



Field Makers: Celebrating the First Twenty Years

International Center for Law and Religion Studies

2019 ANNUAL REPORT

DIRECTOR'S MESSAGE



RELIGIOUS FREEDOM FOR ALL

Anniversaries provide us with a ready reason to reflect upon where we've been, where we are, and, perhaps most important, where we're going. They also provide an opportunity for us to express gratitude to those who have helped us along the way and those who continue to walk by our side as we seek to do our small part in helping bring the blessings of freedom of thought, conscience, religion, and belief to all people in all places.

OUR 20TH ANNIVERSARY

January 1, 2020, marks the 20th anniversary of the founding of the International Center for Law and Religion Studies, and we are celebrating with the theme "Field Makers." When the Center was launched, the global field of law and religion studies was in its infancy, but in the last 20 years it has come into its own. This annual report looks back at some of the milestones along the way in the development of the Center and its work.

ANNUAL SYMPOSIUM

I hope you'll find the discussions of the impact of the Annual Law and Religion Symposium especially meaningful. We believe it has become the premier global annual event in the field of law and religion, bringing together scholars, religious leaders, political leaders, and judges to discuss pressing and topical issues that lie at the intersection of law and religion.

RELIGIOUS FREEDOM ANNUAL REVIEW

The Religious Freedom Annual Review, which focuses on law and religion issues in the United States, seeks to build bridges of communication and understanding between disparate groups and with rising generations and is open to the general public. Elder Patrick Kearon's keynote address is reproduced in this report. He emphasizes the importance of defending the rights of freedom of thought, conscience, and belief for all people.

HUMAN DIGNITY FOR EVERYONE EVERYWHERE

The global human dignity initiative resulted in the Punta del Este Declaration on Human Dignity for Everyone Everywhere, adopted in December 2018 in commemoration of

the 70th anniversary of the Universal Declaration of Human Rights. This initiative has generated seeds for a half-dozen other projects, including several books. Human dignity has also been highlighted in numerous conferences and events around the world in 2019 and has resulted in regional joint-voice declarations on human dignity, including one reproduced in this report—African Perspectives on Human Dignity for Everyone Everywhere—which was developed and written at the annual ACLARS meeting in Gaborone, Botswana.

REGIONAL CONFERENCES

We're proud of the development over the past two decades of regional conferences in 8 to 10 areas of the world each year—usually with the Center as one of many partners—that help identify and nurture networks of scholars interested in law and religion from various parts of the world.

OXFORD YOUNG SCHOLARS PROGRAM ON RELIGION AND THE RULE OF LAW

The Oxford Young Scholars program is proving to be wonderfully generative. Not only is it developing and promoting dynamic global networks of young scholars interested in law and religion, but it is also becoming a platform for additional workshops and conferences that are providing a launching pad for projects such as books and articles.

THANK YOU!

One thing that will be abundantly clear as you thumb through these pages is that we cannot undertake the volume and variety of the work we do without the partnership of many. This report reflecting on our first 20 years is dedicated to all who have been a part of this journey with us and to all who continue by our side as we push forward into a future that in many ways seems fraught with challenges and even dangers, but also a future characterized by many opportunities.

Brett G. Scharffs

MISSION STATEMENT

It is the mission of the International Center for Law and Religion Studies at Brigham Young University to help secure the blessings of freedom of religion and belief for all people by

EXPANDING, DEEPENING, AND DISSEMINATING KNOWLEDGE AND EXPERTISE REGARDING THE INTERRELATIONSHIP OF LAW AND RELIGION

FACILITATING THE GROWTH OF NETWORKS OF SCHOLARS, EXPERTS, AND POLICY MAKERS INVOLVED IN THE FIELD OF RELIGION AND LAW

CONTRIBUTING TO LAW REFORM PROCESSES AND BROADER IMPLEMENTATION OF PRINCIPLES OF RELIGIOUS FREEDOM WORLDWIDE

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The International Center for Law and Religion Studies

Freedom of Religion or Belief for All



IN OCTOBER 1989 a Harvard-educated law professor teaching in Provo, Utah, was elected to a position that to American ears would sound unprepossessing: secretary of the American Association of Comparative Law. Only weeks later, however, W. Cole Durham, Jr. would find himself amidst a pivotal moment in Western history and in places where “secretary” meant the person in charge.

In the months prior to the collapse of the Berlin Wall, Durham recognized the magnitude of the changes that such an event would entail. Over the next few months he opened correspondence with and arranged visits to the major capitals of Central and Eastern Europe. This led to him traveling with his son in Berlin on the day the German government began total demolition of the wall. His secretary title helped open doors to government officials and legal academia. In the following years of intense rebuilding of legal codes, this title enabled him to assist with law reform and constitution making throughout the region. In the process, he formed friendships and made connections that would help build organizations dedicated to increasing understanding of the interrelationship between religion and the rule of law and lead to the support of freedom of religion or belief in every part of the world.

The Start of the Annual Symposium

Throughout the 1980s, Durham joined with colleagues at Brigham Young University’s J. Reuben Clark Law School and other institutions in the United States and Europe to organize comparative law conferences for sharing ideas, creating networks, and generating publications. One of Professor Durham’s collaborators during this period—a creator of an international center for nonprofit law—suggested focusing one of the comparative law conferences on the religious sector. This suggestion resulted in the International Church-State Symposium of 1994, the first of what has since grown into a quarter-century tradition of such symposia at BYU.



Now called the Annual International Law and Religion Symposium, the event has become the Center’s hallmark endeavor at home. It draws from continually expanding national and international networks of colleagues and friends with whom the Center helps organize or sponsor 20 to 30 other conferences worldwide each year.

After the start of the symposium, as faculty advisor of the *BYU Law Review*, Durham saw incomparable potential to bring together the skill set developed while working on the law review with the experience many BYU Law students had developed learning languages and cultures while serving as missionaries for The Church of Jesus Christ of Latter-day Saints. (Durham himself had learned German that way.) As a result, soon after the symposium, papers were published in the *BYU Law Review* on law and religion in more than 15 different countries.

Dozens of students have been involved in Center activities during the years since it was formed. Notably, two student *BYU Law Review* editors in chief subsequently returned to work in professional roles at the Center: Czech- and Russian-speaking Elizabeth Clark, who was the first associate director of the Center, and Spanish-speaking Robert Smith, who served for many years as the Center’s managing director.

The Development of the Center

Formally launched within the BYU Law School on January 1, 2000, with Durham as director, the International Center for Law and Religion Studies proclaims a mission to “secure the blessings of religious liberty for all people everywhere.” Elizabeth Clark (BYU JD) became associate director and focused on Eastern Europe, the Baltics, Russia, and Central Asia. Durham’s law school colleague Brett G. Scharffs (Georgetown MA, Yale JD) also joined as an associate director. A Rhodes Scholar and Japanese speaker, Scharffs had broad interests and began to create programs in Asia and at Oxford.

Named the Center’s first managing director, attorney-historian Gary B. Doxey (BYU JD, Cambridge PhD) had just concluded service as general counsel and chief of staff to two succeeding Utah governors. In 2006, Doxey left for three years of service for The Church of Jesus Christ of Latter-day Saints in Mexico, and Robert Smith (BYU JD) replaced him as managing director until his own full-time Church service began in 2016 in Argentina. Doxey and Smith shared not only fluency in Spanish and connections in Latin America but a strong interest in the Center’s growing initiatives in Africa. Smith also played a vital role in expanding and systematizing a four-volume treatise called *Religious Organizations and the Law*, which is the leading work on this topic in the United States.

Attorney Scott Isaacson, also a former *BYU Law Review* editor (BYU JD), was another instrumental person in the genesis of the Center. He has served since the beginning as senior fellow

and regional advisor for Latin America. David Kirkham (BYU JD, GWU PhD) came on board in 2007 as senior fellow for comparative law and international policy and advisor for Europe. He had most recently been associate dean and professor of international politics and democratic studies at the George C. Marshall European Center for Security Studies in Germany. Fluent in French, Kirkham edited Center publications and helped build the Center’s Strasbourg Consortium website, which has become a leading resource tracking developments in religion and law in the European Court of Human Rights.

Even before the doors of the Center officially opened in 2000, Deborah Wright, executive assistant and Center coordinator, was keeping everything together. From 2003 to 2010, BYU Law graduate Christine Scott served as the Center’s first director of publications. She was succeeded in this role by Donlu Thayer (BYU JD), a longtime editor and writing teacher who eventually became the Center’s managing editor. Thayer assisted Kirkham with the early development of the Strasbourg Consortium website. She took on a range of other responsibilities critical to the Center’s publication efforts and to the development of the Center’s international web presence. She developed the Center’s Headlines news aggregator, which is relied on by law and religion experts and officials around the world. She has also played a critical role in building the *Oxford Journal of Law and Religion*, which Professor Durham helped to found.

Early on, Smith, Holly Rassmussen, and a team of students began serious work on the Center’s websites. They were joined in 2010 by Marshall Morriss and later by Hayden Rowberry, who have been critical to the development of the sites and to the posting and sending systems for Headlines. Suzanne Sittichai Disparte played an important role in pulling together the first edition of the casebook—*Law and Religion: National, International, and Comparative Perspectives*—coauthored by Durham and Scharffs. It has been translated into a dozen languages. A second edition, shepherded by Thayer, was released in January 2019. Holly Hinckley Lesan (BYU JD) is assisting with the third edition.



The Center staff continued to expand in 2015 when Sandy Stephenson joined as a conference coordinator and liaison with the International Advisory Council and Blythe Shupe came on board as communications specialist. Sharman Blood and Sherie Rogde have added strength to event planning and management. And Jane Wise, David Moore, and Paul Kerry have made important contributions as associate directors.

The Impact of Key Partnerships

Crucial to the strength and ongoing work of the Center has been the work of the International Advisory Council, first headed by Ralph Hardy, followed by Duane Madsen and then Dave Christensen, and currently by David Colton. These individuals have had an early grasp of the vision of the Center and have held key advisory roles both for the substantive growth of the Center and for helping to place the Center on a firm financial footing.

Important to the Center's credibility has been its Academic Advisory Board. Designated as fellows of the Center, these leading global experts on law and religion from around the world have contributed in important ways. Over the years a number of distinguished attorneys, jurists, academics, and other leaders in the field of law and religion have served the Center as fellows.

The conferences and scholarly contacts have opened opportunities for law reform and constitution-building activities in more than 50 countries worldwide and for partnering with and helping establish sister organizations—including the Latin American Consortium for Religious Liberty, the International Consortium for Law and Religion Studies (ICLARS-Milan), the African Consortium for Law and Religion Studies (ACLARS), the G20 Interfaith Forum, and the Southeast Asia Consortium for Religion and Law Studies (SACRALS).

The Center's success has been built on the realization that when it comes to law and religion issues, reform efforts are



most effective when they are supported by broad coalitions and credible partnerships. Many of the Center's projects in Asia, for example, would not have gone forward without close working relations with the Institute of Global Engagement. Sometimes such joint action takes the form of serving in institutional capacities, such as Durham serving for 16 years as a member of the Advisory Council on Freedom of Religion or Belief for the Office of Democratic Institutions and Human Rights in the Organization for Security and Co-operation in Europe (OSCE). Since 1994 Durham has been a recurring visiting professor of law at Central European University; in 2007 Scharffs joined him there.

These relationships have been remarkably fruitful and enriching.

