STUDENT PROGRAMS

2018–2019 ANNUAL REPORT

DOYLE ENGAGING DIFFERENCE PROGRAM
Religion, Ethics, and World Affairs Minor | Education and Social Justice Project
DOYLE ENGAGING DIFFERENCE PROGRAM

The Doyle Engaging Difference Program is a campus-wide collaboration between the Berkley Center and the Center for New Designs in Learning and Scholarship (CNDLS) designed to strengthen Georgetown University’s core commitment to tolerance and diversity and to enhance global awareness of the challenges and opportunities of an era of increasing interconnectedness. Doyle faculty fellowships and seminars support the redesign of courses that engage with questions of difference, the Junior Year Abroad Network connects Hoyas studying in diverse societies through an online platform, and the Doyle student fellows engage intercultural and interreligious dialogue on campus.

The program is made possible through the generosity of William Doyle (C’72), a member of the Georgetown University Board of Directors.

BERKLEY CENTER FOR RELIGION, PEACE, AND WORLD AFFAIRS

The Berkley Center for Religion, Peace, and World Affairs at Georgetown University seeks a more just and peaceful world by deepening knowledge and solving problems at the intersection of religion and global affairs through research, teaching, and engaging multiple publics.

Two premises guide the center’s work: that a comprehensive examination of religion and norms is critical to address complex global challenges, and that the open engagement of religious and cultural traditions with one another can promote peace. To this end, the center engages students, scholars, policymakers, and practitioners in analysis of and dialogue on critical issues in order to increase the public understanding of religion.
One of the central goals of the Berkley Center is to engage students in order to prepare educated citizens able to address global challenges and contribute to research in the pursuit of peace. The center fosters student engagement by offering courses, employing student research assistants, providing fellowship opportunities, hosting student events, and offering a minor designed specifically to educate students about the complexities of religion and international issues.

Many of these programs and courses are made possible by the Doyle Engaging Difference Program and seek to prepare students to become effective citizens and advocates in a pluralistic world. Students who engage with the center’s programming will be better equipped to interact and cooperate with people of diverse backgrounds and beliefs and will develop an advanced understanding of issues at the intersection of religion, culture, and world affairs.

This report highlights the Berkley Center’s core student programs during the 2018-2019 academic year.
The Berkley Center’s faculty seek to advance the teaching mission of Georgetown University. Each faculty member brings years of scholarly and practical experience to the classroom.

Senior fellows at the center are trained in a wide range of disciplines, including public policy, history, development, political theory, literature, law, and more. Their academic appointments include positions in the Departments of Sociology, Government, and Theology and Religious Studies, as well as in the School of Foreign Service and Georgetown Law. Several of the center’s faculty previously worked outside of academia as senior officials in organizations like the U.S. State Department and the World Bank. Every senior fellow is equipped to draw from a wide array of knowledge, practical experiences, and networks in order to engage students in the classroom, and our faculty seek to educate the whole person and encourage informed citizens who will go on to live out the Jesuit ideal of interreligious understanding.

This year, the Berkley Center worked with the Department of Theology and Religious Studies to offer a new course, Religion, Ethics, and International Affairs. Listed as a 100-level theology course, this was the first center-based course which students could use to fulfill one of their core requirements in theology at Georgetown. The course was met with great enthusiasm by Georgetown students, particularly those in the School of Foreign Service who were excited by the prospect of fulfilling a theology requirement with a course that had direct applications for their future work in foreign affairs.

Beyond the courses taught by its senior fellows, the Berkley Center offers a minor for students in the Walsh School of Foreign Service and the College of Arts and Sciences in religion, ethics, and world affairs. The center also supports Doyle Seminars, high-level undergraduate courses that are provided extra funding to develop inclusive pedagogies and engage diversity and difference.
DOYLE SEMINARS

Doyle Seminars encourage reflection and dialogue on the themes of diversity and difference as they emerge in any academic discipline. Students who take a Doyle Seminar have the opportunity to more deeply explore how a wide range of cultural, ethical, social, and religious perspectives interact to shape our world.

Each seminar is provided additional resources to enhance the student classroom experience. Faculty may use this extra funding to invite guest speakers, arrange theater or museum trips, or bring in panels of experts into the classroom in order to augment class discussions. Professors who receive Doyle support are asked to develop inclusive pedagogies and to experiment with innovative ways of promoting student engagement with challenging perspectives. Professors also have access to online teaching resources curated by the Berkley Center at http://berkleycenter.georgetown.edu/doyle.

