“At Georgetown University we have long recognized the necessity of building bridges of understanding between faiths and cultures. Through the Berkley Center we are advancing dialogue and building knowledge where religion intersects with global challenges of peace, justice, and development.”

Georgetown University President
Dr. John J. DeGioia

From the Director ................................................. 3
Strategic Partners ................................. 4
Knowledge Resources ......................... 5
Programs
Undergraduate Programs: The Doyle Initiative ... 6-7
Religious Pluralism in World Affairs .......... 8-9
Globalization, Religions, and the Secular .... 10-11
Religion, Conflict, and Peace .............. 12-13
The Church and Interreligious Dialogue .... 14-15
Religion, Politics, and Law ................. 16-17
Religion and Global Development ......... 18-19
Religion and U.S. Foreign Policy .......... 20-21
Staff & Partners ............................................. 22-23
From the Director

The Center’s Approach

“Religion, peace, and world affairs? You have your hands full.”

This is a common refrain, and not off the mark. The Berkley Center was created in March 2006 through a generous gift from William R. Berkley, a member of Georgetown University’s Board of Directors. Over the past four years our work has not let up. We have generated a steady stream of events, publications, courses, and online resources that have advanced knowledge and promoted dialogue among scholars, policymakers, students, and citizens on critical global issues of our day.

Some 2009-10 highlights exemplify four core elements of the Center’s approach.


Policy relevance: With the support of the Henry Luce Foundation and the Edmund A. Walsh School of Foreign Service (SFS), Thomas Farr organized a November 2009 symposium on the role of religious issues in the foreign policy of the Obama Administration and Eric Patterson ran a workshop for U.S. military chaplains in March 2010.

Interdisciplinarity: After meetings in Washington, D.C., and Jerusalem, the Center’s project on “Political and Religious Identities in the Mediterranean since 1492,” led by José Casanova, convened in Granada, Spain in May 2009. The project’s goal: to illuminate today’s conflicts in the Middle East through an examination of their historical roots.

Student engagement: As part of the Doyle Building Tolerance Initiative, Michael Kessler and Melody Fox Ahmed worked with undergraduate fellows to produce two reports on intercultural and interreligious challenges, one centered on the business sector, another on new social media. Last year also saw 60 students participate in the Center’s Junior Year Abroad Network.

We invite you to explore more of the Center’s work in this annual report and to get involved in the activities more fully described on our website, http://berkleycenter.georgetown.edu.

There is no shortage of work to be done.

Thomas Banchoff, Director
World Faiths Development Dialogue
Established in 1998 by James D. Wolfensohn, then President of the World Bank, and Lord George Carey, then Archbishop of Canterbury, the World Faiths Development Dialogue (WFDD) bridges the worlds of faith and secular development. The Berkley Center’s Katherine Marshall serves as Executive Director of the World Faiths Development Dialogue.

Luce/SFS Program on Religion and International Affairs
Since 2006, the Berkley Center and the Edmund A. Walsh School of Foreign Service (SFS) have collaborated in the implementation of a generous grant from the Henry Luce Foundation’s Initiative on Religion and International Affairs. The Luce/SFS Program on Religion and International Affairs supports two Center program areas - Religion and U.S. Foreign Policy and Religion and Global Development – as well as government outreach initiatives.

Washington Post On Faith
Georgetown/On Faith is an online partnership between the Berkley Center and Washingtonpost. Newsweek Interactive, designed to provide knowledge, inform debate, and promote greater dialogue and understanding across religious traditions. Faculty columns include: Faith in Action, by Katherine Marshall; Just Law and Religion, by Michael Kessler; and This Catholic’s View, by Thomas Reese, S.J.

World Economic Forum
In 2007, Georgetown and the Center began a collaboration with the Geneva-based World Economic Forum around issues of faith and the global agenda. The core of the collaboration is a report that convenes religious leaders and academics to address a particular global challenge in its complexity. The most recent report, on Values for the Post-Crisis World, was released at Davos in January 2010.