An Ever-Expanding Endeavor

A growing number of Religion and the Rule of Law Certificate Training Programs in Asia and Africa culminated in the summer of 2018 in the first Young Scholars Fellowship on Religion and the Rule of Law. This training will continue to be held annually in Oxford for international scholars.

A pinnacle endeavor as the Center has approached its 20th anniversary has been the Center's participation in the Human Dignity Initiative, with conferences in preparation for the final drafting and signing of the Punta del Este Declaration on Human Dignity for Everyone Everywhere in December 2018. This document has been followed by an expanding number of related conferences that have helped carry the insights of this important document to venues around the world.

Those who have had the opportunity of working at and supporting the Center share a deep sense of appreciation for the innumerable hands, hearts, and minds that have carried our work forward. There has been an extraordinary sense of camaraderie, commitment, and consecration. Beyond the minutia of email, meetings, conferences, flights, and publications, we have experienced in some measure the high adventure of working to advance and to witness the unfolding of one of the most fundamental principles of human existence: the freedom of religion.



After 36 years of teaching at BYU's J. Reuben Clark Law School, W. Cole Durham, Jr., founding director of the International Center for Law and Religion Studies, retired from teaching in 2019. He has built a legacy not only with the hundreds of students he has taught in courses ranging from criminal law to contemporary legal theory but also through decades of cutting-edge scholarship in comparative constitutional law and church-state relations and through his quietly effective work on law-reform projects around the world.

Durham continues to travel, write, and speak on behalf of the Center. The Center is indebted to his pathbreaking efforts in promoting religious freedom and building the field of comparative law and religion across the globe through scholarship, conferences, law-reform efforts, and educational initiatives. His pioneering vision and efforts to nurture and support the developing field of law and religion have become the bedrock of all the Center stands for today.



Human Dignity and Freedom of Religion or Belief

Preventing and Responding to Persecution

6-8 OCTOBER | PROVO, UTAH

The Center’s signature conference, the Annual International Law and Religion Symposium, has been convening since before the birth of the Center. The 2019 symposium was the 26th conference and the largest to date. Approximately 100 delegates from more than 50 countries gathered at Brigham Young University in Provo with the goal of better understanding the dynamics of persecution and discussing what various national and global players can do to prevent and respond to persecution.

The focus on human dignity has been part of most of the Center’s events in 2019, continuing the theme that began in 2018 and that resulted in the 2018 Punta del Este Declaration on Human Dignity for Everyone Everywhere.

Three keynote speakers shared their insights on preventing and responding to persecution: Lord David Alton, Rt. Hon Professor the Lord Alton of Liverpool; Bishop Efraim Tondero, secretary-general of the World Evangelical Alliance and incoming co-president of Religions for Peace; and Fernand de Varennes, United Nations special rapporteur on minority issues in the Office of the United Nations High Commissioner

for Human Rights. Many others spoke on panels or in plenaries, often from the perspective of their home countries.

Among the sessions was a series of panels looking at the role of the judiciary in preventing persecution and ensuring accountability. The International Association for Religion Journalists contributed to two panels on media perspectives and responsibility.

In the closing session, symposium chair and Center associate director Elizabeth Clark commented on the program’s cover photo, in which a woman is seated in a chair with her back toward the camera so her face is not visible. Attributed to Their Story Is Our Story (tsos), it is a powerful image of persecution because it depersonalizes the woman, making it easier to ignore her. The hope of the conference is that delegates will better see others, said Professor Clark, and “see their challenges, especially when not from our own religious tradition, class, social status, or culture. . . . That is what human dignity is—to see every human individual around us and their value.”





Religious Freedom for a New Generation

19-20 JUNE | PROVO, UTAH

The 2019 Religious Freedom Annual Review welcomed 500 people, including 79 presenters, to Brigham Young University. Of the theme, associate director Elizabeth Clark said: “This year we have the opportunity to hear from leading American thinkers on questions of religion, culture, law, and social change. Millennials and Gen Z are much more religiously diverse than their preceding generations and face new and challenging issues. . . . We may not all agree on everything, or indeed may sometimes agree on very little, but we remain convinced that listening with empathy to those we may disagree with is a crucial basis for fostering constructive civic engagement.”

The Annual Review included an essay contest sponsored by Tolerance Means Dialogues. The topic of “What Tolerance Means to Me” gave participants opportunities to offer

solutions to problems at the intersection of faith, sexuality, and families. Scholarships were awarded to Cicily Bennion, a graduate student at BYU, and Alexis Watson, an undergraduate student at BYU, for their winning essays. They both read their essays during a special panel.

The Annual Review added two special tracks this year. The first, Religious Freedom and Higher Education, included subthemes of reaching out to an increasingly diverse and pluralistic generation; making the case for religious schools in a diverse society; and finding common ground between religious universities and LGBTQ student-athletes. The second track, Voices of a New Generation, included subthemes of religious freedom and how it affects race, LGBTQ rights, women, and cultures.

“I think the crux of the conversation that we’re having here today is really rooted in this idea of perception, recognizing that how we see others isn’t necessarily indicative of who it is that they are. But how we see others tells us a lot about ourselves.”

—Khalid Latif, Executive Director and Imam (Chaplain), Islamic Center at New York University

“This is such an important conversation to have, and I’m so encouraged to see so many speakers from different faith groups and faith backgrounds coming together to have a conversation in depth in a civil way that’s really important. . . . Part of having conversations between people who are sometimes at odds . . . is being able to address some of the touchy subjects with grace and aspiration.”

—Justin Giboney, Co-founder and President, AND Campaign

Tolerance Means Dialogues scholarship essay winners **Cicily Bennion** and **Alexis Watson** with dialogue catalysts **Robin Fretwell Wilson** and **Shannon Minter**.



Of Rights and Responsibilities: The Social Ecosystem of Religious Freedom



**By Elder Patrick Kearon, General Authority Seventy,
The Church of Jesus Christ of Latter-day Saints**

THE FOLLOWING ADDRESS WAS DELIVERED AT THE RELIGIOUS FREEDOM ANNUAL REVIEW
AT BYU J. REUBEN CLARK LAW SCHOOL ON JUNE 19, 2019.

The subject of religious freedom continues to raise new questions. We have come to learn a little more from many of the most able minds and willing hearts in the field. If we listen to each other carefully, we will be better equipped to meet the challenges and opportunities of today and tomorrow.

Most of us drink from the waters of religious freedom without even knowing it. We think of them as a river that will always flow. But we might not recognize the risks to the tributaries that feed that river.

The perpetuation of religious liberty requires that it be understood and valued by the rising generations. There is a need for them to comprehend what religious freedom brings to society and what is lost when this liberty is eroded. When young people come to understand why this freedom is crucial to their own aspirations, welfare, and happiness, they will feel inspired to act to strengthen and preserve religious freedom.

Community and Commitment


To better understand the freedoms we now enjoy, we can look to history. My parents came from what you in the United States call the Greatest Generation. They

both served in the British Armed Forces in World War II—my father in the Royal Air Force and my mother in the British Army as a nurse. Between them they served across Europe, North Africa, India, and Burma. They fought for their neighbors, they fought in defense of their homeland, and they certainly fought for religious freedom, but I don't suppose that was a phrase they would have used at the time. With so many others, they warded off the tyranny of Nazism. So many freedoms were on the line, and that generation gave everything they had in their defense. Vast swaths of Europe were overrun, with massive casualties. Whole nations were subjugated by tyrants whose aim was to not only conquer and suppress freedoms, including religious freedom, but wipe out and destroy people of particular ethnic backgrounds, faiths, and beliefs. The generation that confronted these demonic threats did so with phenomenal courage. It took a society that possessed a highly developed social solidarity and mutual accountability to bring about such a moral achievement.

After six unspeakably harrowing years, the war was won. In the ensuing years, those who had experienced this conflict saw society through the

lens of that experience. After a decade or two, they observed the next generation, which had not been where they had been nor confronted what they had seen. These young people became concerned with what in many cases the wartime generation regarded as lesser things. The cohesion that had come from shared hardship borne of an existential threat began to wear off. I was a child through part of this period.

The protests of the 1960s found their way onto our television screens. What the protests exhibited in raw emotional power, they often lacked in sustained social commitment. These actions ranged from bus boycotts to opposition of the Vietnam War to campus protests over student fees. They were all motivated by worthy purposes, but these purposes were limited on their own without the continuous obligations borne of shared vision and purpose. Of course protest is a vital function in a democracy, and free people are free because they are able to challenge the status quo and those they have elected. But during those years, the youth of Britain sometimes appeared to protest for its own sake. My parents lamented the shift toward a mindset of rights with no apparent regard for or reference to responsibilities. The two must



*“Influencing society
always seems to be the
job of someone else.
. . . But . . . there is no
someone else; there is
only us.”*

work together; passion and duty must connect. And that concept is what I would like to address—our rights and the responsibilities associated with those rights.

Today it might appear to some that rights just happen—that they are automatically inherited and perpetuated without thought or effort. We can forget the extraordinary struggle, resolve, and sacrifice that went into protecting our abundance. We may rarely think about our obligations to keep those rights in place.

The Heart of Religious Freedom

For a time, I lived in a country that did not allow the free expression of religion. I witnessed how people who dared to stray from the official line could be punished. Unfortunately, this continues today in many nations across the globe. Violation of religious freedom is one of the main reasons why we see so many refugees and displaced people today. Religious difference becomes religious alienation, alienation turns into persecution, and persecution turns into conflict, war, and mass flight. These crises happen when freedoms, including religious freedom and freedom of conscience, are not protected. Regimes target those who believe differently; they force them from their homes and uproot them in terrifying ways.

In 2015 and 2016, from one end of Europe to the other, I saw firsthand as countless ordinary people were driven from their homes and lands farther to the east across countries and continents in search of safety and refuge. Often their beliefs were a factor in why they

were displaced. Hatred and terror drove these people from their homes.

The world needs places of refuge from such extremism. Where liberty thrives, it flows almost invisibly. We experience the benefits of it all the time but rarely see how it actually works. Religious liberty acts as the heart of society, a key contributor carrying the lifeblood of all that is good to the whole community.

Healthy societies run on trust, confidence, and a sense of safety. With freedom of religion and belief, people feel safe in their deepest convictions and can express and exercise them publicly. The great enemy of religious freedom is estrangement and alienation. When a society or government divides people based on what they believe, how they think, the words they say, whom they worship, or the manner in which they worship, common ground is lost and life together becomes a battle. The test of a pluralistic society is to achieve unity without diminishing the diversity within it.

Religious freedom means nothing if you protect your own religious practice while neglecting the practice of others, especially those who might be less secure or unable to defend themselves. It only works if you protect the rights of everyone. As Elder D. Todd Christofferson, a member of the Quorum of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, has said, religious freedom is important precisely because it gives everyone—religious or not—the “space to determine for ourselves what we think and believe.”¹ In terms of num-

bers and inherited culture, the United States has a Christian majority, but unless it honors the lawful practices of Hindus, Sikhs, Muslims, Jews, Buddhists, Native Americans, individuals and groups who profess no faith at all, and everyone else, it will fail to live up to its own ideals.²

We all need to be consistent in defending and respecting everyone. And doing so does not mean you have to diminish your own beliefs. That is how all our rights will be taken seriously. We can’t pick and choose who gets what rights. Every religion is susceptible to the fluctuations of prominence and obscurity. The cultural group that enjoys privilege today may lose it tomorrow, even in nations in which the rule of law and democratic principles have been enshrined for centuries.

