



2016–2017

ANNUAL REPORT



BERKLEY CENTER
for Religion, Peace & World Affairs
GEORGETOWN UNIVERSITY

As the Berkley Center enters its second decade, challenges at the intersection of religion and world affairs are more salient than ever.

The 2016-2017 academic year saw far-reaching global shifts, including a critical U.S. presidential election, a populist wave in Europe, and regional conflicts that drove the number of refugees around the world to record levels.

Our research, teaching, and outreach at the center explore the religious dimension of these and other international developments.

Highlights this past year included a conference in Manila on the Catholic Church and globalization in Asia; the conclusion of a multiyear Luce Foundation grant surveying religion and development of Bangladesh, Kenya, Senegal, and Guatemala; and a capstone Religious Freedom Project conference featuring Senator Ben Sasse. We also cooperated with the Vatican on an international meeting on faith communities and global health and welcomed director Martin Scorsese and his film *Silence* to campus.

In this report you will learn more about these milestones and other highlights from the past year, including the continued success of the Doyle Engaging Difference Program, which brings together faculty and students from across the curriculum to address issues that cut across religious, cultural, and other divides.

These pages will also introduce you to the new Berkley Center director, Dr. Shaun Casey. Shaun assumed the role in July 2017, after several years as founding director of the Department of State's Office of Religion and Global Affairs. We are fortunate to have such a dynamic leader at the helm for the next phase of our work.

The center was founded in 2006 under the leadership of Georgetown President John J. DeGioia, with the generous support and vision of William R. Berkley, then a member of our Board of Directors. They both foresaw what is now increasingly clear—the force of religion for both good and ill in the world, and the potential for a university to share knowledge and build understanding in the service of peace.

Striving to realize this potential as center director over the past decade has been tremendously rewarding both professionally and personally. In my role as Georgetown's vice president for global engagement, I look forward to working closely with the new director, our brilliant faculty, stellar staff, and passionate students in the years to come.

I invite you to learn more about the center and to accompany our work into the future.



Tom Banchoff

Dr. Thomas Banchoff
Founding Director, Berkley Center (2006-2017)
Berkley Center Senior Fellow
Vice President for Global Engagement, Georgetown University



4

[Profile: Meet Shaun Casey](#)

6

[2016-2017 Highlights](#)

10

[Themes](#)

26

[Other Event Highlights](#)

28

[Teaching & Students](#)

32

[Faculty & Staff](#)



Welcoming the Berkley Center's New Director

ABOVE

Shaun Casey speaks at the Berkley Center's 10-year anniversary event in April 2016.

Shaun Casey, a senior fellow at the center and professor of the practice at the Walsh School of Foreign Service, joined the Berkley Center in January 2017 after three years as special representative for religion and global affairs and inaugural director of the Office of Religion and Global Affairs at the Department of State. In that role he reported directly to then-secretary of state John Kerry and supervised a staff of 30 experts working at the intersection of religion and American diplomacy.

On July 1, 2017, Casey took over as director of the Berkley Center for Religion, Peace, and World Affairs from Founding Director Thomas Banchoff. Banchoff, who was appointed as Georgetown's vice president for global engagement in 2013, will continue to support the development of the center and other university-wide global initiatives in that role.

Before moving to the State Department, Casey served as a professor at Wesley Theological Seminary in Washington, D.C. Casey is the author of *The Making of a Catholic President: Kennedy v. Nixon* (Oxford University Press, 2009) and is also co-editor of a forthcoming new edition of *The Oxford Handbook of Political Theology* with Michael Kessler, the center's managing director. Casey is also in the process of writing a book on ethics and international politics tentatively titled *Niebuhr's Children*.

Casey holds an undergraduate degree from Abilene Christian University, a master in public administration from Harvard Kennedy School, and a master of divinity and Th.D. from Harvard Divinity School. When he took over as director, Casey sat down with Berkley Center staff for an interview to discuss his ambitions for the center. Read the conversation below.

What was your perception of the Berkley Center before you joined as faculty and later took over as director?

As a professor and a diplomat, I worked on several events at the Berkley Center as a participant and collaborator, so I have been deeply familiar with the work for a long time. For the length of the center's existence I have always seen it as the premier academic institution working on issues at the nexus of religion and world affairs. It's really without peer.

What lured you back to the world of academia?

When John Kerry invited me to leave academia and launch the Office of Religion and Global Affairs, I always viewed the move as a temporary detour. It was my

intention to return to academia at the end of the Obama administration. The segue to the Berkley Center was the perfect next step in my career given the overlap between the center's mission and the work I did at the State Department. There is growing acknowledgement of the global power of religion in diplomacy; thus, I have landed at the logical place to continue my work.

What skills are you bringing from the State Department that you think will be most advantageous to your work at the Berkley Center?

One of the lessons I learned in the State Department was that I love building institutions. As a graduate professor, prior to State, the largest thing I ever built was a graduate seminar of 15 students, and they only lasted 13 weeks! I think now I am pretty good at managing institutions and helping them grow, evolve, and become more productive. The Berkley Center is extraordinarily well-run, has a stellar faculty and staff, and has over a decade of intellectual influence and production. The sky is the limit for what it can achieve in its second decade.

In what new directions would you like to take the center in its next 10 years?

I am excited about talking to a number of foundations about expanding the programming of the center. More philanthropic institutions are recognizing the need for research on issues such as the global refugee crisis, the plight of fragile states, the role of faith communities in the global health system, and the confluence of religion and conflict, to name a few pressing global issues. I would like to see the center expand its reach and influence on these and other topics. The problem sets we work on concern millions of people around the world, and I want to increase our impact.

What's one interesting fact about you that your resume wouldn't reveal?

I hold the land speed record from Paducah, Kentucky, to Busch Stadium in St. Louis, Missouri, which for the uninitiated means I am a St. Louis Cardinals baseball fan.

Combating the Emergence and Spread of Antimicrobial Resistance

Recognizing that many faith-based groups and organizations are at the front lines of delivering medical aid to people around the world, the Berkley Center, Caritas Internationalis, the U.S. Department of State's Office of Religion and Global Affairs and Office of International Health and Biodefense, the GHR Foundation, and Georgetown University organized the "Combating the Emergence and Spread of Antimicrobial Resistance" workshop in Rome from December 12 to 15, 2016.

The four-day gathering brought together Catholic organizations, health associations and practitioners, scientific experts, government representatives, and nongovernmental organizations to increase awareness of the antimicrobial resistance challenge and to develop and support plans to combat it.

Antimicrobial resistance (AMR) is the acquired ability of microbes to survive and grow in the presence of

drugs meant to treat the infections they cause. AMR is a growing global threat; infection with drug-resistant diseases can cause longer and more complicated illnesses, increased doctor visits, the need for stronger and more expensive drugs, and can ultimately lead to more deaths.

To thwart the crisis, the workshop participants addressed the significant need to develop and



ABOVE

Workshop members, including Georgetown's Dr. Jesse Goodman, discuss methods to combat AMR.

LEFT

Conference participants gather just outside of the Vatican to discuss the growing crisis of antimicrobial resistance.

implement best practices in concert with local providers along with better education and communication of lessons learned. But participants noted that community engagement and awareness to ensure culturally appropriate and effective actions is also critical. As Kevin FitzGerald, S.J., of Georgetown's Pellegrino Center for Clinical Bioethics stated, "In addition to the scientific and medical aspects of AMR, this global health threat involves deep social, pastoral, and ethical considerations."

"AMR threatens the health of everyone," FitzGerald added, "and since this threat is global, it is fitting that the Catholic Church with its global health network engage with others to generate and disseminate best practices in AMR that will be tailored to the specific needs and characteristics of local communities around the world."