The 2019–2018 academic year was the thirteenth year of Doyle Seminars. To date, over 685 students have participated in 66 unique seminars. Past courses have included Images of Native America, Performing Identity, Gender and the Law, Colonialism and the Art of Race, and Film and U.S. History. The following pages include brief descriptions of the seven Doyle Seminars from this past academic year, along with testimonies from faculty who describe the impact that Doyle support had upon their respective courses.
POLITICAL PSYCHOLOGY
PSYC-375, FATHALI MOGHADDAN

This course explored political thought and action through the lens of psychological science. After discussing the varieties of perspectives in psychological science and competing constructions of human nature, the course examined the relationship between the psychological citizen and political systems, politics and personality, and political decision-making, among other things.

“Political psychology is inevitably influenced by the increasingly sharp divisions in the large world. Through Doyle support I was able to place greater emphasis on both the psychological foundations of these divisions and constructive solutions to resolving them. Doyle support also enabled the students to achieve more integrated and better developed research projects, through the additional constructive and critical feedback they received on their reports. In essence, being part of the Doyle Seminars improved the standard of critical thinking and writing in the class.” —Fathali Moghaddam

HOPE PLAYWRITING SEMINAR
TPST-380, CHRISTINE EVANS

In this intensive workshop seminar, students examined the process of writing a play by reading selected critical texts and plays, attending performances, and, at the culmination of the course, writing their own one-act play. The course focused on teaching students how to develop their own unique voice, and much of the course emphasized small group critical feedback and engagement with live performances of plays at professional DC-area theaters.

SENIOR SEMINAR: RELIGIOUS PLURALISM
THEO-297, WILLIAM WERPEHOWSKI

This seminar, geared for senior theology majors in the Religion and Culture track, studied the contemporary issue of «pluralism» from a theological perspective. This particular section focused on the topic of forgiveness: what is its meaning and promise, and what are its limits? Although a focus was given to Christian resources, this course sought to examine the issue using theological, psychological, philosophical, and political approaches, drawing from Jewish and Muslim traditions as well as some non-religious perspectives.

LANGUAGE AND POLITICS
LING-380, JENNIFER SCLAFANI

Language interacts with politics through a complex and multifaceted interplay. This course took a broad approach to the study of language and politics and asked students to investigate three major issues: the use of language in various genres of political discourse, such as speeches and advertising, the discursive construction of policy issues from education to immigration, and the notion of language as a political issue itself.
IMMIGRATION AND CONFLICT
INAF-314, GREGORY BROWN

Migration is an increasingly disruptive force, especially in high immigration-receiving countries like the United States and Australia. This course focused on those two countries in particular and engaging with a diverse set of questions regarding immigration and conflict: What causes people to migrate? How do migrants maintain ties to their home countries? How do these ties affect integration? To what extent do migrants alter foreign policy considerations or international relations?

POLICING IN THE CONTEMPORARY WORLD
ANTH-279, AMRITA IBRAHIM

Scholars, civil rights activists, and even the U.S. Department of Justice have expressed increasing alarm about police brutality. How should we think about the police as a force for law and order at a time when much of their own behavior seems unlawful or unjust? This course examined the issue of policing by exploring foundational texts regarding the history of the police; their intersection with issues of race, class, and gender; and their relationship to notions of authority, legitimacy, private property, and security.

“To meet the goals of the Doyle Seminar, students in Policing in the Contemporary World were encouraged to formulate final research projects in a variety of forms that could be accessible to an audience outside the classroom. Some students produced conventional research papers, though other projects included a YouTube video, two podcasts, a website, and an art project… In addition, Doyle funds were put toward entrance fees at the National Building Museum. Thanks to the support of the Doyle Program, we were able to negotiate entry and a guided tour for students through the exhibit Community Policing in the Nation’s Capital. Students explored the history of police reform efforts, gentrification, and police violence through this exhibit and debated parallels with contemporary concerns in the District.” —Amrita Ibrahim

