

RELIGION IN GLOBAL CIVIL SOCIETY

*A Networking Workshop
at the
Orfalea Center for Global & International Studies
University of California, Santa Barbara*

May 2, 2009



*Sponsored by the
Henry R. Luce Initiative
on Religion and International Affairs*

THE WORKSHOP GOALS

The goal of this networking workshop was to bring together faculty leaders of graduate programs in religion and international affairs to meet and learn from one another regarding the role of religion in global civil society. This workshop provided the opportunity for academics to learn how their peers are responding to the challenges of incorporating the role of religion into their programs to train leaders to work in civil society in an increasingly globalized world. Many of the insights gained and questions raised will inform planning for subsequent Luce supported workshops to be organized by the Orfalea Center for Global & International Studies, and create a continuing network of interaction facilitated by the project website and the project's curriculum resource bank.

Moving Beyond Secular Fundamentalism

Most of the institutions represented at the workshop provide training programs for future leaders in international NGOs as well as in business, journalism, and government service. They are being prepared to understand the complexities of a rapidly changing, multi-polar world that is heavily influenced by non-state actors. Perhaps as importantly, however, these future leaders will also learn to embrace both religious and secular visions of a global future. Richard Falk, formerly of Princeton University and now a distinguished visiting professor of global studies at UC-Santa Barbara, mentioned that this trend away from what several conference participants termed “secular fundamentalism” might be viewed as a rejection of the realist consensus that dominated policy circles throughout the 20th century and led, in some cases, to tragically disastrous policies on the part of national policy makers who ignored the power of indigenous cultural values.

Religious Studies in the World

Although the focus of the workshop was on the role of religion in international affairs, the workshop also addressed the role of religious studies scholars regarding public issues. To that end, the workshop was enriched by the presence of Jack Fitzmier, Executive Director of the American Academy of Religion (AAR) and Mark Juergensmeyer, Director of the Orfalea Center for International and Global Studies, who is currently President of the AAR. The Academy, which Fitzmier likened to a “Brain Trust on Religion,” has recently established a Committee on the Public Understanding of Religion. This committee fosters attention to the broad public understanding of religion and the role of religion in public life. For more information on the AAR, visit aarweb.org.

The point is not just to learn from one another, the point is to think outside the box about the extraordinary ways that religion affects all aspects of civil society at this pivotal moment in global history.

— MARK JUERGENSMEYER,
WORKSHOP CONVENER AND
DIRECTOR OF THE
ORFALEA CENTER AT
UC SANTA BARBARA



Left to Right: Wade Clark Roof, Giles Gunn, Mona Sheikh, Sanjeev Khagram.
(Photographer: Jonathon Kalan)

LIST OF PARTICIPANTS:

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RELIGIOUS DIMENSIONS OF CULTURES

One's vision is enabled or hampered by the limited ground on which one stands.

– WILLIAM HEADLEY

Encapsulating one of the main themes of the workshop, Atalia Omer of the Kroc Institute at Notre Dame stressed the need to “centralize the question of how religion relates to other facets of identity.” Participants generally agreed upon the need to understand the diversity of religion: the various ways in which religious organizations, customs, and ideas exist within a culture, and how these patterns differ from place to place. From social identity to political ideology, from family customs to intellectual ideas, religion is a part of a culture's diversity. For this reason the importance of religion – and for that matter, even the definition of religion – may vary from one region of the world to the next, and among different sectors within a society. This makes it difficult for theories of international relations and the international policies of states to adopt a single posture towards “religion,” as if it were a single unified phenomenon. International service and humanitarian agencies have to adapt to the varying ways in which religious ideas, customs, practices, and organizations interact within global civil society.

What is needed, according to Manoranjan Mohanty, is the ability to reflect on the larger, systemic questions as the “dominant characterizations of religions and prototypes...and stereotypes [which] have crippled human understanding of religion and [its] capacity to work for peace and human rights.”

One of the greatest challenges for organizations working around the world is dealing with different cultures, and this means dealing with religion, since religion is embedded in the whole framework of how a society operates.

– MARK JUERGENSMEYER



"I am an atheist Marxist whose Marxism tells him to take religion seriously."

– MANORANJAN MOHANTY

Are NGOs Using Religious Groups - or the Other Way Around?

