“The students were so excited to hear from someone who was at the March on Washington. It was truly a once-in-a-lifetime event.”

—Professor Marcia Chatelain on taking her Doyle class to the Smithsonian exhibit of Leonard Freed’s photographs of the 1963 March on Washington
The Doyle Engaging Difference Program began in 2009 as the Doyle Initiative, which was made possible through a generous gift from Georgetown alumnus and Board of Directors member William J. Doyle (C’72). In 2012, Mr. Doyle, chair of Georgetown’s For Generations to Come campaign, endowed the Initiative permanently.

The Doyle Engaging Difference Program encourages Georgetown students and faculty to consider the value of difference and to engage it through enhanced learning opportunities inside and outside the classroom.

A campus-wide collaboration between the Berkley Center for Religion, Peace, and World Affairs, the Center for New Designs in Learning and Scholarship (CNDLS), and Georgetown College, the Doyle Program is composed of several distinct elements. These elements include curricular opportunities in the classroom to promote student engagement with themes of difference in their courses; broader campus events including an annual symposium and a film and culture series that brings diversity-related films and events to campus; and chances for students studying abroad around the world to reflect on their experiences in cultural settings different from their own.

The Education & Social Justice Project, the Junior Year Abroad Network (JYAN) and the Doyle Seminars, are housed within the Berkley Center. CNDLS supports the Faculty Fellows program and the Doyle Film & Culture Series while also maintaining the Doyle website. Together, the two centers plan and produce the annual Doyle Engaging Difference Symposium, which brings the campus community together around issues of diversity and difference.

Since the program launched in fall 2009, over 2,200 students have taken one of over 90 courses taught by Doyle Faculty Fellows from 28 different departments. Three hundred twenty-three students have participated in the Junior Year Abroad Network and almost 300 students have engaged in faculty-supported research projects through over 28 Doyle Seminars.
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If we truly want to be leaders for good in the international arena, then we must first take a hard look at ourselves, and at the way that we approach the world.

—April Gordon (SFS’15), Junior Year Abroad Network
We are pleased to provide this 2013-14 annual report of Georgetown’s Doyle Engaging Difference Program. The Doyle Program has been especially active this year as Georgetown has engaged in campus dialogue about issues of diversity and inequality, most notably in commemorating the fiftieth anniversary of the March on Washington. Participating in these larger conversations has helped us broaden the impact of the program across the entire campus community.

In the 2014 Doyle Symposium, the Berkley Center and CNDLS collaborated to consider whether a diversity curriculum requirement could contribute to the general education of all Georgetown undergraduates. The conversation continued long after the Symposium and has contributed to a major curriculum proposal.

From year to year the Doyle Program is increasing its scope and impact through intensive work with faculty cohorts, undergraduate seminars, and co-curricular student programs like the Junior Year Abroad Network. We are also finding new ways to collaborate with partners across campus who share our commitment to helping students engage with cultural, religious, and personal differences, including the Center for Multicultural Equity and Access, the Center for Social Justice, the Division of Student Affairs, and a range of student groups.
In the classroom, students acclimatized to the idea that debates and controversy are inherent in everything we do. Whether analyzing the readings, doing one of our challenging “exercises,” or having a guest speaker in the class, they came to assume there were multiple sides to any issue and that they should be debating them.

-Marjorie Mandelstam Balzer (Russian and East European Studies)

DOYLE BY THE NUMBERS

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• Marjorie Mandelstam Balzer (Russian and East European Studies)

Faculty Fellows

25 Disciplines
66 Faculty
91 Courses
2,276 Students

Diversity Grants

13 Courses

Junior Year Abroad Network

323 Student Participants

Seminars

27 Faculty
28 Seminars
296 Students

Education and Social Justice Project

14 Student Fellows
DOYLE FACULTY FELLOWS

The Doyle faculty fellows program for 2013-14 brought together 15 faculty members from 10 disciplines ranging across main campus, as well as one participant from the School of Foreign Service in Qatar.

“\textit{The primary gifts and surprises of the experience were in realizing how absolutely tied pedagogy and supporting diversity are—and that to work on one means to address the other.}”

-Christine Evans (Performing Arts)

Together they formed a cohort committed to grappling with the challenges of incorporating diversity into both pedagogy and content. Seeking to develop ways for their students to engage substantively with their respective disciplines and issues of diversity prominent in society today, the faculty fellows were crucial sources of inspiration, creativity, and expertise for each other.

Faculty fellows first met as a cohort in May 2013 with an intensive series of workshops, continued over the summer with small group consultations, and met monthly throughout the academic year. Each cohort member designed or redesigned a course in such a way to highlight issues of diversity and difference not only in the course content but also through assignments, activities, and discussions. The dynamic interactions as a cohort—face-to-face as well as virtual—provided a significant space for the faculty fellows to examine their teaching in a rigorously reflective way, as well as to learn from, share with, and continually challenge one another. As faculty fellows have reported since the first Doyle cohort in 2009, this space and the community it creates are among the most beneficial and rewarding aspects of the Doyle Faculty Fellows Program.

Course Profiles: While each fellow’s course explored a rich array of diversity-related material and activities, the course profiles (on the following pages) are grouped to provide a brief glimpse into a few of the prominent and overlapping course (re)design themes developed during the 2013-14 year.
Many Doyle fellows design their courses with the belief that, as Emily Francomano puts it, “the past is relevant to and a route to understanding the present.” The following three fellows incorporated teaching strategies to help students uncover issues of diversity related to historical events and people as a lens to examine those present in current events and their own lives.

“The overarching Doyle goal I had been working on for the writing course was to encourage students to see study of the past as a way of engaging diversity. To study the distant past is an encounter with diversity; it always involves an experience of alterity, of not being ‘at home’ in the period studied.”