MUSLIMS IN THE WEST
HIST-363, YVONNE HADDAD

Muslims in the West face continued hostility. This course sought to understand the Muslim experience by examining the formation and growth of Muslim communities in France, Germany, the United Kingdom, and the United States. Particular attention was paid to Western depictions of Muslims as labor migrants or terrorists, Muslim responses to Islamophobia, and the various attempts to construct an authentic Western Muslim identity through literature, music, fashion, and art.
This year’s Beeck Center Equity + Inclusion award, the top award in the Gelardin New Media Center Showcase, was given to the “Prison Labor Project,” which was developed by Beth Zrike and Reilly Garner as a part of Amrita Ibrahim’s Doyle Seminar, Policing in the Contemporary World. The video project delves into the prison labor system of the United States to understand its underpinnings, pervasiveness, and potential reforms. It includes interviews from three Georgetown professors and a Georgetown law student who was previously incarcerated. Through the use of these interviews, research, and accompanying graphics, this project explores several aspects of prison labor. This winning project was developed with the help of Lauinger Library staff Barrinton Baynes and Megan Martinsen.
The Berkley Center administers the Religion, Ethics, and World Affairs (REWA) program, which offers a minor for undergraduates in the Walsh School of Foreign Service and the College of Arts and Sciences.

The REWA program covers three thematic areas: faith and ethics in international relations, religion and politics in comparative perspective, and religion in history and culture. Students pursuing a REWA minor take five electives and a capstone seminar in which they are encouraged to reflect on faith and ethics as they intersect with pressing world affairs. Graduates of the REWA program will be well prepared for future careers in government, policy, immigrant affairs, or think tanks, among many other options.

**CAPSTONE SEMINAR: RELIGION, ETHICS, AND WORLD AFFAIRS**

Every year, REWA students enroll in a capstone seminar that focuses on historical and comparative methods in the study of religion, human rights, politics, war, and peace. As part of every capstone seminar, students conduct original research on a topic relating to religion and world affairs and author a 20- to 25-page term paper.

This year, the REWA capstone was taught by Katherine Marshall in fall 2018 and Rev. Drew Christiansen, S.J., in spring 2019. Marshall’s teaching covered a broad range of case studies, from the Arab Spring to immigration in Europe and the religious dimensions of the American “culture wars,” and focused on a disparate array of faith traditions, formal religious structures, denominations, and religiously affiliated organizations. Christiansen’s teaching emphasized the contemporary rise of xenophobia and “illiberal democracy” and the challenges these phenomena pose to faith-based advocacy. Students gained a broad knowledge of the role religion plays in contemporary international affairs and designed unique research projects examining the impact of specific religious organizations on issues of global significance.
ANNUAL RESEARCH COLLOQUIUM

At the end of every spring semester, the Berkley Center hosts a colloquium in which graduating REWA students present their research and receive feedback from peers and experts through the Georgetown community. A list of the research projects by this year’s graduating REWA cohort is provided below.

SPREADING THE GOSPEL OF TRUMP: WHITE EVANGELICALS AND RADICAL POLITICS IN THE 2016 ELECTION
Deirdre Jonese Austin (SFS’19)

HUMAN RIGHTS WITHIN ISLAM
Jacqueline Beveridge (SFS’19)

VOICES OF PEACE: FEMALE PEACEBUILDERS IN SOUTHEAST ASIAN RELIGIOUS CONFLICTS
Olivia Buckley (SFS’19)

RELIGION AND IMMIGRATION IN THE UNITED STATES: HOW RELIGION PROMOTES POSITIVE ATTITUDES ABOUT AND ADVOCACY FOR IMMIGRANTS
Marguerite Guter (SFS’19)

WHY ARE CHRISTIANS VANISHING FROM IRAQ AND SYRIA?
Erica Lizza (SFS’19)

FEMALE GENITAL CIRCUMCISION IN EGYPT: THE RELIGIOUS INFLUENCE OF MEDICALIZATION
Skylar Luke (SFS’19)

“HUMANITY IS DYING”: THE CATHOLIC CHURCH DURING THE BOSNIAN AND RWANDAN GENOCIDES
Devin MacGoy (SFS’20)

RELIGION AND RIGHT-WING POPULISM IN HUNGARY
Taylor Riddick (C’19)

CATHOLICISM, SYNCRETISM, AND MEXICO’S DRUG WAR
Brendan Stelmach (SFS’19)

“The capstone seminar research portion of the REWA program allowed me to explore a particular interest in depth: the situation of religious minorities, specifically Christians, in the Middle East. While the themes of violence, persecution of religious minorities, and sectarianism had come up in the coursework for my international politics major, the research paper allowed me to take a more comprehensive look at the situation. Presenting my research helped me learn to distill my results and discuss their ramifications with a general audience.”
—Erica Lizza, SFS ’19
Part of the Doyle Engaging Difference Program, the Junior Year Abroad Network (JYAN) connects Georgetown students who are studying abroad and provides a virtual platform for them to reflect and engage in thoughtful dialogue on their experiences.

