

Catholic Education Alumni Giving Back Series



Men and Women for Others: How Jesuit Education Alumni Can Contribute to Social Justice

Edited by Quentin Wodon

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WORLD ASSOCIATION OF CATHOLIC EDUCATORS
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The cover photos show a mural and sculpture as well as students at Matteo Ricci School, Brussels.

FOREWORD



Fr. José Mesa S.J.

Worldwide Secretary for Jesuit Secondary and Pre-Secondary Education

There are today more than 2,500 schools, members of the Jesuit Global Network (JGNS), operating in the world. They educate around 2 million secondary and pre-secondary education students in 5 continents and 80 countries. In addition, the International Association of Jesuit Universities (IAJU) counts 177 member institutions that enroll more than one million students and have more than 30 million alumni.

The mission of Jesuit education is to provide a holistic formation where heart, mind, soul, and hands are fully integrated in the Christian Humanist tradition that has characterized Jesuit Education from the beginning; all at the service of God, Church, and Humanity. The role that alumni could and should play in creating a better world for all has long been recognized and encouraged. At the tenth European Congress of Jesuit Alumni in 1973, Father Pedro Arrupe, the 28th Superior General of the Society of Jesus, gave a seminal address to explain that our living educational tradition was calling us today to become “men and women for others” and “agents for change” towards social justice. Referring to the ideal human being that Jesuit education should strive to nurture, Father Arrupe concluded his address with the following words:

“This is the ideal human being, the person who is the goal of our educational efforts... This is no longer homo faber, the clever toolmaker... Nor is it simply homo sapiens, the species whose intelligence and wisdom ... gave it the ability to understand and explain the universe. It isn’t even homo prometheanus ... who is called not only to contemplate the world but to transform it. Neither is it homo politicus, who is fully aware of the complexity of this world and adroit in finding and tapping into the neuralgic points that determine the great transformations. Nor is it simply homo ludens, who is endowed with the capacity to live life to the full... This is homo spiritualis, the person who is capable of loving even sworn enemies in this iniquitous world, and who is therefore also capable of transforming that world.”¹

The call for the Jesuit alumni and all persons of goodwill to transform the world by promoting a faith that does justice is as pressing today as it was almost 50 years ago when Father Arrupe delivered his address to the European alumni. They are echoed in Pope Francis’ recent call for a Global Compact on Education and the seven commitments outlined for such a compact ²: (1)

¹ Arrupe, P. 1973. Promotion of Justice and Education for Justice. Remarks at the 10th European Congress of Jesuit Alumni, August 1, Valencia, Spain.

² Francis. 2020. Video Message of His Holiness Pope Francis on the Occasion of the Meeting Organized by the Congregation for Catholic Education “Global

to make human persons the center; (2) to listen to the voices of children and young people; (3) to advance the women; (4) to empower the family; (5) to welcome everybody especially the marginalized; (6) to find new ways of understanding (the) economy and politics; and (7) to safeguard our common home.

As the 10th Congress of the World Union of Jesuit Alumni is taking place in Barcelona in July 2022, this publication is opportune in providing

guidance to the necessary discernment to accomplish a New Global Compact on Education within Pope Francis' vision and showing with case studies how the Jesuit alumni are finding innovative ways to promote a faith that does justice and respond to Father Arrupe and Pope Francis' calls.

I hope that the contributions assembled in in this report will be useful in inspiring and guiding your own work towards those ideals.

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CHAPTER 1

INTRODUCTION: ENGAGING JESUIT EDUCATION ALUMNI

Quentin Wodon ³

World Bank and Loyola University New Orleans

Within the world of Catholic education globally, the call by Pope Francis for a Global Compact on Education has special resonance today. The call is meant to renew our passion for a more open and inclusive education through an alliance “to form mature individuals capable of overcoming division and antagonism, and to restore the fabric of relationships for the sake of a more fraternal humanity ⁴.” Under the idea of the Global Compact, the Pope called for seven commitments: (1) to make human persons the center; (2) to listen to the voices of children and young people; (3) to advance the women; (4) to empower the family; (5) to welcome; (6) to find new ways of understanding (the) economy and politics; and (7) to safeguard our common home ⁵.