-Emily C. Francomano (Spanish & Portuguese)

Emily C. Francomano, Spanish & Portuguese
Survey of Spanish Literature I

Emily Francomano restructured her Survey of Spanish Literature from the thirteenth to the seventeenth century around one common theme related to diversity: “how others are identified and defined in relation to the self,” or what we might consider an issue of positionality. In order to become proficient at reading literary texts from diverse points of view, students completed a series of informal writing assignments on the class blog. This allowed students to practice expressing their ideas in Spanish before doing so in class discussions or formal papers. It also helped students develop their understanding of different perspectives and the complex issue of positionality as they uncovered the ways in which “literary and cultural texts are structured with particular audience expectations in mind.” In a final blog reflection, many students described their experience in the course as a deep engagement with diversity and highlighted the critical value of reading from multiple perspectives. Francomano feels that reflecting on how texts define and situate others is an important step to reading and thinking with empathy.
Erika B. Seamon, American Studies
American Civilization I
Erika Seamon designed a new module for her American Civilization I course centered entirely on three new student learning goals highlighting structural inequality and social disenfranchisement. She created opportunities for students: first, to describe instances in the American narrative where ideas considered true, normal, or natural were socially constructed; second, to identify agents, practices, and institutions that created and perpetuated social constructions; and third, to reflect on their own role in creating or perpetuating social constructions today. Through regular reflection papers, debate, and in-depth discussion, students articulated ideas that dominate American cultural narratives—particularly, the norm of the town and pastoral lifestyle of New England, and the ideal of the English goodwife. Students then explored ways that structures of power similar to those operating in the seventeenth century shape their own lives. By tracing social constructions and power dynamics from the seventeenth century to today, students were better able to understand theoretically and see in their own lives the nature and relationship between privilege and disenfranchisement in the processes that institutionalize key beliefs about American society.

“I discovered that history as a discipline lends itself rather well to fostering engagement with diversity, because the ‘past is a foreign country; they do things differently there’ (L. P. Hartley).”

-Anna von der Goltz (School of Foreign Service)

Anna von der Goltz, School of Foreign Service
1968: Protest and Rebellion in Europe
Anna von der Goltz redesigned her proseminar, 1968: Protest and Rebellion in Europe, to focus on how different factors such as class, race, gender, political beliefs, ethnicity, and age shaped people’s experiences and perceptions of that year. Professor von der Goltz sought to have students assess “1968” from a perspective other than their own, and to evaluate critically and deconstruct various historical narratives that attempted to fix the meaning of 1968 by privileging the perspective of a particular group of participants. To accomplish this, she incorporated structured reflection activities into the course. In addition to writing regular blog posts and participating in class discussion focused on these themes, students examined the difficulties of organizing a diverse group of people in conversation with a present-day activist from Occupy DC. Throughout the course, students were challenged to think more deeply about the relationship and possible similarities between the 1960s protesters and themselves.

“Working with the cohort was helpful for gaining perspectives on a myriad of pedagogical approaches to discussing diversity with students. I like that the classes that we are teaching are so different. I appreciate that the ways that we are approaching diversity differ widely. I got a lot out of the case studies—new ideas for texts, exercises, and methods for capturing evidence of student learning.”

-Erika Seamon (American Studies)
Legal and Political Systems

Four Doyle fellows chose to focus their redesigned courses on situations in which the workings of political and legal systems and the lived experiences of individuals and groups collide in dynamic and important ways.

Sarah Stiles, Sociology
*Law and Society*

Sarah Stiles based her Law and Society course around the idea that society creates laws and that laws in turn help create society. Building on a series of “hot topics” epitomized in landmark Supreme Court cases, Professor Stiles added a mock sexual assault trial as an avenue for students to explore empathy through experiential learning and performance. In preparation for this difficult and potentially triggering topic, students read articles, watched current news stories, and discussed issues with a campus health professional. To deepen their ability to understand experiences from other perspectives, students then had to write a decision for the case as though they were the presiding judge—ruling in favor of their opponents. In a questionnaire following the actual trial, students reflected on definitions of justice and explored ways in which the trial system disadvantages those with fewer means. For their final projects, students created a “You Need to Know This!” series of short videos explaining to fellow Millennials why they needed to know about certain key legal topics related to diversity.

Betsi Stephen, School of Foreign Service
*The Conversation on Race and Ethnicity: A Struggle for Authenticity*

Betsi Stephen centered her course, The Conversation on Race and Ethnicity: A Struggle for Authenticity, on the structural and historical reasons why diversity is represented so differently in the narrative of European Union countries than that of the United States. Professor Stephen devised experiential teaching strategies to immerse students in the controversial issues confronting both the EU and US today. In order to “feel the sting” of anti-immigrant discourse, her students performed an in-class play about immigration in Italy. The class also participated in a weekly “EU Café” at Midnight Mug, debating cultural differences and live issues. Finally, students extended their learning to participation in public discourse, writing letters to the editor of an online European newspaper or journal in response to aspects of demography in the EU. Observing the nuance and depth of understanding in her students led Professor Stephen to adapt her Doyle course for Fall 2014 at the McGhee Center for Eastern Mediterranean Studies in Alanya, Turkey.
Betty Andretta, School of Foreign Service
- Qatar

*Introduction to Justice and Peace*

Betty Andretta focused the redesign of her course, *Introduction to Justice and Peace*, on the topic of migration in the Persian Gulf. She created opportunities for students to consider “their own positionality and how this affects their perception of labor relations, citizenship, and belonging.” As a way to gather a starting baseline on students’ perspectives, students took a survey at the beginning of the course indicating their opinions on relevant questions and how these opinions were formed. In addition to readings, the module included two key meetings: one with other SFS-Q peers who had travelled to the Philippines to study labor migration, and a second via videoconference with Professor Marilyn McMorrow’s class based at the Georgetown campus. Students also engaged in a role-playing exercise about the controversial *kafala* (sponsorship) migration system, with each student adopting the perspective of a key stakeholder. Finally, students revisited their responses to the earlier survey and discussed whether and how their perspectives had changed as a result of their learning experiences.

Marilyn McMorrow, School of Foreign Service

*Human Rights in International Relations*

Marilyn McMorrow designed her course, *Human Rights in International Relations*, to include a focus on migrant detention with the goal of heightening student awareness of how “human rights concerns make up such a part of the fabric of our daily circumstances that we do not really notice.” Professor McMorrow incorporated readings, videos, reflection, discussion, and many guest speakers—including staff from Jesuit Refugee Service/USA, a Federal Judge on the Bench in Maricopa County, Arizona, and an undocumented Georgetown student. Students engaged in a collaborative learning project with students from Professor Betty Andretta’s class at SFS-Q who were studying issues of migration in the Qatari context. A videoconference in which students shared what they had learned gave each class new perspectives on migration and its relationship to human rights. Students then wrote reflection papers exploring how their understanding of these issues had changed, questions that they were still thinking through, and the ways in which their dispositions had been affected by their engagement in the module.