This calling on the part of the Church made Georgetown and the Berkley Center natural partners for this conference. "What was most exciting about this workshop was the opportunity for Georgetown to be involved in convening a range of religious NGO leaders, scholars, and policymakers to address a critical global health issue that has significant social justice impact," Berkley Center Managing Director Michael Kessler said. "Bringing the university's Catholic teaching and its expertise in science, religion, development, and policy to bear on issues of global importance and that have such a powerful impact on those most in need is at the core of Georgetown's mission."

BERKLEY FORUM EXCERPT

Battling AMR at the Community Level Wilma Mui - May 30, 2017

In my personal experience as a Peace Corps Volunteer in Senegal, I saw the factors that are contributing to the rapidly evolving AMR. I would see the "medicine man" who would bike into my village with a wide assortment of medications—some marked, others in mysterious packages—promising a cure for a wide range of ailments. Upon closer inspection, these medicines included...an assortment of antibiotics.

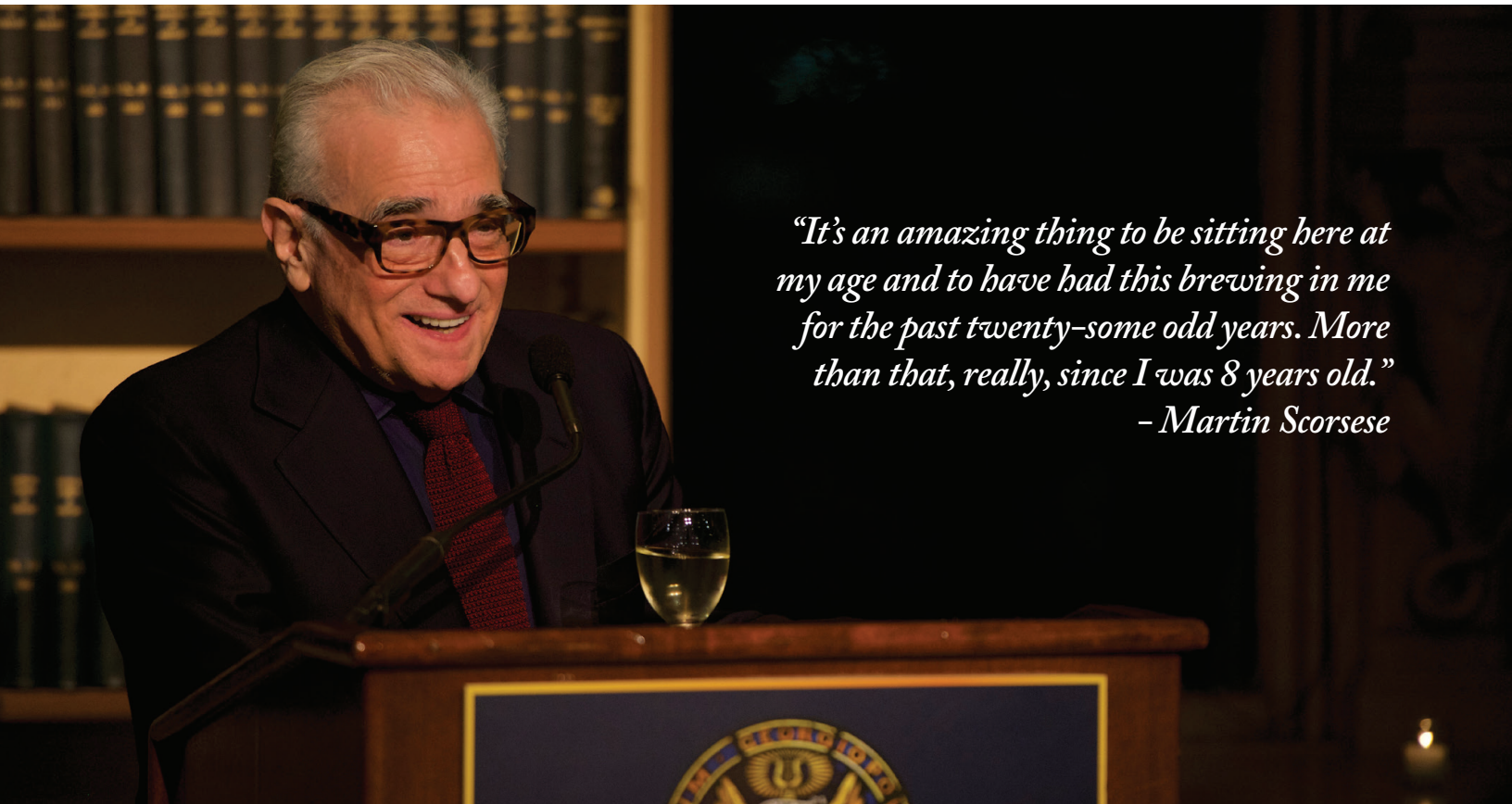
...

I saw firsthand the thought processes of not completing a course of antibiotics. Imagine this: A family takes their son to the health center and is prescribed an antibiotic to treat the disease. The family finds the money to purchase the expensive course of medicine. They give it to their son and after a few days, he gets better. The family stops giving him the medicine, deciding to save this expensive medicine for the next time a child gets sick. This scenario occurred during my service, and because the mother was a close friend, I was able to convince her and her husband to complete the course of medication.

...

Even if all healthcare professionals are trained and have all the necessary information, places where access to healthcare is limited or non-existent are excluded from this knowledge. Thus, information sharing cannot just come through the health structures. Faith networks and religious leaders can bridge the information gap, providing critical information to communities. Formal and informal faith networks exist in many communities, and with increased access to radios and cell phones, those networks are in constant communication. Working within the established networks to share critical information can be an asset. Religious leaders are powerful voices within the community and strive for the well-being of the community. Important health issues, including AMR, align with their goal of maintaining a healthy community.





“It’s an amazing thing to be sitting here at my age and to have had this brewing in me for the past twenty-some odd years. More than that, really, since I was 8 years old.”
– Martin Scorsese

Scorsese Gives Voice to the Challenges of Faith in “Silence”

On April 11, director Martin Scorsese joined Paul Elie after a screening of his film *Silence* (2016) in Gaston Hall. The movie tells the story of two Jesuit missionaries who travel to Japan in 1640 amidst violent Christian persecution and experience the absolute silence of God.

Scorsese first discovered Shusaku Endo’s novel *Silence* while on a bullet train bound for Kyoto, Japan, in 1989. It spoke to him then, but years passed while he directed

other films. It wasn’t until 26 years later that the filming for *Silence* began.

Raised in an Italian family in New York, young Scorsese wanted to be a missionary and spent time near St. Patrick’s Old Cathedral, where he watched priests perform the sacraments during Mass. To him, the Church pointed to a vast, open world. Movies did the same, and as a kid, his working-class parents often took him to see Italian classics. “All those influences came together, but I found that certain films that I saw—certain experiences that I had—I lived by, I took with me, and they stayed with me.”

Scorsese’s film—a passion project that took decades to come to fruition—evokes Endo’s poignant message that faith may persist without institutional religion and confronts the internal conflict between professing and expressing faith amidst the crippling silence of God. Of the film and his own emotional ties to it, Scorsese said, “I haven’t finished it. It’s not a movie I can finish.”



Pankaj Mishra Describes “Age of Anger”

How can we explain the roots of the surge of bigotry, intolerance, and extreme nationalism that is sweeping the globe? Award-winning writer Pankaj Mishra explores these topics in his recent book *Age of Anger: A History of the Present* (2017), which he discussed with Paul Elie at a March 2 event.

