



PONTIFICIA  
UNIVERSITÀ  
GREGORIANA

Istituto di Antropologia

# Reclaiming Stolen Lives – changing our hearts and minds

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# Context



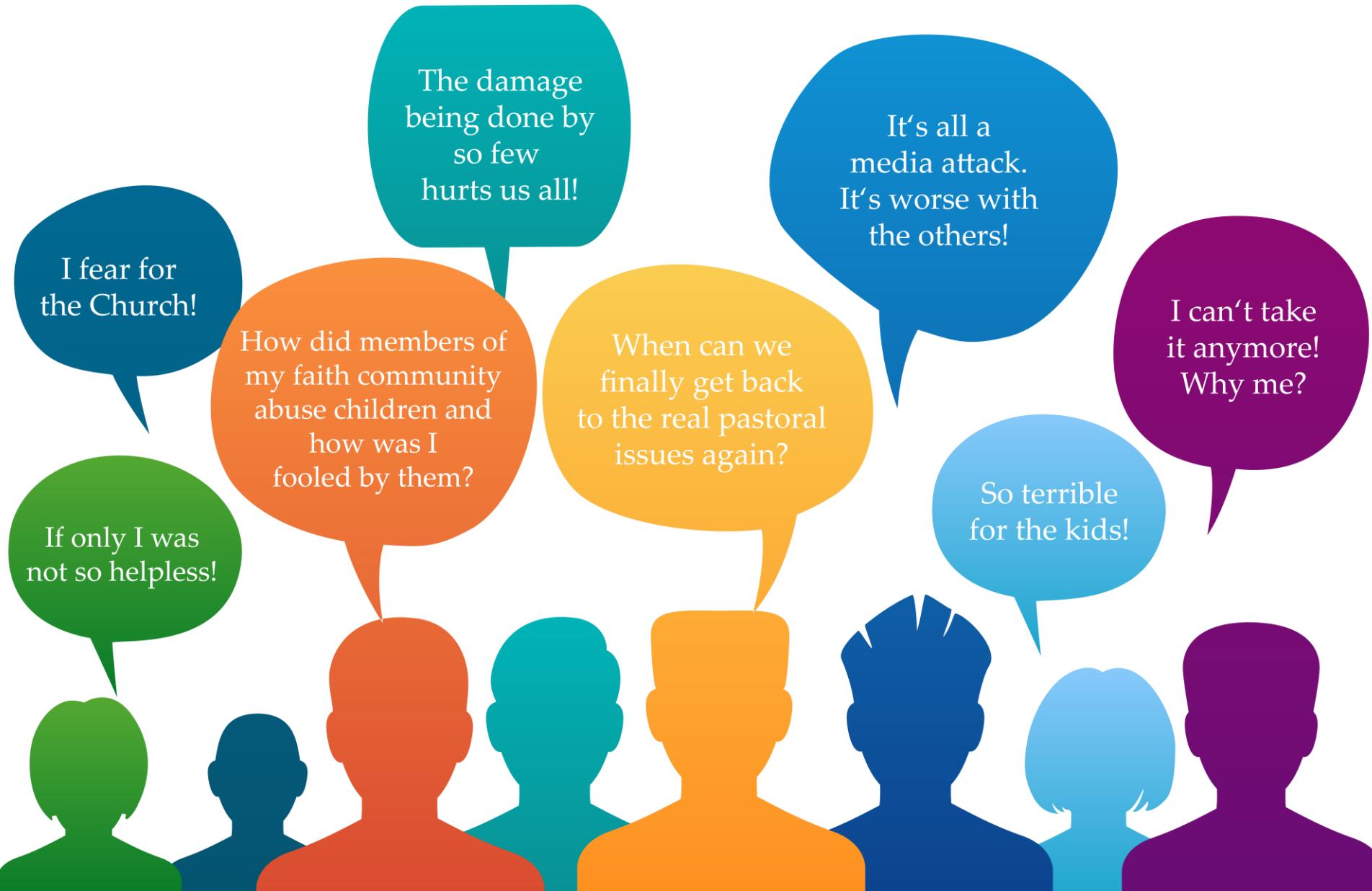
- **Connections**
- **No quick fix**
- **Mentality**
- **What can I contribute?**

# Victims First



9 October 2015

# Typical reactions and feelings



# Perceptions of survivors

Never ever has anybody listened to me story and my hurt.