Doyle Faculty Fellows Betsi Stephen’s course *The Conversation on Race and Ethnicity: A Struggle for Authenticity* used unique teaching strategies to engage students.
While creating ethnographic videos, Laurie King’s Visual Ethnography students analyzed their own roles as both observer and participants and what that means for engaging with a community as an initial outsider.

**Perspectives**

An important theme this year in several fellows’ Doyle courses was the exploration of the limits of our own perspective; deepening our understanding of others whose experiences are different from our own, and how those differences affect our lives.

“The Doyle program gave me valuable opportunities to engage with my students in new ways, to share ideas and concerns with colleagues, and to question a lot of my own assumptions about teaching in general, and teaching anthropology in particular.”

-Laurie King (Anthropology)

Marjorie Mandelstem Balzer, Center for Eurasian, Russian and East European Studies
*Shamans, Priests, and Healers*

Marjorie Balzer’s anthropology course explored indigenous healing practices within the context of globalization to address substantive questions about social, cultural and religious diversity. After hearing from guest speakers who represented different stakeholders in the development of indigenous medicine-based pharmaceuticals, students took part in a simulated negotiation. This exercise focused on the problems and benefits of today’s increasing interconnectedness and raised students’ awareness of their own connection to others across the globe. Additionally, students took a field trip to the National Museum of the American Indian in part to try and see how the museum expresses native self-conceptions. They also studied the “radical empathy” practices of Puerto Rican women healers who temporarily take on the pains or illnesses of their clients. Students then experimented with radical empathy themselves as they researched and role-played the experiences of vulnerable individuals in contemporary society.
Laurie King, Anthropology

*Visual Ethnography: Expanding Our Fields of Knowledge and (In)Sight*

Laurie King redesigned her Visual Ethnography course to encourage students to think more critically and reflexively about “diversity” and “the other”—not as pre-existing monolithic categories or entities, but rather to see the multiple perspectives that are already part and parcel of their lives as university students in Washington, DC. The course used the process of making an ethnographic film as the basis for course discussion. Then, readings, class activities, and other assignments were integrated accordingly. Producing a film allowed students to see the direct connection between their own experiences and some of the animating questions in anthropology that the course considered. In particular, they gained a sense of the difference between observation and participation and the way one’s degree of participation in a community practice shapes their own and others’ experiences. This understanding is critical not just to producing a rigorous ethnography, but also to understanding both the possibilities and limits of seeing others from one’s own perspective.

“I learned an enormous amount from interaction with my ‘cohort’—teaching techniques, ideas for creative assignments, and about enhancing awareness of diversity in all its forms. These can and should be synergistic. Drawing on recurring themes, I was continually reminded of the importance of being more self-conscious about the narrative frameworks we are using as we teach...”

-Marjorie Mandelstam Balzer (Russian and East European Studies)

“From a teaching perspective, involvement in Doyle and the accountability it required also helped me, even subconsciously, to create activities or stress discussion points that reinforced disability as a characteristic of diversity.”

-Toby Long (Center for Child and Human Development)

Toby Long, Center for Child and Human Development

*Children with Disabilities*

Toby Long redesigned her Doyle Course, Children with Disabilities, to help students see both the category of disability and those with disabilities as an element of diversity in human experience rather than as a kind of illness requiring accommodation. Concretely, this impacted students’ thinking about how to design classroom teaching for a universal audience and prepared students for challenges in implementing contemporary teaching practices. In addition to creating activities and emphasizing discussion points that reinforced disability as a characteristic of diversity, Professor Long used written reflections and coding of student comments at the beginning and conclusion of the semester in order to track students’ shifts in perspectives on disability. Not only did she measure significant shifts, she likewise observed that students developed an increased understanding of the ways in which disability is constituted by both the context and the specific characteristics of a given individual.
Cross-Cultural Communities

The Doyle cohort was eager to create opportunities for students to engage with communities from diverse backgrounds other than their own. Two faculty members utilized online platforms to enhance student learning and facilitate cross-cultural encounters.

Christine Evans, Performing Arts
*US Latino/a Drama and Performance*

Christine Evans designed her course to examine the complexities of ethnic identity in the creative work of Latino/a artists. Her Doyle goal concerned personal identity, and students continually reflected on how their own lives are always shaped in dialogue with specific cultural communities. They also grappled with the ‘constructed’ nature of ethnic identity and considered societal tendencies to understand others’ identities in a particular way, but to view one’s own as ‘neutral’ or unconstructed. To deepen and personalize these themes, Evans developed assignments partnering students with classmates for interdisciplinary dialogue or to apply cultural contexts to the analysis of plays. Students also engaged each other on a dynamic class blog. In a particularly imaginative assignment, everyone brought objects significant to their personal identity to class and described how the objects related to their own cultural communities. Through consistent opportunities for students to connect their lives to course content, Professor Evans highlighted the role of identity—and the clusters of communities and relationships that shape that identity—as central to artistic, academic, and personal endeavors.

Sylvia Önder, Anthropology
*Culture and Identities*

One goal for Sylvia Önder’s Culture and Identities course was for her Georgetown students to grapple with themes of difference outside of those students might more commonly engage, such as racism and sexism. To do this, she oriented the course around engaging with deaf students at Gallaudet University. Building on a previous case study from her Medical Anthropology course, Professor Önder created numerous opportunities for her students to interact with Deaf culture. Videoconferences with students at Gallaudet University focused on cross-cultural communication. Students also created five one-minute “personal identity videos” to share with the class. Additionally, Georgetown students partnered with Gallaudet students for assigned group work. Professor Önder saw this joint-work as a critical moment, especially as her own students experienced culture shock, which became a fruitful issue to explore in class discussion. Students were challenged to encounter diversity through the group work and exercises from the perspective of the “hearing world.” Ultimately, the commonalities of college experience served to build a bridge between cultures.