Mishra argued that recent social unrest and political anger around the world—from protests and Brexit to extremist violence and the marginalization of large groups of people—is in many respects a replay of early twentieth-century history. He suggested that society has erased its own turbulent past from its collective memory, and that “extravagant expectation[s]” have caused widespread disillusionment surrounding modernization and economic progress.

“At some point the accumulated frustrations become politically toxic,” Mishra said. “We’ve been promised a lot by the ideologies of progress—which have been broadcast from all different directions—and we find that most of these promises are unfulfillable.”

As to what to do to combat this anger and the divisive culture that has emerged, Mishra suggested erasing the mental constructions in which we create the notion of us versus them: “One of the ways in which we can transcend these great conflicts and divisions of our time...is by learning to recognize wisdom and experiences in places far outside our circles and particular groups and identify them and talk about them meaningfully.”



LEFT
Author Pankaj Mishra introduces Age of Anger at book event and fields questions from the audience.

Globalization, Governance, and Norms

This year, under the leadership of Senior Fellow José Casanova, the Berkley Center launched the Catholicism and Globalization project as a follow-on research project to its recent Jesuits and Globalization work.

This multi-year project will serve to shed new light on the global transformation of Catholicism and on the dynamics of the processes of globalization when viewed through the prism of the Church. The project focuses on three key phases—the early modern phase, the modern Western hegemonic phase, and the pluralist and decentered contemporary global age—and will explore how the globalization of Catholicism assumed different yet parallel characteristics and dynamics in different regions of the world.

In 2016-2017, the project focused on Asia-Pacific Catholicism and Globalization and was co-directed with Georgetown's Peter Phan and co-sponsored with the Institute on Religion, Politics and Society at Australian Catholic University, Melbourne. Scholars met three times at workshops around the world (Melbourne, May 2016; Washington, D.C., November 2016; Manila, March 2017) to address three key topics in turn: the early modern and the modern historical phases of the globalization of Catholicism throughout Asia, Australia, and the Pacific Islands; the role of Catholicism as a “public religion” in various Asian-Pacific contexts; and the relevant signposts and dynamics in the incipient formation of trans-regional Pan-Asian and Pacific

Catholic institutions, networks, theologies, and identities from Vatican II to the present. This phase of the project concluded with a capstone conference at Australian Catholic University (July 2017), and an edited volume is forthcoming. The project will focus on two additional regions in the coming years: Latin America (2018-2020) and Africa (2020-2022).

The Berkley Center also partnered with the Centennial Fellows Program of the Walsh School of Foreign Service to host the Global Justice Lecture Series, coordinated by the inaugural Centennial Fellow, Ambassador Mark P. Lagon. The series offered a platform for thought leaders in academia, policy, civil society, and culture to engage the Georgetown community on issues of ethics, international law, and human rights. In the first installment of the series on November 17, Ambassador Lagon examined the tradition of American exceptionalism and also addressed how, at the same time, the United States appears to exempt itself from the norms and scrutiny it calls for from other nations. In February, the series hosted Jeremy Waldron of New York University Law School for a talk on human dignity and counterterrorism efforts.

“When we see resurgent populist nationalisms bent on...breaking the connections that bind the peoples and cultures of the world, all religious traditions have a great responsibility and a unique opportunity to promote an alternative culture of intercultural encounter and interreligious dialogue based on the sacred dignity of every human person.”
– José Casanova



CASANOVA AT PRESTIGIOUS KLUGE CENTER

ABOVE
José Casanova presents his research on Jesuits and globalization at a conference in Rome.

In spring 2017, José Casanova was selected as one of four distinguished scholars to spend four months at the John W. Kluge Center at the Library of Congress conducting research. While there, Casanova continued his ongoing study of globalization and the Jesuit tradition.

Increasingly dissatisfied with some of the norms of globalization theories—particularly within his own field of sociology—Casanova seeks to study how the process of globalization has transformed all the “great religious traditions,” including Judaism, Christianity, Islam, Buddhism, Confucianism, and Hinduism. “Our contemporary global age forces us to recognize vibrant religious pluralism as an inescapable fact of our global humanity,” said Casanova. “Viewing globalization through a Jesuit prism forces us to recognize that there was a process of globalization before Western modernity.”

Intercultural and Interreligious Dialogue

For the sixth year in a row, the Berkley Center participated in President Obama's Interfaith and Community Service Campus Challenge. It also organized the International Higher Education Interfaith Leaders Forum portion of the campus challenge for the second consecutive year.

Associate Director for Programs Melody Fox Ahmed organized sessions during the 2016 conference, which offered the opportunity to learn from experts, share experiences, and hear from administration officials who share a commitment to community service with an interfaith engagement component.

Representatives from across campus, including from the Berkley Center, Office of Campus Ministry, and Center for Social Justice, Research and Teaching, along with NGO partner World Faiths Development Dialogue, led workshops held at Gallaudet University. Discussion topics included higher education responses to the refugee crisis and violence among youth, innovative program and curricular design, engaging minorities, combating intolerance through media, millennials and spirituality, and how to map religious communities, among many others.

In September 2016, Fox Ahmed, together with Director for Ignition Programs Fr. Jerry Hayes, accepted the 2015 President's Higher Education Community Service Honor Roll Award in the interfaith category on behalf

of Georgetown. The award is the highest honor an educational institution can receive for its commitment to volunteerism, community-based learning, and civic engagement.

The center also conducted scholarship on interreligious dialogue under Senior Fellow Katherine Marshall. On February 24 an event titled "Healing Divides, Enriching Understanding: Interfaith Movements" featured Marshall, alongside Lord George Carey, center Senior Research Fellow Drew Christiansen, and President of Mpanzi Empowering Women and Girls Jacqueline Ogega. Event participants focused on the untold number of interfaith and intrafaith initiatives around the world that respond to the violence and uneasy tensions of our times, noting that, at their best, interfaith efforts address deep differences and wounded memories in sensitive but effective ways. Panelists considered the findings of a World Faiths Development Dialogue report, "Interfaith Journeys: An exploration of history, ideas, and future directions," and explored paths forward for the work and institutions involved.



HEALING DIVIDES, ENRICHING UNDERSTANDING: INTERFAITH MOVEMENTS

Katherine Marshall leads a conversation on the remarkable array of interfaith organizations and initiatives that seek to build on shared values to address the daily challenges of living together fairly, with the benefits and without the frictions that come with today's pluralistic societies.



PRESIDENT'S INTERFAITH AND COMMUNITY SERVICE CAMPUS CHALLENGE

Cannon Sarah Snyder of Lambeth Palace, Rabbi Daniel Roth of Pardes Institute of Jewish Studies, and Ali Tariq of International Islamic University offer a scriptural reasoning session on "Welcoming the Stranger: Immigration and Migration in Sacred Texts."



HIGHER EDUCATION AND PEACEBUILDING

Two global, interrelated challenges—the refugee crisis and violent extremism among youth—are important areas where institutions of higher education are making distinctive contributions.

At this President's Challenge event, scholars, community leaders, and students from around the world discussed how colleges and universities can work together to integrate refugees into wider communities and address the challenges of alienation and lack of opportunity among youth through education. Pictured left, Mohammed Badran describes how he fled Syria and eventually founded Syrian Volunteers in the Netherlands after seeing Europe struggle to support the growing number of refugees.