The Berkley Center supports JYAN as a blog forum in which students write and reflect on religion, culture, politics, and society in their host countries throughout their time abroad. In 2018-2019, 16 students blogged from countries around the world, including Jordan, Chile, Ghana, and Sweden. They witnessed political elections and reflected on the role of secularism in modern states, the difficulties in dealing with gender and safety abroad, and the enduring memory of the Catholic Church in many European countries. Upon returning to Georgetown, the Berkley Center hosted an event to welcome them back and to continue the dialogue on campus in Washington, DC. Since JYAN’s inception, 628 students have participated, writing from 57 countries across six continents.
**“QUESTIONING SWEDISH SECULARISM”**
GRACE RAMSTAD (C’20)

While secularism seems to be something the Swedes I’ve met claim proudly for Sweden, there seems to be a minimization of the role Lutheranism still plays in Swedish society. While watching an episode of American television in which an Alcoholics Anonymous sponsor asks another character if he’s been “meditating and praying,” a Swede remarked on how weird it is that prayer would be pushed on someone like that. Yet when Swedes talk about the state-run liquor stores that are closed on Sundays, and the “confirmation camps” that are “more of just summer camps” most young Swedes attend, or even Christmas and Easter celebrations (but not Ramadan or Lunar New Year), there’s an insistence that none of these things have to do with religion anymore. But what does it mean if something is no longer practiced as a form of religion, but the customs surrounding it are religiously-based? What does it mean if politicians feel comfortable banning headscarves in schools because Lutheran-tinged secularism is seen as more valid than non-Christian religiosity?

**“WHO AM I IN AMMAN?”**
SARAH BARON (SFS’20)

Throughout the past 21 years, I have experienced privilege in a way that I did not realize until now. As a Jewish, bisexual woman, I have found comfort in both the Jewish and LGBTQI communities in America. Now, in Amman I can no longer rely on either of those identities for comfort and community . . . When I first understood how comprehensively I needed to hide my Judaism and my sexuality from strangers, acquaintances, and even some friends, I was deeply saddened and frustrated by the situation. Who could I be, if not the Jewish and bisexual woman I have come to know and love? Now, I am striving to change my thought process and take this opportunity to relinquish parts of my identity—if only for a few months—that maybe I have come to over-rely upon. In many ways, I am excited and thrilled to see what parts of my identity will come out in Amman and what this new environment will bring to the forefront of my persona.
“RELIGION IN SOUTH AFRICA: THE POWER TO DESTROY AND HEAL A NATION”
TREVOR O’CONNOR (C’20)

Yet today, many South Africans of color find meaning, purpose, and resilience in faith. Though Christianity is the predominant religion at around 85 percent, many South Africans of color, especially those in more rural areas, may blend this belief with local connections to spirits or ancestors. My Xhosa friend told me that when she prays, she also talks with her ancestors and feels a connection: “It’s as if your whole family is standing behind you when you talk to God.” Though religion had been perverted to uphold a racial order, like the Klu Klux Klan’s appeals to Christianity, religion has also been utilized to heal, grow, and prosper. As South Africa faces lingering division and rising economic inequality, it’ll be up to the people of South Africa to see if they turn such faith into positive action. Knowing the determination and vibrancy of today’s youth, I suspect the future is ready to be built together in communion.

“CHALLENGES TO A UNITED NATION”
ZEKE GUTIERREZ (SFS’19)

Before coming abroad, I knew that I was embarking on a worldly experience, during which I would gain exposure to the culture and politics of a new country. However, I did not fully understand the extent to which I would learn of and interact with the regional debate that is currently occurring in Spain. That is to say, since moving to Madrid and hearing from its people about their mixed opinions regarding Catalonia’s movement to secede, I find myself questioning more deeply what it means to be a part of one united nation and the cultural implications it carries.
The annual Doyle Symposium, “An Introduction to Intergroup Dialogue,” was held June 4 to 7, 2019, and was co-sponsored by the Berkley Center and the Center for New Designs in Learning and Scholarship (CNDLS), the Berkley Center’s university partner in the Doyle Engaging Difference Program.