Having a broad view of religious liberty helps us see that it is universal, not just the preservation of those who are powerful or popular. Religious freedom is suprapolitical, something that is part of our nature before politics declares it to be so. Every person, regardless of religion, race, gender, orientation, or nationality, possesses fundamental rights simply by being human. These rights include the right to life, liberty, security, equal protection of the law, and freedom of thought, speech, and religion, as well as protection from political extremism. But we all must remember, be taught, and pass on the responsibilities that come with these rights.

Rights are inscribed in laws, constitutions, and charters the world over, but they were first imprinted in the human heart by a loving God. One of the founders of this nation, Alexander Hamilton, wrote:

*The sacred rights of mankind are not to be rummaged for, among old parchments, or musty records. They are written, as with a sun beam, in the whole volume of human nature, by the hand of the divinity itself; and can never be erased or obscured by mortal power.*³

Though these inalienable rights come from above, they still have to be cultivated by human beings below. It is up to us—it is the responsibility associated with these rights—to implement, protect, and anchor them in our daily lives.

Two Sides of the Religious Freedom Coin

Rights and responsibilities can’t be separated without negative consequences. The symbiosis between rights and responsibilities is often lost in the rush to demand that something be given to us while forgetting to foster the conditions in which that right can be respected or have meaning.

Appropriately exercised, rights and responsibilities move in a virtuous circle. We are more inclined to honor the rights of people when we know them personally and feel a sense of responsibility for their well-being. Meaning in life comes from giving yourself to others, not demanding that others give to you. Author and commentator David Brooks has written that joy comes from commitment:

In reality, the people who live best tie themselves down. They don’t ask: What cool thing can I do next? They ask: What is my responsibility here? They respond to some problem or get called out of themselves by a deep love.

*By planting themselves in one neighborhood, one organization or one mission, they earn trust. They have the freedom to make a lasting difference. It’s the chains we choose that set us free.*⁴

Important work in religious freedom is found in walking a mile with your brother and sister, listening to a stranger talk about their religious experience, and employing the gentle efforts of dialogue and persuasion.

Religious freedom means nothing if you protect your own religious practice while neglecting the practice of others.

The study of religious liberty has so many facets and nuances that it can be dizzying. The conversation often focuses on the law—what it is, what it should be, what it protects, what it should protect, how it sets boundaries, and so on. Law is vital and is an essential part of a bigger picture. However, rights act more like habits than dry edicts. Law and custom must work together.

Behind every right, if we look closely enough, stand layers upon layers of social practices that regulate innumerable human interactions in societies, families, marriages, friendships, and all human relationships. They are called norms, and they require innumerable transactions of give-and-take. The demands we make of the law only make sense when embedded in a web of countless norms that make our society possible. We need to keep finding ways to align what we demand with what we can contribute to our families, workplaces, neighborhoods, churches, schools, and communities.

Understanding and appreciation of religious freedom will need to move from the exclusive realm of specialists to a much broader audience. It will need to include those who don’t grasp the intricacies of the law nor have the capacity to influence the law in conventional ways.

To do this we will need to reframe our own understanding of and more effectively articulate what this freedom means and the responsibility it brings. We have a particular obligation to carry this knowledge to a younger audience who will be charged to see these free-

doms protected and responsibilities fulfilled in the coming years.

A Challenge to Embrace

Many in the rising generation today are concerned about serving those in need, making a difference, changing the world, and helping their community. They seek morality and responsibility, and they understand the language of universality. Our young people can be jaded by exclusion, inconsistent application of laws, and the entrenched interests of a few to the detriment of many. They are attuned to the authentic. They are outward looking and deeply sensitive to treating people fairly and equally. Their yearning to serve is deep. All of this is wonderful and promising!

But on the whole, the religiosity of young people is shifting. They are much less inclined to identify with a particular religion,⁵ let alone attend church. They can see religion as stifling their values of inclusion and tolerance. But it touches not only the youth; the trend toward a secularized public life affects all ages. One of the results is that our culture is fragmenting into cultural and ideological tribes.

President Gordon B. Hinckley, former president of The Church of Jesus Christ of Latter-day Saints, once said, “Men everywhere seem to be groping as in darkness, casting aside the traditions that were the strength of our society yet unable to find a new star to guide them.”⁶

Peter Beinart, a writer and political

science professor at City University of New York, has seen a connection between decreasing religious activity and increasing political conflict. He recently wrote:

*Maybe religion builds habits and networks that help people better weather national traumas, and thus retain their faith that the system works. For whatever reason, secularization isn't easing political conflict. It's making American politics even more convulsive and zero-sum.*⁷

We can help fill this void with positive messages and constructive actions. There is a need and opportunity for religious freedom to be framed differently and to be more clearly understood.

Be a Force in the World

Do we fear the world more than we shape it? Do we let our anxieties prevent us from making a difference? Do we spend more time hiding from society's flaws than fixing its problems?

How we answer these questions determines what our social environment looks like. It is always changing, and it improves or deteriorates depending on our actions. Society is not something that just happens to us; it is something we help shape.

The main thing is to engage, dialogue, bridge, and interact with people of all sorts. Unless we participate, we lose our ability to both influence the world and learn from it. As British novelist E. M. Forster put it, "Only connect! . . . Live in fragments no longer."⁸

We all have a stake in this debate. "No man is an island, entire of itself; every man is a piece of the continent, a part of the main."⁹ The poet John Donne wrote these words nearly 400 years ago, but they still resonate today.

Contributing to the good of society is part of our spiritual stewardship. Jesus

taught His followers to be "the light of the world" (Matthew 5:14) and "the salt of the earth" (Matthew 5:13). Let your light shine, He said, as a city on a hill (see Matthew 5:14-16). Salt was an ancient symbol of friendship and generosity. And like salt, we have a duty to savor person-to-person connections and nurture amity between adversaries. We must not cloister ourselves with others who think like us and congregations that believe like us. Jesus demonstrated how to lift society, moving deliberately to the despised, the diseased, and the misunderstood, listening to and healing them.

I have been inspired by the goodness and selflessness of members of my own church who reach out to those in need. In the course of my service, wherever I have witnessed those afflicted by fire, flood, or any manner of natural disaster or humanitarian crisis, our people have been there. When visiting one such location in California, I was asked if I knew what FEMA stood for. As I struggled with "Federal . . . Emergency . . .," my friend said, "No, it's Find Every Mormon Available." It was said in jest, but more than once the media has reported that the first two groups at the scene were the Mormons and the Latter-day Saints. (This reminds us of the uphill task we have to be known by our full name.) The point is that our people do go out of their way—a very long way out of their way—to help in crises the world over. This isn't only for disaster response and assisting refugees. These devoted souls are there in those often invisible, private, and chronic situations that can last a lifetime.

And of course it is not just our people. We work alongside representatives of numerous other faiths, often partnering with them in some of the most challenging parts of the world. There are certainly those involved in doing extraordinary work for whom faith is not a driving force. But these contributions with our fellow believers are vast. And, important in today's context, they are often overlooked. Part of that is our own fault, as we can have something of

a tortured relationship with the idea of telling people about these good works. As a church, we are torn between having these efforts be private and letting our light shine in a way that will create awareness that we take our responsibility of contributing to society very seriously. We will probably need to talk more openly about these contributions, letting people know that at the heart of our faith is the desire to help our fellow human beings—wherever they are and regardless of whether they are people of faith or of no faith at all—and we do so without seeking converts in these most trying moments in people's lives.

We need to help more young people see the opportunities the free exercise of religion provides to serve others in need and unite communities in ways that benefit all people. And we need to help them understand that the expression of religious belief through community service is dependent on religious freedom. With this understanding, they will not only value religious freedom more deeply but will courageously act to strengthen and perpetuate it.

Influencing society always seems to be the job of someone else—someone with more power, more money, or more time. Perhaps we expect some program or sponsor to take the lead. But when it comes to taking care of people, there is no "someone else." There is only us. Civic engagement requires people to freely act on their beliefs and solve the problems of their communities. If the prevailing philanthropic desires of our rising generation are to be harnessed and maximized, our young people will need to come to the same conclusion as have so many of us here today—that this is the most worthy of causes, a spring that feeds so many others. It represents our highest and holiest beliefs, and at the same time it blesses individuals, families, communities of all descriptions, and entire nations. The task before all of us is how to unite these benevolent desires of the rising generation with the responsibility of preserving religious

freedom, along with every other inalienable right. I am so grateful that you have gathered in this way to address just that.

We have a responsibility to help and, as God told the prophet Jeremiah, "seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare" (Jeremiah 29:7, English Standard Version).

Conclusion

Every society has a foundation of truths, rules, expectations, and norms that guide their thinking and their actions every day. Many of us take them for granted and, like all things, suppose they will simply always be there for us. Like the air we breathe, we hardly notice them until they are challenged. And then we have to look closely and really get to know them, as if discovering them for the first time. So it is with religious freedom.

NOTES

1. D. Todd Christofferson, "A Celebration of Religious Freedom," interfaith address in São Paulo, Brazil, April 29, 2015.
2. See "Religious Landscape Study," 2019, Pew Research Center on Religion and Public Life, pewforum.org/religious-landscape-study.
3. Alexander Hamilton, *The Farmer Refuted*, *Œc*, [February 23,] 1775; emphasis in original.
4. David Brooks, "Five Lies Our Culture Tells: The Cultural Roots of Our Political Problems," *New York Times*, Opinion, April 15, 2019, nytimes.com/2019/04/15/opinion/cultural-revolution-meritocracy.html.
5. See Michael Lipka, "Millennials Increasingly Are Driving Growth of 'Nones,'" Pew Research Center, Fact Tank, May 12, 2015, pewresearch.org/fact-tank/2015/05/12/millennials-increasingly-are-driving-growth-of-nones; and Becka A. Alper, "Why America's 'Nones' Don't Identify with a Religion," Pew Research Center, Fact Tank, August 8, 2018, pewresearch.org/fact-tank/2018/08/08/why-americas-nones-dont-identify-with-a-religion.
6. Gordon B. Hinckley, "First Presidency Message: Pursue the Steady Course," *Ensign*, January 2005.
7. Peter Beinart, "Breaking Faith," *Atlantic*, April 2017, 17.
8. E. M. Forster, *Howards End* (1910), chapter 22, paragraph 3.
9. John Donne, Meditation xvii, *Devotions upon Emergent Occasions* (1624).
10. Martin Luther King Jr., "Out of the Long Night," *Gospel Messenger* 107, no. 6 (February 8, 1958): 14; paraphrasing Theodore Parker, *Ten Sermons of Religion* (Boston: Crosby, Nichols, and Company, 1853), 84-85.

The way we all as human beings form our deepest beliefs is perhaps life's greatest journey of discovery. The freedom in which we do so is precious. Our ability to practice and share those beliefs as we learn of and come to understand the beliefs of others enriches us all, broadens our view, and creates harmony. A climate in which we are free to believe and practice is also a climate in which we can contribute. Religious freedom demands both the universal right and the universal responsibility. It is our turn to do our part.

As human beings and the children of divine creation, we all want to live by a moral vision and share it with others. In doing this, we enter the realm of both religion and politics. This can be messy and contentious, but we have reason to be optimistic. As Martin Luther King Jr. was so fond of saying, drawing from the abolitionist Theodore Parker, "The arc of the moral universe is long, but it bends toward justice."¹⁰

We are in that arc, and God expects us to do our part in nudging it toward justice. This is our work.

Do we fear the world more than we shape it?

