Navigating Religion and World Affairs: An Atlantic Forum
Berlin, June 28 - 29, 2010

The forum was hosted by Humboldt University and sponsored by the Henry Luce Foundation, with additional generous support from the Haniel Foundation.
Rolf Schieder, Humboldt University

José Casanova and Esra Ozyürek on the panel on Religious Pluralism, Immigration, and Politics

Peter Katzenstein, Thomas Banchoff, and Marcia Pally on the panel on Religion and US Foreign Policy
OVERVIEW

The last decade has seen an explosion of interest in the role of religion in society, politics, and international affairs on both sides of the Atlantic. Universities, foundations, and the media have sought to meet this interest through a variety of programs, conferences, and publications. Yet despite all this activity, transatlantic efforts to network expertise and further collaboration have been fragmentary. The public visibility and policy impact of work on religion and world affairs in Europe and the U.S. remains limited.

In an effort to improve transatlantic communication and develop institutional collaboration in this vital area, Georgetown University’s Berkley Center for Religion, Peace & World Affairs convened a forum in Berlin on June 28-29, 2010. The forum, hosted by Humboldt University, brought together leading American and German scholars and professionals working at the intersection of religion and world affairs. It had two main components: a public conference and a closed workshop.

The forum was made possible through the generosity of the Henry Luce Foundation and the Luce/SFS Program on Religion and International Affairs, with additional generous support provided by the Haniel Foundation.
## Conveners

**Thomas Banchoff**, Director, Berkley Center for Religion, Peace & World Affairs, Georgetown University, banchoff@georgetown.edu  

**José Casanova**, Senior Fellow, Berkley Center for Religion, Peace & World Affairs, Georgetown University, jvc26@georgetown.edu

## Host

**Rolf Schieder**, Chair of Practical Theology and Director of the Program on Religion and Politics, Humboldt University of Berlin, rolf.schieder@cms.hu-berlin.de

## Schedule

**Monday, June 28, 2010**

3:00 p.m. - 6:00 p.m.  
**Public Conference on Religion in World Affairs: Transatlantic Perspectives**  
*Humboldt University of Berlin, Department of Linguistics, Reutersaal*

**Introduction and Welcome, Rolf Schieder, Humboldt University of Berlin**

**Panel 1: Religious Pluralism, Immigration, and Politics**

*José Casanova*, Georgetown University (chair)  
*Craig Calhoun*, Social Science Research Council, New York  
*Esra Ozyürek*, University of California, San Diego, and Humboldt University
The panel addressed different ways in which religious diversity and immigration patterns impact democratic politics, social cohesion, and national identity. The American experience has differed sharply from the European one, which itself varies sharply across countries. Key questions for discussion included: How does religious pluralism, and the growth of Muslim minorities in particular, impact public opinion and politics on both sides of the Atlantic? What are the implications of contrasting models of assimilation, integration, and securitization for social cohesion and the future of democracy? Can the US learn from Europe and vice versa?

Panel 2: Religion and US Foreign Policy

*Thomas Banchoff*, Georgetown University (chair)
*Peter Katzenstein*, Cornell University
*Marcia Pally*, New York University and Humboldt University of Berlin

The panel addressed the role of religion in international diplomacy, with a focus on the Obama administration. Religion has played a more salient role in foreign policy in the US than in Europe. Unlike George W. Bush, however, Obama has not emphasized religious themes in his rhetoric, with the exception of his opening to the Muslim world in his June 2009 Cairo speech. Key questions for discussion included: How does religion shape US foreign policy? How is the administration engaging the Islamic world in its efforts to promote democracy and combat extremism? Does Obama’s cautious approach to the promotion of religious freedom in China and elsewhere mark a new departure?

**Tuesday, June 29, 2010**

9:00 a.m. - 12:00 p.m.
**Workshop on Navigating Religion and World Affairs (invitation only)**
_Humboldt University of Berlin, Main Building, Room 2103_

The crisis of the traditional media and the rise of the Internet are eroding the quality of knowledge necessary for informed public debate and policy deliberations. At the same time, fiscal pressures on foundations and universities are limiting research into new fields of inquiry. Religion and world affairs is one of a growing set of critically important areas where the media, foundations, and universities must find new ways to leverage their strengths to build and disseminate knowledge to the public and to policymakers. Key questions for discussion included: What accounts for the growth of interest in the intersection of religion and world affairs? What are prominent examples of media/foundation/university initiatives in the United States and Germany? What lessons do they hold? What are best ways forward for interdisciplinary research, educational innovation, and media and policy outreach?
At a closed workshop the morning of Tuesday, June 29, 2010, workshop participants discussed the rise of interest in religious questions in the United States and Germany and the response of foundations, universities, and the media in both countries.

**What accounts for the rise of interest in religious issues in the United States and Germany?**

Discussion centered on the causes of greater attention to religious issues evident in patterns of foundation support, trends in university-based teaching and research, and expanded media coverage. Participants highlighted some salient differences between both countries, even if the overall trend is common to both over the past decades. Attention to religious issues in the United States has increased from an already high baseline; faith has traditionally played an important role in American politics and society. In Germany (and much of Europe), religion remains less visible than in the US, but it has made a comeback in public affairs, challenging the dominant postwar secular cultural ethos and the predictions of secularization theory.

The conversation distinguished international and domestic drivers of these trends. At an international level, the Iranian Revolution of 1979, the global papacy of John Paul II, and the fall of communism have proved catalysts. At a regional level, the rise of liberation theology in Latin America drew US attention to religion and world affairs in the 1980s, while the emergence of political Islam in the Middle East over the same period had more of an impact in Europe, as did the role of the Catholic Church in the Polish revolution. More recently, the attacks of September 11, 2001 and the invasions of Afghanistan and Iraq made the struggle against religious extremism a major domestic and foreign policy issue in the US, while the Madrid and London bombings of 2004-05 had a similar catalytic effect in Europe.

Most participants emphasized the centrality of domestic causes of increased interest in religion, politics, and society. The rise of the Christian Right from the late 1970s onward, spurred by "culture wars" centered on abortion and homosexuality, has altered the American political landscape and reinforced the country’s left-right and North-South divisions. At the same time, the Immigration and Nationality Act of 1965 has increased racial, cultural, and religious diversity – and its visibility – in American politics and society. In Germany (and the rest of Europe), conservative Christians have not effectively mobilized around a social policy agenda. But immigration has had more far-reaching effects than in the United States. Over recent decades the influx of mainly Muslim Turks in the Federal Republic (like that of North Africans in France and South Asians in the United Kingdom) has posed challenges of integration for economy and society and for what remain majority Christian and secular societies.

**How have foundations engaged the issues?**

Foundations have adapted to these international and domestic changes by investing more resources in issues and problems with a religious dimension.
Participants pointed to several US-based foundations active in the religion/society field before September 11, 2001. The Ford Foundation, for example, sponsored work on liberation theology in Latin America, and the Templeton Foundation funded a multi-year program on forgiveness in its cultural and political dimensions in 2000. This activity redoubled during the decade that followed. The Pew Foundation, for example, funded a number of new university-based "Centers of Excellence" projects on religion and society between 2003-07. The Henry Luce Foundation launched an initiative on Religion and International Affairs in 2005, and the Carnegie Foundation and Rockefeller Brothers Fund now support multiyear projects on Islam and society.

In Germany, where foundations tend to support specific in-house projects, religion did not garner much attention before the turn of the century. The East German revolution and the social challenges of reunification sparked an interest in the study of civil society, but the role of the churches was often ignored – perhaps an example of secular bias. Since its founding in 1977, the Bertelsmann Foundation has addressed questions of faith, value, and society, and the Herbert Quandt Foundation created its "Triologue of Cultures" program in 1996. Over the past decade, other foundations have increased their engagement in these areas. Not surprisingly, the Christian Democratic Konrad Adenauer Foundation has an extensive program on religion and values. But other party foundations have also sponsored conferences around related themes.

Discussion revolved around the limits and sustainability of foundation activity in these areas. In both the US and Germany, major foundations still tend to direct their programs to society-wide economic, social, and cultural questions, addressing religion in a broader context. Those that have invested in religion in particular may be drawn into new areas in the search for hot new topics. And the global financial crisis cut into levels of foundation investment across the board.

How have universities engaged the issues?

Participants noted a growth in interest in religious topics among students in the US and Germany. The last decade has seen an increase in the numbers of courses on religion outside of traditional theology or religious studies offerings, particularly in the United States. Graduate students and assistant professors have gravitated towards these topics more than established scholars, which has created some tensions and bottlenecks. The single greatest challenge facing academics working in this area is institutionalization of their efforts in the face of established disciplinary structures and resource constraints.