Pope Francis recognizes the role of schools under the Global Compact, but beyond what happens in the classroom, he emphasizes the role of parents and communities, including implicitly the role of the alumni of Catholic schools and universities, in educating children and youth and bringing change in the world. He sees education as crucial to safeguarding the environment and building more equal and just societies. The type of education that children and youth receive should contribute to promoting social justice.

Pope Francis, as you probably know, is a Jesuit. His vision for education echoes the Society of Jesus’ Universal Apostolic Preferences adopted for the decade from 2019 to 2029, with four priorities: Showing the way to God; Walking with the excluded; Journeying with youth; and Caring for our common home. This report, the first in a series on Catholic education alumni giving back, explores how Jesuit education alumni could contribute to social justice.

Characteristics of Jesuit Education

Jesuit education has a long history. The Society of Jesus was founded by Saint Ignatius Loyola in 1534. The first Jesuit school opened in 1548 in Messina in Sicily. A few years later, the Jesuits had already opened about 30 more primary and secondary schools and the Roman College, which would become the Gregorian University. International expansion followed.

The characteristics of a Jesuit education may be presented and visualized in a slightly different way by different schools and universities, but they typically include six elements ⁶: (1) *Magis*, which translates as “the more” and represents the challenge to strive for excellence; (2) Women and men for and with others, i.e. pursuing social

³ The author is a Lead Economist at the World Bank and a Distinguished Research Affiliate with the College of Business at Loyola University New Orleans. This chapter was prepared as part of the author’s volunteer work for the [Global Catholic Education](#) project. The opinions expressed in this chapter are only those of the author only and need not represent those of the World Bank, its Executive Directors, or the countries they represent.

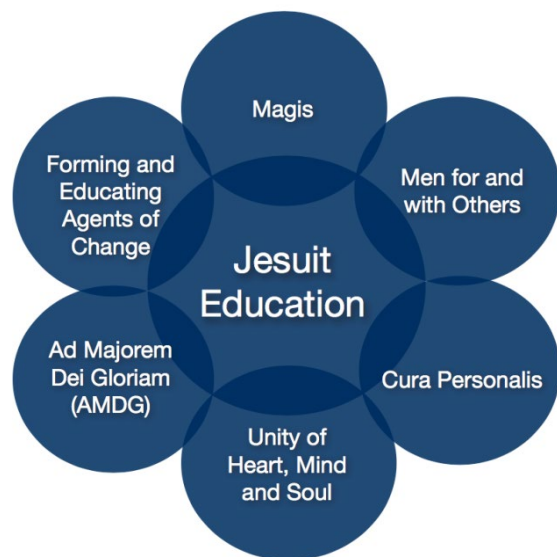
⁴ See Francis, 2019. *Message of his Holiness Pope Francis for the Launch of the Global Compact on Education*. Rome: The Vatican. See also Francis, 2020. *Video Message of His Holiness Pope Francis on the Occasion of the Meeting Organized by the Congregation for Catholic Education “Global Compact on Education: Together to Look Beyond.”* Rome: Pontifical Lateran University.

⁵ For a discussion of the seven commitments in the Global Compact on Education, see Congregation for Catholic Education, 2021. *Global Compact on Education Vademecum*. Rome: Congregation for Catholic Education.

⁶ This description of the six elements is slightly adapted from <https://www.canisiushigh.org/about-us/jesuits>.

justice and having concern for the poor and marginalized (this refers to the seminal text of Fr. Arrupe included in Chapter 2 of this report); (3) *Cura Personalis* or care for the individual person, i.e. respecting each person as a child of God and all of God’s creations; (4) Unity of heart, mind, and soul, i.e. developing the whole person and integrating all aspects of our lives; (5) *Ad majorem Dei gloriam*, i.e. an education for the greater glory of God; and finally (6) Forming and educating agents of change, i.e. teaching behaviors that reflect critical thought and responsible action on moral and ethical issues.

Figure 1: Six Characteristics of Jesuit Education



Source: Visual from Canisius High School.

Footprint of Jesuit Education Globally

The Society of Jesus operates both K12 schools (from kindergarten to 12th grade) and institutes of higher education, including universities. For higher education, according to data from the International Association of Jesuit Universities, the Society of Jesus operates 203 institutions ⁷. Data on the number of institutions and countries

with at least one Jesuit institution of higher learning are provided in Table 1. Estimates from the Educate Magis website suggest that Jesuit institutions of higher learning enroll more than a million students, employ more than 150,000 faculty and staff, and have more 30 million alumni. India and the United States are the countries with the largest number of institutions (78 and 28 institutions, respectively).