Project Rebirth and the National September 11 Memorial & Museum
The Berkley Center is part of a new partnership between Project Rebirth, the National September 11 Memorial & Museum, Georgetown, and Columbia University. Rebirth is a major film project that chronicles the rebuilding of the World Trade Center after 9/11. The Museum collaboration involves consultation between Georgetown faculty and museum leaders about the context, causes, and consequences of the attacks.
Knowledge Resources

The Center’s Knowledge Resources serve as a trusted destination for students, scholars, policymakers, and citizens who want to learn more about religion and world affairs. The fruit of collaboration between Center faculty and students, the Resources consist of: overviews of the world’s major religious traditions; country and topic resource pages; interviews, case studies, and high school lesson plans; and a mapping of organizations and people working at the intersection of religion, peace, and world affairs around the globe. Additions this year include:

New Social Media
A companion site for the Center’s undergraduate fellows project on New Social Media and Interreligious and Intercultural Dialogue, including links to the project report and to other organizations and programs working in this area.

Religion and Conflict Case Studies
A series of sixteen case studies that examine links between religion, conflict, and peace around the world, including in Bosnia, Kashmir, and Colombia. The case studies are supported by the Henry Luce Foundation.

Religion in China and the United States
A bilingual webpage that provides an overview of religion, politics, and society in both countries, as well as a mapping of key scholars and academic institutes.
UNDERGRADUATE PROGRAMS: THE DOYLE INITIATIVE

Generously funded by William Doyle, a member of the University Board of Directors, the Doyle Building Tolerance Initiative supports undergraduate programs that build tolerance through a deeper engagement of, and appreciation for, our differences. Through innovative scholarship, teaching, and extracurricular programs, the Doyle Initiative supports Georgetown’s efforts to better prepare its students for a world marked by growing diversity and serve as a model for other universities grappling with the impact of greater global interconnectedness. The initiative is a campus-wide collaboration between Georgetown College, the Berkley Center for Religion, Peace, and World Affairs, and the Center for New Designs in Learning and Scholarship.

“Whether it be racial, religious, sexual, or political intolerance, Georgetown is uniquely placed to undertake this initiative and teach the next generation of global leaders the skills necessary to help create a more civil world.” -William J. Doyle, College ’72

THE UNDERGRADUATE FELLOWS PROJECT
Part of the Doyle Building Tolerance Initiative, the Fellows project gives a select group of students the resources to conduct original research and formulate policy recommendations around an issue at the intersection of religion, culture, society, and politics. In collaboration with a faculty expert, students conduct research and analysis that culminates in a report. Previous topics covered include Interreligious Marriage in America (2008), Religious Lobbies in U.S. Politics (2007), and Religion and Global Development (2006). In 2009-10, two groups conducted the following studies:

New Social Media and Intercultural and Interreligious Understanding
This project explored the relevance of new social media for intercultural and interreligious understanding, with a focus on how Facebook, Twitter, YouTube, and other similar platforms foster a vibrant exchange of ideas and advance collaboration in our increasingly diverse world.

When Cultural and Religious Diversity Meets the Global Market
This project examined the significance of cultural and religious diversity for business today and how Georgetown can promote tolerance and intercultural understanding among students as they transition into positions as leaders in business and the professions.

“Through my experience with the UG Fellows project, I have become very comfortable interviewing prominent business leaders. This level of comfort and ability in an interview, especially with people of such importance, is invaluable and cannot be taught in a classroom.” -Charly Jaffe, School of Foreign Service ’13
**Junior Year Abroad Network**

The Berkley Center Junior Year Abroad Network (JYAN) links up study abroad students into a global conversation on religion, politics, and culture. Students immersed in diverse settings - from England to Egypt to China - share their experiences and observations with one another, the Georgetown community, and beyond. During their time living in a foreign country, students write several ‘letters from abroad’ dealing with questions of religion, culture, and politics. They share these with each other through the Berkley Center website, engaging in dialogue about their common experiences and perceptions of different cultures, particularly the many roles that religion plays in their host country’s culture.