There was broad agreement that in the United States, a cultural openness to religious questions and the traditional institutional weakness of the theology discipline has increased opportunities for innovative research and teaching on religion across the disciplines. As long as student enrollments are sustained, university administrations are willing to increase curricular offerings in these areas (particularly when outside funding from foundations and private philanthropy alleviates resource competition). The growth of area studies, with its interdisciplinary thrust, is also a hopeful sign. Some participants expressed skepticism that student interest in religious issues will persist, noting the widespread pre-professionalization of the undergraduate curriculum, with its adverse effects on offerings in the humanities, including religious studies.

In Germany, participants noted, the push to expand religion as an area for research and teaching has run up against the strong institutionalization of the discipline of theology at many universities. Traditionally, Catholic and Protestant theologians have been skeptical of religious studies and interfaith work. Over the past several years, the state-funded German Research Foundation has provided critical support for a number of multi- and interdisciplinary religion-related projects at universities. A major breakthrough was the February 2010 recommendation of the German Council of Science and Humanities favoring the establishment of Islamic theological faculties. Given the importance of state funding for the sustenance of new academic structures, this may signal a long-term shift toward more diverse approaches to the study of religion in Germany.
In the discussion some expressed skepticism about the sustainability of greater attention to religion in the academy given the secular ethos of most universities, the structure of disciplines, and uncertain flows of support from foundations, philanthropy, and the state. Others argued that as long as religion remains prominent in public affairs, opportunistic academics and interested students will devote time and energy to it. It was agreed that much will depend on creative academic entrepreneurship within institutional constraints and on whether religion remains a salient domestic and international political issue.

**How have the media engaged the issues?**

Participants recognized the key role of media coverage—and perceptions of that coverage—as a backdrop for foundation and academic engagement. For example, foundations have funded religion education programs for journalists, and scholars have emerged as prominent media commentators on religion, politics, and society, particularly in the United States. Conversation centered not just on the quality of media coverage but on its changing reception. New generations of students are more accustomed to skimming the web than to reading in-depth articles, posing a challenge for the dissemination of accurate information on complex topics.

The rise of media coverage of religion in the United States, traceable to the emergence of the Christian Right during the late 1970s, was reinforced by the prominent role of evangelicals in George W. Bush’s electoral coalition. In recent years, the crisis of print journalism occasioned by the rise of the Internet has hit religion journalists particularly hard. With few exceptions, including the *New York Times* and the *Los Angeles Times*, leading newspapers have not retained full-time religion experts on their staffs. Websites devoted to religion, politics, and society, such as Beliefnet.com, have had only mixed success. They have proliferated in response to public interest in the topic, but have had difficulty combining high quality content with profitability.

In Germany, leading newspapers and magazines have long covered religious topics. Vatican II was a critical driver of increased coverage, a decade before the rise of Evangelicals in the US. The major national dailies and weeklies have traditionally included trained theologians. The rise of the Internet has placed fewer competitive pressures on the print media in Germany than in the US. The *Frankfurter Allgemeine Zeitung*, for example, has not cut back in its coverage, and *Die Zeit*, an influential weekly, has recently created a new section on religion. In Germany, state-supported television stations provide a space for thoughtful debate and discussion of religion-related issues—an advantage over the US—but a sensationalist boulevard press tends to perpetuate stereotypes, particularly around Islam.

**Looking Forward**

Looking to the future, the conversation highlighted two promising areas for collaboration cutting across foundations, the academy, and the media: macro-comparative work encompassing other world regions, and explorations at the intersection of religion, culture, and civilization.

Globalization is not only increasing the flow of people and ideas across borders, reconfiguring cultural and religious pluralism. It is also driving a shift in the global balance of power and the rise of China and India in particular. Participants agreed that work comparing the role of religion and society in Europe and the United States with its role in a rising Asia will unsettle received ideas about the relationship between religion, society, and the state that have emerged and persisted in an Atlantic context. Research that is more global, however necessary, will test the portability of normatively charged concepts such as “democracy” and “pluralism.”

The discussion also revealed some concern with the category of “religion” as distinct from “culture” and “civilization.” A focus on religion, some argued, will not only undercut dialogue with secular-minded colleagues; it also risks oversimplifying and isolating a complex phenomenon that overlaps with culture and civilization in important ways. For other participants, religion’s distinctive qualities argued against subsuming it within broader analytical categories. One can maintain the category of religion while being attentive to the internal diversity of any faith tradition and its myriad linkages with broader cultural, social, and political phenomena.
ABOUT THE PARTICIPANTS


Craig Calhoun has been president of the New York-based Social Science Research Council (SSRC) since 1999. He is also Professor of the Social Sciences at New York University, where he founded NYU’s Institute for Public Knowledge. Calhoun’s scholarship focuses on the intersection of social science with issues of public concern, including democracy and human rights. Among his recent books are Nations Matter: Culture, History and the Cosmopolitan Dream (Routledge, 2007) and Cosmopolitanism and Belonging (Routledge, 2009). His collection of historical essays, The Roots of Radicalism, is forthcoming with The University of Chicago Press.

José Casanova is a Professor at the Department of Sociology at Georgetown University and heads the Berkley Center’s Program on Globalization, Religion and the Secular. A leading scholar of the sociology of religion, 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 (The University of Chicago Press, 1994), has become a modern classic in the field and been translated into five languages, including Arabic and Indonesian.

Daniel Deckers is a journalist and editor in the politics section of the Frankfurter Allgemeine Zeitung (FAZ), a leading German daily, where he directs the essay section “Die Gegenwart” (“The Present”). He writes widely on topics ranging from the Catholic Church, society and politics in Latin America, and national and international drug policy. Deckers studied Catholic theology at the
University of Freiberg, Switzerland, and at the University of Bonn. He continued his theological studies in Bogota, Colombia, where he also worked on social development projects, and received his Ph.D. from the Sankt Georgen Graduate School of Philosophy in Frankfurt in 1991. He has worked at the FAZ since 1993.

Mary Ann Meyers is a writer and Senior Fellow at the John Templeton Foundation, where she heads the Humble Approach Initiative, a program that brings together scientists, philosophers, and theologians in international symposia. Before coming to Templeton, she served as a Secretary of the University of Pennsylvania for more than a decade and taught American religious history. She subsequently served as the President of the Annenberg Foundation, and earlier in her career, she taught at Haverford College. Her books include Art, Education and African-American Culture: Albert Barnes and the Science of Philanthropy (Transaction Publishers, 2004) and A New World Jerusalem: The Swedenborgian Experience in Community Construction (Greenwood Press, 1983).

Peter Katzenstein is the Walter S. Carpenter Jr. Professor of International Studies at Cornell University. His research and teaching cover a wide range of topics relating to political economy, security, and culture in world politics. Katzenstein has authored and edited more than thirty books, including most recently: Beyond Paradigms: Analytic Eclecticism in World Politics (Palgrave, 2010) and Civilizations in World Politics: Plural and Pluralist Perspectives (Routledge, 2008). He served as the President of the American Political Science Association from 2008-09 and is a member of the American Academy of Arts and Sciences and a fellow at the Wissenschaftskolleg Berlin.

Dr. Roland Loeffler is the head of the Herbert Quandt Foundation’s “Triolog der Kulturen” program. Established in 1996, the program seeks to understand and advance intercultural dialogue between the three Abrahamic faiths. Since its inception, the program has supported a variety of projects in education, media, and interreligious cooperation. Under Loeffler’s direction, the Quandt Foundation’s Israel-Palestine scholarship program has successfully built bridges between Germany and the Middle East. In his book Protestants in Palestine (2008), he dealt with Protestant institutions in Palestine in the context of the cultural foreign policy of Germany and Britain during the interwar period. Loeffler studied theology and philosophy in Tubingen, Berlin, Cambridge, and Marburg and has also worked as a freelance journalist since 1997.

Michael Minkenberg is the professor of political science at the European University Viadrina in Frankfurt (Oder). He has taught at the universities of Gottingen and Heidelberg as well as Cornell University and Columbia and is currently the Max Weber Chair for German and European Studies at New York University. Minkenberg’s research has focused on the contemporary radical right in Western Europe and the United States, as well as politics in Western democracies, issues of migration, and xenophobia. He has been a member of the American Political Science Association since 1984 and a member of the Standing Group “Extremism and Democracy” in the European Consortium of Political Research. He also serves on the editorial board of the journal Comparative European Politics.

Esra Ozyürek is an Associate Professor of Anthropology at the University of California, San Diego, with a regional focus on Turkey and Europe. She has conducted research on secularism and Islam, ideologies of state and citizenship, alternative modernities, and social and cultural memory. Her most recent works include: Nostalgia for the Modern: State Secularism and Everyday Politics in Turkey (Duke University Press, 2006) and The Politics of Public Memory in Turkey (Syracuse University Press, 2006). She received her Ph.D. from the University of Michigan in 2002 and was a visitor at Humboldt University for the 2009-10 academic year.