As Thomas Tighe, Executive Director of Direct Relief International, explained, in one sense all religions are NGOs and in another sense modern NGOs, which are a relatively new phenomena, have “ripped the playbook from religious institutions.” NGOs possess “broad networks, legitimacy in the areas [where they operate], the ability to provide services that are meaningful in people's lives and... are unelected, as are religious institutions.” The structurally problematic way in which NGOs relate to religious institutions is often “papered-over,” according to Tighe. The relationship between religious institutions and NGOs is very complicated and the question of who is leveraging whom for what strategic aim in any given situation is generally somewhat unclear. While NGOs use religious networks because they have useful capacities, Tighe maintained that, “on a very practical level, I just think it is interesting that [as regards] engaging or leveraging for the purposes of delivering goods, services, info, of course it makes perfect functional sense to work with religious organizations and religions to perform those functions. You can satisfy your strategic objectives through a strategic alliance or partnership. But if you are a secular organization, might it not be the case that you are unwittingly being leveraged by your partner? NGOs are the relative “newcomers to the scene.” Religions have a lot more experience leveraging governments and organizations than vice versa.

Victoria Riskin member of the board of directors of Human Rights Watch stated that in her work, she finds herself asking, “Are human rights principals in some way manufactured and exported by western countries or are they universal? Is there something that we can find in the human rights movement that crosses all traditions and is harmonious...?”

If we are really going to make a difference and see lasting change, then spiritual capital needs to be catalyzed and influential in the work we are doing.

– ANDY LOWER

FBOS AND NGOS SHARING SPACE IN GLOBAL CIVIL SOCIETY

As Wade Clark Roof summarized, “A critical battle seems to be emerging across religious traditions, between those constituencies adapting to this market-driven, individual and often prosperity-oriented culture, and the older, more traditional bastions of inherited faith. Whereas the former accommodates to people’s preferences and social needs, the latter easily hardens into moral absolutes and defensive postures.... In understanding the role of NGOs today, one has to understand how the religious cultures are changing and the ways in which NGOs are connecting with religious values and beliefs.”



*Wade Clark Roof.
(Photographer: Jonathon Kalan)*

Case Study:

Being Religiously Neutral Can Be A Handicap

Catholic Relief Services is very sensitive to the need to deliver aid without regard for religion, ethnicity, or any other social identification. In fact, CRS makes a specific point not to proselytize when delivering aid. This can be helpful but it can also “blind us at times,” as William Headley put it. CRS was in Rwanda for 30 years doing relief and development work. When the genocidal conflict erupted between Tutsi and Hutu tribal groups, the organization was unprepared to act. CRS had seen the tensions between the different groups but never engaged them directly.

Conversely, being viewed as a reputable organization with a good track record and being seen as religiously neutral provides opportunities for early and preferred access to new and engaging needs. The Catholic Church in Africa was planning to host a synod in order to reflect on the topic of peace, justice and reconciliation. CRS could provide the objective neutrality needed to understand the conflict. CRS was invited to share its wisdom on matters of peace building. This opportunity was only possible because the relief and development work that CRS had been engaging in over long period of time established it as a credible, non-threatening organization.

Case Study:

A New Term – “Faith-Inspired Organizations”

Katherine Marshall said that she and her colleagues had found a wrinkle in the discussion of faith-inspired organizations. “We’ve been doing a lot of work with this [at the Berkley Center] and we are finding these terms very problematic, to a point that I now talk only about ‘faith-inspired organizations.’”

The term “faith-inspired” implies a somewhat broader tent, though there was a credible worry that the term still possesses a significant Christian bias. This is because the legal and political systems in which many of the major Western NGOs have evolved do not necessarily encompass many major non-Christian faith-inspired organizations such as Islamic Relief. The term also fails to represent “movements”—such as the Golan Movement—which can have a dramatic impact on real



Responding to the question of the study of religion as a field in development training, Katherine Marshall explains, “I don’t think it is a field. I don’t see it emerging as departments... It is a lens. Part of it is this corrective business of trying to fill the gaps... It is like gender; it is across all of the different fields.” Left to right: William R. Headley, Katherine Marshall (Photographer: Jonathon Kalan)

world circumstances even if they do not necessarily have 501c3 status. “My point is that this matters,” Marshall said. For instance, she recalled that while formulating a country strategy for working in Cambodia, World Bank staffers were instructed to meet with civil society leaders. They failed to consult representatives of the Buddhist faith, however, despite the fact that 95% of Cambodians identify themselves as Buddhist. Why? It turns out that Cambodian Buddhists have not constituted themselves into the types of organizations that met World Bank criteria for civil society.