“When I promote the Doyle Faculty Fellowship to colleagues across the university, I stress the importance of the cohort meetings as places where like-minded faculty can have meaningful cross-disciplinary conversations about teaching and university goals. The first time I did the Doyle Fellowship, I felt that I was able to be more experimental in my pedagogy than I had ever been before. In this second Doyle experience, my class was perhaps four times as experimental—so I think the repeat experience has a compounded effect.”

-Sylvia Önder (Anthropology)
Communication

The role of language—interpretation, translation, and communication—in engaging differences was a frequent topic of conversation among the Doyle cohort. This theme received particular focus in writing courses designed by three of this year’s faculty fellows.

Sherry Linkon and Randy Bass, English
Writing as Translation

A major feature of Sherry Linkon’s and Randy Bass’s writing class was the use of Soliya Connect—an eight-week online program that facilitated videoconferencing between their students and students in Middle Eastern universities. During the second half of the semester, students spent two hours each week in conversation with a group of approximately seven other students. These cross-cultural dialogues provided a rich experiential learning component designed to complement the course readings, class activities, and assignments—all of which examined ways that authors “translate” their ideas according to audience perspectives and expectations. In particular the writing assignments (including biography, autobiography, and technical prose) and in-class debriefs of the readings and Soliya conversations focused on the communication elements of intention, perspective, empathy, and performance. Additionally, students wrote reflection papers connecting their experiences in the Soliya conversations with other course elements and concepts. Among other benefits, this unique experiential learning component concretely immersed students in the significant challenges and hard work required for meaningful engagement in cross-cultural dialogue.

“My experience with the faculty cohort was the primary driver of this realization about the need to defamiliarize certain terms to get beyond stock or comfortable student conceptions, and thus to pay closer attention to how the very language we give students can constrain their thinking on a concept or issue.”

-Aaron Hanlon (English)

Aaron Hanlon, English
99 Problems: Writing as Problem Solving

A key question for Aaron Hanlon was how to make the issues of diversity embedded in the course content more personal and more personally relevant for his students. Concretely, this became a challenge of translation: turning unfamiliarity and difference into avenues for self-exploration when grappling with the difficulty of translating feelings and experiences from one person to another. In one exercise students translated the lyrics of artist Jay-Z’s “Most Kings” into prose. This was coupled with a post-translation reflection exercise, forcing students to grapple not only with their translations, but also the higher-order questions of what it is to translate and how context and perspective influence translation. Students were also led to contrast their subjective judgements concerning the traits of a ninth-century Japanese poet with the values they could hear that poet expressing. In exploring this contrast, students reflected on their own perspectives and the importance of context in communicating across cultural divides. This reflection in turn prepared students to offer more rigorous analyses in their longer essays.
Fifteen faculty fellows from main campus will join together for the 2014-15 Doyle Faculty Fellows Program.

**Ridgeway Addison**
*Nursing and Health Studies*
The Problem of Suffering

**Randall Amster**
*Program on Justice and Peace*
Introduction to Justice and Peace

**Dima Ayoub**
*Arabic and Islamic Studies*
Arabic and Film

**Katherine Benton-Cohen**
*History*
The United States Since 1865

**Matthew Carnes**
*Government*
The Politics of Inequality

**Ilia Delio**
*Catholic Studies*
Facebook and Jesus

**Mark Giordano**
*School of Foreign Service*
Water

**Maria Moreno Gonzalez**
*Spanish and Portuguese*
Gateway to Linguistics

**Marc Morjé Howard**
*Government*
Prisons and Punishment

**Michelle Ohnona**
*Women’s and Gender Studies Program*
Introduction to Sexuality Studies

**Douglas Reed**
*Government*
Democracy and Education

**Carole Sargent**
*Center for Scholarly Publications*
Research and Writing

**Elizabeth Velez**
*Women’s and Gender Studies Program*
Feminist Theory

**Sabrina Wesley-Nero**
*Education, Inquiry, and Justice*
Urban Education

The 2014-15 Doyle faculty fellows cohort will continue to engage themes of difference and diversity in the development of 15 new Doyle courses for Fall 2014 and Spring 2015 semesters.
DOYLE DIVERSITY GRANTS

Doyle diversity grants are designed to enrich discussions of diversity and difference inside and outside the classroom. The grants help faculty take advantage of the resources of the larger community, bringing the curricular and co-curricular together for students to engage with issues of diversity, plurality, and social justice.

Events funded by Doyle grants include field trips, attendance at performances and lectures, and other activities to foster dialogue beyond the classroom. In 2013-14, faculty teaching thirteen courses from seven different departments won Doyle diversity grants.

Highlights of the 2013-14 grant program included student attendance at an opening of a photographic exhibit of Leonard Freed’s images of the 1963 March on Washington, followed by a special lecture by Dr. Clayborne Carson, a leading expert on Martin Luther King, Jr. and the Civil Rights Movement. Marcia Chatelain’s students (in her course The Struggle for Civil Rights) were also treated to a brief reception and talk by Paul Farber, the curator of Freed’s previously unpublished photographs. “The students were so excited to hear from someone who was not only at the March on Washington, but also knew Dr. King and his family,” Chatelain reported.

A Doyle grant enabled Professor Adam Lifshey and his Spanish students to take two class trips to Latino communities in the Adams Morgan, Columbia Heights, and Mt. Pleasant neighborhoods of DC. Lifshey noted how powerful it was for his students to “go out into actual Latino communities and environments and see things that we talked about in class.”

A Doyle grant also supported Professor Mary Helen Dupree and her Mysteries, Murder, and Madness students in attending a production of Bertolt Brecht’s “The Threepenny Opera” at the Signature Theater in Arlington VA. “The play was a great ending to the semester and exceeded my expectations…”

“The event was nothing short of magical, and the students returned to class the next week excited about learning more about Civil Rights.”

-Marcia Chatelain (History)
2013–14 Doyle Seminars

Doyle Seminars are intended to deepen student learning about diversity and difference through enhanced research opportunities, interaction with thought leaders, and dialogue with the Georgetown community and beyond. Eligible seminars address questions of national, social, cultural, religious, moral, and other forms of difference. Faculty implement a rigorous research paper assignment and arrange for one or more guest experts to provide feedback on student research. A final report documents the research projects completed by each class.