SURPASSING ALL EXPECTATIONS

The Center in Africa

The Center's work in Africa is young. Ten years ago Cole Durham had visited Africa only a few times, and the influence of the Center there was limited. However, in 2011 Kofi Quashigah, then dean of the law school at the University of Ghana, attended the annual International Law and Religion Symposium in Provo. Dean Quashigah had met Durham a few years earlier, and he came to Provo earnestly seeking to bring the Center's work to his home continent.

Only a year later, in 2012, following the example established by the Latin American Consortium for Religious Freedom, the Center helped organize the African Consortium of Law and Religious Studies (ACLARS). ACLARS held its first conference in Ghana that year, with Dean Quashigah's university acting as host. The conference drew scholars from all over the continent.

Now in its eighth year, the annual ACLARS conference has become the most important and influential event of its kind in Africa. Each year it attracts more than several hundred applicants who hope to be included on the conference program, and the quality of the participants' expertise is improving.

The Center's work with ACLARS has also led to numerous other opportunities to address local issues in individual countries, including requests from government bodies to share expertise and help them reform their laws and policies.

Recently the law school dean at a state university in Northern Nigeria visited BYU with the president of his university. A predominantly Muslim region, Northern Nigeria is riven with religious violence. These two leaders studied the Center and then returned home to organize a law and religion studies center of their own, which they

hope will become a beacon of hope and good-faith dialogue. They see it as playing an important role in fostering mutual respect and religious freedom among people of all religious traditions in their troubled homeland.

Growth related to the Center's work in Africa is surpassing all expectations. Yet in many ways that work is just beginning: it is expected to grow considerably for decades to come as the Center follows its pattern of developing home-grown experts who carry on the work long after Center staff board the plane to travel home.



REGIONAL CONFERENCE

Law, Religion, and Environment in Africa

19-22 MAY 2019
GABORONE, BOTSWANA

The African Consortium for Law and Religion Studies convened its seventh annual Law and Religion Conference in collaboration with the Department of Theology and Religious Studies and the Department of Law at the University of Botswana and with the ICLRS. More than 200 participants attended. At the end of the conference, participants contributed to a document titled "African Perspectives on Human Dignity for Everyone Everywhere" that endorsed and elaborated upon the Punta del Este Declaration on Human Dignity for Everyone Everywhere, commemorating the 70th anniversary of the Universal Declaration of Human Rights.

Human Dignity in Africa

An Introduction

The human dignity initiative is, like the concept itself, noteworthy for being generative and uplifting. In May 2019 the African Consortium for Law and Religion Studies (ACLARS) regional conference in Botswana included breakout sessions in which more than 40 conference participants shared ideas about how human dignity is viewed in Africa. Many of these insights correlated with global thinking about human dignity, but there were a number of ways that the African perspectives were notably different than those in other parts of the world.

Out of these conversations emerged a document, “African Perspectives on Human Dignity for Everyone Everywhere.” Several aspects of this document are remarkable.

First, it is noteworthy for embracing of explicitly religious perspectives, as human dignity in Africa is infused with religious concepts from Christianity, Islam, and traditional African religions. This is not to say that human dignity is limited to being a religious concept, but religion informs thinking about human dignity in a way that is pervasive.

Second, is it focused on community and others. Finding expression in the South African concept of *ubuntu*, as well as many variations, is the idea that our full humanity is realized in relation with others. Thus human dignity is not so much a natural or inherent characteristic of the individual as it is a social reality that emerges from healthy human relationships. Dignity is deeply connected with how we treat others and how we interact with them.

Third, it is rooted in elemental real-life concerns, such as a man having the ability to earn a respectable living and afford to marry and take care of a spouse and children, taking his place as a dignified and valued member of society. This focus on the real material dimensions of dignity is a valuable counterpart to Western discussions of dignity that are often highly abstract and conceptual.

This document demonstrates the very real prospect that our civilizational perspectives on human dignity are likely to vary from one part of the world to another. Yet the concept of human dignity is enriched and deepened when we listen carefully to the conceptions of dignity held by others, especially those from far places and with traditions that are different from our own.



African Perspectives on Human Dignity for Everyone Everywhere: An Endorsement and Elaboration of the Punta del Este Declaration on Dignity for Everyone Everywhere

By the African Consortium for Law and Religion Studies at the Seventh Annual Conference on Law and Religion in Africa

19–21 May 2019 | Gaborone, Botswana

Whereas the Seventh Annual Conference on Law and Religion in Africa of the African Consortium for Law and Religion Studies (ACLARS) was held in Gaborone, Botswana, on 19–21 May 2019, with the conference theme “Law, Religion, and Environment in Africa”;

Whereas the conference participants wish to add their collective voices to the commemoration of the 70th anniversary of the Universal Declaration of Human Rights by endorsing and elaborating upon the Punta del Este Declaration on Human Dignity for Everyone Everywhere;

Whereas there are many unique and characteristic understandings of human dignity that arise from African perspectives, and it is our hope that these perspectives can enhance and enrich the global and universal appreciation of human dignity as the foundational principle of human rights;

THE FOLLOWING STATEMENT WAS DRAFTED AND WELCOMED BY DELEGATES AND PARTICIPANTS AT ACLARS’ SEVENTH ANNUAL LAW AND RELIGION CONFERENCE IN AFRICA.

1 African conceptions of human dignity

Human dignity is a foundational societal, religious, cultural, and legal concept in Africa. There is no one single African concept of dignity but rather many different and often complementary conceptions. Dignity is a concept that has widespread purchase in African cultures, religions, and languages. As with many concepts, there is in Africa an ongoing contestation or negotiation about the meaning of human dignity. Nevertheless, there are African characteristics of the concept that are widespread and widely shared. For example, Sir Seretse Khama, the first president of the Republic of Botswana, said, “Human dignity, like justice and freedom, is the common heritage of all men.” The legacy of South African president Nelson Mandela is also as a champion of human dignity and freedom. As US president Bill Clinton said upon the passing of Nelson Mandela, “History will remember Nelson Mandela as a champion for human dignity and freedom, for peace and reconciliation.” We reiterate the Punta del Este Declaration’s emphasis that human rights are interdependent, universal, indivisible, and interrelated, and each one is critical for achieving human dignity.

2 Relationships and community

Africans think of dignity not solely as an individual human characteristic or right but as a concept that implicates our most important relationships, including family, community, tribe, and nation. Human dignity is a concept that is understood as existing in relationships with others. As such, dignity implicates understandings of human duties and relationships, not just individual claims against others. There is a natural recipro-

cal understanding of human dignity. Part of our human dignity is recognizing and respecting the dignity of others. An African perspective on dignity is outward looking, not just inward reflecting.

For example, in Southern Africa the Nguni Bantu concept of *ubuntu* (in isiXhosa; *botho* in Setswana) and in Eastern Africa the Kiswahili concept of *utu* are closely related to human dignity and clearly involve a relational character of human lives existing in connection and community with others. In some African cultures such as Botswana, the concept of totems is closely related to the idea of familial ties, which extend broadly, creating connections with others. African thinking about dignity necessarily includes the idea of equality; a concern for dignity is a concern for the equal dignity of all.

The meaning of dignity is taught first of all in the home by parents and grandparents and should then be reinforced by primary and secondary education and through societal institutions such as mosques and churches.

In some African countries, including Zimbabwe, the idea of dignity is closely associated with the idea of solidarity. This communal ideal of unity and sharing confirms a communal dimension to human dignity.

3 An indigenous concept

While *human rights* is a concept that can be difficult to translate into some African languages, the concept of *human dignity* is much easier to integrate linguistically. Rights are claims of what someone owes us, whereas dignity is something that is inherent in the human person. For example, in the Yorùbá language, rights (*eto*) are assertions of a claim of something owed to you, whereas dignity (*iyi*) lies at the foundation of rights. While the idea of rights resonates with Africans, in African

languages such as Yorùbá, *dignity (iyi)* is a noun, a state or quality of being. Even when there is not agreement about the specific definition of human dignity, it is a concept that resonates widely and meaningfully. We believe there is much that can be learned from various African perspectives on dignity that will enrich not only African understandings of this concept but global understandings as well.

4 Many meanings of dignity

There are many different meanings of dignity in African contexts, including the idea of living a dignified life (which can be related to ceremony and honor), dignity as rank or status (which can be hierarchical), dignity as a moral ideal (reflected in dignified behavior, including dress), dignity as a right, dignity as a personal responsibility (the duty to behave in a dignified manner), as well as dignity as describing the inherent value and worth of the human person. In a fundamental sense, because they are human, all human beings have dignity, even if they behave in ways that are undignified. We can urge others, such as our children, to behave with dignity without questioning the inherent human dignity of all, regardless of how they behave.

There are dimensions of dignity that include living a complete and virtuous human life, for example, as reflected in the Yorùbá people's concept of *omoluwabi*, which suggests the ideal of someone who has a good character in all dimensions of life, reflecting virtue or good character in every sphere. This idea of being completely trustworthy, courageous, hard-working, humble, and of good character and of treating others with respect is also an ideal that is closely related to the ideal of dignity.

Discussions of human dignity, as with discussions of human rights, should take place in a spirit of genuine dialogue, including between the northern and southern hemispheres, rather than in a spirit of instruction or direction. When we focus on one perspective of human dignity, we should not mistake it as an "African" perspective, since there will be many African perspectives. Dignity eludes definition and capture by any one group or viewpoint.

5 Dignity as a right and as a "mother" of rights

In some countries, such as South Africa and Nigeria, human dignity is a recognized fundamental constitutional right, and there are important judgments of these nations' highest courts

elaborating the meaning of human dignity and related concepts such as *ubuntu*. Even in places where human dignity is a recognized constitutional right, there are challenges in definition, scope, and implementation of the right. In other countries, human dignity is a foundational concept but is not itself a legal right. It can be understood as the "mother" of rights, or lying at the genesis of rights. While dignity is foundational, this is not to understate the importance of rights or of the duty of states to respect and protect rights. Dignity is a common concept in African society, and in the contemporary world, human rights can be seen as a way of operationalizing human dignity. The concept of human dignity can reinforce what we know and have as human rights. Human dignity should not be used as a nebulous concept that governments can invoke to limit or deny rights to people.

6 Concrete concern for basic human needs

African discussions of dignity are less abstract and theoretical than some other discussions of dignity, focusing on basic human needs that must be satisfied in order to be fully human and to enjoy one's basic human dignity, including food, clothing, shelter, gainful employment, and the ability to care for oneself and one's family. Social and economic rights are the cornerstone of human dignity. In many African contexts, including Mozambique, dignity is understood as relating to the basic capacity to fulfill one's human needs and then to be able to help fulfill the needs of others, including family and extended relations. Thus, discussions of dignity need to focus on basic human needs and capacities, such as the ability to find meaningful and remunerative work that is sufficient to provide for oneself and one's family. Discussions of human dignity will be regarded as too theoretical and abstract if they do not include an emphasis on basic economic and social rights, including not just problems of poverty but of extreme poverty. The rising generation, including university students, will not have patience with theoretical discussions of human dignity when their education does not empower them with basic capacities to make a decent living.

An African perspective on human dignity is also to be mindful of the most serious violations of human dignity, including genocide, other atrocities, forced migrations and displacements, and extreme poverty, hence the saying that "a person possesses no 'utu'" among Kiswahili-speaking communities. Extreme disparities of wealth and poverty will be viewed as a violation of human dignity.