Unintended Transmissions of Western Values and Customs

Another theme in the workshop was the way that values, both secular and religious, are conveyed through the operations of international and transnational agencies working in diverse areas of the world. Western values are often superimposed onto the traditions of other faiths through global networks in civil society. Sometimes it is secular ideas and customs that are inadvertently transmitted through the activities and personnel of an international agency; at other times religious values are conveyed. Vivid examples of this phenomenon are the international influence of socially-active mega-churches and, for that matter, also mega-mosques. Members of these organizations assume that their values are universal and true, but that very attitude of confidence can be a way of intervening in indigenous cultures and civilizations. The atmosphere of suspicion that surrounds many NGOs around the world is often grounded in histories of political irredentism and oppression. Participants in the workshop suggested that in order to have legitimacy in many of the areas where they want to work, religiously oriented NGOs need to earn it by showing sensitivity and long-term commitment to the cultures with which they work. NGOs need to maintain a humility that demonstrates that they have renounced their impulses to evangelize in ways that might be perceived as coercive.

Even Treading Carefully, International NGOs Can Still Tread Too Hard

As Jan Pieterse noted, “Western and U.S. liberalism (are) not merely the horizons of possibility and the parameters of the solutions, but (are) also sometimes part of the problem.” In order to assess how Western NGOs perform in contexts such as Afghanistan, Iraq and Pakistan, deep cultural sensitivity is imperative. As hard as it might be for well-intentioned people and organizations to believe, in certain regions “the problem is not necessarily good Samaritans, the problem is bad Samaritans. Good intentions, wrong paradigm.”

“Global civil society has itself come to be regarded not merely with quasi-religious devotion but also as a quasi-religious object.”
— GILES GUNN



“As we work with religious organizations, you can’t think in a blanket way or you miss the point. We have to ask ourselves, ‘Who is this group? Are these good people? Can we trust them? Do they work well in a coalition? Do they have another agenda that we can get caught up in?’” – Victoria Riskin
Left to right: Andy Lower, Victoria Riskin, Thomas Tighe. (Photographer: Jonathon Kalan)

Global, Civil, and Society

Giles Gunn unpacked the term “global civil society” and showed that it could be understood as a sort of state without territory in that it exerts power and has many actors within its domain. Also, each term – global, civil, and society – is contestable and has many definitions. So while each term can be argued, “global civil society” as a whole exists as a plurality of networks of contestation. These networks have created unstable identities across the globe, leading to the desire among many to legitimize civil society and intervene in its practices to morally change it. In essence, religious organizations are able to penetrate the sphere of daily life so they are increasingly being called upon to demonstrate accountability.

Are FBOs Helpful or Harmful to the World of Development?

In addition to providing neglected services, NGOs can play a critical role in fostering motivation for progressive change within a society. But it was mentioned several times during the workshop that the role of Northern

NGOs--and particularly FBOs--can be particularly awkward since the governments from which those NGOs hail often seem to privilege a secular view of society. Keeping this in mind, FBOs must work hard to understand how the spiritual beliefs of an individual within their organization can affect his or her views of global civil society. In addition to image problems, instances of perceived religious bias are also likely to hinder on-the-ground relief efforts by NGOs. That is, NGOs with a religious identity are often seen against a history of colonial missionary activity. There is a great need, therefore, for FBOs to be consistent in their work and rigorous in their enforcement of best practice-based operating procedures.

MAKING THE STUDY OF RELIGION RELEVANT TO POLICY MAKERS AND SOCIETY

Humility in the Classroom

Western society supports academic study in order to improve its understanding of how the real world works, but, as James Wellman admonished, “without taking religion seriously.” Wellman stated that the secular academy “calls for epistemological humility in religious communities but has none itself. As secularists, we have little humility in critiquing others.” So in order to be of most value to society, Wellman believes that scholars “should call for humility on both sides” of the religious divide.

