About the Berkley Center for Religion, Peace & World Affairs

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

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) to strengthen Georgetown University’s core commitment to tolerance and diversity and to enhance global awareness of the challenges and opportunities of an era of increasing interconnectedness. Doyle faculty fellowships support the redesign of lower-level courses to incorporate themes of cultural, religious, and other forms of difference, while Doyle Seminars facilitate in-depth explorations of similar themes in smaller, upper-level courses. In addition to curricular innovation, the Doyle Program supports the Junior Year Abroad Network, through which Hoyas blog about their encounters with diverse host societies, and Doyle student fellows, who 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.
INTRODUCTION

The Doyle Seminars engage students and faculty in a conversation about national, social, cultural, religious, moral, and other forms of diversity and difference across a range of academic disciplines and global contexts. The seminars aim to develop the students’ research, analysis, and writing skills through the completion of a sustained and in-depth research project. The Doyle Seminar faculty structure classroom opportunities to critically engage complex problems and dialogue with others in a free and candid exchange of ideas from a variety of perspectives. Faculty also develop class time activities that allow for interaction between students and thought leaders and practitioners. The guest experts share their perspectives on critical issues and provide feedback on student research.

Over the last seven years, approximately 300 students have taken one of 32 Doyle Seminars. Courses have covered a wide range of topics across schools and disciplines, including: Law, Ethics, and Politics: The Case of Marriage, Immigration in the United States, and The Poetics of Emotion in Medieval Literature and Culture: A Global Perspective. This 2013-14 annual report documents a representative sampling of the research projects completed across this past year’s Doyle seminars.
ABOUT THE COURSE

This seminar combined critical issues of medical and political anthropology, by focusing on a range of indigenous communities, their contested worldviews, changing healing practices, and spiritual leaders. Diverse and controversial questions were probed: What is the relationship between individual and community healing? How and why are concepts of body-mind integration significant cross-culturally? How are cultural revitalization movements begun and sustained? What are the flashpoints of intercultural conflict in colonial and post-colonial contexts? How do people perceive and discuss sources of religious and spiritual authority? What are the roots of religion? What is the shifting relevance of gender in religious leadership? Why are some religions considered world religions while others are not? How can we compare and contrast shamans, priests, healers, and medicine men? How are local and academic concepts of authenticity, confidentiality, and secrecy constructed and debated? These questions were explored through a survey of anthropology literature, including indigenous scholarship, on folk healing, spirituality, missionaries, sacred sites, and the politics of religion. Readings covered classics and recent literature, with emphasis on Eurasia and Native North America. Readings from other regions enhanced comparisons. Analytical approaches featured in-depth study of selected cases, with sensitivity to cultural change, interethnic relations, and degrees of indigeneity. Students brought special interests into the discussions through research projects and personal experience with indigenous, integrative, or complementary medicine.

TRANSFORMING THE COURSE INTO A DOYLE SEMINAR

When I previously taught “Religion and Politics,” I had approached it as a survey-style sampling of issues related to major world religions and some indigenous religions. In contrast, this course was conceived as a Doyle Seminar, part of the Doyle Engaging Difference Program, since it was designed to ask big questions that address issues of social, cultural and religious diversity. Its goals included deeper understanding of the social dynamics of healing practices cross-culturally, with focus on indigenous communities. Stimulation of student sympathy and empathy for what individuals, families and societies go through in times of crisis and rapid social change was also a crucial dimension, as was learning how scholars and practitioners position themselves in ethical terms. Perspective on various ethnographic traditions was gained, especially but not only through Native American, Native Siberian, Asian, and Russian scholarship.

Methodologically, the course was a Doyle seminar because we explored various conventional and unconventional learning styles and because students were expected to write two essays and complete a major research project. The first essay was on

ABOUT THE PROFESSOR

Marjorie Mandelstam Balzer is research professor in the Center for East European and Russian Studies and the Department of Anthropology at Georgetown University. Balzer’s research is in social theory, inter-ethnic relations, religion, the growth of nationalism, and anthropology of the Russian Federation. Her extensive fieldwork has focused on Siberia and Central Asia. She has taught at the Universities of Illinois and Pennsylvania and held post-doctoral fellowships at Harvard, Columbia, and the Woodrow Wilson Center’s Kennan Institute. She is the author of Interrelating Politics, Ecology and Spirituality in Siberia’s Far East: Sakha, Buryatia and Tuva (2013); Shamans, Spirituality, and Cultural Revitalization: Explorations in Siberia and Beyond (2012); and The Tenacity of Ethnicity (1999). Balzer is also editor of the journal Anthropology and Archeology of Eurasia and the books Culture Incarnate: Native Anthropology from Russia; Shamanism: Soviet Studies of Traditional Religion in Siberia and Central Asia (1997); and Russian Traditional Culture: Religion, Gender and Customary Law (1992).
a theme chosen from the first five weeks of seminar readings and class discussion. The second, final essay was chosen from a list of synthetic questions students and the professor generated at the end of the course. Research project tips and writing tips were part of the documents for the course, as were recommended readings beyond those required on the syllabus, and a relevant film list that the students helped generate. The course had a Lauinger library webpage, and research project experiences and data were shared with the class. Fieldwork interviews with specialists or specific cultural representatives were integral to the research projects. More experimentally, the class engaged in some special exercises inside and outside the classroom. These included role playing, debates, an attempt at radical empathy for those in our society in particularly vulnerable situations, and a “treasure hunt” for course themes in the National Museum of the American Indian. All were exercises in stimulating students to think creatively in ways that stretched their personal experiences.

A highlight of the course was our interaction with four guest speakers, representing diverse backgrounds, scholarship, and approaches. These were Bette Keltner Jacobs, distinguished professor, Georgetown University School of Nursing, and Cherokee scholar of genomics; Vera Solovyeva, ecology activist from Sakha Republic (Yakutia), in Russian; Laurel Kendall, chair of the Department of Anthropology at the American Museum of Natural History (New York), and scholar of urban and rural Korean shamans; and Michael Basdavanos, specialist in medical Qigong, who led the class in Qigong exercises and explained their philosophy. In addition, Vera Solovyeva brought to the class Ole Jørgen Hammeken, Inuit (Eskimo) star of the award-winning film INUK, who plays a Greenland hunter saving a youth from drugs and alcohol. His presence and contributions demonstrated indigenous peoples’ solidarity, especially concerning issues of ecology.

EXCERPTS FROM STUDENT PAPERS

“DREAMS IN ABORIGINAL AUSTRALIAN CULTURE”
JOHN LA BOSSIERE

In this paper I discussed the potential for Australian Aboriginal health to be improved through a combination of widespread adoption of Jungian dream psychology and traditional indigenous values. After detailing the tumultuous and troublesome history of Australian colonization, I took an in-depth look at the current state of indigenous health, citing the Australian Bureau of Statistics. I stated that the cause for the current health issues stems from a cosmic imbalance, and proposed a solution to this imbalance that involves incorporating the theories of CG Jung into the lives of native Aborigines peoples.

“MIND BODY INTEGRATIVE MEDICINE”
R.J. MARCHESE

In the last half-century, we have seen a tremendous change in Western medicine in the shift away from the purely biological approach. Western medicine slowly caught on to a concept that indigenous peoples have known for many years, that is, the connectedness between the mind, body, and spirit. It is a concept we here at Georgetown are quite familiar with, Curam Personalis or care of the whole person. It is this concept that brought me to Georgetown as an undergraduate student and it is a theme I hope to take with me into the future of my medical career.
ABOUT THE COURSE

This course investigated the relationship between modernization, politics, and Islam in Muslim-majority countries. It provided a unique overview of the historical and religious developments from the end of World War II to the Arab Spring that have made Islam a major political force, and discussed Islam’s impact on emerging democracies in the contemporary Middle East.