SPOTLIGHT: INTERCULTURAL AND INTERRELIGIOUS DIALOGUE

A Quilt of Faith: Four Years of the American Pilgrimage Project

When tough times urged Rev. John Marboe to take a job hauling trash, he unearthed unexpected connections between his roles as Lutheran pastor and part-time garbage collector. “I probably know more about people on my route than their pastor does. Their trash tells a story,” said Marboe. One parallel Marboe draws between his jobs is that they connect him to the side of life surrounding loss, a steady reminder of the fleeting nature of things.

Rev. Marboe’s story is just one of the more than 100 informal, conversation-style stories that have been recorded and archived by the American Pilgrimage Project, a Georgetown University partnership with StoryCorps that collects, shares, and interprets accounts from ordinary Americans about their encounters with religion in everyday life.

According to Paul Elie, project director and senior fellow at the Berkley Center, the project’s goal is to use the stories people tell each other to deepen our understanding of the role religious belief plays in

individual lives—and to render experiences that are often overlooked when religion is interpreted through theology, politics, or social science.

“We are trying to go the proverbial ‘last mile’ when it comes to religious belief—to push past generalizations and capture the surprising and moving ways in which people’s beliefs figure into crucial moments of their lives,” Elie said.

The project guides the exploration of the changing role of faith in our society in a time of growing religious and cultural diversity, he added.

Other conversations in the project include a story of a woman who questioned her faith, left the Jehovah’s Witness community in West Virginia where she was raised, and found solace in the Unitarian Universalist tradition; and that of a man who spent his childhood years believing a massive explosion that killed 300 people in his hometown in Texas was a punishment by God for his stealing from a grocery store at age 8.

BELOW

Ralph and Dana Moore recount Ralph’s decision to break into a Baltimore church one night as a young man and paint all of the statues’ faces black.



FAITH AND RACE: TRUE STORIES FROM EVERYDAY LIFE

As part of Georgetown’s Martin Luther King, Jr., celebrations, the Berkley Center hosted an event on January 18 at the university to encourage informal dialogue surrounding the intersection of faith and race.

The event was part of the American Pilgrimage Project, a university partnership with StoryCorps, which collects and shares stories from ordinary Americans about their encounters with religion, race, and society.

Project director and Senior Fellow Paul Elie moderated the informal conversation among West Virginian ministers Ronald English and James Patterson, as well as a couple, Ralph and Dana Moore of Baltimore, who talked about their personal relationships with religion.

“Liberation is ingrained in the wood of the Black Church,” said Rev. English, who was Martin Luther King, Jr.’s assistant at Ebenezer Baptist Church in Atlanta. He said the Black Church has served as the means by which parishioners “grasped and held that dignity” in order to establish community within the church and continue to speak out against oppression during the Civil Rights Movement.

Dana Moore called for audience members and all Americans to come together in the country’s time of need despite religious or racial differences. “We are our own first responders; we are responsible for our neighbor; we are responsible for our brother,” she said.

BELOW

Rev. Ronald English describes to Rev. James Patterson how he heard the calling to ministry while serving as the janitor at Ebenezer Baptist Church in Atlanta, where Revs. Martin Luther King, Sr. and Jr., preached.



LEFT

Senior Fellow Paul Elie introduces panelists, including Rev. James Patterson, at the event “Faith and Race: True Stories from Everyday Life.”

“WE WANT TO MAKE USE OF THESE STORIES TO TRY TO UNDERSTAND RELIGIOUS BELIEFS, AND OUR OWN BELIEFS, AND THE STATE OF BELIEF IN THIS COUNTRY BETTER THAN WE MIGHT OTHERWISE.”

- PAUL ELIE





Religion and Development

This year saw the final phase of a joint multi-year country-mapping project led by the Berkley Center and the World Faiths Development Dialogue (WFDD) and supported by the Henry R. Luce Foundation.

The center released a number of publications including two full-length reports—one on Guatemala and one on Kenya—to round out this project, which focused on faith and development in Bangladesh, Guatemala, Kenya, and Senegal. On October 3, 2016, the center and WFDD celebrated the project at a capstone event that brought together contributors to the research in order to reflect on lessons learned and to discuss paths forward.

Project contributors discussed how the research program contributed specific knowledge about religious roles in social and economic development in each of the four countries of focus. The research highlighted distinct challenges that each country faces. While there were several strong common themes (for example, the roles

of religious beliefs and actors in shaping education and gender roles), the very different institutions in each country made for different conclusions, ordering of priorities, and approaches to research and engagement.

Interest in religious roles in the full range of development-related activities (reflected in the 2015 Sustainable Development Goals) has increased, and the Berkley Center and WFDD have contributed to a richer understanding of the complex factors at work. However, there is still far to go toward the objective of seeing religious dimensions as an integral part of development and humanitarian work.

Berkley Center Senior Fellow and WFDD Executive Director Katherine Marshall, who leads the Berkley



ABOVE

Katherine Marshall speaks with Serigne Mansour Sy Djamil, a religious leader of the Tijaniyya, at the August 2016 launch of the French-language Senegal country report.

Center's work in this area, also engaged in a number of other major projects related to religion and development. Notably, Marshall co-authored two policy briefs targeted at participants of the G20 Summit: "Engaging religious actors in addressing the famine emergency in South Sudan, Nigeria, Somalia, and Yemen" and "G20 policy makers should support wider religious roles in refugee resettlement." New Berkley Center Director Shaun Casey also contributed to the latter brief.

Marshall also continued work on the center's "Practitioners and Faith-Inspired Development Interview Series." Interviewees, who range from activists and religious leaders to policy specialists, are asked the central question, "How does faith or religion affect your work?" and discuss best practices and collaborative strategies across a range of contemporary development challenges. This year's interviewees included James Patton, president of the International Center for Religion and Diplomacy; John Key, former prime minister of New Zealand; and Bouaré Bintou Founé Samaké, president of Women in Law and Development in Africa (WILDAF) Mali.

Moreover, in fall 2016, Marshall participated in the Community of Sant'Egidio's annual meeting for peace in Assisi. The 2016 theme was "Thirst for Peace," and Marshall participated in a panel discussion on economy and inequality and met Pope Francis.

BERKLEY FORUM EXCERPT

Understanding the Intersection of Faith and Women's Rights

Nicole Bibbins Sedaca - August 23, 2016

The women's rights community works tirelessly to advance a wide array of issues, but, in the fight for women's equality, some activists have seen religion as a hindrance to women's rights, given its strong role in shaping societal gender norms and expectations... Rather than viewing faith and women's rights as inherently at odds with each other, it is important to understand the context in which people of faith are advocating for change.

...

Advancing women's equality within faith traditions presents unique challenges for people of faith. One challenge is the foundation of belief. People of faith who pursue women's rights base their fundamental beliefs and practices on sacred, unchangeable texts. While the interpretation of texts changes over time, these texts are not open to revision, unlike the laws or constitutions that secular efforts to advance women's rights seek to change. This foundational difference creates a significantly different framework for dialogue about women's equality.

Related to this, a further challenge is the relationship between the faith community and society. Changes in society are seen through a skeptical lens, and are easily rejected by faith communities as part of their calling to challenge societal norms. Those within a faith community who are advocating change therefore have an additional challenge; they must prove that changes in women's roles are an extension of their faith and consistent with their faith teaching.

...

These key differences do not, however, make change within a religious community impossible, nor do they make collaboration on women's rights between faith and secular communities impossible. Rather, they highlight the need for women's rights activists—secular and religious—to work closely together to help forge many different paths to women's equality.

Religion, Violence, and Peace

This year the Berkley Center held several events investigating the role of religion and morality in world politics and international relations.