I don't know to whom I can turn to for support.

I am livid that they push away their responsibility.

I have struggled long enough, I give up.

If only I had not been so powerless!

I had blind trust in Father X. I couldn't imagine that he could do anything evil.

I felt so dirty and guilty.

If only they had the courage to confess their crimes and do justice to us!



# Situation and reactions in the Church worldwide



- The topic is present everywhere, but openness to take it on is not.
- No active resistance, but uncomfortableness, lack of knowledge, lack of willingness to engage
- In a few countries proactive measures
- Little transfer of experience and expertise
- Cultural, legal, historical factors

# Recent developments – the *systemic* level



- Shockwaves in France, Germany, and elsewhere
- Target: Bishops, Cardinals, Pope
- „They don't get it“ – „How could this happen again?!"
- Abuse of Religious Sisters
- Abuse of seminarians
- Abuse of power
- Spiritual abuse

# Spiritual abuse



- Spiritual abuse: “coercion and control of one individual by another in a spiritual context ... a deeply emotional personal attack.”
- The “spiritual” aspect is the context of the abuse, which is all about coercion and control. It is a form of emotional and psychological abuse.

\* The misuse of Scripture, the authority of leadership or penitential discipline, with a requirement to be obedient to the abuser.

\* Enforced accountability and pressure to conform.

\* Requirements for secrecy and silence, with isolation from others external to the abuse context.

\* Censorship of decision making.

\* Intrusive or forced healing and deliverance ministries or rituals.

\* The denial of the opportunity to grow in the knowledge and love of God.

- Separate category? “Oppressive teaching”?

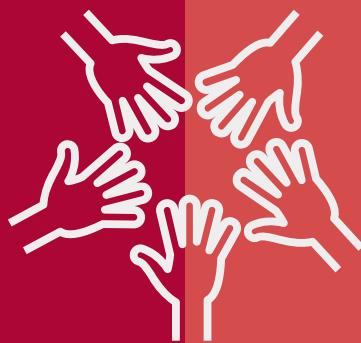
# IADC AT A GLANCE



- **Founded in 2012**, as the Centre for Child Protection (CCP) of the Pontifical Gregorian University, in consortium with Univ. Clinic Ulm (child psychiatry) and Archdiocese of Munich.
- First in Munich, **Sept. 2014 in Rome**, June 2022 moving to Villa Malta.
- **Transformation to Institute of Anthropology** in September 2021.
- For that, the IADC **focuses on scientific excellence, practice-oriented teaching** and its **role as an advisor with international reach**.
- The IADC **offers academic residential education as well as blended learning, organizes conferences, conducts and participates in research projects**, addressing questions concerning safeguarding and care.
- The IADC actively uses its access to the church, politics and business to **give a voice to those in need of protection of their dignity**.
- IADC thus pursues **a goal that involves all people**, regardless of their religion or culture.

## OUR MISSION

The IADC researches and teaches the issues of dignity and care basing its approach on an anthropological view of human life from a Christian perspective



## OUR VISION

The IADC's vision is a world where all humans can live in freedom and without fear from violation of their dignity, and receive the care they need and deserve



# OUR PROFILE

## RESEARCH



## TEACHING



## OUTREACH



# OUR APPROACH



## Worldwide

- Increase sensitivity in the Church and in society at large.
- Collaborate with other leading institutions and experts to promote academic discourse around the world.
- Create a global network of



## At the IADC

- Advance scientific research and train practitioners to improve the protection of children and vulnerable people worldwide.
- Leverage the practical experience of our lecturers
- Utilize our access to many countries and cultures of the world as part of the Gregorian University and with the institution of the Church behind us