We systematically analyzed the status of Islam within modern nation-states through several case studies: Iraq, Pakistan, Turkey, Egypt, and Tunisia. Such case studies showed how Islamic references have been central to building modern national narratives and institutions, and how collective Islamic discourses and actions influenced post authoritarian regimes and democratic transitions. The analysis of each country was based on a discussion of the theories of modernization as well as on a comparison with other similar developments in other parts of the world. We also discussed and presented current sociological approaches of the concept of religion and applied these to Muslim-majority countries. The course encompassed three core learning objectives: to reconsider the theories of modernization by introducing the role of Islam in particular and religion in general; to reconsider the theories of secularism and religion in light of cultural and religious changes in Muslim countries; and to discuss the gap between theological work and social interpretations of the Islamic religion in different national contexts.

TRANSFORMING THE COURSE INTO A DOYLE SEMINAR

To make the course a Doyle seminar, I changed the way students participated in class, so they did not just absorb the material, but had to be proactive to come up with research questions on different topics. Different from a usual discussion format, we took time to develop the critical research skills that were needed in this setting. I needed to find a way for them to deal with the material beyond the usual discussion. I tried a few different things, like acting out a scenario, such as women’s rights in Pakistan, and having students pose as different protagonists: state actors, women actors, religious actors, etc., and responding to questions. This worked very well and helped them build a framework for the research paper at the end of the course.

The focus on producing a serious research paper also changed the course, as I had to provide students with more direction on how to write the paper. They didn’t automatically know how to write something that could be published or released, which requires developing specific skills. I urged the students to seek my help, that of the librarians, and of the Doyle teaching assistant to develop their writing. Separating the substance of the

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Jocelyne Cesari is a senior fellow at the Berkley Center for Religion, Peace, and World Affairs and visiting associate professor in the Department of Government. A renowned scholar of Islam and Middle Eastern politics, she also directs the Islam in the West program at Harvard University and the Berkley Center’s Islam in World Politics program. Cesari’s research focuses on Islam and globalization, Islam and secularism, immigration, and religious pluralism. Her most recent book, The Islamic Awakening: Religion, Democracy and Modernity (Cambridge University Press), is based on three years of research on state-Islam relations in Egypt, Turkey and Tunisia.
course and the technical skills required for expository writing was challenging. It was an incentive for the students to know that their work would be published, they got motivation from this, and I could see that this added value for them. I was very happy with what they did. I could see the difference between where they started and ended up in terms of thinking. Other enhancements to the course included an excellent guest speaker, Jonathan Fox, who engaged with us on political secularism, religion, and the state.

**EXCERPTS FROM STUDENT PAPERS**

**“A COMPARATIVE STUDY OF THE ROLE OF RELIGION IN STATE AFFAIRS: IRAN AND ISRAEL”**
**ARIAN SOROUSH**

Religion plays a role at all levels of society in both Iran and Israel, but it has been shown that the reasons for religion and the extents to which it is involved are different between Iran and Israel. In Iran, all matters of life at all levels are subject to Islamic criteria, as that is the foundational principle of Iran and its system as an Islamic Republic. Islam was used as a tool to mobilize people during the revolution but became almost irrelevant in preserving unity among Iranians, since there was so much more to Iranian identity, and since there is no contestation of the belonging of Iranians in Iran. Meanwhile, Israel’s nature as a “Jewish state” is key to its survival, as Zionism and the impetus of anti-Semitism are what led to the creation of the state and the justification for what some would call the destruction of Palestine. Thus in order to preserve its legitimacy as a state, Israel needs to preserve the Jewish identity upon which it was founded and foster it by creating a sense of belonging in Israel through Judaism. Israel’s laws rely on Judaism when it serves this interest of Jewish identity and they essentially disregard Judaism in favor of liberal democracy when Jewish identity is unrelated. The similarities between these two states and their shared values are hidden from each other, though they create promise for future cooperation and mutual understanding.

**“DEMOCRACY AND RELIGION: THE EFFECTS OF ISLAM IN MOROCCO AND CATHOLICISM IN SPAIN”**
**DOMINIQUE CANAPE**

Although the influence of religion in Spain and Morocco diverges at both the institutional and individual levels, there are more similarities present at the social level, especially concerning education. While Spain attempts to distance itself from its Catholicism entrenched past, Morocco embraces Islam as an equalizing force that will create both a unified and fair society. Spain has been shown to fit mostly into the category of secular but friendly to religion. Spain allows all religions equal rights and protections under the law, permits religious political parties to run for office, and condones proselytizing. The only point at which Spain diverges from this definition is in its support and funding of religious education. And despite its assertion that this right is not exclusive to Catholicism, fewer other religious classes exist in the country. On the other hand, Morocco is defined as non-secular but friendly to religion. This is because all religions, not just Islam, are afforded equal rights by the constitution and Islam is not given any power over significant policies. However, these limitations are only present in the constitution, as an examination of the country illustrates Islam’s presence in every aspect of Moroccan society. It informs decisions concerning institutional, societal, and individual levels. In addition, this presence of Islamic ideology brings into question the amount of representation other religions are afforded and how democratic the government really is. So, it is shown that neither Spain nor Morocco are immune to pressures from Catholicism and Islam respectively, but this influence does not necessarily have to curtail democratic endeavors as is demonstrated by freer policies being adopted in Morocco that it is hoped continue into true equality and the level of equality and freedom already present in Spain.
About the Course

The course explored the dominant theoretical approaches to and methodological understandings of freedom, tradition, liberation, and revelation in black religion and Africana philosophy in late twentieth century writings. By turning to feminist/womanist thought, black nationalism, pragmatism, phenomenology, and existentialism, the course provided critical insight into the nature(s) of religion, the uses (and possible abuses) of theological claims in political discourse, and the guiding moral principles within African American social protest movements. The primary concern of the course involved examining the competing and overlapping epistemic resources that framed the major questions, concerns and debates regarding the rise of black theology of liberation and black power movement. For instance, to what degree do the definitions of “Black Power” rely on twentieth century conceptions of humanism and/or Afro-Christianity? What role, if any, did transnational politics play in shaping black theology of liberation?

Transforming the Course into a Doyle Seminar

In previous versions of this course, I focused on providing students with an overall understanding of black theology of liberation within its historical contexts. Indeed, I wanted students to walk away with the vocabulary, bibliographies, and genealogies needed to demonstrate their mastery of the material. As I redesigned the course, I focused on creating a context in which students might imagine their questions and concerns as primary to the debates at hand. This move, I believed, would allow students to see themselves as members of a broader intellectual community with ongoing conversations, and as they grew comfortable as legitimate conversation partners, they would (at least potentially) deepen their own intellectual voices and hone their scholarly pursuits. Instead of feeding students material they could find online, I arranged the course in such a way as to foster a sense of community and scholarly independence by assigning individual and group presentations. In addition, students were assigned writing partners in order to demonstrate the degree to which scholarly writing and research involve writing, collaborative editing, and re-writing.

Excerpts from Student Papers

“The Black Church and Sexuality”
Taylor Brown

Sexuality and religion are two subjects that are rarely discussed in the same conversation because of the perceived explicit nature of one and conservative image of the other. Including black sexuality in a religious discussion is further uncommon because, historically, it has often been ignored and labeled as dangerous or immoral. Within the black church, sexuality is often left as an ambiguous topic attached to strict rules about

About the Professor

acceptable and unacceptable sexual behavior (i.e. moral and immoral). I argue that the obscurity and limitation of black sexuality within the black church has hindered the progression of the African American community in relation to sexual health, gender role diversity, and moral agency thus recreating a form of oppression that it previously sought liberation from.