In February, Senior Fellow Jocelyne Cesari led the event “How to Take Religion Seriously in World Politics: Can Religious Studies Help?” Scholars of religion and of international relations explored ways religious studies can be relevant to international policymaking, including bringing a more complex understanding of religion to issues of religious freedom and religiously based political violence.

At the event “Religion, Politics, and Violence,” organized by Senior Research Fellow Gerard Mannion, the Berkley Center asked the fundamental question: Does religion provoke and sanction violence and conflict, or is religion sometimes blamed when the reality is that political

failings lie behind the prevalence and exacerbation of violent conflict? Keith Ward of Oxford University and Heythrop College; Debora Tonelli of Fondazione Bruno Kessler, Italy; and Georgetown’s Drew Christiansen, S.J., Peter Phan, Irene Jillson, and Leo Lefebure provided insights on the issue.

Research Fellow Eric Patterson convened a group of scholars to discuss the morality of victory. Scholars and practitioners reflected on the concept of victory as it relates to just war principles; the ethics of war; and the dynamics of norms, exit strategies, and endgames. They also reflected on tensions and concerns with the idea of “winning” wars in a complex and changing century.

BERKLEY FORUM EXCERPT

“Anything Worth Doing...”
Drew Christiansen, S.J. - February 22, 2017

The critics’ [of Vatican efforts in Venezuela] supposition seemed to be, “leave peacemaking to the specialists.” Religious peacemakers, they apparently believed, are nothing more than well-meaning amateurs. Vatican diplomats are neither amateurs nor outside meddlers, as commentators suggest.... The Holy See, with a cadre of experienced diplomats like [Claudio] Celli, is especially prepared for undertaking mediation and peacemaking initiatives.

...

The secularist presumption of the omni-competence of political institutions should not be allowed to deny long-suffering victim populations—like that in Venezuela—efforts by the Holy See or other religious actors to attempt to bring peace to their divided societies. The persistence of religious actors like Pope Francis gives peace a chance when the rest of the world just shrugs and lets calamity unfold.



Religion and Diplomacy Conference

In the fall, the Berkley Center and the State Department’s Office of Religion and Global Affairs hosted the “Religion and Diplomacy Conference.” The two-day event explored ways in which religion matters to foreign policy in various regions of the world and on a number of global, cross-cutting issues.

A public component took place at Georgetown University on the second day, featuring two panel discussions. The first panel, which featured Azza Karam of the United Nations Population Fund, David Hollenbach and Katherine Marshall of the Berkley Center, Ulrich Nitschke of the International Partnership on Religion and Sustainable Development, and Peter Mandaville of the U.S. Department of State as moderator, focused on the role of religious actors in communities in implementing the UN’s Sustainable Development Goals.

The second panel examined the two incongruent poles of global xenophobia and discrimination on one hand, and efforts to promote interreligious understanding, inclusion, respect, and cooperation on the other. Participants included Yvonne Haddad of Georgetown’s Center for Muslim-Christian Understanding, Paul Heck and Yahya Hendi of Georgetown University, Zia Makhdoom of MakeSpace, and moderator Timothy Shah of the Berkley Center. Shaun Casey, then director of the Office of Religion and Global Affairs, opened the conference.

LEFT

Jocelyne Cesari introduces panelists at “How to Take Religion Seriously in World Politics” (top). Noorain Khan of the Ford Foundation offers insights at the “Religion and Diplomacy Conference” during a closed session (middle). Panelist discuss the morality of victory (bottom).

Religious Freedom

Religious freedom is one of the Berkley Center's main areas of research, which is carried out in large part by the Religious Freedom Research Project (RFRP) under the leadership of RFRP Director Thomas Farr and RFRP Director for International Research Timothy Shah.

The RFRP brings together leading scholars and policymakers to examine and debate the evolution of international religious freedom policy and the contributions of religious liberty to the global common good.

This year the RFRP supported several events and programs, including a capstone celebration marking the end of a three-year grant from the John Templeton Foundation. The grant supported the Religious Freedom Project (2011-2016), the RFRP's predecessor organization at the Berkley Center. The capstone event, "Religious Freedom and the Common Good," took place on November 15 and featured the work of the project's 13 associate scholars, who, for the duration of

the three-year grant, studied the relationship of religious freedom to economic growth and political stability. The event also featured Republican Senator Ben Sasse of Nebraska, who offered a keynote on the importance of international religious freedom promotion.

The RFRP hosted additional events on Muslim contributions to American life since the country's founding, and on the opportunities faith groups provide to help heal relationships between police and the communities they serve. It also sponsored its third year of dissertation grants, awarding five doctoral candidates with summer stipends to conduct research on the sources, development, and consequences of religious freedom.



LEFT

Timothy Shah, Peter Danchin, Karrie Koesel, John Owen, and Ani Sarkissian discuss authoritarianism, majoritarianism, and religious repression at the November 15 capstone event.

Religious Freedom Project

BERKLEY CENTER
for Religion, Peace & World Affairs
GEORGETOWN UNIVERSITY



EXCERPT: INTERNATIONAL RELIGIOUS FREEDOM PROMOTION AS A MORAL, ECONOMIC, AND GEOPOLITICAL IMPERATIVE

Ben Sasse - November 15, 2016

ABOVE
Senator Ben Sasse (R-NE) keynotes the Religious Freedom Project capstone event in November 2016.

With respect to international religious freedom, when we have debates about foreign policy...we make a mistake when we allow the words "democracy" or "elections" to become proxies for religious liberty or religious freedom. Religious freedom is actually much more important than those other things. It allows us a much more nuanced way to say: Those fights between realism and idealism need not conflict over religious freedom, because the idealism of religious liberty is true about the order of things. The realistic value of religious liberty promoting civil society across the globe is a lot more demonstrable than a realist claim that elections or the word "democracy" promote all those same civic virtues that we would like to see across the global landscape.

SPOTLIGHT: RELIGIOUS FREEDOM

Doctoral Fellows Program

Since the summer of 2015, the Religious Freedom Research Project has offered annual doctoral fellowships to students studying the sources, development, and consequences of religious freedom.

Awards are designed to support summer dissertation research, either at home or abroad. Qualifying projects explore the relationship between religious liberty and other fundamental freedoms; its importance for democracy; and/or its role in social and economic development, international diplomacy, and countering violent religious extremism.

The RFRP has awarded 15 fellowships over the life of the program. Awards have gone to students from Georgetown, Stanford, Michigan State, Princeton, Yale,

Baylor, Notre Dame, the Catholic University of America, and the University of Michigan. Topics have included:

- Freedom of expression and blasphemy in Islam
- Government restrictions in Central Asia
- The life of Caritas Pirckheimer, a Catholic nun who refused to convert during the Reformation
- Religious liberty jurisprudence in the United States
- Political Islam in post-Arab Spring Tunisia
- The rise and fall of Hindu nationalism in Nepal

CHINESE POSTDOCTORAL FELLOWSHIP

With the support of the Walton Family Foundation, the center holds an annual search for a young Chinese scholar of religious studies to serve as a postdoctoral fellow. Candidates must be based at a Chinese university or institute, engaged in research at the intersection of religion, society, and world affairs, and have a strong command of English. During the five-month fellowship, the fellow develops Chinese-language resources for the Berkley Center and Georgetown websites while pursuing research and contributing to the intellectual life of the center. The center has offered this program since 2007 and has hosted a total of eight fellows since its inception.



ABOVE
RFRP doctoral fellow Matthew Anderson presents at “Blasphemy Laws as a Challenge to Religious Freedom” event (above). Chinese postdoctoral fellow Michael Chan (below) at the event “Transforming Religion within Multiple Modernities.”