Marcia Pally is a Professor at New York University in Multilingual Multicultural Studies and recently received the Mercator Guest Professorship at Humboldt University of Berlin. Her research interests focus upon the intersection between culture, religion, and politics, with a particular focus on U.S. foreign policy and the influence of culture on language use and learning. Her most recent books include: Liebeserklärungen aus Kreuzberg und Manhattan (Berlin Univeristy Press, 2009), Die Hintergrun-
Chris Vukicevich is a research analyst and software developer at the Berkley Center for Religion, Peace & World Affairs. He received an M.A. in Government from Georgetown University in 2007, with a concentration in German and European politics, and studied and worked in Berlin from 2002-2004. Since joining the Berkley Center in 2007, he has developed the Center’s Knowledge Resources – a web-based information platform that allows users around the world to explore faith traditions across countries and topic areas. The Resources include a set of network pages that highlight the work of scholars and practitioners engaged on issues at the intersection of religion and world affairs.

Wolfram Weisse has been a Professor of Education with special emphasis on religious education and ecumenical theology at the University of Hamburg since 1997. His research interests include religious education, interreligious and intercultural learning in a multicultural context, and ecumenical and interfaith theology, with a focus on South Africa and Europe. His work has been published in many venues, including *International Perspectives on Citizenship, Education, and Religion Diversity* (Routledge, 2002). Weisse founded an interfaith dialogue circle in Hamburg in 1995 and became the director of an interdisciplinary center, “World Religion in Dialogue,” at the University of Hamburg in 2006. Weisse studied theology, history/social studies, and education in Hamburg, Mainz, and Montpellier.

Karsten Voigt has served as the Coordinator of German-North American Cooperation at the Foreign Office of Germany since 1999 and is also a board member of the Atlantik-Brucke, an association to promote German-American understanding. Voigt had previously served as a member of the German Parliament from 1976-98 and as a chairman of Jusos, the Young Socialists in the Social Democratic Party from 1969-72. Voigt studied history, German, and Scandinavian language and literature at the Universities of Hamburg, Copenhagen, and Frankfurt from 1960-69. Voigt’s publications include “Religion und Politik. Ein Vergleich zwischen der Situation in Deutschland und den USA,” in *Religion and Politics in the United States and Germany* (Transaction Publishers, 2007).

Rolf Schieder is the chair of practical theology and religious education in the faculty of theology at the Humboldt University of Berlin, where he is also chairman of the Program on Religion and Politics. His research interests include religion in Germany and the United States, religious education, and the religious dimensions of political culture. Schieder is a fellow at the American Institute for Contemporary German Studies and runs the Haniel Summer School on Religion, Politics, and Economics. Among his publications are *Sind Religionen gefährlich?* (Berlin University Press, 2008) and *Wie viel Religion verträgt Deutschland?* (Suhrkamp, 2001).

Dige Religion: Der Einfluss des Evangelikalism auf Gewissensfreiheit, Pluralismus, und die US-amerikanische Politik (Berlin University Press, 2008), and Warnung vor dem Freunde: Tradition und Zukunft amerikanischer Außenpolitik (Parthas Verlag, 2008). Pally has also published widely as a journalist over the past two decades.

Wolfram Weisse has been a Professor of Education with special emphasis on religious education and ecumenical theology at the University of Hamburg since 1997. His research interests include religious education, interreligious and intercultural learning in a multicultural context, and ecumenical and interfaith theology, with a focus on South Africa and Europe. His work has been published in many venues, including *International Perspectives on Citizenship, Education, and Religion Diversity* (Routledge, 2002). Weisse founded an interfaith dialogue circle in Hamburg in 1995 and became the director of an interdisciplinary center, “World Religion in Dialogue,” at the University of Hamburg in 2006. Weisse studied theology, history/social studies, and education in Hamburg, Mainz, and Montpellier.
Mapping of Work on Religion and World Affairs in Europe and the United States

June 9, 2010

This document includes a list of organizations working at the intersection of religion, society, politics, and foreign policy in the U.S., Germany, and the rest of Europe. It is divided into the following sections.

United States: University-Based Centers
United States: Foundations
United States: Other Organizations

Germany: University-Based Centers
Germany: Foundations
Germany: Other Organizations

Europe: University-Based Centers
Europe: Foundations
Europe: Other Organizations

Please send edits and suggestions for additions to Tom Banchoff at banchoff@georgetown.edu.

United States
University-Based Centers in the United States

Berkley Center for Religion, Peace & World Affairs, Georgetown University

Through research, teaching, and service, the Berkley Center at Georgetown University supports the interdisciplinary study of religion and its role in world affairs. Its eight faculty-led programs focus on religion as it relates to global challenges including war and peace, global development, U.S. foreign policy, 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. Thomas Banchoff is the Center’s founding director.

Boisi Center for Religion and American Public Life, Boston College

Boston College’s Boisi Center for Religion & American Public Life strives to reach out to a regional and national community of scholars, religious leaders, and policy makers on issues relating to religion and American public affairs. The center, though housed in a Jesuit institution, does not advocate specific positions, but rather provides a forum for the discussion of conflicting positions on a variety of topics ranging from the Virginia Tech memorials to Womanist Ethics. The center offers a number of programs geared towards both students and faculty, including film series, student debates, and public lectures.

Boniuk Center for the Study and Advancement of Religious Tolerance, Rice University

Located at Rice University, the Boniuk Center for the Study and Advancement of Religious Tolerance is using the Internet to develop a world-class collection of research and educational resources dedicated to promoting peaceful religious coexistence. The Center focuses on engaging religious groups previously opposed to pluralism.
and interfaith dialogue. Events and lectures explore religion expressed in variety of ways, including food and art; the Public Scholars Program funds two doctoral students who are available for public speaking engagements. The Boniuk Center’s website offers access to news, webcasts, and educational guides on religion for teachers, as well as the general public. The organization also sponsors a radio program and blog which discuss religious tolerance. http://boniuk.rice.edu/

Center for Religion and American Life, Yale

The Center for Religion and American Life is a non-sectarian research institute at Yale University. The center awards both Yale and non-Yale fellowships to study the role religion has played in U.S. history. The center is also committed to dialogue, which it seeks to enhance through two annual conferences that address both contemporary issues and recent scholarship in the field of American religious tradition. http://www.yale.edu/bulletin/html2002/grad/research.html

Center for Religion and Media, NYU

Co-directed by Faye Ginsburg and Angela Zito, the Center for Religion and Media at New York University (NYU) supports interdisciplinary and cross-cultural engagement focused on the various ways media shapes and disseminates religious practices and ideas. It is a joint project of NYU’s Religious Studies Program and the Center for Media, Culture, and History. During each academic year the Center for Religion and Media hosts research groups and events organized around a central theme, such as "Culture, Religion, and the Politics of Change," and in March 2010 it inaugurated a workshop on “Digital Religion: Transformations in knowledge and practice” with funding from the Luce Foundation. Other projects include the online journal The Revealer: A Daily Review of Religion and the Press and a documentary film series. The Center was founded as a Center of Excellence supported by the Pew Charitable Trusts. http://crm.as.nyu.edu/page/home

Center for the Study of Law and Religion, Emory University

The Center for the Study of Law and Religion (CSLR) is home to world-class scholars and forums on the religious foundations of law, politics, and society. CSLR explores the religious dimensions of law, the legal dimensions of religion, and the interaction of legal and religious ideas, institutions, and methods. A variety of advanced courses and clinics, projects and publications, colloquia and conferences offered by the CSLR seek to cultivate integrated forms of knowledge and holistic understandings of the legal and religious professions. CSLR’s work is interreligious, with emphasis on the traditions of Judaism, Christianity, and Islam, interdisciplinary, and international, seeking to situate American debates over interdisciplinary religious issues within an emerging global conversation. In 2007 the Center was awarded a three-year grant from the Henry Luce Foundation for a project on “Law, Religion, and Human Rights in International Perspective.” http://cslr.law.emory.edu/

Center for the Study of Religion, Princeton University

Founded in 1999, the Center for the Study of Religion at Princeton University seeks to examine religion comparatively and empirically in both its historical and contemporary contexts. In addition to conducting research on particular traditions, the center encourages greater intellectual exchange and fosters interdisciplinary and comparative scholarly studies concerning religion. Current research focuses include Christian thought and practice, the crossroads of religion and politics, Buddhist studies, and a faith and works initiative. The center has hosted numerous conferences—including the Buddhism and Daoism Conference and "Open Hearts, Open Minds, and Fair Minded Words”—and publishes an annual newsletter. Professor Robert Wuthnow of the Sociology Department is its founding director. http://www.princeton.edu/csr/
Center for Religion and Civic Culture, University of Southern California