The Society also operates many secondary and pre-secondary schools (see also Figure 1). In 2021, 1.6 million students were enrolled in 2,525 schools organized into six networks (JASBEAM for Africa and Madagascar, JCAP Education for the Asia Pacific, JECSE for Europe, FLACSI for Latin America, JSN for North America, and JEASA for South Asia), the Fe y Alegría federation (see Box 1) and the Jesuit Refugee Service (see Box 2). In addition, almost 325,000 additional students were enrolled in non-formal education programs operated by Fe y Alegría and the Jesuit Refugee Service.

The ratio of the number of students enrolled in Jesuit universities versus schools differs from that of Catholic education globally. With more than one million students, Jesuit universities serve almost as many university students as they serve students enrolled at the secondary and pre-secondary level (1.6 million in Table 1 for the schools belonging to the five geographic networks plus Fe y Alegría and the Jesuit Refugee Service). By contrast, for Catholic education globally, almost ten times more students are enrolled in secondary and pre-secondary schools (more than 62 million globally) than at the post-secondary level (approximately 6.5 million). This also means that Jesuit education has a much larger proportion of alumni who graduated from a college or university than is the case for Catholic education more generally.

⁷ This estimate is based on an author count of institutions mapped on the website of the International Association of Jesuit Universities (i.e.,

the number of member institutions). The estimate available on the Educate Magis website is slightly lower at 195 institutions of higher education globally.

Table 1: Data on the Jesuit Global Network of Schools, Secondary and Pre-Secondary Education, 2021

	Schools and Projects	Students	Countries	Higher Ed Institutions	Countries
Formal Education					
Africa & Madagascar	53	34,949	16	8	7
Asia Pacific	43	68,532	8	22	10
Europe	204	174,797	21	33	14
Latin America	88	127,058	17	31	15
North America	85	54,876	4	30	2
South Asia	418	383,239	4	79	2
Fe y Alegria	1,592	647,032	22	-	-
Jesuit Refugee Service	42	142,313	22	-	-
Total	2,525	1,632,796	78	203	50
Informal Education					
Fe y Alegria	255	288,812	-	-	-
Jesuit Refugee Service	28	35,518	-	-	-
Total	283	324,330	-	-	-

Source: Compiled by the author from ICAJE for secondary and pre-secondary schools and from a count of institutions using data on the website of the International Association of Jesuit Universities for higher education.

Figure 1: Map of the Jesuit Global Network of Secondary and Pre-Secondary Schools, 2021



Source: Educate Magis (<https://www.educatemagis.org/printable-map/>).

Box 1: Fe y Alegría Schools

The Fe y Alegría federation provides education in two dozen countries, mostly in Latin America⁸. The organization was founded in Caracas, Venezuela, in 1955 by Fr. José María Vélaz S.J. Several evaluations of the schools' performance were carried over the years. Analyses in an edited volume published ten years ago provided mixed results in terms of the performance of students in Fe y Alegría versus public schools⁹. A separate study suggested however that in Peru, attending a Fe y Alegría school was associated with a gain of 0.4 standard deviations in performance in mathematics and reading comprehension, which is large¹⁰.

Overall, the evidence suggests that many Fe y Alegría schools may perform relatively well in comparison to other schools. This is likely related in part to the management model used by the schools, which includes a high degree of independence at the level of each school for generating and managing resources; a favorable institutional climate; the selection, tutoring, supervision, and training of teachers; autonomy and authority for school principals; and the capacity to adapt to local realities; and experienced teachers who serve as mentors for new teacher recruits¹¹.

For more details on the work of Fe y Alegría, readers may consult interesting videos from the organization's 2021 congress, including an initiative to assess the impact of Fe y Alegría schools across multiple countries¹².

Box 2: The Jesuit Refugee Service

The Jesuit Refugee Service (JRS) was founded in 1980 by Fr. Pedro Arrupe S.J. in response to the plight of Vietnamese refugees. The organization later expanded its work to other regions of the world. As noted in the latest reports on global refugee trends by UNHCR, the number of forcibly displaced people has been steadily increasing over the years. It exceeded 100 million this year, in part because of the crisis in Ukraine¹³.