- Religious identity among Indian Muslim women and its effect on economic outcomes
- Religious liberty in the American liberal political tradition

Participating fellows are required to submit a midterm and final report, which are posted as blogs to the Berkley Forum (see excerpt in the sidebar). Some fellows have also participated in RFRP and Berkley Center events. Matthew Anderson (G’18) served as a panelist at the April 20, 2016, event, “Blasphemy Laws as a Challenge to Religious Freedom,” and also discussed his research along with Chinese Postdoctoral Fellow Michael Chan at the April 27, 2017, event, “Transforming Religion within Multiple Modernities.”

BERKLEY FORUM EXCERPT

Sehitlik’s Retreat from Cosmopolitanism Elisabeth Becker - July 19, 2017

The Sehitlik Mosque in Neukolln, Berlin is a place celebrated for its cosmopolitan vision... Sehitlik gained recognition specifically through twice-daily mosque tours aimed at bringing Berlin’s greater populace into the mosque.... The civic vision of this mosque has also entailed weekly lessons on Islam held on Wednesday evenings in German, deep engagement with local organizations, partnerships with other minority groups, and communication with police.

...

In January 2017, however, celebrated mosque director Ender Cetin suddenly stepped down to focus on other pursuits.... Shortly thereafter, after a decade of opening the mosque, the doors were shut without warning. Tours can no longer be booked. The website no longer has German translations. There are no more Wednesday evening sermons or lessons.... Following the completion of a solid white stone gate around the mosque, a new era at the Sehitlik Mosque has started.

This new era is located in a polarized political atmosphere. The mosque is now linked more to the Turkish state than the German one. It is a struggle that emerges out of soiled Turkish-German relations, as now President Erdogan increasingly amasses power and imprisons politicians, academics, civil servants, and journalists, including some with German citizenship.

...

In the case of Sehitlik, the larger struggle that led to the mosque’s fall transcends generations, as well as the German state. It is not a tension between this Berlin mosque and Germany, but between this Berlin mosque and Turkey. It is a struggle between the micro and the macro and envisioning divergent communities. It is evidence of the ongoing strong pull of transnational ties, here institutionalized in the DITIB [Turkish-Islamic Union for Religious Affairs] complex and a German state that has failed to institutionalize Islam on the national level.

The Church and the World

Fall 2016 began with a major “Colloquium on Ethics in Environmental Policymaking,” which responded to Pope Francis’ encyclical *Laudato Si* and its call for the peoples of the world to take responsibility for the Earth.

The day-long conference explored the under-examined role of ethics in the formulation of environmental policy in the branches and agencies of the federal government. Panelists discussed the intersection of environmental policy with three other fields of policymaking: national security, energy, and poverty and development. Senior Research Fellows Drew Christiansen, S.J., and Gerard Mannion organized and participated in the event, along with participants from across Georgetown and other U.S. universities. Shaun Casey in his State Department role, Augusto Zampini of the Catholic Agency For Overseas Development (CAFOD), and Anthony Annett of Columbia University’s Earth Institute offered addresses throughout the day.

The center’s April 7, 2017, event, “Towards a New Economy: Justice, Culture, and the Social Market,” organized in partnership with Georgetown’s President’s Office and the Pontifical Council for Culture, also discussed Pope Francis’ views, this time on the concept

of a social economy. This event gathered economic, cultural, religious, and other leaders to engage across disciplines and discuss the economy’s intersection with arts and culture, values, and issues of social justice. Harvard’s Michael Sandel opened the conference with a conversation on “Values, Culture, and the Economy,” which was moderated by Berkley Center Senior Fellow Paul Elie.

In March 2017, the Berkley Center hosted a conference that honored world-renowned Georgetown professor Peter Phan. The event, “Theology Without Borders,” celebrated Phan’s influence and legacy. Featured panelists addressed some of the most significant challenges Phan’s scholarly work has examined, including religious pluralism and wider ecumenism, social thought and eschatology, world Christianities, and debates within contemporary Catholicism. The event culminated in a question-and-answer session with Phan and a reception in his honor.



ABOVE

Peter Phan greets guests at the reception held in his honor at the conclusion of “Theology Without Borders.”

RIGHT

Drew Christiansen, S.J., Maryann Cusimano Love, Russ Berkoff, and Albert C. Pierce discuss the environment as it relates to security.



BERKLEY FORUM EXCERPT

Markets and Morals after Laudato Si Micah Musser (C’19) - April 12, 2017

Inequality is only one part of Francis’ attack on “free market ideology”; the other half is an attack on the pursuit of wealth itself. From this view, unfettered capitalism harms not only the poor but the rich, too, precisely because it permits them to satisfy an unhealthy addiction. If taxation encourages wealthy citizens to spend less time working and perhaps more time with their families, it is unclear that the taxation necessarily harms them if strong families are another “ultimate good.”

...

Certainly this hypothetical line of argumentation—that taxation is good for the wealthy—goes further than anything which Pope Francis has publicly said (to my knowledge). But the internal logic, which rejects the maxim that people are better off when they are freer to pursue the desires they already have, seems consistent with the Pope’s views on issues ranging from welfare to environmentalism to abortion; views expressed especially strongly by his vilification of the “throwaway culture” in *Laudato Si*. The Pope’s rejection of modern-day capitalism should not be viewed as capitulation to liberalism, in which the freedom of each person to do as they please becomes the greatest goal. Nothing could be further from the truth.

OTHER EVENT HIGHLIGHTS



Katherine Marshall shakes hands with Pope Francis during the 2016 Sant'Egidio "Thirst for Peace" conference in Assisi.



Georgetown President John J. DeGioia and then secretary of state John Kerry discuss religion and diplomacy at this September 27 dinner in Riggs Library.



Mahdi Abdile discusses the root causes of radicalization with fellow panelists Anneli Botha, Abdulkareem Shefiu Majemu, and Mohammed Abu-Nimer.



ABOVE
Then U.S. ambassador to the Holy See Kenneth Hackett welcomes participants to the "Combating the Emergence and Spread of Antimicrobial Resistance" workshop in Rome.



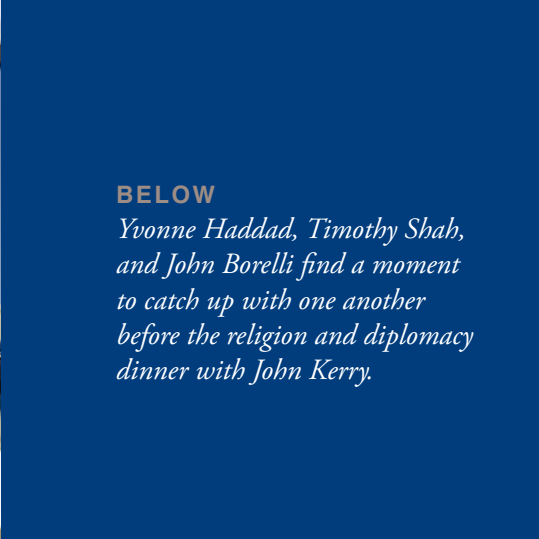
BELOW
*Ian Johnson discusses his new book *The Souls of China: The Return of Religion After Mao* (2017).*



RIGHT
Debra Tonelli discusses her paper "Researching Religion and Violence" at the May "Religion, Politics, and Violence" event.



LEFT
Cardinal Reinhard Marx explores theological questions raised by recent breakthroughs in the field of artificial intelligence.



BELOW
Yvonne Haddad, Timothy Shah, and John Borelli find a moment to catch up with one another before the religion and diplomacy dinner with John Kerry.