Founded in 1996 in Los Angeles, the Center for Religion and Civic Culture aims to create, translate, and spread scholarship on the civic role of religion in an increasingly globalized world. Faculty working groups conduct research on immigration and religion, faith-based community organizing and development, and religion and material culture. Beyond conducting research, the center plays an active role in the community, establishing programs—such as Passing the Mantle Clergy and Lay Leadership Institute and American Muslim Civil Leadership Institute—and provides scholarship and research opportunities for graduate and postdoctoral students. The Center also maintains the International Mission Photography Archives.  
http://crcc.usc.edu/about/

Center for the Study of Religion and Society, Notre Dame University

The Center for the Study of Religion and Society at Notre Dame University uses scholarly inquiry rooted in the social sciences to expand and improve understanding of religion in society. Center activities focus upon data collection, hosting seminars, colloquia and lectures, as well as grant writing. Recent research projects include: the science of generosity, a national survey of youth and religion, a panel study on American religion and ethnicity, and a public activism survey.  
http://csrc.nd.edu/

Center for the Study of Science and Religion, Columbia University

The Center for the Study of Science and Religion at Columbia University (CSSR) unites scientific expertise and religious commitment in a quest to both understand and find meaning in the world; this is realized in efforts to find concrete solutions to global challenges like extreme poverty and hunger. CSSR pursues this mission through a wide range of activities, including undergraduate courses, graduate seminars, and postdoctoral fellowships, as well as seminars for religious leaders and public lectures. The Center also sponsors a book series on science and religion through Columbia University Press.  
http://www.columbia.edu/cu/cssr/

Center for the Study of World Religions, Harvard University

Founded in 1960 at Harvard Divinity School, the Center for the Study of World Religions aims to explore the changing face of religion in a global world, advance interdisciplinary study, and promote a sympathetic understanding of diverse religions. The center conducts an array of academic programs, ranging from lectures and panel discussions to conferences and film screenings. Programs are centered on annual themes, which have included religion and art, religion and the environment, religion and health, and religion and identity. Conference-related publications include Ecology and the Environment, ed. Donald K. Swearer (Harvard University Press, 2009) and Religion and Nationalism in Iraq: A Comparative Perspective, eds. David Little and Donald Swearer (Harvard University Press, 2009).  
http://www.hds.harvard.edu/cswr/

Center on Religion and Democracy, University of Virginia

The Center on Religion and Democracy is an interdisciplinary research center and intellectual community at the University of Virginia committed to understanding issues pertaining to religion and democracy. The center offers doctoral and postdoctoral fellowships and holds annual conferences and lectures—including the LaBrosse Levinson Lectures. In conjunction with the Pew Research Center and the Institute for Advanced Studies in Culture, the center also sponsors a national public opinion survey at the start of each research cycle. The results of these surveys are published as reports and disseminated amongst journalists and scholars.  
http://www.religionanddemocracy.org/

Institute on Culture, Religion, and World Affairs, Boston University

For over 20 years, the Institute on Culture, Religion, and World Affairs (CURA) at Boston University has served as
a research and publication center for issues on culture and global development. As both an academic and policy center, CURA works closely with government, business, and media partners in exploring these issues. Under the direction of Dr. Peter Berger, recent conferences and publications have focused on issues ranging from secularism in Europe to moderation in Islam. In 2005, CURA received a three-year grant from the Henry R. Luce Foundation in support of a program to improve the U.S. policy community’s awareness of the role of religion in world affairs, and in 2010 the Institute received an additional three-year Luce grant to focus on religious pluralism and civic peace in multicultural societies. http://www.bu.edu/cura/

J.M. Dawson Institute of Church-State Studies, Baylor University

The J.M. Dawson Institute of Church-State Studies at Baylor University supports religious freedom through its study of the intersection of religion, politics, and society. The Dawson Institute offers three graduate degree programs: an M.A. and Ph.D. in Church-State Studies and a Ph.D. in Religion, Politics, and Society, which draw from a combination of Institute courses and broader university offerings. Within the Institute, the Keston Center for Religion, Politics & Society focuses on the relationship between religion and communism, the Center for Constitutional Studies concentrates on U.S. religious freedom questions, and the Church-State Research Center maintains a 13,000 volume specialized library. Since 2003, the organization has also hosted a student-driven project on Islam and democracy. In addition, the Institute publishes the respected Journal of Church & State. http://www.baylor.edu/church_state/splash.php

Martin Marty Center for the Advanced Study of Religion, University of Chicago

Part of the University of Chicago Divinity School, the Martin Marty Center for the Advanced Study of Religion focuses on advanced research initiatives in the field of religion. The center encourages scholars to pursue questions with contemporary cultural relevance. The center’s various activities include both senior and junior fellowship programs, seminars, research projects, conferences, and publications. Under the directorship of Dr. William Schweiker, the center’s projects have focused on a number of fields ranging from Christian theology to global ethics and the future of democracy and included a partnership with the Pew Forum on Religion and Public Life. The center’s main publication, Sightings, is distributed twice-weekly to a readership of over 5,000; the Religion & Culture Web Forum hosts monthly discussions, and the center has published numerous conference and project publications. http://divinity.uchicago.edu/martycenter/

Center for Muslim-Christian Understanding, Georgetown University

The Center for Muslim-Christian Understanding was founded in 1993 by an agreement between the Fonda tion pour L’Entente entre Chrétiens et Musulmans, Geneva, and Georgetown University to build stronger bridges of understanding between the Muslim world and the West as well as between Islam and Christianity. The Center’s mission is to improve relations between the Muslim world and the West and enhance understanding of Muslims in the West. The geographic scope and coverage of the center includes the breadth of the Muslim world, from North Africa to Southeast Asia, as well as Europe and America. Since its foundation, the Center has become internationally recognized as a leader in the field of Muslim-Christian relations. University Professor John L. Esposito, a renowned scholar of Islam, serves as the center’s director. http://cmcu.georgetown.edu/

Carnegie Corporation of New York

Established by Andrew Carnegie in 1911, the Carnegie Corporation of New York is one of the largest American grant-making foundations. The foundation aims to promote international peace and advance education and knowledge. Grants are divided into three general categories: national grants which promote democracy, new pathways of educational and economic opportunity, and civic participation; international grants which seek to reduce direct threats to international peace and invest in
international development; and short-term initiatives. Current initiatives include international peace and security, the Islam Initiative, higher education and libraries in Africa and Eurasia, urban and higher education, and democracy and civic integration.  

http://carnegie.org/

**Henry Luce Foundation**

Established by Time, Inc. founder Henry R. Luce, the Henry Luce Foundation is a nonprofit organization that seeks to broaden knowledge and encourage service and leadership in the realms of academia, art, public policy, media, and religion. The foundation’s grant-making programs seek "to bring important ideas to the center of American life, strengthen international understanding, and foster innovation and leadership" among these communities. Since 2005 the Luce Foundation’s Henry R. Luce Initiative on Religion and International Affairs supports programs intended to broaden American knowledge and understanding about the role of religion in the world today.  

http://www.hluce.org/

**Lilly Endowment**

Established in Indianapolis in 1937, the Lilly Endowment is a private philanthropic foundation supporting the causes of religion, education, and community development. The foundation places a special emphasis on projects that benefit youth and promote leadership, education, and financial self-sufficiency in the non-profit sector. Their religious grantmaking is focused upon enhancing the sustainability and quality of the American ministry. The foundation's research interests include the characteristics of vital congregations, knowledge, skills and practices of faithful and effective pastors, and ways the Christian faith is transmitted to the next generation. Recent projects include national clergy renewal, theological programs for high school youth, programs for the theological exploration of vocation, transition-into-ministry, and sustaining pastoral excellence.  

http://www.lillyendowment.org/religion.html

**John Templeton Foundation**

The John Templeton Foundation, founded in 1987, funds research in the natural and human sciences, including theology. The foundation provides around $60 million in grant money annually, enabling researchers to explore some of the earth’s “Big Questions.” The Templeton Foundation divides its work into seven different categories: natural sciences, humble approach initiative, human sciences, philosophy and theology, character development, free enterprise, and gifted education. The John Templeton Foundation pursues the vision of Sir John Templeton (d. 2008), a global investor who supported many philanthropic efforts. The Foundation’s motto is “How little we know, how eager to learn.”  

http://www.templeton.org/

**Religion in the Public Sphere, Ford Foundation**

Noting the central role of religion in American public life, the Religion and Public Sphere initiative seeks to increase the presence of diverse perspectives on religion and encourage informed public engagement in the role of religion in the public sphere. Sponsored by the Ford Foundation, the Religion in the Public Sphere initiative falls under the foundation's Freedom of Expression program. The initiative is in accordance with the Ford Foundation’s commitment to strengthening democratic values, reducing poverty and injustice, promoting international cooperation, and advancing human achievement.  