**“THE MUTUAL IMPACT OF THE YORUBA RELIGION AND BLACK LIBERATION THEOLOGY FOR AFRICAN-AMERICANS”**
ADEBUSOLA AWOSANYA

This research paper explores the emergence of the Yoruba religion within the African-American community and examines the degree to which it retrieves Black Liberation Theology as a resource for establishing the religious and ethical commitments of the US-based Yoruba religion. One of the larger African-based religions dating farther back than the fifteenth century, Yoruba has reemerged in the United States and globally. In the United States, Yoruba emphasizes a deep connection to the many orishas and furthermore using this spiritual connection to find solutions the basic problems of life—health, wealth, and love—while still embracing traditional African actions such as dances, songs, and sacrificial offerings. The reemergence and expansion of Yoruba in the United States very shortly following Black Liberation Theology is a cultivation of various different factors. First, African Americans had a severely “disembodied idea of Mother Africa.” The physical disconnect that African Americans had to Africa presented an increased problem with identity. This reclaiming of Africa by African-Americans was not that of physical relocation, but the very “spirit of Africa” in the United States. Secondly, the American Yoruba religion benefited from the transition of a strong oral history of Yoruba to a strong written history of Yoruba. Combating the common portrayal of Africans as primitive and lowly educated, the transition to text allowed for a historical account of the Yoruba religion, the empowerment of Africa, the unification of blacks in America, as well as easily passing information about the religion to others. Third, in a period of black nationalism, the importance of religious agency was recognized and highly encouraged. Religious nationalism in conjunction with black nationalism was necessary for the re-humanization and increased sense of authenticity and affirmation of the black body and overall being. These three factors in conjunction with many others, such as the religious curiosity of the time, allowed the Yoruba religion to flourish in America and continue to grow.
ABOUT THE COURSE

This course studied the personal and social character of the religious commitment to nonviolence in relation to concrete struggles for social justice. We took up a trajectory of reflection and practice that extended from M.K. Gandhi through Martin Luther King, Jr., and then, with important modifications, onto to Roman Catholic prophetic witness in the works and life of Dorothy Day, Thomas Merton, and Daniel Berrigan. Buddhist and Muslim approaches to nonviolence and political life followed—with and without overlap. The course concluded with a considered look at Gene Sharp’s secular vision of nonviolent resistance to tyranny and its reputed influence for the Arab Spring.

TRANSFORMING THE COURSE INTO A DOYLE SEMINAR

I would say that I tried to limit and focus the material we covered in seminar to communicate a trajectory of thought and practice that reflected both deep unity and resonance, on the one hand, and religious (and non-religious!) diversity, on the other. As for the unity, we traced a tradition of Christian religious views of the character and ideal of nonviolent struggle for social justice starting with Tolstoy and then, mediated by Gandhi, running through King and our Catholic authors Day, Merton, and Berrigan. As for diversity, these visions of Christian nonviolence are of course distinct (at least insofar as they reflect Orthodox, Protestant, and Catholic commitments); what is more, our study of engaged Buddhism and Muslim resources commending nonviolent work for justice alerted us to the integrity and richness of these particular non-Christian traditions. Then there are Gandhi’s own Hindu roots, and his account of Satyagraha manifestly reflects them. Finally, however, we need to return to unity and resonance. Gandhi’s impact on Christian thought in this area—witness King’s earlier writings and strategies of nonviolent resistance—is immeasurably significant. Merton, deeply influenced by Gandhi since his college days, also found a “brother” in Thich Nhat Hanh and his engaged Buddhist work for peace in war torn Vietnam. Berrigan followed suit in the latter case. Nhat Hanh famously communicated with King and reportedly had a real impact in convincing him to speak out against the war at Riverside Church in April 1967. On the non-religious side, Gene Sharp, of course, studied Gandhi as a political thinker and activist, and drew insight from him in no small way.

The related writing assignments were geared, of course, to advancing the understanding of substantive issues and ideas we were covering in seminar. But they were also designed to help me help students on two fronts. The first brief essay asked after the relation and relative influences of Gandhi and Reinhold Niebuhr on the nonviolent Christian vision of Martin Luther King, Jr. Here I wanted to track how well students could interpret texts, think them through, and proceed to make a careful and coherent argument for one position or another. The second short essay, asking “what’s the difference that makes a difference” between Gene Sharp’s secular commitment to nonviolent struggle and religious approaches, was intended to get students to write, above all, clearly and concisely. Care in argumentation and clarity of communication in prose are two considerations that matter, and that mattered mightily as students were constructing their course essays.
EXCERPTS FROM STUDENT PAPERS

“HUMAN TORCHES: SELF-IMMOLATION IN THE BUDDHIST TRADITION”
NEIL MANDAL

Self-immolation is therefore a morally acceptable, nonviolent, and effective Buddhist strategy for combating social injustice. A long line of historical precedents, textual evidence, and scholarly commentary validate the place of self-immolation within the Buddhist tradition. In addition, the practice upholds key values and teachings of Buddhism. The act of self-immolation is itself an extreme expression of the virtues of compassion, charity, vigor, and patience. Furthermore, the practice of self-immolation stresses the need to release earthly attachments that cloud the interconnectedness of all beings and thus breed the ignorance that leads to mutually inflicted suffering. Self-immolation is a nonviolent practice. In thought toward others, self-immolation seeks not to punish but to facilitate reconciliation and healing. More controversially, self-immolation does not constitute suicide or martyrdom, and thus is nonviolent, and despite the gruesome nature of the act, contains a kernel of optimism. Self-immolation, despite its seemingly extreme nature, is also quite pragmatic, with a proven track record of success and advantages that suit this practice well to modern times. Today self-immolation has become a worldwide phenomenon both within the Buddhist faith and without. Since 1963, thousands of protesters have set themselves on fire for various causes. At its core, however, the practice, retains the potency it had over fifty years ago. A witness at that most influential incident in Saigon, 1963, would later say: “A deep vow sprang forth from me: I too would do something for the respect of human rights in as beautiful and gentle way.”

“INTENTIONS AND HARM: AN EXAMINATION OF THE RELEVANCE OF JUST WAR THEORY IN LIGHT OF MICHAEL WALZER’S SUPREME EMERGENCY CLAUSE”
KATHRYN WINDELS

Despite the modern use of terrorist acts against innocent civilians, there is no reason to eradicate the distinction between an act of slaughter and a just act of war. Even the supreme emergency clause, highly regarded as an exception to the rules of jus in bello, cannot be considered morally appropriate in warfare. Such decisions regarding the treatment of civilians are often made in the spur of the moment, but we must always maintain and consider jus in bello to follow an appropriate plan of action in war. Only by actively rejecting the principle of supreme emergency can we show that such a doctrine of action is a slippery slope to the abuse of power, and even terrorism. Only fundamental beliefs against the killing of combatants can prepare the military to act under pressure and to use caution in performing feats that may harm an innocent population.

“THE TROUBLES IN NORTHERN IRELAND AND THE ROLE OF MURALS IN PROMOTING PEACE”
KATIE ROSENBERG

Throughout the late twentieth century, the Troubles prevailed throughout Northern Ireland and the city of Belfast. In this series of ongoing and brutal conflicts, nationalist and unionist communities of Northern Ireland battled along religious, ethnic, and political lines as they tried to establish and preserve their communities in the midst of turmoil. By the dawn of the twenty-first century, the Troubles in Northern Ireland had claimed more than 3,000 lives and left the people of Northern Ireland broken and distraught. However, in the face of this strife, the emergence of public murals became a way for each community to express and represent itself. Murals proliferated throughout the city of Belfast as nationalists and unionists alike began to represent themselves and their communal ideals in the protest art they created. This sort of creative expression helped lead both communities toward reconciliation and a promise of peace. Indeed, the art that was expressed in these murals can be seen as an example of the way in which art and beauty can help connect mankind toward the divine and foster both community and justice.
ABOUT THE COURSE

Many of the defining characteristics of contemporary Jewish civilization were formed during the long Middle Ages when Jews lived under Christian and Muslim rule. This course explored some of the central themes in the social and religious history of the Jewish people during this period, with special attention given to the complex relationship that Jews had with their host societies. Topics included the primary points of conflict and cooperation between the three monotheistic religions, the development of Jewish self-government and communal organization, and the major currents in Jewish intellectual culture.