Bishop Paul Tighe discusses how culture shapes the economy as fellow respondent Lewis Hyde takes notes at the "Towards a New Economy" conference.

Doyle Engaging Difference Program

Each semester, the Doyle Engaging Difference Program offers a series of courses known as Doyle Seminars, which foster deepened student learning about diversity and difference through enhanced research opportunities, interaction with thought leaders, and dialogue with the Georgetown community and beyond.

During the 2016-2017 academic year, Doyle Seminars focused on the following topics: contemporary Islamic thought; relationships between Europe and the Middle east; refugees; tolerance in Eastern Europe; disability studies; and the imagery of Native American culture.

The Doyle program also encourages students to engage with different cultures through the Junior Year Abroad Network (JYAN). JYAN asks students to reflect on religion, culture, politics, and society in their host countries, commenting on topics ranging from religious freedom and interfaith dialogue to secularization, globalization, democracy, and economics. In 2016-2017, students studied all over the world, including in Spain, Italy, Japan, Australia, Jordan, Russia, and Cuba. Students observed the U.S. presidential elections from abroad and offered reflections on global issues such as the ongoing refugee crisis, gender roles and women's rights, and race relations in comparative perspective.

The Berkley Center also sponsors Doyle Undergraduate Fellows. These student fellows, selected each academic year, conduct original research projects that explore the broader implications of cultural and religious diversity, organize and participate in events and service projects,

and blog regularly for the Berkley Center to build a community of students engaged in academic and outreach work on these issues.

During the 2016-2017 academic year, the center sponsored five fellows who focused on the complex issue of the global refugee crisis. Fellows conducted original research on four key aspects of the crisis: gender, education, youth, and health. During the fall semester, students concentrated on building a strong foundation in their issue area by researching the broader context of the crisis and their particular area of focus.

In the spring, students mapped the faith-inspired organizations working on the ground with refugees in the areas of gender, education, youth, and health, and conducted interviews with workers to understand the organizations' work, challenges and successes, and the future of aid and relief work in the respective fields. Their research is published as case studies on the center's website. Berkley Center Senior Fellows Katherine Marshall and Father David Hollenbach, S.J., served as mentors to the students, helping guide their research and make connections to relevant organizations.



ABOVE

Marcia Chatelain offers insights into how to engage with others in today's polarized environment at the 2017 Doyle Symposium (top). JYAN blogger Breanna Bradley (SFS'18) in a Shi'a ritual in Bengkulu, Indonesia (bottom).

LEFT

A snapshot from Japan by JYAN blogger Taylor Bond (C'18).

To encourage dialogue on diversity and difference with a wider campus audience, the Berkley Center, together with the Center for New Designs in Learning and Scholarship, sponsors an annual Doyle Symposium. At this year's symposium, "Dialogue for Engaging Across Difference," faculty, practitioners, staff, and students discussed the importance and challenges of promoting constructive dialogue in a time of countrywide turbulence and polarization. Speakers included Rev. Jim Wallis of *Sojourners*, Associate Professor of History and African American Studies Marcia Chatelain, Co-Director of Georgetown's Program on Justice and Peace Elham Atashi, Associate Professor of Religion and Government Terrence Johnson, and students Priyanka Dinakar (C'19) and Shola Powell (C'17).



A Lonely Synagogue

Russell Guertin (SFS'18) - November 7, 2016

Rosh Hashanah marks one of the most important days in the Jewish calendar. It is the Jewish New Year, literally translating to "Head of the Year," and is a festive celebration mixed with reflection. Even though I rarely went to synagogue growing up, I never missed the Rosh Hashanah service. So naturally, when I decided to spend my fall semester in France, I had to find somewhere to pray to welcome in the new year. Lucky for me, the Grand Synagogue of Lyon was a 10-minute walk from my house.

...

When the prayer service started, it was entirely in Hebrew and moved rapidly. I quickly felt lost in a service filled with unfamiliar melodies and prayers. Every time I thought I had caught the strand of a familiar prayer, it would change.... At one point, though, they sang the *Shema*, a short prayer that functions as a declaration of faith in Judaism. Only two lines long, it is sung with reverence and passion. Hearing the *Shema*, thousands of miles from home, surrounded by strangers, in its same simple beauty, made the whole service come together for me. It reinforced the idea of a worldwide ability to find communities that share my traditions and religious heritage.

...

The flip side of this global religious community is the constant threat posed to Jews around the world by the forces of anti-Semitism. Following the service, the congregation filed outside to the river to do *tashlich*, a symbolic casting off of sin to enter the new year that is marked by throwing pieces of bread into a body of water. What made this experience unnerving were the eight armed French soldiers and four policemen who blocked off the street while the congregation was outside. France is in a state of emergency, and Jews, a traditional target of terrorists, are considered a group at high risk.... Despite the threat, it was emboldening and welcoming to see these Jews come together to pray as their ancestors had done on the lunar New Year for thousands of years.



Education and Social Justice Project

The Education and Social Justice Project (ESJ), sponsored jointly by the Berkley Center and the Center for Social Justice Research, Teaching and Service, builds knowledge about the connections between global challenges of poverty and education. The project provides several students with summer research fellowships to travel abroad for in-depth examinations of innovative initiatives, with a focus on the work of Jesuit secondary and postsecondary institutions. Under faculty supervision, the students gather information through interviews, analyze best practices, and share their reports and conclusions with a wide global audience.

During summer 2016, ESJ sponsored five students to conduct research. Jonathan Thrall (SFS'17) spent three weeks in Amman, Jordan, conducting research at the Jesuit Refugee Service's higher education center, which serves hundreds of urban refugees as well as Jordanian citizens through its academic offerings and a strong commitment to fostering community. Mariam Diefallah (SFS'17) conducted research in Kigali, Rwanda, on the ways of remembering and teaching 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. Sarah Jannarone (C'17) spent her time conducting research at the Jesuit College Magis in Maribor, Slovenia, the first Jesuit residential college for university students in Slovenia, as a part of her investigation into the network of Jesuit residential colleges that are to be built throughout Central Europe.



ABOVE

Carolyn Vilter (C'17) poses with interviewees and friends in Mexico (top). Khaliyah Legette (C'17) works on a planting project with children from Nyumbani Children's Home in Kenya (bottom).

LEFT

Jordan Thrall (SFS'17) in Amman, Jordan.

Carolyn Vilter (C'17) conducted research in Mexico City and Tapachula, Mexico, working with the Mexico City campus of the Universidad Iberoamericana to understand how different stakeholders view and address the challenges associated with Central American migration through Mexico. Khaliyah Legette (C'17) researched in Nairobi, Kenya, at Nyumbani Children's Home, where she interviewed members of the Nyumbani Children's Home community and partner organizations for her research on HIV/AIDS services to children and affected families.