> “Unlike regular study abroad experiences, JYAN forces students to not just communicate with the people of their respective host countries, but to also understand their values, beliefs, and ideals. Most importantly, JYAN encourages students to discover how others view the world, particularly under the lens of religion, in hope of developing greater understanding between peoples of different cultures.”
> -Christian Arana, School of Foreign Service ‘11

**Undergraduate Learning and Interreligious Understanding**

The Berkley Center and Georgetown’s Center for New Designs in Learning and Scholarship are beginning the fourth year of a five-year longitudinal study to track student attitudes towards religious diversity and their evolution in response to experiences at Georgetown in and outside the classroom. As part of the Doyle Building Tolerance Initiative, the project aims to identify best practices in building tolerance.
Religious Pluralism in World Affairs

Unprecedented dialogue and engagement across religious communities are hallmarks of the contemporary era. Through scholarship, seminars, and outreach, the Center promotes knowledge of diverse religious traditions and advances dialogue and action in the face of pressing global policy challenges.

October 2009
Berkley Center Lectures with Hans Joas on “Universal Human Rights: A New Genealogy.”

January 2010
Faith and the Global Agenda: Values for the Post-Crisis Economy report is released at the annual meeting of the World Economic Forum in Davos.

November 2009
Second annual dialogue between Georgetown University and China’s State Administration for Religious Affairs.

June 2010
Berlin workshop on religion and world affairs brought together academic, media, and foundation leaders.
What does business have to do with faith and values?

Over the course of 2009, we explored this question with the Geneva-based World Economic Forum. The result was a report entitled *Faith and the Global Agenda: Values for the Post-Crisis Economy*, presented by President John J. DeGioia at the Forum’s annual meeting in Davos, Switzerland in January 2010.

While I wrestled with my contribution to the report – an essay on faith and the global agenda over the course of 2009 – I saw two other remarkable pieces of it come together. One was a series of essays by religious leaders, including the Archbishop of Canterbury and Ecumenical Patriarch Bartholomew. The other was a Facebook poll of some 130,000 respondents worldwide. One can hardly imagine a greater contrast in a single publication – careful reflection based on lives of scholarship and service on the one hand, and snap answers to an online questionnaire on the other.

But the combination worked. Drawing on diverse faith traditions, the essays call for a departure from narrow economic self-interest and for greater emphasis on values of integrity, solidarity, and care for the environment. Facebook respondents agreed - in their own idiom. More than two thirds of the respondents, drawn from ten countries, viewed the current economic crisis as one of ethics and values as well. When asked to identify the values most important for the global political and economic system, honesty, integrity, and transparency ranked highest.

The fit between high-level reflection and public opinion suggests an opening for debate on the value-foundations of our economic life. The Berkley Center, in collaboration with the Forum and other partners, will work to engage that debate going forward.

**Faculty Leader** **Thomas Banchoff**

Thomas Banchoff is Director of the Berkley Center for Religion, Peace, and World Affairs, and Associate Professor in the Government Department and the School of Foreign Service at Georgetown University.
Globalization, Religions, and the Secular

How does globalization intersect with the resurgence of public religion? To what extent do we live in a post-secular world? The Globalization, Religions, and the Secular program brings together leading scholars across disciplines to explore different dimensions of these questions across states, regions, and religious communities.

September 2009
A symposium on “Islam, Human Rights, and the Secular: A Conversation with Talal Asad and Abdullahi An-Naim” discussed whether it is possible to ground universal human rights in the Islamic tradition.

September 2009
Talal Asad lectured on the origins of human rights and the concepts of “sympathy” and “humanity.”

November 2009
A conference on “The Religious Lives of Migrant Minorities: Great Britain, Malaysia, and South Africa” examined the understanding of religion in the day-to-day lives of international migrants.