TRANSFORMING THE COURSE INTO A DOYLE SEMINAR

First, I dropped the midterm and final exams in favor of greater focus on research, writing, and discussion of the term paper. I made the term paper longer (20-25 pages), and broke down the process into several parts, including a thesis proposal and provisional bibliography, a rough draft, and a final draft written in light of my comments.

Also new for the Doyle Seminar version of this course was that each student was asked to do a 15-minute presentation to the seminar on the topic that they researched, which was worth 20 percent of their grade. They were asked to discuss the topic and their findings, as well as the process of research. That is, they talked about their initial hypothesis, what texts they selected and why, how their thesis changed as they researched, and any major problems or roadblocks they encountered along the way. The seminar members had the chance to ask questions of each other following each presentation. The goal of these diverse research projects was for the students to learn to critically engage with books and articles as not necessarily “the truth” but as part of the research process that allows us to find out as much as we can on a given subject based on the available materials, and write a compelling paper on the findings. I was very happy with the results.

EXCERPTS FROM STUDENT PAPERS

“JUDAH HALEVI’S JOURNEY TO ERETZ YISRAEL: WHY AND WHAT FOR?”

ANDREW ARSHT

In 1140 C.E., Judah Halevi—the greatest Jewish poet of his era, and possibly of all time—left his birthplace of al-Andalus (modern Spain) to embark on a pilgrimage to Eretz Yisrael. He would never return. For almost a millennium, scholars have been fascinated by Halevi’s journey and speculated at length on his motives. Any explanation for the poet’s pilgrimage must contend with two basic questions: First, what prompted Halevi to leave Spain? Second, what did Halevi hope to accomplish by traveling to the land of Israel?

Halevi’s thinking on Eretz Yisrael was a direct product of his personal and spiritual development. He was not always focused on the Holy Land in a way that could have justified the pilgrimage. When he was a younger man, Halevi believed in the spiritual efficacy of inner contemplation; he wrote at least one liturgical poem to that precise effect. In said poem, he goes so far as to say that inheriting the land of Israel is irrelevant to the question of Jews’ personal fulfillment. Instead, God is found within our “own home[s], / like a friend or a brother.” Time spent thinking about God cures our ailments and alleviates our sufferings; merely thinking upon the divine makes us aware of his presence. This focus on contemplative spiri-

ABOUT THE PROFESSOR

Jonathan Ray is the Samuel Eig Associate Professor of Jewish Studies in the Theology Department. Ray specializes in medieval and early modern Jewish history, focusing on the Sephardic civilization. His research explores the convivencia or coexistence between Christian, Muslim, and Jewish societies in Iberia and throughout the broader Mediterranean world. His courses include: “Under Crescent and Cross: Jewish Middle Ages”; “Jews of Spain in the Middle Ages”; and “Jews and Judaism in the World of Islam.”
Judah Halevi was deeply unsatisfied with life in his later years. Whether it was because of a growing sense of his own mortality, the burgeoning feeling that Judaism was threatened and helpless amidst the ongoing wars between Christians and Muslims on the Spanish peninsula, or a loss of confidence in philosophy, the once exuberant poet no longer found meaning in his day to day affairs. He longed to please God and struggled tremendously to discern the correct means of doing so. Ultimately, he developed an action-oriented piety centered on concrete, physical space. In doing so, he deliberately placed Eretz Yisrael above other places in the hierarchy of physical spaces. To Halevi, Eretz Yisrael was the dwelling place of God’s spirit on earth. This somewhat novel way of looking at the Holy Land was coupled with an individualist piety, distinct from messianism. Correct religious practice, established by occupying correct space and time and by actualizing correct behavior, entailed unique spiritual benefits for the pious individual seeking meaning in his life. Most importantly, getting those elements in their proper order offered the believer access to a droplet of certainty, a glimpse of truth. The poetry Halevi wrote after his departure from Spain but before his arrival in Egypt suggests that he was satisfied with his choice to finally leave Al-Andalus behind. In “Is this the flood?” Halevi writes, “Rage away, sea! My heart is glad / for each toss nearer to God’s sanctuary.” Regardless of his reasons for making the journey, one can only imagine that Halevi took a great deal of satisfaction from the fact of his having departed.

**“CALL AND RESPONSE: JEWISH ATTEMPTS TO COMBAT THE CULT OF THE VIRGIN MARY IN WESTERN CHRISTIAN EUROPE DURING THE HIGH MIDDLE AGES” KATHLEEN KOKENSPARGER**

At the time of the resurgence of Marian devotion, the Jews of Western Europe, both the Ashkenazi communities along the Rhine and the Sephardic populations of newly reconquered Christian Spain, were interacting with their Christian neighbors and adapting to the policies of Christian governments. Within this environment, European Jews were not only aware of the cult of the Virgin Mary, but were threatened by its appeal and its ability to draw converts to Christianity. Jewish responses to the cult were varied. Writings attacking Mary, her character, and her status as Mother of God became more explicit and more cutting. However, because Christian governance over Jewish communities limited how offensive these direct attacks could be, Jewish writers and leaders also developed more subtle, indirect methods to discourage their coreligionists from succumbing to the appeal of the Marian cult. One such method was subtly altering their interpretations of female figures within Judaism. By giving these Jewish figures roles and qualities similar to those of the Virgin Mary, Jewish authors attempted to offer an alternative to the veneration of Mary and, therefore, encourage other Jews to remain within Judaism. However, they did not attempt to make these female figures identical to the Virgin Mary. Rather, they combined Mary-like roles and qualities with distinctly Jewish ones, creating figures that were Jewish in character and would appeal to a Jewish audience. The increase in the popularity of the cult of the Virgin Mary in the High Middle Ages, therefore, caused a blending of Christian and traditional Jewish ideas in European Jewry.

**“MEDIEVAL JEWISH POETRY OF AL-ANDALUS” NICOLE STEINBERG**

Islam spread to the Iberian Peninsula in the eighth century and engendered radically new developments in the political, social, and intellectual spheres of the Jewish people. A sense of *Arabiyya*, the linguistic and philosophical claim to the supreme excellence of the Arabic culture and with it the Arabic language, greatly affected Muslim-Jewish relations. Wine, fountains, palm trees, and the like became an integral part of Andalusi culture that the Muslims claimed was superior to others. The Jews of al-Andalus also gave into *Arabiyya* and began to embrace Arabic culture and language. Jewish intellectuals, however, were divided in their attitudes toward Jewish acculturation. Some praised the cultural amalgamation that they believed encouraged intellectual growth that was otherwise unimaginable. Others perceived the Arabization of the Jewish people as a calamity that threatened to poison the inherently Jewish idea of self and preservation of Jewish identity. Irrespective of the legitimacy behind the declared marriage of Muslim-Jewish culture, a movement to construct and reaffirm Jewish identity ensued in tenth-century al-Andalus. Jewish poets began writing poetry not in their vernacular but rather in their holy tongue, Hebrew, in what later became known as the Golden Age. However, there was no consensus on how to effectively and correctly construct Jewish identity in al-Andalus through language use, and an ongoing battle between Jewish conservatives and progressives followed. The comments on language were therefore a vantage point from which historians were able to make connections between language use and construction of identity in al-Andalus. Moreover, while representation and self-representation were not exclusively a matter of language, it is in the domain of language that they became explicit. The Jewish poets of tenth-century Al-Andalus were driven by an overwhelming sense of guilt to combat the Arabization of the Jewish people that in turn generated a literary boom; however, the poets struggled to express and construct their identity, specifically through language use, in the culturally ambiguous setting of al-Andalus.
ABOUT THE COURSE