http://www.fordfound.org/issues/freedom-of-expression/our-focus

**Other Organizations in the United States**

**Acton Institute for the Study of Religion & Liberty**

The Acton Institute for the Study of Religion & Liberty engages in research and debate that explores the relationship between individual liberty and religious values. The organization especially focuses on the role of the free market in serving the common good. It publishes the journals Religion & Liberty and the Journal of Markets & Morality, and its work is often accepted by other academic journals and book publishers. The Institute’s media department produces educational films on topics like the founding of America and stewardship. Numerous events
and conferences also publicize the work of Acton scholars and like-minded academics; up-and-coming scholars can take advantage of the Institute’s Calihan Fellowships and annual Novak Award. The Acton Institute was founded by Rev. Robert A. Sirico and Kris Mauren. [http://www.acton.org/](http://www.acton.org/)

**Center for the Economic Study of Religion**

The Center for the Economic Study of Religion seeks to advance understanding about the links between religion, the economy, and society. The center is composed of a network of local and international scholars who research a diverse array of issues. The center promotes research, trains students, disseminates its findings among journalists, policy-makers and the general public, hosts lectures and seminars, and maintains an economics and religion website. In conjunction with the Religious Research Association and the Scientific Study of Religion, the center has hosted conferences on topics such as “Spiritual Capital” and “Religion, Values and Economic Development.” [http://www.religionomics.com/cesr/index.html](http://www.religionomics.com/cesr/index.html)

**Ethics and Public Policy Center**

The Ethics and Public Policy Center (EPPC) is a think tank dedicated to incorporating Judeo-Christian principles into contemporary policy debates. Research programs span a wide range of issues including economics, foreign policy, the Constitution and judicial system, and the media. EPPC also covers science, technology, and bioethics through its journal *The New Atlantis*. Other programs focus on the participation of Catholics, Jews, and evangelicals in public life, and EPPC scholars display a similar diversity of perspective. Notable EPPC scholars include George Weigel, Michael Cromartie, and Rick Santorum. [http://www.eppc.org/](http://www.eppc.org/)

**Faith and Progressive Policy, Center for American Progress**

The “Faith and Progressive Policy” Initiative launched by the Center for American Progress seeks to address the moral-ethical and spiritual values underpinning policy issues, shape a progressives stance on these values, and inform the public about them. The initiative also works to maintain a healthy separation between church and state, which has allowed for the flourishing of religion in the U.S. Topics of research include religion in the public sphere, a fair and just economy, civil rights, and social justice. These topics have led to projects, such as the Young Muslim American Voices Project—which convened young Muslim American leaders to discuss the most pressing challenges and opportunities of today—the Marriage Equality Project, and the Alleviating Poverty Project. The center regularly hosts panels, discussions, and book authors and maintains an online forum. [http://www.americanprogress.org/projects/faith/](http://www.americanprogress.org/projects/faith/)

**Institute for Global Engagement**

The Institute for Global Engagement (IGE), committed to the protection of all faiths through the rule of law, emphasizes relational diplomacy based on love of God and love of one’s neighbor. IGE encourages governments to protect religious freedom and equips citizens to exercise that freedom responsibly. In addition to its Center for Relational Diplomacy, IGE’s Center on Faith & International Affairs publishes a journal, *The Review of Faith & International Affairs*, and its Center for Global Education provides current and future leaders with training for global engagement. In 2008, IGE received a one-time grant from the Henry Luce Foundation to support a *Review of Faith & International Affairs* theme issue on “African-American Religious Groups and U.S. Policy in the Middle East/North Africa.” [http://www.globalengage.org/](http://www.globalengage.org/)

**International Center for Religion and Diplomacy**

The International Center for Religion and Diplomacy (ICRD) uses faith-based diplomacy to resolve conflict and promote interreligious understanding. Drawing on founder and president Douglas Johnston’s seminal work *Religion, The Missing Dimension of Statecraft* (Oxford, 1995), ICRD works to establish relationships with indigenous religious leaders and facilitate local cooperation. The organization’s projects target the Middle East and the relationship between Christians and Muslims. Its largest effort is the Pakistan Madrasa Project, initiated in 2003, which helps Pakistani madrasas (often considered
breeding grounds for radical jihadism) integrate the sciences and arts as well as human rights and religious tolerance into their curricula. ICRD also played a role in the 2005 Sudanese peace process. In 2007, ICRD received a generous grant from the Henry Luce Foundation for a project to analyze and recommend methods to resolve global religious conflict. http://www.icrd.org/

Pew Forum on Religion & Public Life

Launched in 2001, the Pew Forum on Religion and Public life seeks to promote a deeper understanding on the issues at the intersection of religion and public affairs. The forum conducts surveys, demographic analyses, and other social science research on important aspects of religion and public life in the U.S. and throughout the world. The forum has two main research focuses: Religion and American Society, which focuses upon both religious and policy issues with a religious component in the United States; and Religion and World Affairs, whose projects include public opinion surveys on religion and society, in-depth demographic analyses of the current distribution, and the future growth trajectory of major religious groups. The forum has also set up an interactive database supported by grants from The Pew Charitable Trusts and the John Templeton Foundation. http://pewforum.org/

Religion, Policy and Faith Initiative, Brookings Institute

Recognizing the increasingly significant role that religion and faith plays in individual and public life, the Brookings Institute has sponsored the “Religion, Policy and Faith” initiative. Under this initiative, the institute researches religion and politics, faith-based initiatives, legal protections of religious expression, religion in the workplace, religious education, and the relationship between Christians and Muslims. Recent research projects include “Strategies for engaging political Islam” and “Islam, Jihadism and Depolarization in France and Germany.” The institute will host an upcoming panel on religious activism and the debate over immigration. http://www.brookings.edu/topics/religion-policy-and-politics.aspx

Social Science Research Council

Founded in 1923, the Social Science Research Council (SSRC) is an independent, nonprofit research organization based in New York City that mobilizes researchers, policy makers, professionals, activists, and other experts from the private and public sectors to develop innovative approaches to issues of critical social importance. This mandate is carried out through workshops and conferences, research consortia, scholarly exchanges, summer training institutes, fellowships and grants, and publications. Over the past two decades, SSRC has launched over thirty projects on a wide range of topics related to globalization, political and economic development, health, international security, human migration, and information technology. In 2005, SSRC received a three-year grant from the Henry Luce Foundation to strengthen public and scholarly attention to religion and international affairs and in 2009 received an additional two-year grant to continue this work. http://www.ssrc.org/

Woodrow Wilson International Center for Scholars

As a nonpartisan institute, the Wilson Center promotes the advanced study of international affairs and serves as a neutral forum for open and informed dialogue. The Woodrow Wilson International Center for Scholars was established by an act of Congress in 1968 as the official memorial to President Woodrow Wilson. In 2008, the Wilson Center received a generous grant from the Henry R. Luce Initiative on Religion and International Affairs to create a visiting scholars program in religion and international affairs. http://www.wilsoncenter.org/

Germany

German University-Based Centers

Dynamics of Religion and Politics in Southeast Asia, University of Gottingen

Sponsored by the Institut fur Ethnologie at Georg-August-Universität Gottingen, “Dynamics of Religion and Politics in South East Asia” is a research initiative that explores the changing face of religion in Southeast Asia due to globalization. Researchers across disciplines work from
the assumption that globalization has led to an intensification of religion in Southeast Asia—as can be seen in the politicization of Islam in Malaysia and Indonesia—and will continue to do so. http://www.uni-goettingen.de/de/131791.html

Forschungsgzentrum für Internationale und Interdisziplinäre Theologie, University of Heidelberg

The Forschungsgzentrum für Internationale und Interdisziplinäre Theologie [Research Center for International and Interdisciplinary Theology] at the University of Heidelberg focuses on interdisciplinary research in academic areas relevant to theology and society. FIIT has joined with over 30 universities under the Global Network of Research to allow for the exchange of postdoctoral students. Seeking to promote theological learning, FIIT holds a scholars residence program, offers the “John Templeton Award of Theological Promise,” and hosts an annual dialogue between China and the West. Current projects, among others, include an archaeological excavation of Jerusalem site, the discovery and exploration of archaeological settlement of Phrygia, and a Chinese German Colloquia involving communications between German and Chinese scholars on various research projects. http://www.fiit.uni-heidelberg.de/fiit/index.php?option=com_frontpage&Itemid=1

Institut für Religionspolitologie, Duisburg-Essen University

The Institut für Religionspolitologie at the Duisburg-Essen University explores issues at the intersection of religion and politics and seeks to promote scientific exchange between academic institutions and the public. The institute conducts research in the areas of religion and political order, political religions and theologies, religion and violence, and intercultural comparative religion. Studies in these areas have evolved into projects such as “The Foundation of Religion and Politics” and “Intercultural Training.” In order to promote learning and exchange, the institute organizes conferences, lectures and seminars, and publishes training materials and documentation. http://www.religionspolitologie.de/