April 2010
Riv-Ellen Prell discussed “Reflections on the Cultural Complexity of Jewish Feminism,” the final lecture in a series co-sponsored by the Anthropology Department featuring anthropologists of religion, gender, and feminist theory.
Under which conditions can religions coexist in a troubled part of the world, the Mediterranean? What does history teach us about the challenges and opportunities of the present?

Those were two of the questions behind a series of workshops organized jointly by the Berkley Center and the Van Leer Jerusalem Institute on “Religious and Political Identities in the Mediterranean Basin since 1492.” The goal of the project, and the book that will emerge out of it, is to gain historical perspective on some of the seemingly intractable religious-political conflicts of the Middle East, particularly the conundrum of Israel/Palestine/Holy Land. The workshops, held in Washington, Jerusalem, and Granada, Spain, brought together distinguished scholars from across the region’s four main religious traditions: Judaism, Latin and Eastern Christianities, and Islam.

This final workshop in Granada in May 2010 focused on religious and secular identities across the Mediterranean since the 1960s. Granada offered a beautiful and most fitting setting for a project that had started in 1492, the date of the conquest of the last Moorish kingdom of Al Andalus and of the expulsion of Jews and Muslims from the new Catholic Spanish state. By starting our project with 1492 we have been able to look back upon the different experiences of convivencia of the three Abrahamic religions in Muslim Cordoba and Christian Toledo, and to track the subsequent interplay of coexistence and conflict in the region over the centuries and up until today. The Israeli/Palestinian conflict can be viewed as a chapter in this long modern unfinished history.

At a time when the name of Cordoba has become entangled with the controversial project of building a mosque in downtown New York near Ground Zero, more than ever we need a long-term historical perspective that can offer us some reflexive detachment from the passions and assumptions of the present.
The Religion, Conflict, and Peace program examines the intersection of religion with other cultural, social, and political factors in the generation and resolution of conflict. Activities include the production of critical case studies and the development of knowledge resources for government professionals.

**January 2010**
Seminar on “The Religious Dynamics of War and Peace” held at U.S. Southern Command (responsible for Latin America).

**April 2010**
Conference “Ending Wars Well” examined the ethics of post-conflict operations, featuring Michael Walzer and Jean Bethke Elshtain.

**March 2010**
The Center and the National Defense University’s Institute for the Study of National Security Ethics and Leadership provided two days of training to U.S. combatant command (COCOM) chaplains from around the world.

**May 2010**
Published eight new case studies on the religious dynamics of war and peace.
PUTTING KNOWLEDGE ABOUT RELIGION TO USE

HOW CAN A BETTER Understanding OF RELIGION HELP THE U.S. ARMED FORCES CONTRIBUTE TO PEACE AND SECURITY?

To address this question the Berkley Center partnered with the National Defense University’s Institute for the Study of National Security Ethics and Leadership. After a successful June 2009 seminar for faculty from eleven war colleges and service schools, we created classroom resources designed to increase understanding of the religious factor, including a series of conflict case studies and country overviews.

The most exciting learning tool developed this past year was an interactive simulation based on the challenge of building peace in Afghanistan. With the help of a professional team we produced a two-hour multiplayer decision-making game in the Afghan theatre designed to simulate religious factors in complex, combat environments.

The game models how participants in various governmental (e.g. Afghan government, U.S. military) and non-governmental (e.g. Christian relief organizations) agencies both compete and collaborate in stabilization and reconstruction operations in highly religious societies. The target audience of the simulation is students at advanced military schools, who as officers will operate in such environments but have had little or no formal training on the challenges of dealing with international faith-based NGOs or with highly religious communities and their leaders under volatile conditions.

Participants from five different U.S. government agencies have participated in the testing, and the game has received glowing reviews. “This game opened my eyes to an entirely different set of priorities and perceptions that faith-based NGOs operate from,” one participant noted. “They may be Americans like me, but they may also be pacifists and skeptical of the uniform I wear. But we have the same goal of security and development.”