The course explored in depth the role of the Jesuits in processes of globalization from the early modern age to the present. The basic premise of the seminar was that the contemporary global age, marked by geopolitical, cultural, and religious pluralism, allows us to reflect in a new light upon the role of the Jesuits as pioneer globalizers in the first early modern phase of globalization. This reflection helped us to discern similarities and differences between our situation and the challenges they faced as a global Catholic order open to intercultural encounters, dedicated to education and the care of the human person, and committed to ideals of justice and peace and the common good. Students developed in-depth research projects on a particular theme, historical epoch, or geographical area covered by the seminar that culminated in a major critical, analytical term paper.

TRANSFORMING THE COURSE INTO A DOYLE SEMINAR

A course on Jesuits and Globalization was a natural fit for a Doyle seminar insofar as the Jesuits were probably the first group in history to have intercultural encounters with dozens if not hundreds of different cultures around the world. By intercultural encounter I mean a very deep interaction: learning languages, writing grammars of the languages, translating texts, serving as cultural brokers between Europe and the East, between North and South cultures. From Guaraní Indians to Chinese Confucians and Hindu Brahmins, it is extraordinary the effort they took to understand, become accepted, and fully conversant in these cultures. The Jesuits were truly pioneers in global history in terms of intercultural encounters, and through their study we come to understand the complex, pluralist, global world we are today.

In terms of the research process, we had intensive meetings with the librarians at the Woodstock Library, which offers a tremendous set of resources on the history of Jesuits all over the world. Librarians shared resources on how they could help students, reviewed research findings, and we also had the support of the Doyle graduate teaching assistant. The first part of the course, students decided on their research topics, presented on the topics, shared an annotated bibliography, sources, and methods with the class. In the second phase, students presented the draft of the final paper in a seminar session and received feedback from their colleagues. Students distributed the papers in advance to the class and recommended readings for the presentations. Finally, they engaged in feedback with me and turned in their final draft. Some of the work was really serious and fantastic. We had several guest speakers that enhanced the course content with presentations linked to timely topics – such Prof. Peter Phan on the Jesuits in Vietnam and Fr. John O’Malley. The students engaged in lively debate with them around different regional and theological issues.

ABOUT THE PROFESSOR

José Casanova is one of the world’s top scholars in the sociology of religion. He is a professor in the Department of Sociology at Georgetown University, and heads the Berkley Center’s program on Globalization, Religion, and the Secular. He has published works in a broad range of subjects, including religion and globalization, migration and religious pluralism, transnational religions, and sociological theory. His best-known work, Public Religions in the Modern World (1994), has become a modern classic in the field and has been translated into five languages, including Arabic and Indonesian. In 2012, Casanova was awarded the Theology Prize from the Salzburger Hochschulwochen in recognition of life-long achievement in the field of theology.
EXCERPTS FROM STUDENT PAPERS

EVANGELISM AND ENGAGEMENT: A BRIEF HISTORY OF THE JESUITS IN SOUTHEAST ASIA IN THE LATE SIXTEENTH AND EARLY SEVENTEENTH CENTURIES
YI NICOLE YEO

There is a traditional jingle in which the people of Goa sing in Portuguese, “Viceroy’s come, viceroy’s go/ But you always have Jesuits.” The history of Asia in the sixteenth and seventeenth centuries is arguably most commonly characterized by the continent’s colonial and trading past. However, as the local Goan jingle astutely implies, it is perhaps less widely recognized that since the West’s discovery and colonization of territories in the East Indies, the Jesuit missionaries who were part of the broader colonial expansion made an enduring and wide-reaching religious and secular impact on the societies of Southeast Asia.

RUPTURE IN THE CHURCH: JESUITS AFTER VATICAN II
ANDREW J. SCHILLING

It is easy to see how the new faith-justice emphasis of Jesuit education reflects that deeper transformation that occurred at the 32nd general congregation, and was reaffirmed over and over since. Jesuit university life “requires that the university act in harmony with the demands of the service of faith and promotion of justice.” A Jesuit university’s “authentic purpose” is to be a “specific and appropriate arena for the encounter with the faith which does justice.” “The real measure of our Jesuit universities lies in who our students become. Tomorrow’s ‘whole person’ cannot be whole without a well-educated solidarity. We must therefore raise our Jesuit educational standard to ‘educate the whole person of solidarity for the real world.’”

Scholars debate the extent to which Arrupe’s transformation of Jesuit education is consistent with the Society’s tradition. Some would have us believe that he restored the original innovative spirit of Jesuit colleges. Under this view, Arrupe put Jesuit education back at the forefront of global education. But this understanding must be approached with caution. Simply because the original design of Jesuit education was “innovative” or “cutting-edge” or “open” to modern life or “progressive”, does not ipso facto entail that Jesuit education for all time must then adapt or conform or even listen to whatever happens to be trendy. Jesuit education must not pretend as though it is on the leash of history.
ABOUT THE COURSE

Using both primary and secondary sources, this course traced the rise of immigration and restrictions placed on it, and changing notions of citizenship and meanings of race applied to immigrants of African, Asian, Latin American, and European background. Topics explored included migration patterns and meanings, theories of migration, the history of the idea of the “illegal alien,” the relationship between race and citizenship status, the transformation of American life by immigrants, and the class-based and gendered aspects of the immigration experience.

TRANSFORMING THE COURSE INTO A DOYLE SEMINAR

To change the class to a Doyle course, I invited several speakers, and we went on two field trips—one to the Catholic University Archives, the other to meet with curators at the National Museum of American History. I already included research in many of my upper-division seminars, but I streamlined the paper to narrow it down to an issue pertaining to the history of immigration law in order to make it manageable to advise the projects correctly. We also had din-
EXCERPTS FROM STUDENT PAPERS

“THE ANARCHIST EXCLUSION ACT OF 1903: CONTINUING A TRADITION OF EXCLUSIONARY US IMMIGRATION POLICY”
HANNAH MILLER

Violent activity in the name of anarchy in Europe and the United States at the end of the twentieth century sparked concern among Americans about anarchy and its proponents. Failed attempts were made in the 1880s and 1890s to pass anti-anarchist legislation. The assassination of the beloved President McKinley by anarchist Leon Czolgosz in 1901, however, provided the decisive catalyst for the passage of such a law. Though addressing anarchist immigrants for the first time, the 1903 act was not the first piece of exclusionary immigration legislation. Unlike prior legislation, however, few immigrants were actually deported or excluded under the law. Thus, the anti-anarchist provision of the Immigration Act of 1903 was a continuation of a pre-established tradition of exclusionary immigration legislation, but had more symbolic than actual significance in America’s immigration history.

The reactive nature of the 1903 Anarchist Exclusion Act is also instructive. The law was passed in the emotionally charged atmosphere following a series of attacks and President McKinley’s assassination. Caught up in the tides of public fervor, legislators passed this law, which was not only discriminatory in nature but also threatening to the political freedom of citizens and non-citizens alike. The 2001 Patriot Act was comparably passed in reaction to the September 11th attack on the Twin Towers and a series of anthrax attacks with similar results, including discrimination, expansion of administrative power, and erosion of the principle of liberty. Despite the fact that the 1903 Act had more symbolic than actual significance, the circumstances leading to its passage were not unique. For that reason, the history of this law ought to be reflected upon critically and used as an indicative lesson for the future.