7 State obligations

An important obligation of states is to enable its people to live lives of dignity, in light of the broad African recognition of the importance of dignity. Former presidents Julius Nyerere and Ian Khama have respectively stressed its importance. In Julius Nyerere's farewell 1985 speech, he recalled that "the single most important task, which I set out in my inaugural address in December 1962, was that of building a united nation on the basis of human equality and dignity"; and this he reinforced in his socialist concept of *ujamaa*. And for Ian Khama, it formed a part of the 5 Ds Roadmap: democracy, discipline, dignity, development, and delivery.

In spite of the broad African recognition of the importance of dignity by some governments, there are places in Africa where dignity is often violated and places where governments do not do enough to protect human dignity and ensure it is taken seriously. Occasionally governments in Africa use references to duties in the African Charter on Human and Peoples' Rights as a pretext for not protecting human rights, including human dignity.

8 Religious and theistic foundations

African understandings of human dignity are usually based upon a belief in God, a creator who made human beings in God's image. As such, there is an element of reverence and a dimension of humility in understanding human dignity. The idea of human dignity implicates relationships beyond those in this life, including with our creator and with our ancestors who live in an afterlife beyond the visible world. Thus dignity implicates our treatment of the dead. Dignity implicates the departed as well, recognizing that belonging and being recognized does not just involve the present.

In some parts of Africa, understandings of dignity are inextricably connected to Islam. Muslims in Africa are familiar with the Quranic verse that God honored human beings in creating Adam as God's vice-regent or steward and that human beings reciprocate this by treating other human beings with dignity. This is evident even in architecture (that is, in the environment), where a room of the house is dedicated to providing hospitality to strangers. This has implications for how we should treat all people, including beggars. While from a Muslim perspective human rights may seem like a foreign concept, the concept of human dignity is not foreign but an accepted and intrinsic part of the Muslim faith.

Christian and indigenous religions also have deep and meaningful teachings about human dignity, and each of these

perspectives adds depth and flavor to an African understanding of dignity.

In spite of deep reservoirs of reverence and a sense of the sacred that infuse African understandings of dignity, it is not an exclusively religious concept; it is meaningfully significant to those who have no religious beliefs but who are morally righteous and scrupulous.

9 Gender/age dimensions

There may be gender dimensions in discussions of dignity that must be noticed. If dignity is understood primarily as a matter of status (the dignity of the king or of tribal elders), it can have a gender dimension that distorts the universal and inherent value of all human beings that is the hallmark of dignity. We also caution that dignity should not be comprehended mainly as a matter of age, where the dignity of the elder is opposed to that of the young.

Human dignity has deep implications for relationships involving gender difference and age groups, including domestic violence, which is an affront to dignity. If, for example, a man disrespects the woman or the young girl-child acts impolitely towards an elderly person, then that person is described as someone who has no *utu*.

10 Human dignity and our environments

This conference has focused on the relationships between law, religion, and the environment in Africa. An important recurring theme has been the relational character of human rights and human dignity and that it implicates and impresses upon all of our relationships, not just with other people but with other animals and with our natural environments. Just as concepts like isiXhosa's *ubuntu*, Shona's *unhu*, and Kiswahili's *utu* extend concern for human beings beyond rights and into relationships, they also extend our concern beyond human relationships and into other relationships, such as with God, with the world, and with the various environments in which we live.

A REMARKABLE WORK

The Center in Asia

The Center has conducted extensive work in Asia over the past 20 years, concentrating primarily on China, Vietnam, India, and Indonesia. In the early 2000s, conferences in Beijing focused on law and culture, since religion was too sensitive as a direct framing device. Sponsored by the Institute of World Religions at the Chinese Academy of Social Sciences and other academic partners, these events were the seedbed for the Center's Certificate Training Program on Religion and the Rule of Law to take place in Beijing.

This training has had a broad impact over the past 10 years: more than 600 participants have received this training, and a network of scholars interested in law and religion has been created. These scholars meet regularly to present their work, they have launched a scholarly journal, and they conduct web-based discussions of religion and the rule of law.

Key partnerships have been invaluable in expanding the reach of the Center in Asia. The principal convener of the Center's Certificate Training Program is think tank Pu Shi Institute, under the leadership of Liu Peng, with the organizational expertise of the Institute for Global Engagement (IGE), based in Washington, DC. Thanks to Songfeng Li, a young professor who had partici-

pated in the China Certificate Training Program and later spent a semester at BYU Law School as a visiting scholar, Brett Scharffs was invited in 2018 to teach the first law school course on law and religion at a Chinese university. After attending the Annual Law and Religion Symposium, Professor Edward Xu from Fudan University in Shanghai launched the Center for the Study of Mormonism and Sino-us Relations. Several of his young colleagues have come to BYU Law School as visiting scholars.

Similarly, large academic conferences in Vietnam have helped build relationships that have resulted in the

translation of the *Law and Religion* casebook into Vietnamese and in a series of the Certificate Training Program in partnership with the Vietnam National University system. IGE and the Ho Chi Minh Academy of Politics and Law currently offer regional training programs to party and government officials who regulate religion throughout Vietnam. The Templeton Foundation and Templeton Religion Trust have provided generous grants to help fund the Center's work with IGE.



REGIONAL CONFERENCES

UDHR in Its 8th Decade

Fostering Dignity and Equality

4-5 FEBRUARY 2019
MUMBAI, INDIA

6-7 FEBRUARY
BANGALORE, INDIA

The South Asian Consortium for Religion and Law Studies (SACRALS) held two back-to-back events in India. Discussions explored the interrelationship of dignity, equality, and rights from legal, philosophical, and religious points of view.

G20 Interfaith Forum

Peace, People, Planet

Pathways Forward

6-9 JUNE 2019
TOKYO, JAPAN

At the G20 Interfaith Forum, more than 2,000 people from the world's religious communities, including almost 200 speakers, gathered in anticipation of the upcoming G20 Summit in Osaka. Participants engaged in discussions on global agendas, including the Sustainable Development Goals, resulting in policy recommendations for G20 leaders.

A LONG AND STORIED HISTORY

The Center in Europe

Cole Durham's roots in law and religion trace back to Europe. As a third-year law student at Harvard, he chose to write a paper on German church-state theory. Later, when he came to BYU as a law professor, he taught courses on law and religion from an international standpoint. In the mid-1990s he joined a newly created advisory panel of experts for the Organization for Security and Cooperation in Europe (OSCE) and has since worked in countries across the OSCE's member states. He has also provided commentary on pending legislation in OSCE countries, helping draft OSCE guidelines, and has advised the OSCE on issues related to freedom of religion or belief.

The Center continues to work in Europe through long-term teaching engagements at Central European University in Budapest, certificate trainings, and partnerships with various universities to sponsor conferences. In addition to organizing a training at the European Court of Human Rights, the Center created the Strasbourg Consortium, a website that monitors relevant cases taken before the European Court of Human Rights.

The Center has published two books on Islam in Europe, and Durham serves as co-editor in chief of the *Oxford Journal for Law and Religion* (OJLR) while Donlu Thayer serves as associate editor.

The association with OJLR has led to a series of conferences held at Oxford University. Most recently, the Young Scholars Fellowship on Law and Religion has taken place at Christ Church, Oxford.

ICLRS senior fellow David Kirkham has also contributed to the Center's work in Europe. While serving as academic director of the BYU London Centre from 2015 to 2019, he worked closely with the AMAR Foundation, the UK Parliament and the All-Party

Parliamentary Group on International Religious Freedom or Belief, the Inns of Court, the National Holocaust Centre, the International Slavery Museum in Liverpool, and several Belfast groups working on implementing the Good Friday Peace Accords in Northern Ireland. Paul Kerry, who was a supernumerary research and teaching fellow at the University of Oxford's Rothermere American Institute for the last several years, will continue that work as an associate director at the Center.



REGIONAL CONFERENCE

Religious Voices, Human Dignity, and the Making of Modern Human Rights Law

20-22 JANUARY 2019
ROME, ITALY

The Europe regional conference was the first of the year to follow upon the major international initiative undertaken by the ICLRS and global partners during 2018 to commemorate the 70th anniversary of the Universal Declaration of Human Rights. The conference was organized by and held at the Pontificia Università Antonianum in cooperation with the ICLRS; the *Oxford Journal of Law and Religion*; the Religion, Law and International Relations Programme of the Oxford Centre for Christianity and Culture at Regent's Park College, Oxford; and the Oxford Society of Law and Religion.

A REGION WITH REMARKABLE OPPORTUNITIES

The Center in Eastern Europe

Much of Cole Durham's early work was in Eastern Europe as he provided support and counsel to various countries following the fall of the Berlin Wall. When the Center was established in 2000, associate director Elizabeth Clark brought her expertise on Eastern Europe and language facility with Russian and Czech.

The fall of the officially atheist Soviet Union brought some remarkable opportunities to engage national leaders throughout Eastern Europe on religious freedom topics. Interest in understanding comparative perspectives ran deep, and the Center has helped train government, religious, and civil society leaders from across Eastern Europe. For example, the Center sponsored an annual series of conferences with the Academy for State Service in the Russian Presidential Administration and hosted more than 100 Russian leaders with interest in religion and law for 10-day educational programs in the US through the Library of Congress's Russian Leadership Program.

These early opportunities have matured into strong partnerships with academics, activists, and government leaders across Eastern Europe. The Center has since broadened its network and now has hundreds of conference alumni in major academic and policy posts in virtually every country of Eastern Europe. Younger scholars and

program participants have gone on to serve in parliaments and presidential administrations, teach at major universities, litigate key cases, be appointed to national courts, serve on advisory boards for the Organization for Security and Cooperation in Europe and other international organizations, and work tirelessly for the right to freedom of religion or belief for everyone in their countries.



REGIONAL CONFERENCE

Secularity, Secularism, and Religion in the Post-Soviet Space

Historical, Legal, and Philosophical Approaches

23-25 OCTOBER 2019
BISHKEK, KYRGYZ REPUBLIC

Sponsored by the ICLRS, Kyrgyz-Russian Slavic University, and the Center for Religious Studies of Kyrgyzstan, the Eastern Europe regional conference brought together scholars, government officials, and civil society leaders to discuss secularism and secularity in post-Soviet countries. The conference was well supported by top government officials from Kyrgyzstan and other Central Asia countries, with much of the discussion focused on the need to avoid encroaching on religious freedom in the name of secularism and ways to address security concerns that appropriately respect international commitments to freedom of religion or belief.

AN EXAMPLE AND AN INSPIRATION

The Center in Latin America

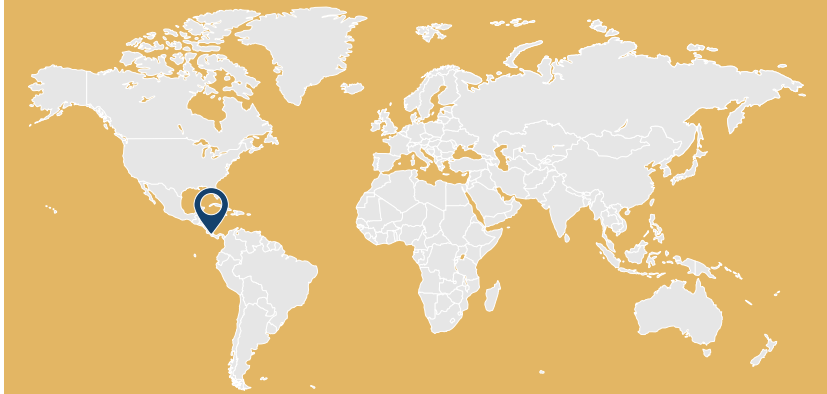
The Center's work in Latin America began slowly in 2000, when Cole Durham and longtime friend Silvio Ferrari of Italy attended a conference on law and religion in Europe. It was there that they became acquainted with a promising young lawyer named Juan Navarro Floria from Argentina. The three of them decided to promote the formation of a consortium of Latin American scholars and lawyers dedicated to developing expertise in church-state law and religious freedom. At the time, there were only a handful of Latin Americans with even minimal religious freedom expertise.