FACULTY LEADER ERIC PATTERSON

Eric Patterson is Assistant Director of the Berkley Center for Religion, Peace, and World Affairs and a Visiting Assistant Professor in the Department of Government.
The Church and Interreligious Dialogue

Since the Second Vatican Council (1962-65), the Roman Catholic Church has been a key player in interreligious dialogue. The Center examines the Church’s interaction with other religious traditions as well as the challenges posed by increasing cultural and religious pluralism at the local, national, and international levels.

**September 2009**
“Journey into America” film screening examined the evolution of American identity through the lens of the American Muslim community.

**April 2010**
Discussion on pluralistic theology with Paul F. Knitter, “Christianity and the Religions: A Zero-Sum Game?”

**May 2010**
Georgetown hosted Archbishop Rowan Williams’ annual Building Bridges Seminar, a high level Muslim-Christian dialogue.
Can Christians move from a “zero sum” (win-lose) to a “non-zero sum” (win-win) relationship with other religions? Should Christians lay aside past claims to be the one religion meant to replace or fulfill all others and instead embrace a pluralistic theology that recognizes the validity of many different religions?

I was pleased that Paul Knitter visited Georgetown this year and faced this challenge head on. Knitter is the Paul Tillich Professor of Theology, World Religions and Culture at Union Theological Seminary in New York and a leading theologian of religious pluralism. His journey into interfaith dialogue began in 1964 when he was a seminarian in Rome and experienced the Second Vatican Council firsthand.

Knitter addressed Christianity’s relation to other religions by reflecting on New Testament scholar Krister Stendahl’s notion of a “Road Not Taken.” For Stendahl, the dark side of Christianity was awakened in the idea that Christ superseded (while absorbing) the Hebraic tradition from which Jesus arose. Even Paul chastised the Gentile converts who felt themselves morally superior to the Jewish people, but this idea had profound effects on Christian history. Stendahl argued that there was another “path,” a “Road Not Taken.”

“In order to break the spine and the spell of supersessionism, we should carefully think about whether that habit of claiming continuity must not be coupled with an awareness that new things do emerge, developments that do not call for the legitimizing or de-legitimizing of the Other.” Knitter argues that Stendahl and others offer guidelines for how Christianity’s encounter with other religions is not a “non-zero sum game.” Rather, humility and dialogue are the proper responses to the Word of God, as Stendahl noted: “In a plural world, not least a religiously plural world, the universalist instinct and drive must come in for reassessment. To know oneself to be – at best – a light to the world, leaving universalism to God in whose eyes we are all minorities, is the humility that behooves all who have been touched by God.”

### FACULTY LEADER CHESTER GILLIS

Chester Gillis is the Dean of Georgetown College, a Professor in the Department of Theology at Georgetown University, and a Senior Fellow in the Berkley Center.
In the United States and around the world, religious actors and institutions have increasingly gained political influence, drawing on their traditions to justify legal and political stances and actions. Center activities examine the shifting configuration of religion, politics, and law, and its ethical and policy implications.

September 2009
Conference panel on “After September 11th: Change in the Academy?” co-sponsored by the National September 11 Memorial & Museum.

October 2009
Conference on “Human Rights and the Defamation of Religions” co-sponsored by the Georgetown University Law Center.

November 2009

March 2010
Michael Kessler’s popular blog for the Washington Post, “Just Law and Religion,” completed its first year. Topics range from Supreme Court cases on religious freedom to human rights and popular culture.
For several years, various members of the United Nations have proposed resolutions condemning the “defamation of religions” in an effort to stop public criticism of certain religious groups and practices. Advocates claim such restrictions prevent the spread of inflammatory and false rhetoric about religions and ensure that the human right to freedom of conscience is protected. Critics claim these laws would stifle freedom of expression and shield harmful religiously-based practices from public scrutiny.

This past year I worked with a colleague at Georgetown Law Center, Rachel Taylor, to address these issues. We put together a conference cosponsored by the Berkley Center and the Human Rights Institute at Georgetown Law Center, which Rachel directs. Settling on the agenda was difficult, given all that is at stake: hate speech, censorship, blasphemy laws, and the overriding importance of both religious freedom and freedom of expression.