“THE MCCARRAN-WALTER ACT OF 1952: EXECUTIVE AND CONGRESSIONAL FACEOFF”
JOSÉ E. MADRID

Created early in the Cold War era, the Immigration and Naturalization Act of 1952 spurred deep divisions between the Executive and Legislative branches over their opposing views on the proper immigration provisions. Sponsored by Representative Francis Walter (D-PA) and Senator Patrick A. McCarran (D-NV), the act was better known as the McCarran-Walter Act. The act, among other provisions, continued to enforce the national origins immigration quotas, but granted small quotas to Asian countries (ending the Asiatic immigration ban), and preferred skilled workers. The national origins quotas emerged from the 1924 Immigration Act’s provisions to restrict immigration by an annual total number of entries. President Truman pointed to the continued bias against eastern and southern Europeans as a main reason for his veto. However, the history of tension between Senator McCarran and President Truman and heavy lobbying from those against the Act suggest deeper underlying influences to Truman’s veto. Catholic charities, among others, urged Truman to reject the McCarran-Walter Act. President Truman’s resolve to veto the McCarran-Walter bill was rooted in his long lasting beliefs and was reinforced by stakeholders’ lobbying including Harry Rosenfield, Eleanor Roosevelt, and John O’Grady.

“The Relay For Reform: Postwar Presidents and the 1965 Immigration and Nationality Act”
SOPHIA BOYER

While the 1965 Immigration and Nationality Act was a “sharp break with the past,” the advocacy efforts for reform were anything but. To the contrary, when President Johnson called for the end of the national origins quota system on the basis of discrimination and national security in 1965, he did so not by separating his proposal from those of the Truman, Eisenhower, and Kennedy administrations, but instead by picking up where their advocacy campaigns had left off. This relay for reform, while slow to succeed, was nonetheless persistent in the face of congressional opposition, until its urgings for reform fell upon the amiable ears of the 89th Congress. The greatest overlooked lobbyists of 1965 immigration reform were the postwar presidents themselves, whose ability to frame reform in terms of foreign policy goals and civil rights sentiment, created the justification for legislation that a liberal Congress actualized in 1965.

While, in his signing speech, even President Johnson accredited passage of the 1965 Immigration and Nationality Act to the liberal 89th Congress, the reform’s success indisputably belonged to Presidents Truman, Eisenhower, Kennedy, and Johnson’s persistent advocacy efforts. In maintaining a consistent national security and civil rights framework to justify reform, the Cold War presidents fought to promote “an issue that [was not] really politically good,” until the liberalization of Congressional politics and the loss of longtime defenders of the quota system opened a window of opportunity for reform. Though it was Johnson’s pen that signed the bill into law, Truman’s rhetorical framework, Eisenhower’s strength in the face of Congressional opposition, Kennedy’s provisions for reform, and Johnson’s political context jointly brought the national origins quota system to an end.
HISTORY 388
JAZZ, CIVIL RIGHTS AND AMERICAN SOCIETY
MAURICE JACKSON

ABOUT THE COURSE

“Jazz, Civil Rights and American Society” traced social conflict and social progress through the study of jazz music. Starting with its antecedents, the Negro spirituals of the mid- and late-nineteenth century, and the development of Blues music at the beginning of the twentieth century, we explored how through lyrics and music, the African American people have expressed their desires for freedom and equality. From Duke Ellington’s *Black Brown and Beige* to Billie Holiday’s “Strange Fruit,” to Charles Mingus’ *Fables of Faubus* and Charlie Haden’s *Liberation Music Orchestra*, the sweet syncopations and heartfelt realities of jazz as a music of freedom were explored. We looked at how the music differed in various cities and areas of the country, and at similarities and differences among jazz musicians, black and white musicians. In addition to class readings, we listened to music, viewed clips of live performances, and heard what the musicians themselves have to say.

TRANSFORMING THE COURSE INTO A DOYLE SEMINAR

I transformed the course into a Doyle Seminar by providing a number of opportunities for students to engage with the jazz community both inside and outside the classroom. Coinciding with the fiftieth anniversary of the 1963 march on Washington, students attended a forum “Jazz and Civil Rights” at the University of the District of Columbia, where I was a panelist. Students also attended the annual Congressional Black Caucus Jazz Forum. Many took to the DC jazz scene. Additionally, poet Amiri Baraka, author of Blues People, called in to the class. Noted jazz writer Willard Jenkins, coauthor with the award winning pianist Randy Weston of *African Rhythms*, visited the class to speak on jazz and South African freedom. Dr. Blair Ruble, author of *Washington’s U Street: A Biography*, spoke to the class on jazz and Washington, DC. Noted poet and National Endowment of the Humanities official A.B. Spelman led a discussion of his book *Four Lives in Be Bop Blues* and spoke about his years hitting the jazz scene during his years at Howard University in the late 1950s. And DC’s longest serving jazz DJ and a 1969 GU graduate, who also worked at the old GU jazz station WGTB engaged the students about the jazz scene in DC and his years on the Hilltop.

EXCERPTS FROM STUDENT PAPERS

“‘STRANGE FRUIT: THE POWER OF A MESSAGE AND A VOICE”
BREANIA SMITH

Pronounced as a “historic document” by the famed songwriter E.Y “Yip” Harburg and “a declaration of war…the beginning of the civil rights movement” by Ahmet Ertegun, Billie Holiday’s “Strange Fruit” has “left its mark on generations of

ABOUT THE PROFESSOR

Maurice Jackson is associate professor of history and African-American studies and affiliated professor of performing Arts (Jazz) at Georgetown University. He is also a fellow at the GU Center for Social Justice. He teaches Atlantic, African-American, Washington, D.C., and Jazz history. He is the author of *Let This Voice be Heard: Anthony Benezet, Father of Atlantic Abolitionism* (University of Pennsylvania Press, 2009). He is co-editor with Jackie Bacon of *African-Americans and the Haitian Revolution: Selected Essays and Historical Documents* (Routledge Press, 2010). He wrote the liner notes to the Grammy Nominated Jazz CD by Charlie Haden and Hank Jones, “Steal Away: Spirituals, Folks Songs and Hymns,” Verve Records, 1995. Jackson has also wrote the liner notes to their new work “Come Sunday,” Hank Jones’ last recording (Fall 2011).
writers, musicians, and other listeners, both black and white, in America and throughout the world. The unsettling ballad stirred a moving conversation on racial prejudice, specifically opposition to lynchings in the South. To be known as one of “ten songs that actually changed the world” by British music publication, Q, “Strange Fruit” acted as musical protest during the late 1930s and early 1940s. The song was quickly adopted as a national anthem for anti-racism in the South. PBS described the lasting impact of “Strange Fruit” as one that “weaves together the lives of African Americans, immigrant Jews, anticommunist, government officials, civil rights leaders…[and more]. In many ways, the story of the song and its writer and interpreters is as moving and oddly haunting as the song itself.” Digging deeper into the song’s conception, Holiday’s influence, and the many artists that call on it today, “Strange Fruit” continues to be a driving force for equality in the United States and throughout the world.