Since the beginning of the Doyle Program, approximately 300 students have taken one of 28 Doyle Seminars across a wide range of topics, schools, and disciplines.

Immigration in American History | FALL 2013 | Katherine Benton-Cohen, History

Using both primary and secondary sources, this course traced the rise of immigration and restrictions placed on it, and changing notions of citizenship and meanings of race applied to immigrants of African, Asian, Latin American, and European background. Topics included migration patterns and meanings, theories of migration, the history of the idea of the “illegal alien,” the relationship between race and citizenship status, the transformation of American life by immigrants, and the class-based and gendered aspects of the immigration experience.

“To change the class to a Doyle course, I invited several speakers, and we went on two field trips—one to the Catholic University Archives, the other to meet with curators at the National Museum of American History. I already included research in many of my upper-division seminars, but I streamlined the paper to narrow it down to an issue pertaining to the history of immigration law in order to make it manageable to advise the projects correctly. We also had dinner together, sharing Vietnamese food during evening presentations. The generous Doyle funds allowed us to have these extra events.” — Katherine Benton-Cohen
IN THE CLASSROOM

Shamans, Priests, and Healers | SPRING 2014 | Marjorie Mandelstem Balzer, Anthropology

This seminar combined critical issues of medical and political anthropology, by focusing on a range of indigenous communities, their contested worldviews, changing healing practices, and spiritual leaders. Diverse and controversial questions were probed: What is the relationship between individual and community healing? How and why are concepts of body-mind integration significant cross-culturally? What are the flashpoints of intercultural conflict in colonial and post-colonial contexts? Student explored these questions through a survey of anthropology literature covering classics and more recent texts. Analytical approaches featured in-depth study of selected cases, with sensitivity to cultural change, interethnic relations, and degrees of indigeneity. Students brought special interests into the discussions through research projects and personal experience with indigenous, integrative, or complementary medicine.

“Methodologically, the course was a Doyle seminar because we explored various conventional and unconventional learning styles and because students were expected to write two essays and complete a major research project. More experimentally, the class engaged in some special exercises inside and outside the classroom. These included role playing, debates, an attempt at radical empathy for those in our society in particularly vulnerable situations, and a ‘treasure hunt’ for course themes in the National Museum of the American Indian. All were exercises in stimulating students to think in ways that stretched their personal experiences.” — Marjorie Mandelstem Balzer

“Thank you so much for pushing me to stretch my mind, my prejudices, and my expectations this term. When we reviewed the syllabus in the beginning of the year, I had no idea that I was about to completely change the way I looked at the world.” — Student

Literature, Media, and Social Change | FALL 2013 | Henry Schwarz, Justice and Peace Studies

This seminar provided a critical introduction to the topic of literature, media, and social change. It was a general exploration of how intellectuals, artists, and writers engineer social change through a focus on great books and cultural events that changed the world. Students examined how these books and events precipitated actual social movements beyond the sphere of private reading. What is the role of literature in social change? How can cultural representations influence real political struggles? In order to explore these questions, students adopted a critical methodology derived from peace studies and conflict transformation, as practiced by canonical authors such as Lederach, Galtung, Sharp, Boulding and others, and placed that tradition in perspective with complementary social and cultural descriptions drawn from prior radical thought such as Marxism, feminism, civil rights, sexual equality, and national independence.

“When I first taught Literature, Media, and Social Change in 2011 during the unfolding Arab Spring, I envisioned learning from the revolutions ongoing before our eyes about the role of new media in fostering social change. I had long been a student of how literature moves people to act, and I suppose, given the media hype about ‘Twitter revolutions’ I hoped to engage the new paradigm then emerging. After learning from that course, however, I structured this second Doyle version in 2013 to be more ambitious and more limited. The Doyle fellowship allowed for a range of outside visitors to expose us to further differences of ethnicity, language, and strategy. The small class size and emphasis on student research and writing, especially as facilitated by providing a teaching assistant to the class, allowed for students to really explore their chosen avenues of research and to produce respectable and compelling final research papers.” — Henry Schwarz
Jesuits and Globalization | FALL 2013 | José Casanova, Sociology

The course explored in depth the role of the Jesuits in processes of globalization from the early modern age to the present. The basic premise of the seminar was that the contemporary global age, marked by geopolitical, cultural, and religious pluralism, allows us to reflect in a new light upon the role of the Jesuits as pioneer globalizers in the first early modern phase of globalization. This reflection helped us to discern similarities and differences between our situation and the challenges they faced as a global Catholic order open to intercultural encounters, dedicated to education and the care of the human person, and committed to ideals of justice and peace and the common good. Students developed in-depth research projects on a particular theme, historical epoch, or geographical area covered by the seminar that culminated in a major critical, analytical term paper.

"A course on Jesuits and Globalization was a natural fit for a Doyle seminar insofar as the Jesuits were probably the first group in history to have intercultural encounters with dozens, if not hundreds, of different cultures around the world. In terms of the research process, we had intensive meetings with the librarians at the Woodstock Library, which offers a tremendous set of resources on the history of Jesuits all over the world. Librarians shared resources on how they could help students and reviewed research findings. We also had the support of the Doyle graduate teaching assistant. In the first part of the course, students decided on and presented the research topics, sharing an annotated bibliography, sources, and methods with the class. In the second phase, students presented the draft of the final paper in a seminar session and received feedback from their colleagues. Students distributed the papers in advance to the class and recommended readings for the presentations. Finally, they engaged in feedback with me and turned in their final draft. Some of the work was really serious and fantastic. We had several guest speakers that enhanced the course content with presentations linked to timely topics—such as Professor Peter Phan on the Jesuits in Vietnam and Fr. John O’Malley. The students engaged in lively debate with them around different regional and theological issues." — José Casanova

Judaism Under Crescent and Cross | FALL 2013 | Jonathan Ray, Theology

Many of the defining characteristics of contemporary Jewish civilization were formed during the long Middle Ages when Jews lived under Christian and Muslim rule. This course explored some of the central themes in the social and religious history of the Jewish people during this period, with special attention given to the complex relationship that Jews had with their host societies. Topics included the primary points of conflict and cooperation between the three monotheistic religions, the development of Jewish self-government and communal organization, and the major currents in Jewish intellectual culture.