That humility can and should be communicated in the classroom, but since religious discussion is explicitly barred from most classrooms even today, David Hirschmann wondered “how do we get religion taken seriously into international relations and into international development programs?” He went on to compare the treatment of religion in classrooms as analogous to discussions of gender prior to the women’s rights movement, and wondered aloud whether we should use the mainstreaming gender consciousness during the second half of the 20th century as a model for the treatment of religion within the academy. Instructors need to understand and be able to transmit answers to very practical questions like: “In a stakeholder analysis, where would religion come in?”

Religion as Meta-Discipline

Several participants in the workshop argued for a multi-sided approach to understanding the role of religion in contemporary society. Because of its amorphous and multi-dimensional nature, religion cannot be confined to any one intellectual perspective and, they argued, any robust investigation of religion must be trans-disciplinary. “Ultimately, how one teaches religion is dependent upon how one initially defines it. Different fields of academia treat religion differently,” explained Mona Sheikh. She went on to note that anthropology treats religion in its cultural aspect or outer dimension; in a more functionalist approach, sociology views religion as a context for something else; political science often approaches religion instrumentally, as something not important in itself; theology focuses on textual ideas, as doctrine, while history tends to dwell on religion’s mythological

elements and philosophy uses religion as the door to understanding worldviews and testing their inner logic. But even a composite of these perspectives still does not necessarily bring us to an adequate understanding of the role of religion in civil society.

Case Study:

Religion Eludes The Secular Mind

Richard Falk, in Iran in 1979 during the height of the Revolution that overthrew the Shah, recounted that the US embassy in Tehran had 26 scenarios of possible danger to the Shah’s regime. None of these included political Islam.

“This secularist mindset excluded extraordinarily relevant aspects of the political reality and unless you allowed or began to perceive this importance of religion in the shaping of historical developments you just weren’t understanding reality. It was not useful knowledge in my kind of formulation.” The Ayatollah Khomeini insisted that he was the leader of an Islamic rather than an Iranian revolution. Interviewing Khomeini as the revolution unfolded, Falk had difficulty understanding the significance of that difference until much later. Reflecting back on his interview with Khomeini, Falk stated that what was important about this correction was “the degree to which the ‘secular mind’ was entrapped in this Westphalian template about how international political life is organized into territorially sovereign states.” Often the Western, Westphalian mindset does not fit reality as the political actors themselves understand it.

According to Falk, while a “a sort of secular fundamentalism prevails within the relevant epistemic community,” such a blinkered understanding of reality as is currently taught within many universities “really misses the point” of producing useful knowledge for decision makers and society at large.

BALANCING THE THEORETICAL AND THE PRACTICAL IN ACADEMIC PROGRAMS

Theory versus Nuts and Bolts

Panelists discussed how to balance theory with practical skills in programs designed to train students for leadership in international humanitarian service organizations. Even when there is a clear imperative to include the study of religion in these programs, actually delivering that instruction in an effective and efficient manner can be difficult. Richard Appelbaum, director of a newly launched masters degree program at UCSB, asked advice from representatives of more established programs, “Do you create a track that focuses on it or do you mainstream religion into other courses? If you mainstream it into other courses, do you then lose the exclusive focus, so you dilute it beyond all use and recognition? What are we preparing students to do and how should we prepare them? What should be the balance

impart an understanding of the structural forces that are shaping life in civil society organizations... [and those which] temper that with more nuts and bolts courses...?”

David Hirschmann responded by explaining the importance that the School of International Service at the American University places on skills courses: “We believe in teaching quite a lot of practical stuff. Students cannot do good unless they get jobs. We have skills institutes on weekends. The students...want courses on proposal writing...on procurement and contracting. If you’ve got those things and you go for your entry level job, you tend to get a job. You have to teach practical things in order to actually achieve ends.” Hirschmann further explained that in his experience “students come in ethical... Ninety-nine percent of the students, they’ve got just such an urge for doing good things... Take this ethical thing and giving them analytical skills and practical skills and a respect for complexity and some humility” and you have trained someone who will in all likelihood go out in the world and be able to do some good.”