Rather than try to define the issues narrowly up front, we invited experts across disciplines to explore them with us, including Abdullahi An-Na’im of Emory University, who was a visiting fellow at the Center in fall 2009. I was struck by the way that leaders of religious freedom advocacy organizations, scholars working on human rights, and government policy leaders rigorously debated the implications of these proposed laws. Would defamation laws have a chilling effect on academic and religious debate?

I was particularly excited to collaborate with the Human Rights Institute on the first of what will be a regular series of symposia. The academic interests of our two centers intersect around fundamental issues of individual freedom of conscience and worship and the ways that states’ laws and policies promote – or hinder – human flourishing. This ongoing collaboration creates vital links between the work of scholars and students at the Main Campus and the Law Center, connections that foster the advancement of our understanding of the complexities of the intersection between religion, law, and values.
The Berkley Center’s Religion and Global Development program tracks the engagement of religious communities around global policy challenges and brings together stakeholders to examine best practices and advance collaboration. The program is supported by the Luce/SFS Program on Religion and International Affairs.

**September 2009**
Seminar on “Faith-Based Socially Responsible Investing and the Economic Crisis” featured Seamus Heaney.

**December 2009**
Workshop on “Faith-Inspired Development Work in Southeast Asia” probed the role of faith-inspired practitioners and organizations on issues of global development and equity.

**June 2010**

**June 2010**
Consultation with faith communities, leaders, and organizations fighting tuberculosis.
There is a new and important way of looking at the global challenge of poverty and social justice, something that may well come to be seen as a shift in paradigms, away from thinking about an obsolete “third world” or an artificial partitioning of the world between “developed” and “developing” countries. The new idea is to focus on that stubborn group of countries which are “fragile,” meaning above all that they are stuck in poverty and often conflict. Economist Paul Collier has dubbed the people who live there the “bottom billion.”

But in the global debate about what to do about fragile states and the suffering of the people who live there, religion and gender are rarely part of the discussion. They should be. Our work at the Berkley Center over the past year has made that abundantly clear.

In July 2010 the Center hosted a meeting in Washington, D.C., to address the role of women in peacemaking around the world, seen through the lens of religion. In collaboration with the U.S. Institute of Peace and the World Faiths Development Dialogue, we convened some thirty-five women and men from many far corners of the world, including Kenya, Nigeria, Kashmir, and the Philippines to share their experiences in addressing violence and seeking to build up peaceful and stable societies. We learned of the enormity of the problems they face, but also of the strength they draw from their faith.

Often academic conferences give voice only to scholars or policymakers. By gathering and giving voice to women with on-the-ground experience as peacebuilders we were able to learn from them and facilitate their learning from one another.

If fragile states are to master the challenges of economic, social, and political development, they will need to draw more effectively on their diverse faith traditions and on the perspectives and experiences of women.
Both the practice and analysis of U.S. foreign policy has traditionally marginalized religious questions. With the support of the Henry Luce Foundation, the program in Religion and U.S. Foreign Policy explores the role of religion in U.S. policy, with special attention to issues of human rights and international religious freedom.

**February 2010**
Hosted the Chicago Council on Global Affairs Task Force on Religion and the Making of U.S. Foreign Policy, which released the report *Engaging Religious Communities Abroad: A New Imperative for U.S. Foreign Policy.*

**June 2009**
The Berkley Center hosted the first of an ongoing meeting series of the Witherspoon Institute’s Task Force on International Religious Freedom.

**March 2010**
A symposium on “Proskynosis and Religious Freedom in the 21st Century” addressed the controversial nature of proselytizing in an increasingly globalized world.

**November 2009**
A symposium on “Religion and Democracy in the Foreign Policy of the Obama Administration” addressed the relationship between Islam and democracy in Muslim countries.
PROSELYTISM
RELIGIOUS FREEDOM OR IDENTITY THEFT?