"First, I dropped the midterm and final exams in favor of greater focus on research, writing, and discussion of the term paper. I made the term paper longer (20–25 pages), and broke down the process into several parts, including a thesis proposal and provisional bibliography, a rough draft, and a final draft written in light of my comments. Also new for the Doyle Seminar version of this course was that each student was asked to do a 15-minute presentation to the seminar on the topic that they researched, which was worth 20 percent of their grade. They were asked to discuss the topic and their findings, as well as the process of research. The goal of these diverse research projects was for the students to learn to critically engage with books and articles as not necessarily ‘the truth’ but as part of the research process that allows us to find out as much as we can on a given subject based on the available materials, and write a compelling paper on the findings. I was very happy with the results.”

— Jonathan Ray

"The small class size and emphasis on student research and writing, especially as facilitated by providing a Doyle teaching assistant, allowed for students to really explore their chosen avenues and to produce compelling final research papers.”

— Henry Schwarz (Justice and Peace Studies)

This seminar examined theories of justice and the relationship between law and morality in the economic order. The first part of the class focused on questions of clarity for the idea of “justice” in the global and domestic economic order. In the second part of the class, students explored how political orders and law regulate markets and economic activity so as to make determinate and concrete these moral ideas of justice. Finally, for the last part of the class, students investigated various moral issues in their concrete applications in economic activity. Particular case studies included: the environmental impact of business, labor laws, blood diamonds, and fair wage issues, to gain understanding on how moral ideas of justice inform legal and social demands on what constitutes fair or normal business practice in a global economic order.

“Jazz, Civil Rights, and American Society | FALL 2013 | Maurice Jackson, History

“Jazz, Civil Rights, and American Society” traced social conflict and social progress through the study of jazz music. Starting with its antecedents, the Negro spirituals of the mid- and late-nineteenth century, and the development of blues music at the beginning of the twentieth century, we explored how through lyrics and music, the African American people have expressed their desires for freedom and equality. From Duke Ellington’s “Black Brown and Beige” to Billie Holiday’s “Strange Fruit,” to Charles Mingus’ “Fables of Faubus” and Charlie Haden’s Liberation Music Orchestra, the sweet syncopations and heartfelt realities of jazz as a music of freedom were explored. We looked at how the music differed in various cites and areas of the country, and at similarities and differences among jazz musicians, both black and white. In addition to class readings, we listened to music, viewed clips of live performances, and heard what the musicians themselves have to say.

“I transformed the course into a Doyle Seminar by providing a number of opportunities for students to engage with the jazz community both inside and outside the classroom. Coinciding with the fiftieth anniversary of the 1963 March on Washington, the class attended a forum ‘Jazz and Civil Rights’ at the University of the District of Columbia, where I was a panelist. Students also attended the annual Congressional Black Caucus Jazz Forum. Many took to the DC jazz scene.”

— Maurice Jackson
Black Power and Black Theology of Liberation | SPRING 2014 | Terrence Johnson, African American Studies

The course explored the dominant theoretical approaches to and methodological understandings of freedom, tradition, liberation, and revelation in black religion and Africana philosophy in late twentieth-century writings. By turning to feminist/womanist thought, black nationalism, pragmatism, phenomenology, and existentialism, the course provided critical insight into the nature(s) of religion, the uses (and possible abuses) of theological claims in political discourse, and the guiding moral principles within African American social protest movements. The primary concern of the course involved examining the competing and overlapping epistemic resources that framed the major questions, concerns and debates regarding the rise of black theology of liberation and black power movement. For instance, to what degree do the definitions of “Black Power” rely on twentieth-century conceptions of humanism and/or Afro-Christianity? What role, if any, did transnational politics play in shaping black theology of liberation?

“...As I redesigned the course, I focused on creating a context in which students might imagine their questions and concerns as primary to the debates at hand. Instead of feeding students material they could find online, I arranged the course in such a way as to foster a sense of community and scholarly independence by assigning individual and group presentations. In addition, students were assigned writing partners in order to demonstrate the degree to which scholarly writing and research involve writing, collaborative editing, and re-writing.” — Terrence Johnson

Understanding the Role of Islam in Politics: Religion, Modernity, and Democracy | SPRING 2014 | Jocelyne Cesari, Government

This course investigated the relationship between modernization, politics, and Islam in Muslim-majority countries. It provided a unique overview of the historical and religious developments from the end of World War II to the Arab Spring that have made Islam a major political force, and discussed Islam’s impact on emerging democracies in the contemporary Middle East.

“...To make the course a Doyle seminar, I changed the way students participated in class, so they did not just absorb the material, but had to be proactive to come up with research questions on different topics. Different from a usual discussion format, we took time to develop the critical research skills that were needed in this setting; I needed to find a way for them to deal with the material beyond the usual discussion. I tried a few different things, like acting out a scenario, such as women’s rights in Pakistan, and having students pose as different protagonists: state actors, women actors, religious actors, etc., and responding to questions. This worked very well and helped them build a framework for the research paper at the end of the course. Other enhancements to the course included an excellent guest speaker, Jonathan Fox, who engaged with us on political secularism, religion, and the state.” — Jocelyne Cesari
Peacemakers and Peacemaking
| SPRING 2014 | William Werpehowski, Theology

This course studied the personal and social character of the religious commitment to nonviolence in relation to concrete struggles for social justice. We took up a trajectory of reflection and practice that extended from M.K. Gandhi through Martin Luther King, Jr., and then, with important modifications, onto to Roman Catholic prophetic witness in the works and life of Dorothy Day, Thomas Merton, and Daniel Berrigan. Buddhist and Muslim approaches to nonviolence and political life followed—with and without overlap. The course concluded with a considered look at Gene Sharp’s secular vision of nonviolent resistance to tyranny and its reputed influence for the Arab Spring.