“I learned that you look to the religious community to gain insight into the conscience of a society, the deeper values of your own society, and that that conscience does not come naturally out of the academic perspective.” - Richard Falk.
Left to right: David Hirschmann, Richard Falk (Photographer: Jonathon Kalan)

Evolution in Training in the Field of Development

Phil Oldenburg of Columbia University commented on the evolution of development training, reporting that at one time it was deemed important to respond to need-driven demands. He explained that his experience was that people came back to school from the field or from their work after identifying a gap in their knowledge, understanding, or skills. Should programs training leaders in development be responsive or visionary?

“Development” programs may no longer be useful, responded Katherine Marshall. Expanding on the topic of how training in the field of development studies has evolved, Marshall added: “There is a huge transformation in this business. In many ways talking about development as a field is no longer valid. Talking about development, [it] is probably less and less likely, if we try to look ahead fifteen years, to be a specific field... At Georgetown, the level of frustration of people trying to get jobs at this point with the kinds of generalist qualifications that would have gotten people jobs some time ago is sobering... What you need...

is specialization. You’ve got to have the capacity for sequential specialization. In other words, it’s a matter of learning to learn. It’s not that there is one body of knowledge that is going to carry you. You’ve got to be able to learn how to master new knowledge very quickly. All of the projections are that the pace of change will increase. The kinds of things that we are used to doing and that we are teaching today will not be valid in the future. Skills are fine, but it’s more than ‘how do you gain the skills’ and how you appreciate them; it’s the interpersonal dynamic of adapting that is absolutely critical in people who succeed or don’t.” Marshall went on to note that, “there is a need for specialists if one is working in the area of health or development, but these have to be adaptive skills.”

Passionate Commitment Inspired By Faith

Jack Fitzmier, Executive Director of the AAR, stated that “the systems that religious studies departments have developed to bring PhD students into the field and into teaching is broken.” He claimed that there are “too many religious studies PhD’s being produced for too few teaching positions.” Fitzmier thought that religious studies graduates would be receptive to non-academic careers. Moreover, Fitzmier suggested that civil society organizations might benefit by recruiting from among the AAR’s 3500 student members, who, he claimed, “are almost unanimously smart, global, and idealistic. Just the qualities required to succeed in contemporary global civil society.”

Practical skills are also an integral part of the curriculum at the Graduate School of Public and International Affairs at the University of Pittsburgh, according to Paul Nelson. Highlighting the importance of teaching skill sets, Nelson stated, “I will gladly teach students to be effective functionaries in NPOs that are doing good development work, teach them how to design and manage projects, teach them how to do the necessary accounting and reporting and so on, but what I really hope for in what I am doing is that I will teach a handful of students who find their way to positions in organizations that demand...a more passionate commitment to a social order that is inspired by their faith. There is a very strong relation between theories and...ways of conceptualizing development. Linking the two is an element of the kind of passionate commitment that I am thinking about.”

ACADEMIC AND CIVIL SOCIETY PARTICIPANT ORGANIZATIONS



American Academy of Religion

The American Academy of Religion is a learned society and professional association of scholars who study religion. Our 10,000 members teach in some 1,500 colleges, universities, seminaries, and schools in North America and abroad. The Academy is dedicated to furthering knowledge of religion and religious institutions in all their forms and manifestations. Within a context of free inquiry and critical examination, the Academy welcomes all disciplined reflection on religion and seeks to enhance its broad public understanding. www.aarweb.org.



American University, School of International Service

AU's School of International Service (SIS) provides a unique environment in the nation's capital for learning and professional development in the field of international relations and international development. Within SIS, the International Development Program (IDP), now in its 35th year, manages two masters degrees, the Master of Arts in International Development and the Masters of Science in Development Management. Both are applied and professionally oriented degrees strongly focused on social justice and poverty reduction. www.american.edu/sis/idp.



Columbia University,

The Center for the Study of Democracy, Toleration, and Religion

The Center for the Study of Democracy, Toleration, and Religion (CDTR) is a Luce-funded center based at Columbia University. The CDTR focuses on new approaches to religion and international relations; democracy and religion in research and practice; the study of tolerance, conflict, and human rights; the intersections between religion, human rights, and public policy; and experiments in track-two diplomacy, especially regarding religious conflict and toleration in sacred sites. www.sipa.columbia.edu/cdtr.