BERKLEY CENTER STUDENT WORKERS

- Nena Beecham (SFS'18)
- Jing Chen (G'17)
- Xiaozheng Dai (G'17)
- Michele Dale (SFS'19)
- Robert Danco (SFS'18)
- Rosalie Daniels (SFS'17)
- Theodore Dedon (G'20)
- Jack Dudley (C'17)
- Tamara Evdokimova (SFS'19)
- Xinyu Fan (G'18)
- Kathleen Guan (SFS'18)
- Margaret Hodson (SFS'20)
- Christina Johnson (SFS'17)
- Ray Kim (G'20)
- Natalie Koltun (G'18)
- Adelina Lancianese (SFS'17)
- Jacob Lupfer (G'18)
- Caleigh McGoldrick (NHS'17)
- Khadija Mohamud (SFS'17)
- Charlotte Moore (C'19)
- Micah Musser (C'19)
- Harshita Nadimpalli (SFS'18)
- Laura O'Brien (G'18)
- Clark Orr (SFS'18)
- Justin Pinkerman (G'18)
- Madhavi Reddi (G'18)
- Sarah Sampei (SFS'18)
- Caroline Sanford (SFS'18)
- Lewis Schwartz (C'19)
- Lauren Seminack (SFS'17)
- Shyaam Simpson (G'16)
- Brody Sloan (SFS'19)
- Kanchana Sthanumurthy (MSFS'18)
- Danielle Storbeck (G'16)
- Jonathan Thrall (SFS'17)
- Shimeng Tong (G'17)
- Emily Tu (C'18)
- Andrew Wallender (C'18)
- Joshua Ward (SFS'17)
- Garet Williams (C'18)

FACULTY & STAFF



THOMAS BANCHOFF
Vice President for
Global Engagement;
Founding Director
(2006-2017)



MICHAEL KESSLER
Managing Director
project | Law, Religion, and
Values



SHAUN CASEY
Senior Fellow
Director
(as of July 1, 2017)



JOSÉ CASANOVA
Senior Fellow
project | Globalization,
Religion, and the Secular



JOCELYNE CESARI
Senior Fellow
project | Islam and
World Politics



PAUL ELIE
Senior Fellow
project | American
Pilgrimage Project



THOMAS FARR
Senior Fellow
project | Religious Freedom
Research Project



DAVID HOLLENBACH
Senior Fellow
project | Refugees and
Migrants



KATHERINE MARSHALL
Senior Fellow
project | Religion and
Global Development



TIMOTHY SHAH
Senior Fellow
project | Religious Freedom
Research Project

Faculty Publications

ISLAM, GENDER, AND DEMOCRACY IN COMPARATIVE PERSPECTIVE

edited by José Casanova and Jocelyne Cesari

Islam, Gender, and Democracy in Comparative Perspective focuses on women, religion, secularism, and democracy across different religious traditions and national contexts. It examines comparatively the situation of emergent Muslim democracies, as well as non-democratic cases. The book highlights the influence of transnational movements and feminist discourses, both Islamic and secular, on women's rights debates and policies in different national contexts.

POPE FRANCIS AND THE FUTURE OF CATHOLICISM: EVANGELII GAUDIUM AND THE PAPAL AGENDA

edited by Gerard Mannion

This edited volume explores the key components of Pope Francis' vision and agenda for the Church—ecclesiological, social, and dialogical—drawing together a range of interdisciplinary, globally diverse voices from leading experts in the field. Contributions explore Francis' distinctive style of papacy, as well as the substance of his ecclesial revolution and reforms. Chapters engage with the most pressing challenges for the church in today's world and their global context.

BEYOND SECULARIZATION: RELIGIOUS AND SECULAR DYNAMICS IN OUR GLOBAL AGE

edited by José Casanova

This collection of essays provides an overview of José Casanova's work on the role of religion in the modern world. Published in Ukrainian, it includes translations of previously published work on secularization, privatization, and religious revival in non-Western societies, concluding with a section on democracy and religious pluralism in Ukraine.

BERKLEY CENTER AFFILIATES

SENIOR RESEARCH FELLOWS

Drew Christiansen
project | The Church and the
World

E.J. Dionne, Jr.
project | Religion in U.S. Politics

Gerard Mannion
project | The Church and the
World

DISTINGUISHED FELLOW

Jane McAuliffe

FACULTY FELLOWS

Marjorie Mandelstam Balzer

Erin Cline

Terrence L. Johnson

John Langan

Fathali Moghaddam

Lise Morje Howard

Jonathan Ray

RESEARCH FELLOWS

Kenneth Bedell

David Little

Paul Manuel

David Marshall

Irina Papkova

Eric Patterson

Margaret Paxson

Raza Rumi

Angela Senander

Rebecca Shah

Asma Uddin

Amelia Uelmen

Jim Wallis

SCHOLAR IN RESIDENCE

Laura Blumenfeld



ABOVE

(L-R, back row): Software Developer William Portillo, Senior Business Officer Randolph Pelzer, Office Administrator Nicholas Impson, Senior Web Editor and Database Manager Amy Vander Vliet, Project Associate for the Religious Freedom Research Project Nicholas Fedyk; (L-R, front row): Graphic Designer Jocelyn Soly (University Office of Strategic Communications), Associate Director for Programs Melody Fox Ahmed, Communications Manager Claudia Winkler, Director of Events Carly Henry, Postdoctoral Fellow Sara Singha

Staff Outreach

In addition to doing much of the behind-the-scenes work at the Berkley Center, many staff members are engaged in the center's scholarly output and work with other Georgetown University groups to benefit the campus community. Several staff members have authored posts for the blog, the Berkley Forum, and have served as hosts, moderators, and panelists at events.

RFRP Project Associate Nicholas Fedyk volunteers his time to the Georgetown Alumni Admissions Program by interviewing high school students who are applying to Georgetown. Associate Director for Programs Melody Fox Ahmed regularly participates in service events

sponsored by Campus Ministry and the Center for Social Justice Research, Teaching and Service.

Several staff members are also enrolled in graduate programs at Georgetown ranging from the master in business administration program at McDonough School of Business to the Security Studies Program offered by the Walsh School of Foreign Service.

RIGHT

Carly Henry speaks with State Department official Amy Lillis at a reception after the antimicrobial resistance conference in Rome, which Henry helped organize (top). Melody Fox Ahmed welcomes participants at a President's Challenge event hosted at Georgetown (middle). Nicholas Impson waits to have his book signed by Pankaj Mishra at the Age of Anger book event (bottom).



BERKLEY FORUM EXCERPT

The Missed Opportunity of the Women's March

Claudia Winkler - March 13, 2017

We stood among strangers in solidarity [at the Women's March], soaking in the feeling of being part of something historic. People of all ages, gender and sexual identities, and races had gathered to send a message to the new U.S. president that women's rights, along with a whole host of other rights and freedoms, need to be advanced and protected. But because of a decision by the march organizers to exclude the pro-life New Wave Feminists group as formal partners, the political and religious diversity of those participating in the march was likely limited.

It is fair to say that I share many of the same perspectives as the march organizers. Among other causes, I marched in the interest of equal pay for women; better (or, frankly, any) maternity leave policies and childcare options; and better, cheaper access to reproductive care, including abortion services. But I couldn't have disagreed more with the decision to exclude pro-life partners from the march.

I understand common frustrations with pro-life advocates that likely motivated the choice to drop New Wave Feminists as partners....[including that] so many pro-lifers support a political party that has historically opposed a living wage and maternity leave.

...

But this is precisely why the pro-life New Wave Feminists should've been included as partners of the Women's March. Here's a group on the other side of the fence that is equally disgusted by the misogyny of our newly elected president and eager to push for policies that support women. The group's "about" language reads: "So let's work towards a culture that supports a woman so well that she never has to have [an abortion]. Let's work towards a culture that tells her 'You Can,' 'You Are Strong Enough,' and 'If You Need Some Help - We Are Here,' because that is what the sisterhood is all about."

March organizers should have seized the opportunity to ally themselves with women and men across the political and religious spectrum to work on issues that deeply affect us all; instead, they opted for a hard-line approach that only feeds antagonism.

BERKLEY CENTER

*for Religion, Peace
& World Affairs*

GEORGETOWN
UNIVERSITY

3307 M Street NW, Suite 200

Washington, D.C. 20007

berkeleycenter@georgetown.edu

202-687-5119

<http://berkeleycenter.georgetown.edu>

Report designed by Jocelyn Soly