Later that year, Durham, Ferrari, Navarro, and Center senior fellow Scott Isaacson were among those present in Lima, Peru, at the founding of the Latin American Consortium for Religious Liberty. Every year since then, the consortium has held an annual colloquium in various Latin American countries. As a result, scholarship in the field has improved significantly. A few consortium members have even established their own academic centers modeled after the ICLRS. There are now several dozen active religious freedom experts in Latin America. Moreover, these Latin American experts have become close

friends and allies in the Center's work in Latin America and elsewhere. They have opened doors for close collaboration with leaders of the Roman Catholic Church and with leaders in academia and government in their home countries.

Under the leadership of associate director Gary Doxey, the work of the Center in Latin America has accelerated

over the past decade. The Center now consults regularly with thought leaders across the region and sponsors three major conferences in Latin America each year. Latin America has become an example and an inspiration to many other parts of the world on the question of religious freedom, and the work there continues to grow.



REGIONAL CONFERENCE

A Weeklong Tri-Country Event

OCTOBER 24-30

GUATEMALA
COSTA RICA
PANAMA

Associate directors Gary Doxey and David Moore and senior fellows Denise and Neil Lindberg took part in a weeklong religious freedom conference in Guatemala, Costa Rica, and Panama. The event, co-sponsored by the ICLRS, culminated in the signing of an agreement between the ICLRS, Santa María La Antigua Catholic University, and the Latin American Consortium for Religious Freedom to work together to promote and protect religious freedom. Events included meetings with various religious leaders, academics, and supreme court justices. The delegation spoke at the National Assembly in Costa Rica in a nationally televised event. Doxey and Moore were also interviewed on radio and television.

STEADY PARTNERSHIPS

The Center in the Muslim World

The Center's work in the Muslim world has recently taken place on several fronts, developing relationships of ever-increasing engagement, friendship, and trust.

Regional conferences in places like Como, Italy; Rabat, Morocco; and Addis Ababa, Ethiopia, have focused on issues relating to Islam. We have also helped sponsor conferences in the Middle East, including in Israel, Jordan, and the United Arab Emirates, as well as conferences and teaching programs in Southeast Asia, including in Malaysia and Indonesia. In 2018 a major conference was held at the University of Jordan Law School on the Amman Message, an initiative of the king of Jordan advocating moderate and inclusive Islam. In 2019, on the heels of the Pope's visit to the United Arab Emirates, the Center organized a conference building upon the themes of brotherhood and human dignity that came out of the joint Abu Dhabi Declaration between His Holiness Pope Francis and the Grand Imam of al-Azhar, Dr. Ahmed Al-Tayyeb.

The Center's work is also growing in South Asia, especially India, and in Southeast Asia, particularly Malaysia and Indonesia. We have co-organized significant events in India through the South Asian Consortium for Religion and Law Studies (SACRLS) and in Malaysia with the Institute of Advanced

Islamic Studies (IAIS). In 2020 the Center hopes to help launch the Southeast Asian Consortium for Law and Religion Studies (SEACLARS) as a new regional scholarly association.

In Indonesia the Center has participated for nearly 10 years in a series of conferences and teaching programs on Sharia and human rights, with academic partners at Muhammadiyah University

in Malang and Gada Maja University in Yogyakarta. Together with our friends at the Oslo Coalition for Freedom of Religion and Belief, we have helped support master's-level courses at both universities. Our friends at Muhammadiyah University leveraged this support into a master's degree program at their university on Sharia and human rights, funded by the Asia Foundation.



REGIONAL CONFERENCE

Tolerance in the Context of Legislative and Judicial Systems

23-25 APRIL 2019
ABU DHABI, UNITED ARAB EMIRATES

The Middle East regional conference explored the ideas of tolerance, human fraternity, and human dignity from legal, philosophical, and religious points of view. Scholars from around the world addressed practical implementation strategies for Gulf-region legislative frameworks, with particular attention directed toward the principles contained in the recent Abu Dhabi Declaration and the Punta del Este Declaration on Human Dignity for Everyone Everywhere. The conference was a combined initiative of the UAE Ministry of Tolerance, the ICLRS, and the UAE University College of Law.

RELATED CONFERENCES

Human Dignity from Judges' Perspectives

24-25 JULY 2019
PEMBROKE COLLEGE,
OXFORD

The event was sponsored by the ICLRS in partnership with Dr. Dmytro Vovk of the Center for Rule of Law and Religion Studies at Yaroslav the Wise National University in Kharkiv, Ukraine.

Religious Perspectives on Human Dignity

30-31 JULY 2019
CHRIST CHURCH, OXFORD

This event launched the Human Dignity in Religious Traditions (HDRT) Project, a research endeavor jointly organized by the Indonesian Consortium for Religious Studies (ICRS), Baylor University, and the ICLRS.

Religious Persecution in the World Today Diagnoses, Prognoses, Treatments, Cures

2-3 AUGUST 2019
CHRIST CHURCH, OXFORD

The event was sponsored by the ICLRS, the AMAR Foundation, and Latter-day Saint Charities.

MARKED PROGRESS

The Young Scholars Fellowship at Oxford

The International Center for Law and Religion Studies launched the Young Scholars Fellowship on Religion and the Rule of Law, hosted at Christ Church, Oxford, in the summer of 2018. This fellowship addresses the need to develop and educate a network of leaders sensitive to the importance of religious freedom.

In 2019 the second class of scholars completed the Young Scholars Fellowship at Oxford, with 16 participants chosen from almost 100 applicants. The scholars represented Argentina, Australia, Belgium, Brazil, China, India, Indonesia, Ireland, Italy, New Zealand, Russia, and Ukraine.

The fellowship is not sponsored by any government entity or religion. It provides instruction and facilitates interactions with world-renowned religion and law writers, academics, and scholars and includes (1) 12 weeks of online writing tutorials held prior to (2) three weeks of intensive coursework held on-site at the University of Oxford.

This past year it also involved participation in three Center-sponsored conferences: "Human Dignity from Judges' Perspectives," "Religious Perspectives on Human Dignity," and "Religious Persecution in the World Today." All of the conferences will result in books.

The 2019 scholars spent a day in London, where they toured the Supreme Court, heard a case argued before Lord Hodge, a justice of the court, and met with Lord Alton and other members of the House of Lords and House of Commons in a groundbreaking Parliament assembly on religious persecution. Ewelina Ochab, a member of the 2018 class of young scholars, was instrumental in bringing together the scholars, members of the clergy, and Parliamentarians for this meeting.

This program has already seen tangible results from the 15 scholars admitted to the first year of the program in 2018. Here we spotlight the work of three of them.



Ewelina U. Ochab, born in Poland, now lives and works in England as an advocacy and engagement advisor to members of Parliament and as a lecturer. She is the author of *Never Again: Legal Responses to a Broken Promise in the Middle East* (Kairos: Vienna, 2016); "Religious Freedom," in Kenneth R. Ross, Mariz Tadros, and Todd M. Johnson, eds., *Christianity in North Africa and West Asia* (Edinburgh University Press: Edinburgh, 2018); and "Bringing Daesh to Justice: What the International Community Can Do," with Pieter Omtzigt, in the *Journal of Genocide Research* (2018). She contributes to *Forbes*, *HuffPost*, *Providence*, and *Oxford Human Rights*.

Ochab worked with Parliament in Great Britain to make August 22 a day to commemorate victims of acts of violence based on religion or belief.



Dmytro Vovk, born in Ukraine, currently lives and works in Ukraine. He is the director at the Center for Rule of Law and Religion Studies and is an associate professor at Yaroslav the Wise National Law University. His research focuses on the influence of religion—primarily that of the largest Ukrainian churches—and on European integration policies of the Ukrainian government. He was a yearlong fellow at the ICLRS. He has translated W. Cole Durham, Jr. and Brett G. Scharffs's casebook, *Law and Religion: National, International, and Comparative Perspectives* (2019), into Russian.

Vovk and Scharffs also organized the conference at Oxford in 2019 titled "Human Dignity from Judges' Perspectives" and will organize a 2020 conference there called "Christian Perspectives on the Legal Aspects of Human Dignity and Human Rights."



Ahmed Salisu Garba, born in Nigeria, currently lives and works there. He is a member of the Faculty of Law and is dean of graduate studies at Bauchi State University in Gadau, Nigeria. He is also the author of "The Prospects and Problems of the Marrakesh Declaration on the Rights of Religious Minorities in Muslim Majority Communities," published in the *Review of Faith & International Affairs* (2018).

Garba established the Center for Law and Religion Studies at Bauchi State University. The center was backed and funded by the university after the publication of his article, the first English academic article to be published by his university's faculty. He has also developed law and religion as a course of study at the university. Garba states, "Nigeria's legal framework for the management of religious diversity is inadequate, [and the government's] use of force has not solved the problems. Through the work of our center and law reform, freedom of religion and belief will flourish."



For the past 20 years, BYU Law students have been a critical resource for the Center, not only as volunteers but as part of the “networks of scholars, experts, and policy makers” that we strive to develop as part of our mission. Students act as ambassadors of the Law School and the Center, spreading

goodwill for the university and the cause of religious freedom for all.

Here are just a few of the ways that students assist the Center in its mission.



STUDENT RESEARCH FELLOWS

Student Research Fellows spend the summer between their first and second years of law school in externships at Area Legal Counsel Offices of The Church of Jesus Christ of Latter-day Saints in many parts of the world. They also assist in research, writing, and publishing projects for the Center.

- Joseph Castro**
Frankfurt, Germany
- Summer Crockett**
Hong Kong, China
- Christopher B. Fore**
Provo, Utah, USA
- John Geilman**
Salt Lake City, Utah, USA
- Hannah Leavitt-Howell**
Accra, Ghana
- Andrew Navarro**
Lima, Peru
- McKenna Rammell**
Auckland, New Zealand

- Kody Richardson**
Salt Lake City, Utah, USA
- Liam Smith**
Johannesburg, South Africa
- Aaron Stinson**
Mexico City, Mexico
- Jessica Volmar**
Frankfurt, Germany
- Ellen Huish Welch**
Salt Lake City, Utah, USA
- Vanessa West**
Buenos Aires, Argentina



STUDENT MANAGEMENT BOARD

Student Management Board members are selected based on their skills and interest in law and religion. They spend the school year assisting in various Center projects as well as attending conferences throughout the United States and the world.

- Emmanuel Amirikau**
- Austin Atkinson**
- Shaun Belliston**
- Andrew Birkinsha**
- Tiago Camargo**
- Miranda Cherkas**
- Erin Cranor**
- Diana Flores**
- Melissa Hartman**
- Kyle Harvey**
- Abdullah Hassan**
- Fabiana Lauf**
- Justin Miller**
- Malea Moody**
- Madison Moss**
- Jox Moxon**
- Sara Plater**
- Shelise Rupp**
- Taylor Shaw**
- Rachel Whipple**
- Kyra Woods**

“Working for the Center has been one of the greatest experiences I’ve had in law school! This summer I was able to attend a religious freedom conference in Oxford, England, where I toured Parliament, walked through the chambers of the Supreme Court of the United Kingdom, and interacted daily with respected religious freedom scholars from all around the globe. It truly was an experience that I will always cherish!”