Council for Social Development

The main objectives of the Council are to undertake and promote the study of social development through studies on the national and regional policies of development, on the process of planning, and on the interaction of social and economic development with various stages of national growth in developing countries. CSD's long-term goal is to assist in integrating the needs of social development with those of economic development especially with respect to the needs of the underprivileged sections of society. Council also conducts training courses on social science research methods. www.csdindia.org/about-us.



Direct Relief International

Direct Relief International provides appropriate and specifically requested medical resources to community-based institutions and organizations in the United States and around the world. They work to strengthen the in-country health efforts of partners by providing essential material resources – medicines, supplies and equipment. Direct Relief was established in 1948 and is nonsectarian, nongovernmental, and apolitical. Since 2000, Direct Relief has provided \$1 billion in direct aid through medical material assistance and targeted cash grants serving 49.8 million people in 59 countries worldwide. www.directrelief.org.



Eleos Foundation

The Eleos Foundation is dedicated to continuing the spirit of reverence for humanity, concern for social and economic justice, and support for organizations that are engaged in compassionate action. The Eleos Foundation's name is derived from the Greek verb 'Eleos' which means 'compassion with action'. Eleos works in partnership with communities, individuals, entrepreneurs, businesses and organizations focusing on the principal areas of health and education in the developing world. www.eleosfoundation.net.

Georgetown University, The Berkley Center for Religion, Peace, and World Affairs

The Berkley Center at Georgetown University in Washington, DC, is part of a university-wide effort to advance the interdisciplinary study of religion and its role in world affairs. Its programs focus on religion as it relates to global challenges including peacebuilding and conflict resolution, global development, law and human rights, and interreligious dialogue. Two premises guide the Center's work: that scholarship on religion and its role in world affairs can help to address these challenges effectively, and that the open engagement of religious traditions with one another and with the wider society can promote peace. berkleycenter.georgetown.edu.



Human Rights Watch

By focusing international attention where human rights are violated, HRW gives voice to the oppressed and holds oppressors accountable for their crimes. Our rigorous, objective investigations and strategic, targeted advocacy build intense pressure for action and raise the cost of human rights abuse. For 30 years, Human Rights Watch has worked tenaciously to lay the legal and moral groundwork for deep-rooted change and has fought to bring greater justice and security to people around the world. www.hrw.org.



London School of Economics, Center for the Study of Global Governance

The Centre for the Study of Global Governance is a leading international institution dedicated to research, analysis and dissemination about global governance. Based at the London School of Economics, the Centre aims to increase understanding and knowledge of global issues, to encourage interaction between academics, policy makers, journalists and activists, and to propose solutions. www.lse.ac.uk/Depts/global.



Princeton University, Woodrow Wilson School of International Affairs

The Woodrow Wilson School at Princeton is a major center of scholarship in public and international affairs. The School sponsors more than 20 research centers and programs, which focus on issue areas ranging from health and well-being, to law and public affairs, to science, technology, and public policy. The School's research programs react to and influence the international and domestic environment through policy research which in turn adds depth and vitality to the teaching program. www.princeton.edu.



RMIT, Global Studies at RMIT Melbourne, Australia

The Global Studies Cluster brings together outstanding and distinctive programs that focus on the transnational forces and the localized effects of globalisation. Its coursework and research programs are innovative in integrating studies of globalisation across professional, community and theoretical dimensions. www.rmit.edu.au.



Syracuse University, Syracuse University-Moynihan Institute of Global Affairs at the Maxwell School

Its transnational NGO Initiative offers a 5-course Certificate of Advanced Study in Civil Society Organizations to professional and doctoral students across the campus. A practitioner engagement component is designed to facilitate learning among transnational NGO leaders and between such leaders and academic experts. As part of this component, the Initiative brings 2-4 CEOs of transnational NGOs to campus during the academic year. Each comes for a week and works with students and faculty on a project of importance to their organization as well as interacts with members of the Initiative's research team. www.maxwell.syr.edu/moynihan



UCSB, Master of Arts in Global & International Studies (MAGIS)

The M.A. degree is designed for those who wish to deepen their understanding of these processes by offering courses in economic, political, social, and cultural arenas. A six-month internship and/or study abroad component provides the opportunity for students to meet the intellectual as well as practical challenges facing those who serve in the growing 'third sector' of non-profit, non-governmental civil society organizations. www.global.ucsb.edu/magis.