“I tried to limit and focus the material we covered in the seminar to communicate a trajectory of thought and practice that reflected both deep unity and resonance, on the one hand, and religious (and non-religious!) diversity, on the other. The writing assignments were geared, of course, to advancing the understanding of substantive issues and ideas we were covering in seminar. But they were also designed to help me help students on two fronts. The first brief essay asked after the relation and relative influences of Gandhi and Reinhold Niebuhr on the nonviolent Christian vision of Martin Luther King, Jr. Here I wanted to track how well students could interpret texts, think them through, and proceed to make a careful and coherent argument for one position or another. The second short essay, asking ‘what’s the difference that makes a difference’ between Gene Sharp’s secular commitment to nonviolent struggle and religious approaches, was intended to get students to write, above all, clearly and concisely. Care in argumentation and clarity of communication in prose are two considerations that matter, and that mattered mightily as students were constructing their course essays.” — William Werpehowski

2014-15 DOYLE SEMINARS

FALL 2014

Russian Art
Alison Hilton | Art History

Representations of Love and Marriage in African American Literature and Culture
Robert Patterson | African American Studies

Spanish Sociolinguistics
Maria Moreno Gonzalez | Spanish

Diplomacy and Culture
Cynthia Schneider, Derek Goldman | Culture and Politics

SPRING 2015

Political Psychology
Fathali Moghaddam | Psychology

Class, Culture, and Race in America
Susan Terrio | Anthropology

World Theater History
Maya Roth | Theater and Performance Studies

Please visit doyle.georgetown.edu for more information about the 2014-15 Doyle Seminars.
On April 15, 2014, students, alumni, faculty, and staff gathered together with Provost Bob Groves and Vice Provost Randy Bass to discuss how best to integrate deeper encounters with diversity into Georgetown’s core curriculum.

Contributing to an ongoing dialogue about attention to diversity on campus, participants considered specific goals and strategies for ensuring that students encounter a wide range of experiences and perspectives at Georgetown in order to prepare them to lead in today’s world.

Pointing out that diversity can be seen as something we all have in common, Provost Groves explained that “we need more than just demographic diversity; rather, we need to ensure that Georgetown’s culture is one that allows all of us in our rich diversity to flourish.” He acknowledged the point raised by student groups in 2013 that much work remains to be done to achieve this ideal and concluded by emphasizing the administration’s commitment to this goal.

Building on Provost Groves’ remarks, Vice Provost Randy Bass challenged participants to consider how Georgetown’s core curriculum can reflect its goals with respect to diversity. He focused on knowledge, skills, dispositions, and the dynamic interaction between these three aspects, asking how we can best foster dispositions for positively relating to diversity here at Georgetown. Describing his research with alumni about formative college experiences, he noted that no one refers to lecture halls; instead, they picture tables and chairs—sites where formative dialogue takes place.
Alumni speaker Lauren Reese (C’12) described some of the powerful opportunities for participating in difficult but meaningful dialogue about identity at Georgetown, beginning with her experience in the Young Leaders in Education About Diversity (YLEAD) program. Sharing some frustrations, she also observed that conversations like the one taking place at the Symposium are not new, which raises concerns about their lasting efficacy. She concluded with her hopes that the concrete curricular changes under discussion will lead to sustainable change.

Seun Oyewole (SFS ’14) described positive experiences vis-à-vis diversity at Georgetown as well as a growing awareness that more work should be done. In particular, he pointed out students’ tendency to cluster together in homogenous groups, suggesting the need for further opportunities to bring students together. Of particular note were his experiences working with Georgetown’s Aspiring Minority Business Leaders and Entrepreneurs (GAMBLE).

Sherry Linkon (Faculty, English) drew on her experience leading an interdisciplinary faculty team at Youngstown State University in designing a required course on diversity. She described a series of tensions that need careful consideration and balance: constructive intra- and inter-group dialogue, complexity and coherence, scale and intimacy, and action and sustainability. She expressed the critical importance of navigating each of these tensions without losing any of them.

In the wake of these comments, Vice Provost Bass led participants through a series of exercises reflecting on, evaluating, and discussing nine draft goals for engaging diversity that will inform the university working group’s proposal for revising the core curriculum. This rich discussion likewise included an opportunity for participants to share the locations and practices at Georgetown that have been central to their own engagements with diversity, in order to ensure that Georgetown builds on its strengths in this area.

This year’s symposium created a venue for participants’ active engagement and an opportunity to add their voices to current conversations underway with regard to diversity and the curriculum at Georgetown. It also served as a platform for animated dialogue and constructive criticism of some of those proposed changes. In addition to providing this opportunity for participants, the event broadened campus dialogue around these issues in ways that has continued to shape the exchange of opinions and ideas about the role of diversity in the curriculum at Georgetown.
FILM & CULTURE SERIES

In its third year, the Doyle Film & Culture Series endeavored to work more closely with student groups and significantly increase participation by integrating its films directly into relevant courses. Each event included post-film discussions led by Georgetown faculty, exploring themes from the films and their relation to campus life and society. One documentary was screened during the fall semester and two in the spring.

Precious Knowledge

Our first film of the year, shown November 7, 2013, was co-sponsored by the Georgetown University Student Association (GUSA) and the Student of Color Alliance (SOCA). The documentary Precious Knowledge investigates the controversy surrounding ethnic studies programs in Arizona. Despite the unparalleled success of the Mexican American Studies Program at Tucson High School—with 93 percent graduation and 85 percent college attendance rates—it became the center of a political storm, ultimately resulting in a state legislative ban on ethnic studies programs. Following the film, Ricardo Ortíz (English), Professor of US Latino Literature and Culture, facilitated a discussion that ranged from immigrant rights to the state of cultural studies at Georgetown.

At the River I Stand

At the River I Stand was shown on January 23, 2014 as part of the “Teach the March” initiative celebrating this year’s Martin Luther King, Jr. Day in collaboration with Georgetown’s Center for Social Justice. The screening was also integrated with Sarah Stiles’ (Sociology) course Race, Society & Cinema. Covering the dramatic events surrounding the 1968 Memphis sanitation workers’ strike, the documentary details the final months of Dr. Martin Luther King, Jr.’s life. The film emphasizes the relationship between economics, dignity, and civil rights in US society and explores the means for social change. After the film, Stiles discussed with students their own opportunities and obligations to work toward a more just and equitable society.

“Students didn’t realize how much they didn’t know about the background leading up to Dr. King’s assassination. They were shocked at the humiliating and degrading working conditions of the garbage collectors that culminated with two workers being crushed inside the back of their garbage truck. The workers were sitting on the back of the truck having lunch because they were not allowed to eat inside the segregated facility. Our students were aghast.”