Do religious individuals and groups possess a right to share their beliefs with others in the hope that those beliefs will be embraced? This question was one of the more interesting, and controversial, topics we engaged this year in the Berkley Center’s program on Religion and U.S. Foreign Policy. The reasons are fairly straightforward. For many, religion represents an objective and universal Truth, one that comprehends the temporal good and the eternal destiny of all persons. For those who believe they have access to such a Truth, the desire to offer it to others is both natural and rational.

On the other hand, do religious groups have a right to defend their respective identities against efforts to convert their adherents? Proselytism has sometimes been socially disruptive and rapacious, undermining the structures of families and communities. Is there a way to balance a right to peaceful persuasion with a right to defend communal identity? If there is a legal "right" to pursue one or both of these activities, what are the limits to that right? Can the law legitimately ban foreign missionaries? Can it punish apostates?

Such questions are important to U.S. foreign policy. The way they are addressed and answered will have enormous implications for American interests, justice, and world peace. On March 3, 2010, the Berkley Center convened a day-long conference on “Proselytism and Religious Freedom in the 21st Century.” It was a fascinating – and somewhat challenging – exercise to cover such a controversial subject from all angles, and to draw the right mix of panelists.

In the end, I believe we succeeded with panels of eminent leaders from a variety of religious and scholarly traditions: Baptists, Muslims, Jews, Pentecostals, and Catholics debating the theology, politics, and the legal and social dimensions of proselytism.

FACULTY LEADER THOMAS FARR
Thomas F. Farr is a Senior Fellow at the Berkley Center and Visiting Associate Professor of Religion and International Affairs at Georgetown’s Edmund A. Walsh School of Foreign Service.
MELODY FOX AHMED, DIRECTOR OF PROGRAMS & OPERATIONS
Melody joined the Berkley Center in June 2006. Previously she worked at the Corporate Executive Board and with the Buxton Initiative, an interfaith dialogue organization in Washington, D.C. She received her B.A. from Vanderbilt University and a M.A. in Global, International, and Comparative History from Georgetown.

PAUL BECCIO, WEB APPLICATION DEVELOPER
Paul Beccio joined the Berkley Center in May 2007. Prior to Georgetown, Paul developed web-based applications for the Federal Aviation Administration. He has studied at the Lorenzo De’ Medici Art Institute. He also studied History at the University of Maryland, as well as American Indian Studies at the University of Arizona.

ABBY WALDRIP, EVENTS AND PROJECTS COORDINATOR
Prior to joining the Berkley Center in March 2009, Abby graduated from Brigham Young University in 2008 with a B.S. in Business Management from the Marriott School of Management, and a Minor in Communications concentrating on principles of journalism. She participated in BYU’s D.C. Seminar program, interning at the House of Representatives.

CHRIS VUKICEVICH, WEB DEVELOPER
Prior to joining the Center in 2007, Chris studied in Georgetown’s Department of Government and Center for German and European Studies, earning Master’s degrees in each. He conducted thesis research on the politics of biotechnology in Berlin, Germany, with the support of a German Academic Exchange Service (DAAD) fellowship.

JAMIE SCOTT, PROGRAM ASSISTANT
Jamie Scott joined the Berkley Center in June 2010. He graduated from Georgetown in May 2010 with a B.A. in Government and minors in Anthropology and History. As an undergraduate, he focused on courses that explored American law and government, justice, and inequality.
RESEARCH ASSISTANTS, 2009 - 2010

Nafees Ahmed
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Campus Partners

The Berkley Center is at the heart of a campus-wide effort to build knowledge about the role of religion in world affairs and to promote interreligious understanding in the service of peace. Key collaborative partners include:

• Anthropology Department
• Catholic Studies Program
• Edmund A. Walsh School of Foreign Service
• Government Department
• Institute for the Study of Diplomacy
• Mortara Center for International Studies
• Office of Mission and Ministry
• Prince Alwaleed bin Talal Center for Muslim-Christian Understanding
• Program for Jewish Civilization
• Sociology Department
• Theology Department
• Woodstock Theological Center

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