UCSB-Capps Center

Walter H. Capps Center for the Study of Ethics, Religion and Public Life

The Capps Center seeks to advance discussion of issues related to ethics, values and public life and to encourage non-partisan, non-sectarian civic participation. Given the broad focus on ethics, religion, and public life, the Center's agenda is flexible enough to address many of the most compelling issues of our time. www.cappscenter.ucsb.edu/index2.html.



University of Notre Dame, Kroc Institute for International Peace Studies

Notre Dame's Kroc Institute is one of the world's principal centers for the study of the causes of violent conflict and strategies for sustainable peace. The Kroc Institute educates undergraduate and graduate students from around the world in the theory and the practice of strategic peacebuilding. A new Ph.D. program shapes the field by producing scholars and educators trained in peace research and practice. <http://kroc.nd.edu>.



University of Pittsburgh, Graduate School of Public and International Affairs

GSPIA is a professional school with a diverse community of faculty, staff, students and alumni. Believing in our ability to make the world a better place, GSPIA hones the passion of its students into purposeful direction and action. www.gspia.pitt.edu.



University of San Diego, The Kroc School of Peace Studies

The Joan B. Kroc Institute for Peace & Justice works to help those caught in violent conflict and human rights abuses, while the Trans-Border Institute focuses on the U.S.-Mexico border including justice reform, development, and migration. The 90,000 square foot conference venue fosters Mrs. Kroc's vision to "not only talk about peace, but make peace." www.sandiego.edu/peacestudies.



University of Southern California, The Center for International Affairs-Religion, Identity and Global Governance

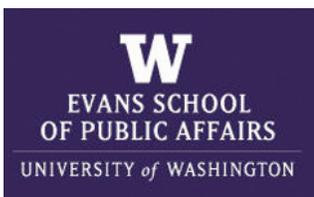
The Religion, Identity and Global Governance (RIGG) project is dedicated to research on the intersection of religion in international relations and foreign policy formulation, particularly in issues of global governance. Religion is a critical but often neglected factor in policy formulation; to address this deficiency of awareness, RIGG seeks to highlight the role of religion at each stage of the foreign policy making process. <http://college.usc.edu/sir/rigg/about/index.cfm>.



GRADUATE THEOLOGICAL UNION
Where religion meets the world

Graduate Theological Union

The Graduate Theological Union is the largest and most diverse partnership of seminaries and graduate schools in the United States, pursuing interreligious collaboration in teaching, research, ministry, and service. We offer a Center for Jewish Studies, a Center for Islamic Studies, and two programs: the Asia Project and Women's Studies in Religion. Students can pursue the Ph.D., Th.D., and M.A., plus two joint Ph.D. programs with the University of California, Berkeley. www.gtu.edu.



University of Washington, The Evans School of Public Affairs

We are committed to improving the quality of public and nonprofit service. We strive to educate leaders to meet community challenges with compassion, vision, analytic rigor, and practicality. We pursue research and ideas that work to strengthen sound public policy and management. We are dedicated to serve the community and promote thoughtful, civil, public deliberation. We value integrity, respect, and excellence in our own institution, in our graduates, and in the community. <http://evans.washington.edu/info/about>.



University of Washington, The Jackson School of International Studies

Comparative Religion and International Studies are two of 9 graduate MAIS programs at the Jackson School. Roughly 60 students enroll in these 2-year MAIS programs yearly, many pursue MBA or MPA in the third year. The program offers regionally focused specialties. Foreign language study or competency is mandatory. Other course work is primarily in the social sciences and history. <http://jsis.washington.edu/advise/gradstudy.shtml>.



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The Orfalea Center for Global & International Studies at UCSB, inaugurated in the 2005-06 academic year, has been established to provide an intellectual and programmatic focus for the University's activities in global, international, and area studies. The Center provides financial support and arrangement facilities to sponsor public programs, seminars, publications, and research planning for units across the campus.

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