This year’s symposium was structured as an invitation-only practicum that offered training in the University of Michigan’s model for Intergroup Dialogue (IGD). The University of Michigan’s IGD model forms the basis for Georgetown’s own intergroup dialogue program, A Different Dialogue, which is housed in the CNDLS and the Division of Student Affairs, and has worked for nine years to engage Georgetown students of all backgrounds in fostering, promoting, and maintaining diversity.

Over the course of four days, Charles Behling and Scott Hwang, experts in IGD from the University of Michigan, trained participants in structuring academic pedagogies that can effectively engage difference and permit students to learn from one another’s perspectives.

The first two days of the workshop involved a group of 40 faculty and staff from across campus who represented the Center for Social Justice Research, Teaching and Service; the Office of Campus Ministry; the Center for Multicultural Equity and Access; the Red House; the School of Medicine; and the Departments of Linguistics, Psychology, and Biology, among others. Participants initially considered the differences between debate, discussion, and dialogue through thought exercises that illustrated the range of emotions that are elicited through the different modes of communication.

“It was a basic exercise, and yet it was surprisingly effective,” explained Berkley Center’s Associate Director for Programs and Outreach Claudia Winkler. “We were asked to close our eyes and imagine a time when we
had a debate-style exchange with loved ones where things got heated, versus an open dialogue, where people were open to and curious about each other’s perspectives. The emotions that came up for me imagining the debate scenario were anger, disappointment, and frustration, whereas I felt encouraged, excited, and supported imagining a dialogue about the same topic.”

The two days of exercises became increasingly immersive and personal, reflecting the IGD philosophy that productive dialogue occurs only once trust has been established. As the course progressed, participants gradually moved into fraught conversations touching on issues of race, gender, sexuality, and the urban/rural divide in American. Participants were asked to talk about forms of personal privilege or disadvantages they face in the workplace because of their various social identities, a process which exposed commonalities and complexities related to the intersection of marginalized social identities, such as race and gender.

On days three and four, roughly half of the original group participated in more immersive training in which participants were taught how to apply and use IGD techniques. Participants learned how to lead their own IGD sessions and were instructed on how to pay attention to complex problems of multi-partiality and dominant narratives. Sessions throughout this course examined how to effectively navigate conflict, how to avoid IGD “malpractice,” and how to foster an environment in which all participants feel comfortable opening up about their personal experiences.

“The dialogue training experience gave us an opportunity to see each other as the multidimensional and complex people we are, and allowed us to experience the potential of dialogue to foster vulnerability and

IGD fosters meaningful opportunities for students to learn—through both the head and the heart—about themselves, their diverse peers, and the world around them. I think it can serve as a unique vehicle through which the university can actively engage its mission to educate students to be reflective, ‘to be responsible and active participants in civic life, and to live generously in service to others.’ The possibilities for dialogue both inside and outside of the classroom are exciting.

—Ester Sihite

Ester Sihite of CNDLS reflects on her IGD experience.
trust,” explained CNDLS Assistant Director for Diversity and Inclusion Initiatives Michelle Ohnona.

The Doyle Engaging Difference Program team is now thinking of ways to incorporate IGD or aspects of the pedagogy into curricular and co-curricular offerings across the university. Ester Sihite, director of A Different Dialogue at CNDLS, sees great promise in IGD techniques and the transformative power they hold for Georgetown students.

“IGD fosters meaningful opportunities for students to learn—through both the head and the heart—about themselves, their diverse peers, and the world around them,” said Sihite. “I think it can serve as a unique vehicle through which the university can actively engage its mission to educate students to be reflective, ‘to be responsible and active participants in civic life, and to live generously in service to others.’ The possibilities for dialogue both inside and outside of the classroom are exciting.”

I think as a society, and even just at Georgetown University, we really need to work toward fostering dialogue among people who, in a sense, don’t want to talk to each other anymore—who think they have so little in common with others (often political others) that they don’t even know how to begin a conversation, much less envision forming bonds, finding commonalities, and learning from each other.

—Claudia Winkler
The Education and Social Justice Project has now spent 10 years funding Georgetown students to travel to 38 countries across six continents in order to study the intersection of education and social justice.