“GROUP IMPROVISATION: EXPERIMENTAL ART COLLECTIVES IN THE SIXTIES”  
GAVIN BADE

Experimental, avant-garde, creative, free, serious—those terms and more have all been used to describe what many musicians at the dawn of the 1960s called the “New Thing.” The Thing was a re-imagining of jazz, a pulling it away from the conventions of chord changes, set tempos, traditional time signatures, and accepted harmonies. Pioneered by such legendary figures as saxophonists Ornette Coleman and John Coltrane and iconoclastic pianist Cecil Taylor, “free” musicians imagined their art as an outgrowth of the bebop movement, a logical next step of development in rebellion of tired, accepted approaches to the music. This new conception on jazz would spread quickly through networks of creative musicians, expanding its theoretical reach to nearly every genre, but it was seldom so accepted by the jazz establishment or larger society. As a response to economic hardship and the prevailing racial politics of the civil rights era, experimental musicians by the mid-sixties came to band together, forming organizations of mutual reliance and benefit around not just jazz music, but all art forms. This essay will focus on the composition of these so-called black experimental music and art collectives, as well as their approach to the philosophy and artistic approach to music and other mediums. Important-ly, those characteristics of these experimental groups are placed in the context of the ongoing societal upheaval in the United States—especially relating to race—throughout the 1960s and early 1970s.

“MARIJUANA AND MUSICIANS: CANNABIS IN THE JAZZ AGE”  
GENTRY TAYLOR

On November 30, 1930, Los Angeles police arrested two swing musicians smoking a joint outside of the New Cotton Club. One of them was a white drummer from Chicago, named Vic Berton. The other was the headlining act, Louis Armstrong. The pair was arrested immediately and spent nine days in prison awaiting trial. They were convicted and sentenced to six months in prison and a $1,000 fine, but thanks to heavy persuasion and a lenient judge, the pair’s sentences were suspended. Louis Armstrong was ordered to leave the state and would not return again for some time; but that brush with the law would not end his infatuation with the plant often referred to lovingly as “Mary Warner”. The histories of marijuana and jazz music tie together in more ways than most acknowledge. The story starts as the plant immigrated to America and was ingrained the history of this nation and that of its black slaves.
ABOUT THE COURSE

This seminar examined theories of justice and the relationship between law and morality in the economic order. The first part of the class sought clarity about the idea of “justice” in the global and domestic economic order. What are the moral values underlying economic activity? How can critical moral judgments be brought to bear in increasingly complex, bureaucratic, and market driven policy debates about the goal of economic activity for human flourishing?

In the second part of the class, we explored how political orders and law regulate markets and economic activity so as to make determinate and concrete these moral ideas of justice. How do modern theories of corporate governance and corporate social responsibility relate to profit and moral business practice? What theories of justice provide a foundation for government regulation of business and finance through laws and policies? What is the role for social institutions in transforming the economic order outside of governmental regulations?

In the last part of the class, we investigated various moral issues in their concrete applications in economic activity. Particular case studies included: the environmental impact of business, labor laws, blood diamonds, and fair wage issues, to gain understanding on how moral ideas of justice inform legal and social demands on what constitutes fair or normal business practice in a global economic order.

TRANSFORMING THE COURSE INTO A DOYLE SEMINAR

The course aimed for multiple dimensions of student engagement in critical argumentation and respectful dialogue among a variety of reasonable positions. First, much of the class time was structured as an in-depth seminar discussion of theory, cases, and literature on the topic of economic justice. There were no predispositions about “the right view” and a wide range of theoretical approaches were read and discussed. I aimed for the class sessions to be devoted to interpretation and critical analysis of arguments presented in the readings (and then to subsequently argue about the students’ own interpretations). We would often read something in one class that was diametrically opposed to the prior class reading, and we aimed to give a fair interpretation of each.

Second, students worked over the course of the semester to develop a substantial research paper that dove deeply into an aspect of the course topic, completing intermediate steps of the research and drafting process and culminating in a final paper. For many, this was the first opportunity to complete a sustained research project involving the identification of a research problem, a review and analytical interpretation of the extant literature, and the generation of a critical perspective that sought to advance the conversation and develop new ideas about the research problem. I urged them to consider this whole process a type of dialogue, from convincing others that the problem was important, to engaging in critical argumentation about why others’ proposed solutions were inadequate and defending their own argument with sufficient justifications.

EXCERPTS FROM STUDENT PAPERS

“GERMANY’S COLLECTIVE MEMORY: A CASE STUDY OF NATIONAL GUILT IN THE FORMATION OF THE EUROZONE”

ADDISON WILLIAMS

The contention surrounding the outcomes and the economic predictions as part of Germany’s reunification efforts are debated continu-
ously, as are the reasons for taking such a proactive approach toward uniting monetary policies in Europe. Both camps of scholars agree, however, that a collective culture of contrition, seeded deeply within the German identity—a shared guilt for the memory of the eugenic genocide that took place on German soil in the 1940s—played to varying degrees a role in the politics of Germany in the last decade of the twentieth century. Without this dark history, it is debated, Germany would not have made such strides towards becoming a shareholder of the then young and volatile Euro.

This paper will examine the theory of collective contrition and national guilt as impetus for foreign policy action, and compare such influences to a theorized, utopian, shared international commitment of retributive international justice in the world, as well as weighing the ethics of each. It will then determine whether or not these concepts of contrition and guilt played visible roles in Germany’s motivation to help reorganize Europe politically and economically, using the formation of the Eurozone in 1999 as the specific case example. And, finally, this paper will offer advice to the new German population of leaders on how its established moral principles should guide Germany’s government and its foreign policy decisions for years to come.

“LEGISLATING FILIAL PIETY: CHINESE MODERNITY AND THE FAMILY”
ZANDER ROUNDS

Modernization has undeniably brought unprecedented improvements in material welfare to people all around the world. As Risse points out, measured in terms of any standard development indicator “there is now less misery than ever before.” China in particular has received a lot attention for the miraculous speed and scale of its development. Pye notes, “There is no example in history to match the dramatic reversal of fortune of the Asian economies during the second half of the twentieth century.” Yet despite these material gains, modernization has had significant non-material consequences. In China, this is manifest in the breakdown of traditionally foundational familial relations, particularly as individuals leave home in pursuit of material gains. In response, the Chinese government recently passed the 2013 Protection of the Rights and Interests of Elderly People legislation, which outlines not just the material but also the spiritual duties owed to an individual’s parents. The passage of this law raises important questions applicable not just to people in China but all around the world: namely, what duties are owed to family members, and in particular, parents? What role does the state play in holding individuals responsible for those duties? More broadly, how effective can the state be in mediating the metaphysical consequences of modernity?

This essay argues that the passage of this legislation in China, particularly given the centrality of the family in Chinese historical thought and society, is a glaring indication of the consequences of modernity imperceptible in calculations of GDP per capita. In addition to indicating the severity of fraying familial bonds, this legislation will likely be categorically ineffective at mending these bonds and, more broadly, fail to ameliorate the challenges of Chinese modernity. In order to understand why, this paper explores both Western and Confucian notions of family in society and the role of the state in mediating familial relations. Despite discrepancies regarding the role of the state in society, analyses of both philosophical traditions suggest that this legislation will not be able to mediate the metaphysical challenges of modernization.

