bear relevance here. No one group, ideology, or individual can claim a monopoly on truth or justice.... Indeed, similar to how any legitimate and just law is constructed, interreligious dialogue requires constructive action and is underpinned by the pursuit of peace and a fairer, more equal world. Reflecting on this, interreligious dialogue should be accessible to every person. The weaving of the notions of harmony and peace, coupled with internalized and externalized efforts to forward these values, demonstrate a veritable commitment to mutual understanding. On a personal level, attending Shabbat for the first time was a pertinent and important experience in witnessing interreligious dialogue in action. Sharing in prayer, music, food, and conversation are each natural human tendencies. However, through the welcoming and inclusive experience of interreligious dialogue individuals of different faith traditions, backgrounds, and beliefs find common denominators and extend their knowledge.

INTERVIEW SUMMARIES

Hinduism and Social Justice: A Case Study of Hindu American Seva Communities

Shilpa Rao (SFS'20)

While Hinduism does not explicitly use the terminology of social justice, it connects to social justice values through the idea of the “One” divine spirit. Dr. Ved Chaudhary illustrated this idea with the quote “Vasudhaiva Kutumbakam,” which means that “the whole world is one family”: “Hindus use

the term namaste to greet each other,” he explained. Namaste means “I respect you” rather than “I merely tolerate you,” which suggests that Hindus consider everyone to be equal. Anju Bhargava agreed that we are our “brothers’ keepers,” and that compassion is necessary for moksha, or salvation, the ultimate goal in the Hindu tradition. She explained that the divine manifests itself differently in different individuals, but it is all part of the “One.” Brahmachari Vrajivhari Sharan agreed with this notion, referencing a core Hindu text, the Bhagavad Gita, which explains that there is intrinsic value in every human being. Sharan explained that the divine in Hinduism is manifested by helping those who are suffering and standing with those who are marginalized in society.

Reclaiming Evangelicals: The Religious Left Responds in Washington

Nicholas Scrimenti (C'18)

Ultimately, Washington is fractured by the question of how to engage white evangelical Protestants. Those most threatened by the Trump administration (that is, Muslims) have generally been the most unwilling to engage in any sort of interreligious encounter with evangelical Protestants, hoping to simply fortify their ranks enough to survive the remaining years of this presidency. Others, particularly mainline Protestants and Catholics, have banded together for a more strength-in-numbers approach, providing an interesting theological and political counterattack to evangelicals on the Hill. Yet, few religious groups have dealt with the issue of addressing evangelical pain and evangelical fear. The issue, then, might not be how we can “reclaim Jesus,” but how we can reclaim evangelicals, wresting them from the bigotry and theological heresy they adopt for the sake of political expediency. As of yet, the religious left has not quite figured out how best to do this, but it remains a critical objective for the survival of American religion and American democracy.

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