As a collaborative project between the Berkley Center and the Center for Social Justice Research, Teaching and Service, the ESJ project trains students to travel around the world in order to study faith-inspired institutions and their impact on education and social justice. This project fosters a special commitment to the study of the intersections between poverty, education, and empowerment, especially at Jesuit institutions around the world, all of which share a deep commitment to the value of cura personalis—care for the whole person.

Selected students are trained to conduct qualitative research and gain Institutional Review Board (IRB) approval for their work. While abroad, they conduct interviews and collect data, and upon returning to Washington, DC, they analyze their findings in a 25-page case study and present their results in a public colloquium. The final reports of the ESJ fellows offer deep analyses of educational trends worldwide and showcase the relationship between Jesuit institutions and social justice around the world.
PROMOTING PEACE AND SOCIAL JUSTICE IN COLOMBIA

In 2016, the Colombian government signed a peace accord with the Revolutionary Armed Forces of Colombia (FARC), ending over five decades of conflict. During the summer of 2018, Erin Luck (SFS’19) traveled to Colombia and conducted research at La Pontificia Universidad Javeriana in Bogotá, examining how the university seeks to promote peace and reconciliation in Bogotá following the 2016 peace accords. Through interviews with administrators, faculty, alumni, and students, Luck catalogued how Javeriana has created and supported community programs, formation centers, and scholarly research in the field of peacebuilding studies. Luck noted the particularly important Culture for Peace Program, which offers extracurricular programming for students and faculty to become better peacebuilders, and explored how these programs are motivated by Javeriana’s Jesuit values.

PURSUING JUST ECONOMIC DEVELOPMENT IN ZAMBIA

In May and June of 2018, Brittany Fried (SFS’19) studied the Jesuit Centre for Theological Reflection (JCTR) in Lusaka, Zambia. The JCTR is a civil society organization that advocates for economic policies that help the poor and promotes transparent governance in Zambia. Its Faith and Justice program also works to promote Catholic social teaching and to encourage policies that will help mitigate the effects of climate change. Fried’s research used interviews, focus groups, training observations, a questionnaire, and data analysis using thematic matrices. She sought to explore the ways in which Catholic values informed the JCTR’s work, and the degree to which the JCTR has been successful in effecting important policy change throughout Zambia, especially through its sophisticated community education programs that have so far had significant success in communicating the rights of citizens to rural and underserved Zambians.
FAITH-BASED EDUCATION AND SOCIAL RESPONSIBILITY IN SPAIN AND LATIN AMERICA

One of the largest networks of Jesuit educational institutions is Fe y Alegría, which provides education to the poorest sectors of society in 19 countries, predominantly in the Global South. But Fe y Alegría also has an outpost in Madrid, where its branch Entreculturas works to organize volunteers and financial support for the rest of the international network. In summer 2018, Grace Koehl (NHS’19) traveled to Madrid, where she conducted interviews with staff and volunteers in order to examine the role that Entreculturas plays in supporting Fe y Alegría abroad, and the significance that its Jesuit identity holds for its programming. Koehl’s research focused on a number of themes: the experiences of volunteers who participate in one of Entreculturas’s international programs, the difficulties that Entreculturas faces in navigating international relationships, the pursuit of greater youth engagement in the education system, and the challenges posed by being a Jesuit organization in an increasingly secular state.

EDUCATION TO PREVENT ABUSE AGAINST THE VULNERABLE IN ITALY

The sexual abuse crisis within the Catholic Church continues to plague the institution. In 2012, to address the crisis, the Pontifical Gregorian University, the Archdiocese of Munich and Freising, and the Department of Child and Adolescent Psychiatry and Psychotherapy of the State University Clinic of Uln co-founded the Centre for Child Protection (CCP), which was moved to Rome in 2015. Over the summer of 2018, Mayeesha Galiba (C’19) traveled to Rome to conduct research on the CCP and its functioning. Galiba interviewed the staff of the CCP, who come from diverse backgrounds across the world, and examined the way in which the CCP uses online e-learning tools to train members in the Catholic Church on how to recognize abuse and protect children. Galiba’s research allowed her to see much of the day-to-day functioning of the CCP, noting the details of its licensing process, its international reach, and its efforts to organize conferences and training sessions, as well as to speak with members of the organization about how their work is motivated by Jesuit values, especially that of cura personalis (care of the whole person).

Mayeesha Galiba (C’19) explored the Colosseum during some free time while in Rome conducting research on the Centre for Child Protection.