Program on Religion and Politics, Humboldt University

The Program on Religion and Politics at Humboldt University is an interdisciplinary research initiative focused on the multifaceted and continually evolving relationship between religion and politics. In cooperation with the Haniel Foundation, it offers the Berlin Lectures on Religion and Politics, a public lecture series that also addresses the relationship between religion and economics. The Haniel Summer School on Religion, Politics and Economics facilitates interaction between scholars and graduate students interested in these complex interrelationships. The Promotion of Excellence initiative supports student work through scholarships, academic conferences, and publication opportunities. Current research areas include fundamentalism, the relationship between nation/state and religion, the impacts of religious migration, secularization and religious education, and religious education in Europe, Southeast Asia, and the Muslim World. http://www2.hu-berlin.de/relpaedagogik/forschung/religionundpolitik/en/profil.html

Institute for the Study of Contemporary Religions, University of Bayreuth

The Institute for the Study of Contemporary Religions at the University of Bayreuth conducts interdisciplinary research on individual religiosity expressed both on the personal and corporate level. Current projects focus on growing religious plurality in Europe, using historical perspective, economic insight into the “religious marketplace,” and comparative work on Japan to understand and explain contemporary European expressions of religious pluralism; another initiative examines religion in the United Nations system. The Institute also publishes the interdisciplinary journal Bayreuther B zur Religionsforschung in cooperation with University of Bayreuth faculty. http://www.irg.uni-bayreuth.de/englhome.htm

Religion and Politics, University of Munster

The Religion and Politics Cluster of Excellence was established at the University of Munster in 2007. Composed of some 200 academics from about 20 disciplines of the
humanities and social scientists, the program seeks to explore the relationship between religion and politics. The scope of research, which encompasses some sixty research projects, ranges from antiquity to the present and across regions including Latin America, Asia, Europe, and the Middle East. Current projects include "Religion and Biopolitics" and "Another History of Islam." [http://www.uni-muenster.de/Religion-und-Politik/en/]

**Religion and Society in the U.S. and Germany, Freie Universität**

Supported by the Pew Forum and the John F. Kennedy Institute, the Religion and Society program is designed as both an exchange encounter for German and American students and as a research initiative. The project explores the role of religion in shaping the architecture of Western leadership. Conservative Evangelicals now make up about a quarter of the U.S. electorate. Conversely, the conservative Christian political network in Germany is underestimated. The program seeks to explore the differences in faith, culture, and politics between both countries and to promote understanding amongst German and American students. [http://www.jfki.fu-berlin.de/v/religion_usa/index.html]

**Voegelin-Zentrum für Politik, Kultur und Religion, University of Munich**

The Voegelin-Zentrum für Politik, Kultur und Religion is located at the Geschwister-Scholl-Institut in Munich, Germany. The center has two primary goals: to translate and disseminate the work of its founder, Eric Voegelin, and to conduct an intensive study on topics of politics, culture, and religion. Research topics include the “return of religion” in Europe, new forms of religious fundamentalism, and the relationship between politics and religion from a primarily theoretical or philosophical perspective. The center organizes conferences, supports young scientists in relevant projects, and organizes regular workshops for the university. Past workshops have included “Post-Secular Society—Post-Secular Democracy” and “Europe—a Christian continent?” [http://www.voegelin-zentrum.de/]

**Zentrum für Religion und Gesellschaft, University of Bonn**

The Zentrum für Religion und Gesellschaft at Bonn aims to explore diverse religions and their respective societal contexts, train graduate students, and advise the public, particularly the media, on matters pertaining to religion. The center is composed of thirty members from varying disciplines. Its research areas include: Policy, Authority and Religion; Pluralism and Truth—Faith, Meaning, and Commitment; Action of Religion in Society; Media, Art and Religion; and Religions in their Historical Context. The center also hosts events, such as symposia, public debates, guest lectures on contemporary issues, panel discussions, readings, and film screenings. Its publications include reviews of lecture series and conferences and essay collections on modern religions, religious interactions, religion and education, and religion and culture. [http://www.zerg.uni-bonn.de/]

**German Foundations**

**Bertelsmann Stiftung**

The Bertelsmann Stiftung is a private foundation based in Brussels and Washington dedicated to serving the common good. The foundation begins from the premise that civic engagement is essential for social progress and is dedicated to helping people achieve their full potential as citizens. Its programs focus on a wide variety of areas, including improved education, a just and efficient economic system, and preventive health, as both national and international imperatives. Within this context, the foundation believes that the world religions, and in particular Christianity, have a constructive role to play. It has worked with churches to develop new approaches to youth work, media and communication, and corporate culture and management, and instituted an Inter-religious Competence project and the Religion Monitor, which tracks popular attitudes. [http://www.bertelsmann-stiftung.de/cps/rde/xchg/bst_englx/xst/index.html]
**Haniel Stiftung**

The Haniel Stiftung is a non-profit foundation based in Duisburg, Germany. Established in 1988, the foundation values commitment to achievement and social responsibility. Its work is centered in four main areas: support for talented youth through scholarships and internships abroad, particularly in Europe and Asia; cooperation with universities to encourage the international transfer of knowledge; the creation of platforms for exchanging ideas and knowledge; and regional education projects. Realizing the importance of religious questions in society, the Haniel Stiftung has offered a Program on Religion, Politics and Economics since 2005 that explores the relationship between church and state. The program offers scholarships, holds meetings, puts out publications, and has an annual exchange between academics and experts. [http://www.haniel.de/public/de/foundation](http://www.haniel.de/public/de/foundation)

**Herbert Quandt Stiftung**

Through support of the academy, culture, and society, the Herbert Quandt Foundation seeks to advance the development of a free society via programs that address changing patterns of authority, citizenship, and participation in democracies. An independent, private foundation based in Bad Homburg, the foundation sponsors a number of programs, including a “Triologue de Cultures” in the fields of education, politics, and media since 1996. The goal of the Triologue is to foster understanding and peace across the Abrahamic faiths, inside Germany and beyond. One of its ongoing priorities is a regular exchange of young German, Israeli, and Palestinian journalists. [http://www.volkswagenstiftung.de/index.html?L=1](http://www.volkswagenstiftung.de/index.html?L=1)

**Volkswagen Stiftung**

The Volkswagen Stiftung is an independent, non-profit foundation established in 1962 in Hanover, Germany. The organization is devoted to funding up-and-coming researchers and promoting cooperation across disciplinary, cultural, and national borders. The organization has four funding initiatives: Support Persons and New Structures by improving the structural fundamentals and determining factors for research and higher education and reinforcing academic communication; International Projects particularly in central Asia/Caucasus and Sub-Saharan Africa; Thematic Impetus by supporting new interdisciplinary research projects; and Social and Cultural Projects. The foundation has recently funded a project on the effects of globalization upon human rights, migration and integration, and religious values. [http://www.volkswagenstiftung.de/index.html?L=1](http://www.volkswagenstiftung.de/index.html?L=1)

**Global Ethic Foundation**

The Global Ethic Foundation (Weltethos) builds on the thought of theologian Hans Kung to promote interreligious dialogue that respects the fundamental similarities and dissimilarities between religions. The Foundation focuses on conducting and sponsoring academic research, which is then circulated through workshops, conferences, and other events. Initiatives emphasize the search for a "global ethic" of peace rooted in all the world's religions. The Global Ethic Foundation also supports the work of the Parliament of the World's Religions as expressed in the 1993 "Declaration towards a Global Ethic." [http://www.weltethos.org/dat-english/index.htm](http://www.weltethos.org/dat-english/index.htm)

**Project on Religion and Society in the Second Half of the 20th Century, Deutsche Forschungsgemeinschaft**

The Deutsche Forschungsgemeinschaft’s research project examines how the main Christian churches have changed and how religiosity as an expression of individual and collective behavior was transformed in the second half of the 20th century. Focus is placed upon the relationship between European societies and religion that has becomes increasingly ambivalent, with public opinion oscillating between secularization and an openness to new forms of religion. Through examination of changes in education, communication, leisure time, consumption, and occupational patterns, researchers are working to pinpoint the cause for the transformation of religion. The project is divided into three main sections: Religion and Socialization, Social Formations of Religious Action, and Representation of Religion in the media and Religious Semantics. [http://www.fg-religion.de/](http://www.fg-religion.de/)
Qantara.de

Qantara.de is an online forum designed to implement dialogue and understanding between Germans and the Islamic world, featuring dossiers on politics, society, and culture. Besides providing news on current events in the Islamic world, the site handles European issues such as migration and the E.U. and Turkey. In addition, the site sponsors and publishes letter exchanges between prominent individuals representing the different religious communities. It is sponsored by the German Federal Center for Political Education, the Deutsche Welle, the Goethe Institute, and the German Institute for Foreign Cultural Relations, with funding from the German Foreign Office. http://www.quantara.de/