-Sarah Stiles (Sociology)

Cracking the Codes: The System of Racial Inequity

GUSA co-hosted this year’s final event, the screening of Cracking the Codes on April 3, 2014. The film interviews racial justice leaders in America and is activist in its aims, intending to engage the broader public in a conversation about the causes and consequences of systemic inequity as well as the link between moral ideals and democratic action. Associate Dean Dennis Williams (English) led students in thinking through racial inequity and the multiple layers of privilege experienced by students here on the Hilltop. Attendance and participation helped fulfill student requirements in multiple undergraduate and graduate classes.
The Berkley Center Junior Year Abroad Network connects study abroad students in a global conversation on religion, politics, culture, and society. Student share reflections on their experiences in their host countries, commenting on topics ranging from religious freedom and interfaith dialogue to secularization, globalization, democracy, and economics.

This year, 83 Hoyas in 35 countries on five continents—from Chile to Jordan to China—shared their experiences and observations through a series of in-depth letters that are posted on the Berkley Center website. JYAN is structured as an online conversation that encompasses student network participants as well as faculty and the wider Georgetown community. The eighth year of JYAN saw its largest level of student participation on record, as well as the expansion of the program into three new study abroad destinations: Nepal, the Philippines, and Uganda.

As Georgetown students travel to a growing number of countries recently considered remote and functionally off-limits for Americans, the reach and focus of JYAN expands along with them. The program in many ways serves as a microcosm of globalization and the growing interconnectedness of the world. In fact, the political, cultural, and economic impact of development and globalization emerged as one of the preeminent themes among the students’ blog writing from across the globe.

Upon their return to campus, students participate in a panel discussion that explores common issues and challenges in their respective countries. In the eight years since the program began, more than 430 students have participated, studying in 54 countries. JYAN is part of the Doyle Engaging Difference Program in collaboration with the Office of International Programs.
A CLOSER LOOK

The brief excerpts below illustrate the breadth of experiences and topics students engage within their writing.

“This year has shown me the depth of my own subconscious biases and assumptions as an American citizen.”
April Gordon (SFS’15), RUSSIA

“It was when I began to suspect the relics around me as inauthentic that the entire spectacle began to lack in luster and my assumptions about the nation began to unravel.”
Alexander Cartron (C’15), TURKEY

83 students in 35 countries on 5 continents shared their experiences and reflections through the Junior Year Abroad Network.
“The case of Chile provides a launching pad for other nations, communities, and individuals to examine their own histories and identities. How are marginalized voices being silenced?”

Kendra Layton (C’15), CHILE

“I wanted to use the city, its corners, metro systems, glorious námestí, and unassuming shop fronts as an opportunity for self-discovery. For, if I could figure out how to navigate the new city and place myself within it, then I was sure to gain some greater sort of self-knowledge as well.”

Lindsey Shea (C’15), CZECH REPUBLIC

“Perhaps the culture of many Asian countries precludes the religiously unaffiliated from having a stronger voice just yet, but I hope that greater tolerance in the future helps foster the establishment of such spaces, so that everyone can partake in the benefits of prayer in his or her own way.”

Nadia Thura (NHS’14), PHILIPPINES

“One day you get the feeling you have mastered the situation you live in, understanding everything that goes on around you, only to find yourself struggling the following day in a simple conversation with a taxi driver or with your host family.”

Nico Dona dalle Rose (SFS’15), JORDAN

“As a Nigerian-American exchange student, I find myself in a unique position to observe how the issue of race plays out in this country.”

Aramide Alaka (SFS’15), BRAZIL

“Upon entering the Eternal City, I found myself in the middle of more apparent contradictions; I entered a modern city that is dominated by ancient ruins, governed by an unelected prime minister, and simultaneously home to two men who have held the keys of Saint Peter.”

David Warren (C’16), ITALY
Georgetown students study innovative efforts to improve economic and social status through increased access to high-quality education.

**EDUCATION AND SOCIAL JUSTICE PROJECT (ESJ)**

Only through better access to education will the world’s poor be able to seize opportunities in an increasingly global economy.

While policy analysts have documented the widespread failure of governments to meet this imperative, we still know relatively little about successful local efforts led by religious communities to advance economic and social development through education. During its fourth year, the Education and Social Justice Project provided four Georgetown University students with fellowships to travel to Argentina, Cambodia, Peru, and Poland to conduct in-depth examinations of innovative educational initiatives, with a focus on the work of Jesuit institutions. With faculty and staff guidance, the students gathered information through interviews, analyzed best practices, and shared their reports and conclusions with a wider global audience.

**2013-14 RESEARCH PROJECTS**

Sarah Baran (C’14) traveled to Buenos Aires, Argentina to research one of the country’s first microfinance institutions, Protagonizar, founded by the Jesuits.

Annie Dale (C’14) partnered with the Apostolic Prefecture in Battambang, Cambodia to examine its efforts to reduce school dropout rates through innovative family support mechanisms.

Nicholas Dirago (C’14) researched the ethos and pedagogy of Fe y Alegría and the College of the Immaculate Conception in Lima, Peru, with a focus on socioeconomic integration in educational spaces.

Elisabeth Lembo (C’14) traveled to Krakow, Poland to explore the revival of Jesuit education in the former communist country.
ABOUT THE BERKLEY CENTER

The Berkley Center for Religion, Peace, and World Affairs at Georgetown University, created within the Office of the President in 2006, is dedicated to the interdisciplinary study of religion, ethics, and public life. Through research, teaching, and service, the Center explores global challenges of democracy and human rights; economic and social development; international diplomacy; and interreligious understanding. Two premises guide the Center’s work: that a deep examination of faith and values is critical to address these challenges, and that the open engagement of religious and cultural traditions with one another can promote peace.

berkleycenter.georgetown.edu

ABOUT CNDLS

Since 2000, the Center for New Designs in Learning & Scholarship (CNDLS) at Georgetown University has supported faculty and graduate students with tools, resources, and opportunities for new learning environments. The Center began with a mission to bridge a historic gulf between pedagogy and technological advances, and today CNDLS integrates a teaching and learning center with the latest educational technology. Our team of experienced educators facilitates a broad-based program that promotes discovery, engagement, and diversity in an ever-expanding conception of learning.

cndls.georgetown.edu