—Abdullah Hassan

“My favorite projects to work on for the Center involve editing articles that are written by international authors. Not only do I feel like I am helping authors be more effective in educating an American audience, but I also learn a lot about important topics along the way!”

—Miranda Cherkas



SYMPOSIUM EXECUTIVE COMMITTEE

The Symposium Executive Committee is critical to the success of the Annual International Law and Religion Symposium. These student volunteers spend hours on the logistics of the symposium and work closely with delegates to ensure that their experience is a good one.

Master Schedule
Erin Cranor, chair
Rhett Hunt
McKenna Rammell

Documents, Interpretation, and Media
Andrew Birkinsha, co-chair
Kevin Moscon, co-chair
Rusty Griggs
Kristie Lam Moss
Kody Richardson
Rachel Sackett

Recruitment and Volunteer Coordination
Aaron Stinson, chair
Alicia Conley
Summer Crockett
Liam Smith

Concierge
Austin Atkinson, chair
Kai'anui Graham
Andrew Navarro
Rhonda Peck
Daniela Rosbach
Gabriell Sabalones
Chery Yang

Volunteering for the symposium opens my eyes to the outside world in a meaningful way. The moments when we interact with delegates are what truly make our experience meaningful. During the symposium this year, I had the chance to escort one of the delegates to a prayer room, where he explained to me why the particular prayers he said are important in his religion. His kind and reverent nature motivated me to be more sincere in my own prayers. Conversations like these happen all of the time with our student committee, and we find that the work and planning required during the symposium is always worth it for such valuable moments.

—McKenna Rammell

My work with the Center has been incredibly fulfilling and rewarding. I have been lucky enough to travel abroad for ICLRS conferences and competitions, and I have seen the importance of these discussions surrounding religious freedom. Interacting with international scholars and presenters has helped me to see that there is more to these issues than a news headline or compelling story. My experiences working with them on a personal level have allowed me to better empathize with those from a variety of cultural and religious backgrounds.”

—Austin Atkinson



MOOT COURT COMPETITION

For the past two years, teams of BYU law students have participated in the European Academy of Religion's International Moot Court Competition in Law and Religion in Rome, Italy. Sponsored by the Center, these teams have made an excellent showing, including a win in 2019 by Madison Moss, Shelise Rupp, and Kyra Woods.

Representing BYU Law

Austin Atkinson
Fabiana Lauf
Justin Miller
Malea Moody
Madison Moss
Shelise Rupp
Gabriell Sabalones
Kyra Woods



MERITORIOUS SERVICE AWARDS

Each spring the Center recognizes a group of third-year law students for their dedicated service to the Center and the cause of religious freedom.

Outstanding Service

Justin Miller
Shelise Rupp

Meritorious Service Awards

Athelia Graham
Kyle Harvey
Stephanie Lenhart
Malea Moody
Scott Mosley
Joe Moxon
Emily Parkinson
Rhonda Peck
Sara Plater
Taylor Shaw
George Simons

FIRST STIRLING FELLOW

On 24 January 2019, the ICLRS and the LLM program at BYU Law School awarded the first Stirling Fellowship to Emmanuel Amirikau of Nairobi, Kenya. The Stirling Fellowship is a new award made possible by the Stirling Family Foundation; it supports exceptional international students in BYU's LLM program. Students accepted to the LLM program are already lawyers or judges in their home countries. Stirling Fellowships will help develop these promising young professionals into leading lawyers, legal scholars, and judges. Additionally, Stirling Fellows will remain a part of the Center's international network of professionals in the field of law and religion studies.



Even before the Center was officially launched on January 1, 2000, many individuals were drawn to the compelling message of religious liberty. A group of supporters coalesced into an informal advisory group of volunteers. From this group, and with the organization of the Center, the International Advisory Council (IAC) was formed. Ralph Hardy, Duane Madsen, and David C. Christensen have served as council chairs. David Colton, the current chair, took office in 2018.

IAC membership initially numbered around 30 and has grown to more than 220 members today. Members play an active role in generating funds to assist in the operational and long-term costs of the Center. Endowments established by members of the IAC as well as annual dues are important sources of funding for Center activities. Of equal importance is members' active participation in the annual symposium and in global conferences.



IAC EXECUTIVE COMMITTEE

David Colton, chair
Julie Colton
David Christensen, immediate past chair
Mary Christensen
Lynn Anderson
William Philip Benac Sr.
Mark Cressler

Blair Garff
Duane and Erlyn Gould Madsen
David and Linda Nearon
Milt and Heidi Shipp
Bryce Wade
Kenneth and Athelia Woolley

INTERNATIONAL ADVISORY COUNCIL MEMBERS

- | | | | | |
|--|-------------------------------|--|----------------------------------|--------------------------------------|
| Allen & Denise Alexander | Sheldon & Joan Child | Scott & Cheri Gubler | Carlos & Vania Martins | Greg & Sharon Slater |
| Elder Wilford W. & Kathleen Andersen | William & Patricia Child | Wayne & Connie Hancock | Derek & Shelaine Maxfield | Senator Gordon Harold & Sharon Smith |
| Lynn Anderson | David & Mary Christensen | Senator Orrin G. & Elaine Hansen Hatch | Mike & Kelly Maxfield | Bryant & Nicole Stirling |
| Scott & Jesselie Anderson | Jordan & Julie Clements | Curtis B. & Irene Hill | Karl David & Lora Lee McAllister | David & Laurea Stirling |
| Brent & Cheri Andrus | David & Julie Colton | Richard Allen & Nan Green Hunter | Reid & Melanie Moon | Wayne & Patrice Tew |
| William F. & Ann Atkin | Eleanor Colton | Blair R. & Katrina C. Jackson | Rulon & Jaquelin Munns | Annette Lantos |
| Linda Bang | Phil & Barbara Colton | Eric & Kaye Jackson | David & Linda Nearon | Tillemann-Dick |
| Brent & Bonnie Beesley | Randy & Lisa Cone | Heber & Christine Lake Jacobsen | David, Jr., & Tiffany Nearon | Noel & Carrie Vallejo |
| Christi Belliston | Greg & Julie Cook | Jill Johnson | Jeff & Janet Nelson | Bryce & Peggy Wade |
| William Philip, Sr., & Barbara Lynne Benac | Jim & Sandy Cook | Raymond Johnson | Clair & Laura Nixon | Stephen & Marcia Wade |
| Brian & Rachel Bertha | Lew & Barbara Cramer | Glendon "Woody" E. & Page Townsend Johnson | Elder Robert & Joy Orton | Blake & Leslie Walker |
| John Dale & Diane Robertson Blatter | Mark & Janette Cressler | James F. & Allyson E. Larkins | David & Kathryn Paxman | Elder Lance B. & Patricia Wickman |
| James F. & Sharman Blood | Gary & Ann Crocker | Justin & Tahna Lee | Catherine Pedersen | Jennifer Wilcox |
| Bradley & Ann Botteron | Ralph & Mary Dewsnup | Helen Leon | Wayne & Robyn Petty | Mark & Laura Willes |
| S. Robert & Lonnie B. Bradley | Greg & Monica Drennan | David & Nancy LeSueur | David & Mary Ann Pollei | Gerald & Claudia Williams |
| Joseph & Kimberly Brubaker | Rick & Janel Durfee | David & Bianca Lisonbee | Stephen & Marianna Richardson | Kim Wilson & Gail Miller |
| Mac & Christeena Brubaker | Paul M. & Maren J. Durham | Kent & Karen Lundquist | Bruce G. & Sara Robinson | Elder Larry Y. & Lynda Wilson |
| L. Merrill & Nancy H. Bryan | Richard & Christena Durham | Larry & Susan Lunt | Jeff & Michelle Robinson | Mark & Carol Wolfert |
| Douglas & Ann Bush | W. Cole, Jr., & Louise Durham | Duane & Erlyn Gould Madsen | Mark & Belinda Romney | Kenneth & Athelia Woolley |
| Stacey Sweet Campbell | Martin & Allyson Egbert | Stan & Susan Martineau | Edward B. & Brooke F. Rowe | Timothy & Teresa D. Wright |
| Elder Craig A. & Deborah L. Cardon | Bjorn & Cydnee Farmer | | Gene & Martha Schaerr | Koo & Patricia Yuen |
| | Bryson & Jan Garbett | | Duane & Marci Shaw | |
| | Blair & Suzanne Garff | | Milt & Heidi Shipp | |
| | Larry Miner Gibson | | | |
| | David & Doris Gillette | | | |

IAC SPRING MEETING

The International Advisory Council's Annual Spring Meeting was held 4-5 April at the Grand America Hotel in Salt Lake City. This meeting is an opportunity for the Center to give a stewardship report to the IAC. Ruth Lybbert Renlund,

an attorney and an ICLRS senior fellow, was the keynote speaker, and Bill Atkin, international legal counsel for The Church of Jesus Christ of Latter-day Saints, delivered the closing address.



IAC ENRICHMENT TOUR IN BOTSWANA

Many IAC members attended the African Consortium for Law and Religion Studies (ACLARS) annual conference in Gaborone, Botswana, and then participated in an enrichment extension from 18-30 May.

Enrichment extensions are coordinated around a regional conference and are an opportunity for IAC members to witness the work of the Center and learn more about religious freedom efforts in other parts of the world.

The enrichment tour included a visit to Botswana's Chobe National Park, home to Africa's largest elephant population, and a visit to Victoria Falls, Zimbabwe, one of the seven natural wonders of the world. The trip ended in Cape Town, South Africa, where, among other sites, the group visited Robben Island, the place of Nelson Mandela's 18-year imprisonment.



IN REMEMBRANCE

The Center mourns the passing of **Margaret McConkie Pope** and **Sterling D. Colton** in 2019. Both were long-time supporters and champions of the Center, and Colton had been involved in the Center's work since its inception. They will be missed, but their influence will still be felt.

ENDOWMENTS



REGIONAL

Brent and Cheri Andrus—Africa
David and Mary Christensen—Oxford
Dave and Julie Colton—Western Europe
Greg and Julie Cook—China
Edward and Helen Leon—Muslim World
Milt and Heidi Shipp—Southeast Asia

GENERAL

Gary Stephen Anderson—Law Students and General
Sterling and Eleanor Colton—General
Cornerstone Endowment—General
Jean and Frank
Barbara and Wayne Friendship FoRB—not country specific
George and Helen Johnson Research Fellowship—Student Fellows
Lowell and Colleen Sherratt—General

ACADEMIC ADVISORY BOARD



Sophie van Bijsterveld
Professor of Law, Religion and Society, Radboud Universiteit, Netherlands; Member, Dutch Upper House of Parliament



Carolyn Evans
Vice Chancellor and President, Griffith University, Queensland, Australia



Reverend Doctor Kim-Kwong Chan
Former Executive Secretary, Hong Kong Christian Council, China



Silvio Ferrari
Professor Emeritus, Università degli Studi di Milano, Italy



Ján Figel'
International Expert on Freedom of Religion or Belief, Bratislava, Slovakia



Mohammad Hashim Kamali
Founding Chairman and CEO, International Institute of Advanced Islamic Studies, Kuala Lumpur, Malaysia



Tore Lindholm
Professor Emeritus, Norwegian Centre for Human Rights, Faculty of Law, University of Oslo, Norway



Tahir Mahmood
Founder-President, SACRALS; Professor and Chairman, Institute of Advanced Legal Studies, Amity University, New Delhi, India



Javier Martínez-Torrón
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Juan G. Navarro Floria
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Liu Peng
Director, Pu Shi Institute for Social Science, Beijing, China



Gerhard Robbers
Professor Emeritus, Universität Trier, Trier, Germany



Rik Torfs
Professor, Katholieke Universiteit Leuven, Leuven, Belgium

SENIOR FELLOWS



Scott Isaacson



Michael L. Jensen



David Kirkham



Denise Posse-Blanco Lindberg



Neil A. Lindberg



Adesina J. Olukanni



Erlend "Pete" Peterson



Ruth Lybbert Renlund



Neville Rochow SC



Gene Schaerr



Hannah Clayson Smith



Patrick J. Thurston

NEW SENIOR FELLOWS



Orrin G. Hatch

Senator Hatch represented the state of Utah in the Senate from 1976 to 2019. At the time of his retirement, he was the longest-serving Republican senator in history. Notable among his achievements was his commitment to religious freedom. He co-sponsored the Religious Freedom Restoration Act and was the principal author of the Religious Land Use and Institutionalized Persons Act.