Sozialwissenschaftliches Institut der Evangelischen Kirche Deutschlands

The Sozialwissenschaftliches Institut der Evangelische Kirche Deutschlands [The Social Sciences Institute of the Evangelical Church in Germany], located in Hanover, Germany, explores the social sciences and theology in order to make information available to the church and to assist in the exercise of its ministry. The institute conducts research and practical projects on subjects at the interface between church and society. In addition, it carries out studies on topical issues, such as economics and social affairs, social change, the world of work, and the sociology of religion and churches. Topics of recently completed work include the Church and society, volunteerism, and the Church’s approach to education and poverty. http://www.ekd.de/swi/48777.html

Zentrum Moderner Orient

Zentrum Moderner Orient (ZMO) conducts academic research on the Middle East, Africa, and South and Southeast Asia. Committed to an interdisciplinary and comparative methodology, the institute’s current major project “Muslim Worlds – World of Islam?” focuses on the historical interaction between Muslim-majority and non-Muslim societies. Complimentary projects have considered the lives of Muslims in Europe and the relationship between Europe and the Muslim World. Publications include a refereed series of research monographs and post-conference publications, as well as online media outreach resources; ZMO’s library and network database are open to scholars and students. ZMO also hosts a monthly research presentation series, international conferences, and periodic topical lectures. http://www.zmo.de/index_e.html

Europe

European University-Based Centers

Centre for Interdisciplinary Research on Islam in the Contemporary World

Located within the Catholic University of Louvain, the Centre for Interdisciplinary Research on Islam in the Contemporary World (CISCOW) supports research on the dynamic, evolving state of Islam throughout the Muslim world and Northern Atlantic region. Projects cover political, demographic, social, cultural and economic activity in order to develop a comprehensive, integrated view of contemporary Islamic life. CISCOW events include interactive faculty seminars and open lectures by public intellectuals. It also offers online access to papers and articles from its members and is a founding member of the open access EURISLAM database. http://www.uclouvain.be/en-cismoc.html

Centre for Religion and Contemporary Society

The Centre for Religion and Contemporary Society at Birkbeck University of London is dedicated to interdisciplinary research and informed public debate about the role of religion in the modern world. Postgraduate training and theoretically informed, empirically based research are the Centre’s key program components; current research projects are focused on religion and the secular in higher education in the United Kingdom, the shifting role of religion in everyday life following World War II, and an understanding of belief in the contemporary religious practices of youth. The Centre also hosts workshops, seminars, and lectures, many of which are available via podcast. In addition, student scholarships and methodological training are available. http://www.bbk.ac.uk/crcs/
Centre for the Study of Religion, Conflict and Cooperation

The Centre for the Study of Religion, Conflict and Cooperation (CSRCC) at London Metropolitan University supports research, education, and training that addresses contemporary challenges related to religious identity, ethnic conflict, poverty, and conflict resolution. In addition to sponsoring student courses, research, and publications, CSRCC hosts conferences and lectures; past events include a conference on religion and democracy and a seminar series on religion, ethics, and governance. The Centre also works collaboratively with London Metropolitan University’s Human Rights and Social Justice Institute and Global Policy Institute. http://www.londonmet.ac.uk/depts/lgir/centre-for-the-study-of-religion-conflict-and-cooperation/centre-for-the-study-of-religion-conflict-and-cooperation_home.cfm

Centre for Theology, Religion, and Culture

The Centre for Theology, Religion, and Culture at King’s College London supports interdisciplinary research on the intersection of religion, education, politics, identity, and theology. It also offers nine master’s degrees and a doctoral program. Research is focused on three areas: Christian mission and ministry for the modern world; education, spiritual development, and religious literacy; and faith-based engagement in politics and social services provision. Publications by the Centre’s researchers and students have addressed topics such as single women in the church, Christian hospitality, and the nature of a Christian university. Alister McGrath has been the Centre’s director since 2008. http://www.kcl.ac.uk/schools/sspp/education/research/groups/ctrc/

Centre of Research for Peace

Since 1998 the Centre of Research for Peace (CRP) at the Catholic University of Paris has conducted academic research on a wide range of conflict resolution and peace-building topics. Its areas of expertise include cultural and sociological analysis of conflict and the influence of globalization and development on conflict, with a geographical focus on Europe, the Middle East, South America, the Great Lakes region of Africa, and China and the nations of the Shanghai group. Current project areas study the international influence of religion, global NGO action, and conflict prevention and early warning systems. CRP offers two Master of Arts degrees in Conflict Resolution and International Action and Solidarity. Network affiliations include the Union of Catholic Establishments of Higher Education and International Relations and Security Network; other partners are the Life & Peace Institute, the University of Notre Dame, and the Swiss Peace Foundation http://www.icp.fr/index.php/fr/Organismes/Faculte-de-Sciences-Sociales-et-Economiques-FASSE/La-Recherche-a-la-FASSE/Centre-de-Recherche-pour-la-Paix/language/fr-FR

European Institute of Religious Studies

The European Institute of Religious Studies, created in 2002, is supported by the Religious Studies Department of the Ecole Pratique des Hautes Etudes. The IESR is the heart of a network that includes a number of French institutions and diplomatic missions abroad. It is also a center for applied research that aims to provide, in a rigorously secular spirit, expertise and advice on the role and impact of religions. The IESR places special focus on legislation and education policy relating to religion, both in France and across Europe. A number of events and academic resources focus on the scientific study of religion, especially Islam. http://www.iesr.ephe.sorbonne.fr/index419.html

Ian Ramsey Centre for Science and Religion

The Ian Ramsey Centre for Science and Religion at the University of Oxford supports interdisciplinary scholarship regarding the ethical and theological issues raised by contemporary scientific, technological, and medical advances. Frequent public seminars are a major part of the Centre’s work and complimented by regional conferences; yearly international conferences address topics like religious responses to Darwinism and the place of God in Einstein’s theory of time. The Cognition, Religion and Theology Project, a joint effort with Oxford’s Centre for Anthropology and Mind, encourages scholarship in the burgeoning cognitive science of religion
field. The Centre is also coordinating a three year comparative research project on religious experience in China and Great Britain and recently completed a comparative study of pilgrimage across time and religious traditions. The Ian Ramsey Centre receives significant financial support from the John Templeton Foundation. http://users.ox.ac.uk/~theo0038/

**Information Network Focus on Religious Movements**

Based at the London School of Economics and Political Science, Information Network Focus on Religious Movements (INFORM) serves as a non-judgmental source of information about alternative religious movements and connects researchers and scholars, former and current religious group members, and their friends and family members. Counseling referrals are also available. INFORM hosts yearly information seminars open to the public and maintains a roster of speakers available to lecture about new religious movements; it also publishes explanatory brochures and posters on particular groups. The organization’s public files and resource materials are available to researchers and interested individuals at its London office, with additional information available through INFORM staff. http://www.inform.ac/index.html

**Institute for Religion, Ethics, and Public Life**

Located in Heythrop College at the University of London, the Institute for Religion, Ethics, and Public Life draws on the Roman Catholic Church’s social teaching to inform research and analysis of issues in contemporary culture. It is especially focused on the public role of religion in a religiously plural society and the role of interreligious dialogue in promoting cooperation for the public good. Current projects include leadership development for Catholic educators, an interfaith workshop series on environmental stewardship, and a business and leadership forum on integrating religious values into everyday business activities. The Institute is also conducting follow-up activities to a 2005 study on the cultural and theological dynamics of modern Catholic life. http://www.heythrop.ac.uk/outreach/institute-for-religion-ethics-and-public-life.html

**McDonald Centre for Theology, Ethics, and Public Life**

The University of Oxford’s McDonald Centre for Theology, Ethics and Public Life explores religious contributions to the moral life of liberal democracies, working from an ecumenical Christian perspective in dialogue with other traditions. The Centre emphasizes interdisciplinary collaboration and engagement with policymakers and practitioners; its audience includes academia and the general public. The biennial McDonald Lectures invite a scholar to give a series of 4-6 lectures, develop them into a monograph, and generally contribute to the Centre’s student-oriented programming. In addition, the McDonald Centre often hosts conferences and public lectures that address topics ranging from Christian forgiveness and political conflict to judicial rulings on religious attire, foreign policy, and the future of the English religious establishment. There is also an ongoing project on journalism and public responsibility. The Centre is supported by the McDonald Agape Foundation. http://mcdonaldcentre.org.uk/