“How effective are the World Bank, and its sister organization the International Monetary Fund, at developing the economies of poor countries and achieving economic justice for impoverished people? That is the question this paper seeks to answer. Both of these organizations, born out of the Bretton Woods Conference of 1944, were created to supply governments with aid in the form of low-interest loans, intended to foster development projects and serve as emergency reserves in times of crisis. Over the past sixty years, both organizations have loaned billions of dollars to over seventy countries, and have established themselves as central figures in the world of economic development. Though their influence is undoubted, this paper seeks to understand just how effective these institutions are at making lasting positive change for the developing countries that they serve. It will do so by comparing the IMF and World Bank’s missions and actions to conceptions of justice theorized by political philosophers. After a brief history of both organizations and an overview of their roles, the paper will examine the various impacts they have had on different countries since their inception. It will then launch into a case study the Heavily Indebted Poor Countries/Multilateral Debt Relief Initiative, a particular program spearheaded by both organizations to alleviate debt burdens in impoverished countries. The paper will conclude by comparing this evidence to the theories of justice and will ultimately find that while the IMF and World Bank do have a moral obligation to help impoverished countries, and are in a position to create equality of opportunity amongst the rich and poor, the operations of the organizations in reality fail to achieve justice for people in developing countries, and instead primarily serve the economic interests of the wealthy countries who manage them.
ABOUT THE COURSE

This seminar provided a critical introduction to the topic of literature, media, and social change. It was a general exploration of how intellectuals, artists, and writers engineer social change. We focused on great books and cultural events that changed the world. We examined how these books and events precipitated actual social movements beyond the sphere of private reading. We adopted a critical methodology derived from peace studies and conflict transformation, as practiced by canonical authors such as Lederach, Galtung, Sharp, Boulding and others, and placed that tradition in perspective with complementary social and cultural descriptions drawn from prior radical thought such as Marxism, feminism, civil rights, sexual equality, and national independence. What is the role of literature in social change? How can cultural representations influence real political struggles? Beginning with the Arab Spring and Twitter revolutions of recent years, special focus was placed on contemporary media practices and the changing face of the current media environment. We considered historical examples of anti-slavery, the women's movement, and revolutionary non-violence to inform our discussions.

TRANSFORMING THE COURSE INTO A DOYLE SEMINAR

When I first taught Literature, Media, and Social Change in 2011 during the unfolding Arab Spring, I envisioned learning from the revolutions on-going before our eyes about the role of new media in fostering social change. I had long been a student of how literature moves people to act, and I suppose, given the media hype about “Twitter revolutions” that I hoped to engage the new paradigm then emerging. After learning from that course, however, this second Doyle version in 2013 was both more ambitious and more limited. We began the course with a critique of existing media and explored the advances proposed by both social media and increased digitalization and the well-establish independent media movement. By comparing critical media studies with the actual blueprint for these revolutions, Gene Sharp’s canonical From Dictatorship to Democracy (1994) and the companion documentary “How to Start a Revolution,” (2011) we observed that Twitter and Facebook did not add substantially to the toolkit of non-violent social change. Much more powerful were the springs of ethical belief in freedom and dignity taught in liberation struggles worldwide, from anti-slavery to civil rights, anti-colonialism to gender and sexual rights, communism to queer equality. We cemented these lessons with a substantial range of Peace Studies theory drawn from practitioners in conflict transformation.

Learning to tap the lessons of theory and practice through the traditional tools of organizing, inspiring, publicizing and informing were far more powerful than the new handheld devices, interesting as those are for enabling certain kinds of strategic mobilization spontaneously. Far more than spontaneity and its appeals is the long road of building a movement over time and across seeming differences of class, race, gender, nationality and sexual orientation. The old lessons are well learned by examining

ABOUT THE PROFESSOR

Henry Schwarz is a professor of English at Georgetown University, where he was director of the Program on Justice and Peace from 1999-2007. His books include Writing Cultural History in Colonial and Postcolonial India (1997), and Constructing the Criminal Tribe in Colonial India: Acting Like a Thief (2010), and coedited volumes Reading the Shape of the World: Toward an International Cultural Studies (1996), and A Companion to Postcolonial Studies (2000). He is general editor of the forthcoming Blackwell Encyclopedia of Postcolonial Studies. His areas of specialization include: literary theory, cultural studies, South Asia regional studies, and comparative literature. Current research and writing bring him increasingly closer to human rights, indigenous people, and creative practices of social change.
specific instances of non-violent social change through the existing classics we read in the field, from Frederick Douglass to Simone de Beauvoir, Marx to King and Gandhi. The Doyle fellowship allowed for a range of outside visitors to expose us to further differences of ethnicity, language and strategy. The small class size and emphasis on student research and writing, especially as facilitated by providing a teaching assistant to the class, allowed for students to really explore their chosen avenues of research and to produce respectable and compelling final research papers.

**EXCERPTS FROM STUDENT PAPERS**

**“AN EXAMINATION OF ‘STOP AND FRISK’ USING GALTUNG’S TRIANGLE OF VIOLENCE”**

**JOHN FLYNN**

The NYPD’s recent massive acceleration in the frequency of “stop and frisk” searches has brought national attention to the issue of suspicion-less police searches as a method of widespread racial profiling. When considered within a peace studies framework, these searches not only violate the basic civil rights, but also represent a multi-layered societal system of injustice that allows discrimination and violence by police officers who are supposedly responsible for ensuring the safety of individuals and of the community. Considering Johan Galtung’s “triangle of violence” helps to formally break down this system of injustice. The structural violence of police precincts’ loose interpretations of Supreme Court rulings and the significant barriers to legally challenging racial profiling allow for the direct violence of “stop and frisk” searches that might injure, humiliate, violate, or unfairly detain individuals who did nothing to disturb the public or arouse reasonable suspicion. However, it is ultimately cultural violence that serves to racially stereotype individuals and to create a flawed ideology that legitimizes this structural and direct violence.

**“THE RISE OF THE SOCIAL ENTREPRENEUR: NEW MODELS OF LEVERAGING SMALL SCALE ECONOMIC JUSTICE”**

**OLIVER FRIEDFELD**

Social entrepreneurship is not perfect. In fact, there are critics who believe it is “a human capital Ponzi bubble that will inevitably burst.” This kind of questioning is invaluable, and will continue to shape the way this new space will evolve. At the moment, though, one thing is certain: individuals all over the world are rethinking and boldly confronting every kind of problem society faces. Whether or not innovators are immediately successful in their ambitions is irrelevant. So long as people believe they can make a difference, and are learning and experimenting with tools that can help them get where they want to go, progress will be made.

Paul Rice, the founder of Fair Trade, one of the first organizations pushing sustainable and ethical trade, asks a profound question: “The world is on fire. What are we going to do about it?” Everyone is familiar with what is wrong with the world. The question then becomes, how do we move forward? Historically, we have relied on government and institutions like nonprofits and NGOs to solve our problems for us, and as a result, “heroism was not asked of you individually.” It has been easy to deflect responsibility to some larger entity. This new movement shatters that paradigm and shamelessly encourages every individual to reflect on what bothers him or her most in the world and to devise a strategy for solving it. Today, you do not need to ask for permission, but instead “you follow your own dreams uninvited.” It is this empowerment of the individual that gives social entrepreneurship such powerful potential to do good in the world.

**“THE CORPORATE APARTHEID AND THE FUTURE OF CHARITIES”**

**JAKE SORRELS**

In a TED Talk last March, Dan Pallotta outlined what he believed to be one of the most pernicious and devastating apartheid of our time. He was not referring to the polarization of the rich and poor in Brazil or Venezuela, Cuba’s discrimination against its own citizenry, ghettoization of Muslim immigrants in Europe, or even the archetypal apartheid that sundered 20th century South Africa. Pallotta was describing an apartheid that predates any of those aforementioned and is associated with poverty rates and death tolls that could surpass them all. This is a corporate apartheid; one that’s suppressing the nonprofit sector of our economy, a sector that currently employs over 10 percent of our nation’s work force yet only receives about two percent of US GDP. This severely disproportionate lack of funding renders many of our charitable organizations virtually weaponless in their vital war against the world’s most pressing challenges. Johan Galtung, the father of academic peace studies, defines violence as a “needs deprivation.” According to that understanding then, our country’s underinvestment in nonprofits certainly constitutes a violent conflict, even if its appearance differs from the more classical violent conflicts that Galtung discusses.
To learn more about the Doyle Engaging Difference Program, visit:
http://berkleycenter.georgetown.edu/doyle