## Guiding principles



### Victims first



### Christian view of the human person



### Spirituality



### Cultural sensitivity



### Multidisciplinary

We are committed to  
**raise awareness, drive prevention and provide formation**

# OUR DEVELOPMENT

## 2012-2014

Pilot phase

- Based in Munich
- ~1000 participants in the e-learning program in 10 different countries around the world
- 09/2014: Relocation to Rome

## 2015-2016

- Creation of the **Blended Learning program**
- 2016: First **Diploma course in Safeguarding**
- 1,044 students
- 29 institutions
- 15 countries around the world

## 2017-2020

- 2017: **Congress “Child Dignity in the Digital World”**
- 2018: Start of the **Licentiate in Safeguarding**
- 2020: Global Safeguarding Alliance
- Overall, 3,799 registered students until 2020 from 74 different institutions and 29 countries around the world

## September 2021 / Today Safeguarding Institute

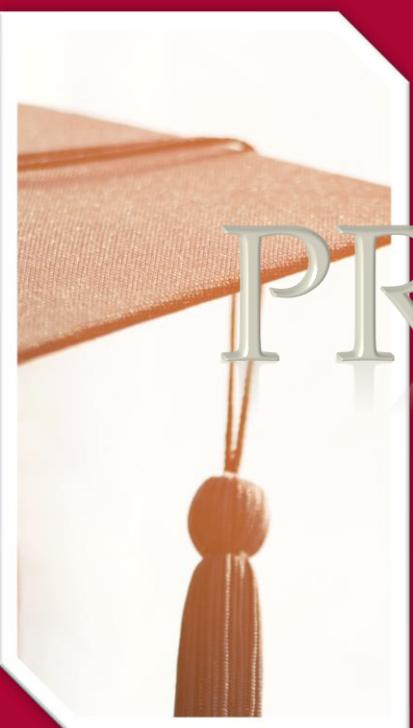
- Expanded scope on vulnerable persons of all ages
- Academic expansion and sharpened profile in research
- Broadening the engagement and taking an anthropological and intercultural perspective
- Modernized teaching
- International educational opportunities for students from all over the world
- Currently about 900 active students in IADC courses
- Steadily increasing number of students since foundation (as of October 2022): ca. 6000

Part of the Pontifical Gregorian University

CCP

IADC

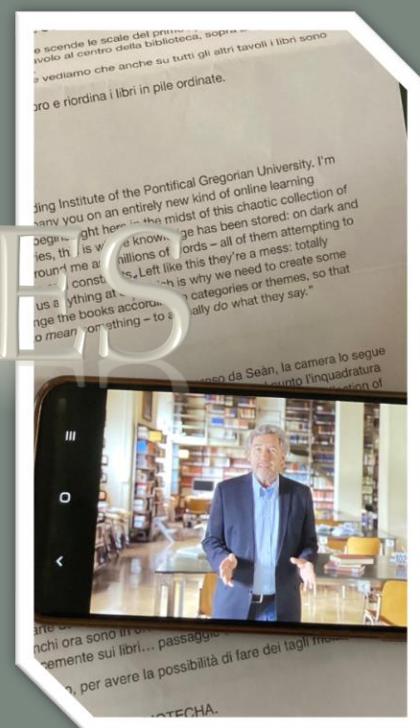
# DIPLOMA



## LICENTIATE (MASTER)



## DOCTORATE



[https://iadc.unigre.it/’](https://iadc.unigre.it/)

Diploma in English/ Spanish (1 Semester)

<https://iadc.unigre.it/diploma-in-safeguarding/>

Licentiate in Safeguarding (4 Sem.; ecclesiastical degree)

<https://iadc.unigre.it/licentiate-in-safeguarding/>

Doctorate in Anthropology

<https://iadc.unigre.it/blended-learning/>

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Thank you for your attention!