**Oxford Centre for Hindu Studies**

The Oxford Centre for Hindu Studies supports research and teaching about all aspects of Hindu culture throughout time and is an international leader in this growing field. Events are a major component of the Centre’s work; lectures are electronically available via podcast, and the continuing education program offers online classes for non-degree seekers. Fellowships and grants attract visiting scholars and support student research. Centre publications include the *Journal of Hindu Studies* and a *Hindu Studies* book series. A partnership with the Dow Jones Index has produced investment vehicles aligned with Hindu ethical principles. Other initiatives include an oral history project on British Hindus, Hindu youth festival, and comparative theology research program. http://www.ochs.org.uk/

**Oxford Centre for Religion and Public Life**

The Oxford Centre for Religion and Public Life (OCR-PL) supports research and analysis on religion in the public square and facilitates interreligious dialogue on
public issues. Much of the Centre’s work addresses the role of faith-based organizations in providing health care and social services to those living in poverty and/or with HIV/AIDS. OCRPL explores the "spiritual capital" these groups draw upon, facilitates networking and mutual learning, and supports public policy advocacy rooted in these organizations’ extensive field experience. The Media & Religion program sponsors conferences and other educational events, along with the blog GetReligion.org. Other projects support Christian-Muslim dialogue and address the relationship between religion, politics, and democracy. The Centre is rooted in the evangelical Anglican movement and is co-directed by Rt. Rev. Dr. Michael Nazir-Ali, Canon Dr. Chris Sudgen, and Canon Dr. Vinay K. Samuel; it grew out of the work of the International Fellowship of Evangelical Mission Theologians. http://www.ocrpl.org/

Non-University-Based European Centers and Think Tanks

Center for Studies on New Religions

The Center for Studies on New Religions (CESNUR) is an independent, international network that engages in scholarly research and provides accurate information to the public on new religious movements, with the goal of protecting religious freedom while acknowledging the criminal nature of certain cult activities. It hosts annual conferences as well as topical seminars, and the organization also sponsors public lectures to promote its methodology. CESNUR’s publications include a series of reference guides on new religious movements and the Encyclopedia of Religions in Italy (Elle Di Ci, 2001). In addition, it has provided scholarly criticism to the French government’s 1996 Parliamentary Report on Cults. Managing director Professor Massimo Introvigne’s publications collection on minority religions is on loan to CESNUR; it includes over 20,000 volumes and manuscripts from almost 200 journals and is open to researchers. CESNUR receives financial support from the Italian government and has satellite offices in the United States and France.

Ekklesia

Ekklesia is an independent think tank dedicated to radically reforming Christian engagement with society through principled dialogue and public debate. The organization’s goal is to develop new relationships and solutions to the major issues of today’s religiously plural society, ranging from the environment to crime and justice, development, the family, the economy, race, and gender. One of their key projects is a syndicated news service that compiles information on religion and public advocacy issues; Ekklesia also publishes policy analysis and offers research and consulting services. In addition, the organization is part of the 2010 ”Hang ‘em” campaign encouraging British voters to reject a two-party system by using their vote to produce a hung parliament. http://www.ekklesia.co.uk/

Jesuit Centre for Faith and Justice

Located within the Irish Province of the Society of Jesus, the Jesuit Centre for Faith and Justice (JCFJ) uses theological reflection, research and analysis, and community engagement to promote social justice in Ireland and around the world. Issues of particular concern include health policy, crime and penal policy, and housing for the homeless. JCFJ also publishes the thrice-yearly journal Working Notes; other publications address issues such as debt, development, forgiveness, and theology in the public square. More recently the Centre has examined the ways the economic recession has disproportionately affected the poor and vulnerable. http://www.jcfj.ie/

St. Ethelburga’s Centre for Reconciliation and Peace

St. Ethelburga’s Centre for Reconciliation and Peace brings together people of diverse cultures and religions to build relationships and find ways to work together in the pursuit of peace. In addition to hosting a variety of workshops and arts events, St. Ethelburga’s publishes resource materials on interreligious dialogue and post-conflict reconciliation and runs a non-violence education program for young people. The Centre is constantly exploring and evaluating innovative new methods of communication so that it can pass on best practices to others. The Centre is
located within a reconstructed medieval church destroyed by a 1993 IRA bomb, and the grounds also house The Tent, a circular sacred space designed to facilitate difficult interreligious conversations.  http://stethelburgas.org/

**Theos**

Starting from the premise that faith is critical to a fully flourishing society, Theos is an ecumenical think tank exploring the role of faith in public life. Their research and analysis on a wide range of public issues is the foundation for their reports and publications, conferences and other events, and student outreach efforts. In addition, Theos does policy research and development consulting for outside parties interested in values-based proposals. Other projects include an e-mail news bulletin and media monitoring initiative, online debate series, and multi-pronged research project on Darwin and his legacy.  http://www.theosthinktank.co.uk/

**The Center for Religion, Economics, and Politics (ZRWP)**

The Center for Religion, Economics, and Politics (ZRWP) is a joint initiative of four Swiss universities: Basel, Lausanne, Lucerne, and Zurich as well as the Collegium Helveticum. Founded in 2006 as a research and teaching initiative, its programs address the intersection of religion, economics, and politics, with an emphasis on contemporary issues. The ZRWP runs a Masters in Religion, Economics, and Politics, as well as a doctoral program and a research seminar that convenes top junior and senior scholars around particular topics. In addition to its academic work the ZRWP is engaged in outreach to the business and policy communities, as well as to the wider public. http://www.zrwp.ch/de/news.html

**European Foundations**

**Anna Lindh Euro-Mediterranean Foundation for the Dialogue Between Cultures**

The Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures sponsors activities to promote intellectual, cultural, and civil society exchanges among the member states of the European Union and their "Partners of the Southern Mediterranean." Based in Alexandria, Egypt, the Foundation was established in 2004 as part of the process set in motion by the 1995 Barcelona Declaration of the Euro-Mediterranean Conference of Ministers of Foreign Affairs. Currently, the Euro-Mediterranean Partnership has 37 members, including the two Mediterranean Partner countries admitted to the E.U. in 2004: Cyprus and Malta. In cooperation with the Arab League, the Foundation hosted an ad-hoc group on "Major Misconceptions in Intercultural and Interreligious Understanding" in 2006. Among its many other activities, the Foundation issues an annual Euro-Med Journalist Prize recognizing journalism that contributes to intercultural dialogue.  http://www.euromedalex.org/

**Guerrand-Hermès Foundation for Peace**

The Guerrand-Hermès Foundation for Peace (GHFP) is a think tank and research organization focused on enabling humanity to flourish within each individual and promoting broader social transformation. The work of the foundation is inspired by the belief that peace is a human concept and can only be achieved when people are in touch with their own humanity. The GHFP does research and supports projects in three areas: interreligious dialogue, education, and livelihood. It also seeks to create quiet, safe, and open spaces for dialogue and meetings. These may serve to stimulate understanding and bring about changes of perception that contribute strategically to the resolution of global issues and to the development of human beings to their full potential.  http://www.ghfp.org/

**Jacobs Foundation**

Established in 1988 in Zurich, Switzerland, the Jacobs Foundation seeks to contribute to productive youth development through research, intervention programs, and networking. The foundation finances research in the field of youth development and supports the development of professional and social skills of young people. Aiming to fund projects that contribute to the welfare, social productivity, and social inclusion of the current and future generations of young people, the foundation sponsors a wide range of research topics. Researchers understand that they must unravel the complexity of the problems of
today in order to pave the way for a better future. The Jacobs Foundation thus conducts research in various fields of sociology, economics, psychology, and religion. Their most recent 2010 conference explored the role of values and religion in youth development. http://www.jacob-sfoundation.org/

**Tony Blair Faith Foundation**

Founded in 2008, the Tony Blair Faith Foundation is dedicated to promoting interreligious dialogue and understanding around the world, with a goal of pursuing interfaith initiatives that respond to global development challenges. One of the organization’s earliest initiatives raised support for community-based anti-malaria programs that encourage the use of treated bed nets and other prophylactic measures. The Foundation also focuses on reaching youth with the message of interfaith respect and understanding, and it plans to help develop innovative educational materials that teach religious literacy. Blair will personally be involved in a similar initiative at the university level. The organization also facilitates the establishment of the Abraham House, an interfaith education center in London designed to help Jews, Christians, and Muslims better understand one another. The Coexist Foundation and the University of Cambridge will also participate in developing the Abraham House. http://tonyblairfaithfoundation.org/

**Danish Institute for International Studies**

The Danish Institute for International Studies (DIIS) conducts independent research on foreign policy issues in support of Denmark's engagement with international civil and political society. Eight research units address issues like governance, genocide, the global economic system, migration, and European relations; research findings are disseminated through publications and events. In 2008-2009 DIIS sponsored a seminar series on religion and international development, and the Institute’s Middle East research unit focuses on terrorism and the role of religion in political life. DIIS, with the Danish Institute for Human Rights, forms the Danish Centre for International Studies and Human Rights http://www.diis.dk/sw239.asp