Gordon H. Smith

Senator Smith was elected to the Oregon state Senate before his election to the US Senate, where he represented Oregon from 1997 to 2009, serving on many committees. After leaving Congress, he served as senior advisor in the Washington offices of Covington & Burling LLP, and in November 2009 he joined the National Association of Broadcasters, where he currently serves as president and CEO.

CENTER STAFF



Brett G. Scharffs
Director



W. Cole Durham, Jr.
Founding Director



Elizabeth A. Clark
Associate Director



Gary B. Doxey
Associate Director



Paul E. Kerry
Associate Director



David H. Moore
Associate Director



Jane Wise
Associate Director



Donlu Thayer
Publications Director



Deborah A. Wright
Center Coordinator and
Executive Assistant



Sherie Rogde
Conference Liaison



Blythe Shupe
Communications Specialist



Sandy Stephenson
International Advisory
Council Liaison



Donlu Thayer, Center publications director, retired from Brigham Young University after 38 years as a professor teaching English and writing and then 10 years of dedicated service to the Center. Since joining the Center, Donlu has been key in the creation and management of the ICLRS websites, Headlines service, and blog and has made invaluable contributions to significant Center publications. She has been instrumental in the development of the *Oxford Journal of Law and Religion* and has put tireless efforts into realizing dozens of conferences, programs, and presentations. Donlu will continue to serve as a Center senior fellow.

CENTER PUBLICATIONS

From the start, the Center has included in its mission the goal of “expanding, deepening, and disseminating knowledge and expertise regarding the interrelationship of law and religion.”

Among the capstone publications of the Center is one referred to simply as “the casebook.” Titled *Law and Religion: National, International, and Comparative Perspectives*, it is coauthored by Cole Durham and Brett Scharffs and has been translated into a dozen languages.

The five-volume *Brill Encyclopedia of Law and Religion* began as a collaboration between Cole Durham, Academic Advisory Board member Gerhard Robbers, and a team at Universität Trier in Germany. Donlu Thayer was instrumental in bringing this landmark work to publication in 2016. She was assisted first by a group of 100 lawyers from the J. Reuben Clark Law Society headed by Nan Barker (BYU Law ’84) and then by more than 30 BYU Law students. Lawyer-scholar Ashley Isaacson Woolley, who has continued to help with Center publications, provided essential editorial assistance.

2019

Elizabeth A. Clark and Dmytro Vovk, *Religion During the Russian-Ukrainian Conflict* (Routledge, 2019).

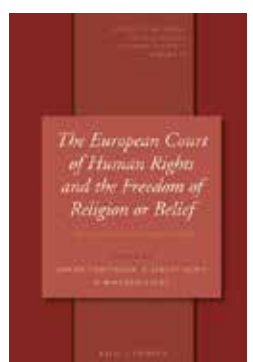
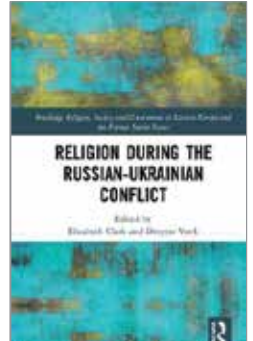
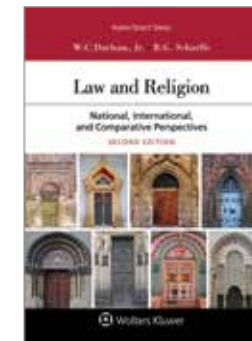
Gary B. Doxey, “Laicidad en Estados Unidos de América,” in *Principio de laicidad y libertad religiosa: El rol del Estado en la sociedad plural*, ed. Gabriel González Merlano (Montevideo, Uruguay, 2019).

Gary B. Doxey, forward to A. Keith Thompson, *Trinity and Monotheism: A Historical and Theological Review of the Origins and Substance of the Doctrine* (Connor Court Publishing, Mondotti Press, 2019).

W. Cole Durham, Jr., and **Brett G. Scharffs**, with contributions by Donlu D. Thayer, *Law and Religion: National, International, and Comparative Perspectives* (“the casebook”), 2nd ed. (Wolters Kluwer Legal and Regulatory, 2019).

W. Cole Durham, Jr., and **Brett G. Scharffs**, Turkish translation of 2nd ed. of the casebook, trans. Fatih Öztürk (Wolters Kluwer Legal and Regulatory, 2019).

Brett G. Scharffs, “Kokkinakis and the Narratives of Proper and Improper Proselytizing,” in *The European Court of Human Rights and the Freedom of Religion or Belief: The 25 Years Since Kokkinakis*, ed. Jeroen Temperman, T. Jeremy Gunn, and Malcolm D. Evans (Brill, 2019).



FEBRUARY

12 Summit on Religious Freedom, Interfaith Council of Central Florida
Orlando, Florida

14–16 Human Dignity Panel, J. Reuben Clark Law Society Annual Conference
Seattle, Washington

15 Inter-American Forum of Collaboration and Interfaith Dialogue on Religious Freedom, Mexican Senate
Mexico City, Mexico

25–26 National Consultative Conference of the CRL Rights Commission
Pretoria, South Africa

26 Cole Durham Lecture at Tufts University
Medford, Massachusetts

MARCH

4–7 Third Annual Meeting of the European Academy of Religion (EuARE)
Bologna, Italy

6–7 Panel on Human Dignity, UN Human Rights Council
Geneva, Switzerland

11–12 US State Department Event
Taipei, Taiwan

22 “Challenges to Religious Liberty Today,” Interfaith Philadelphia’s Year of Conversation
Philadelphia, Pennsylvania

26–27 Religion and Rule of Law Certificate Training Program
Vientiane, Laos

29–April 1 Religion and Rule of Law Certificate Training Program
Qui Nhon, Vietnam

APRIL

8 International Society Conference
Provo, Utah

10–20 Cole Durham Teaching at Central European University
Budapest, Hungary

11 Hatch Foundation Conference
Salt Lake City, Utah

20 “The Implementation of the New Vietnamese Law on Religion,” Vietnam National University
Hanoi, Vietnam

23–May 3 Brett Scharffs Teaching at Central European University
Budapest, Hungary

29–May 1 Second Global Summit
Geneva, Switzerland

MAY

2–4 Roundtable on Freedom of Religion or Belief
Podgorica, Montenegro

2–4 24th Annual World Convention
New York City, New York

17 University of Washington Religious Freedom Conference
Seattle, Washington

17–18 Religious Persecution Conference at Central European University
Budapest, Hungary

22–23 “What’s Next for Religious Freedom?” Straus Center for Torah and Western Thought
New York City, New York

JUNE

26–27 Master’s Level Course on Sharia and Human Rights, University of Muhammadiyah
Malang, Indonesia

26–28 Side Event on Human Dignity, 49th General Assembly of the Organization of American States
Bogotá, Colombia

28–29 Course on Religion and Human Rights, Gadjah Mada University, Indonesian Consortium for Religious Studies
Yogyakarta, Indonesia

30–July 2 Conference on Indigenous Religions
Jakarta, Indonesia

JULY

1–12 Brett Scharffs Teaching a Course on Law and Religion, China University of Politics and Law
Beijing, China

1–12 2019 ADF Summit on Religious Liberty
Laguna Niguel, California

8–12 Religion and the Rule of Law Certificate Training Program
Beijing, China

12–13 New Religions Movements, China Conference
Beijing, China

15 Highlighting the Punta del Este Declaration, National Press Club
Washington, DC

16–18 Second Ministerial to Advance Religious Freedom
Washington, DC



22–August 10 Young Scholars Fellowship on Religion and the Rule of Law, Christ Church
Oxford, United Kingdom

23 House of Lords Event on United Nations Commemoration of Victims of Religious Violence
London, United Kingdom

24–25 Human Dignity from Judges’ Perspectives
Oxford, United Kingdom

30–31 Human Dignity in Religious Traditions, Christ Church
Oxford, United Kingdom

31 Third International Forum on Law and Religion
Quezon City, Philippines

AUGUST

1 Roundtable Discussion, Russian Orthodox Church and Ukrainian Orthodox Church Leaders, Christ Church
Oxford, United Kingdom

7–10 Conference Co-sponsored by the West African Regional Center for Law and Religion Studies (WACLARS)
Lagos, Nigeria

19–23 Education Week, Brigham Young University
Provo, Utah

26–28 68th United Nations Civil Society Conference
Salt Lake City, Utah

SEPTEMBER

15 Brett Scharffs Lecture at Fudan University Center for the Study of Mormonism and Sino-US Relations
Shanghai, China

3–5 IRLA Meeting of Experts
Fez, Morocco

6–8 Conference with the Institute of World Religions of the Chinese Academy of Social Sciences and the Chinese Religious Society
Beijing, China

16–19 Templeton Consultation with Religious Freedom Institute
Bangalore, India

24–26 International Conference on Law Reform
Batu, East Java, Indonesia

OCTOBER

1–3 Annual Colloquium of the Latin America Consortium on Religious Freedom
Bogotá, Colombia

9–11 26th Annual International Law and Religion Symposium, Newseum
Washington, DC

10 International Association of Religion Journalists Conference
Salt Lake City, Utah

23 Conference at Pembroke College
Oxford, United Kingdom

24 Second Annual DFW Summit for Religious Freedom
Dallas, Texas

NOVEMBER

4–5 Fifth Annual Southeast Asia Freedom of Religion or Belief (SEAFoRB) Conference
Bangkok, Thailand

4–8 Religion and the Rule of Law Certificate Training Program
Tashkent, Uzbekistan

8–9 Conference at the Religious Freedom Institute
Jakarta, Indonesia

9 Council of Experts Review on the Uzbekistan’s Draft Law on Freedom of Conscience and Religious Organizations
Tashkent, Uzbekistan

10–13 ICLARS Book Launch
Rehovot, Israel

12–13 Second Caribbean Symposium on Religious Freedom
Santo Domingo, Dominican Republic

19 “Proclaim Liberty Throughout the Land: The Hebrew Bible in the US,” Brigham Young University
Provo, Utah

21–22 Conference at Russian Parliament’s Public Chamber (Tentative)
Location

23 LDS–Orthodox Christian Dialogue
San Diego, California

DECEMBER

5–8 Secularism and Secularity Conference and Book Launch
Hanoi, Vietnam

10–13 Religion and Rule of Law Certificate Training Program
Mandalay, Myanmar







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