Education is a core area of focus for JRS, with three priorities: (1) teacher development; (2) enhancing access to secondary education with a focus on girls; and (3) professional and post-secondary education. JRS significant initiatives as part of its global education initiative include the following (more details are available on the JRS website¹⁴):

- A global Teacher Training Programme that builds instructional capacity and helps teachers create inclusive environments;
- A gender-responsive education unit that focuses on increasing access to education for girls, built upon lessons learned from pilot projects in Chad and Malawi;
- Scholarships that permit refugees and displaced people to attend local and boarding schools, fostering integration in communities;
- The JRS Pathfinder offering professional and post-secondary training, including digital skills and other livelihood instruction;
- An inclusive special-needs education program that is inspired by a pilot project for special-needs children in Kenya's Kakuma refugee camp.

⁸ Fe y Alegría, 2022. *Informe de Gestión 2021*. Bogotá, Colombia: Fe y Alegría de Colombia.

⁹ Parra Osorio, J. C., and Q. Wodon. 2014, Eds. *Faith-Based Schools in Latin America: Case Studies on Fe y Alegría*. Washington, DC: The World Bank.

¹⁰ Lavado, P., S. Cueto, G. Yamada, and M. Wensjoe. 2016. The Effect of Fe y Alegría on School Achievement: Exploiting a School Lottery Selection as

a Natural Experiment, IZA DP No. 10431, Bonn: Institute for the Study of Labour.

¹¹ See the case studies and description of practices available in Parra Osorio and Wodon, op. cit.

¹² <https://congresos.feyalegria.org/participantes/>.

¹³ <https://www.unhcr.org/unhcr-global-trends-2021-media-page.html>.

¹⁴ <https://jrs.net/en/campaign/global-education-initiative/>.

Both Jesuit and other Catholic institutions of higher education remain concentrated in middle- and high-income countries. By comparison, much of the growth in enrollment in secondary and pre-secondary Catholic education over the last few decades has been observed in low-income countries in sub-Saharan Africa¹⁵. This is not where most Jesuit schools are located, in part because historically, the Society of Jesus had a limited presence in sub-Saharan Africa.

This does not mean, however, that Jesuit schools do not aim to serve the poor, especially through their secondary and pre-secondary schools¹⁶. Clearly, most students enrolled in schools operated by the Jesuit Refugee Service live in poverty. The schools operated by Fe y Alegría mostly in Latin America but also in sub-Saharan Africa aim to reach children from disadvantaged socio-economic backgrounds¹⁷. In addition, some of the innovations implemented in Jesuit secondary education, including the Cristo Rey network of schools, are also targeted to disadvantaged students. More generally, while some Jesuit schools may cater to the well-to-do, many were established specifically to serve the less advantaged, as illustrated by several contributions included in this report (see especially Chapter 6 on a new school in Brussels, Belgium and Chapter 9 on the Red Cloud Indian School in South Dakota in the United States).

¹⁵ On the footprint of Catholic education globally, see Wodon, Q. 2021. *Global Catholic Education Report 2021: Education Pluralism, Learning Poverty, and the Right to Education*. Washington, DC: Global Catholic Education.

¹⁶ Colleges and universities tend to be attended by higher income students. This is the case for Jesuit as well as other college and universities.

¹⁷ See for example Parra Osorio, J., and Q. Wodon. 2014. *Faith-Based Schools in Latin America: Case Studies on Fe y Alegría*. Washington, DC: The World Bank. On student performance in Fe y Alegría schools, see Lavado, P., S. Cueto, G. Yamada, and M. Wensjoe. 2016. The Effect of Fe y Alegría on School

Potential Roles of Alumni: Insights from the United States

Educational institutions in the United States have substantial experience in engaging alumni, especially at the higher education level where many alumni donate to their alma mater. This is the case for Catholic and other educational institutions alike, and it applies to Jesuit schools and universities. It makes sense therefore to gain insights from experiences in the country on the role that Jesuit education alumni could play.

*Alumni Support for Colleges and Universities*¹⁸

Alumni can be a great resource for Jesuit and other Catholic colleges and universities not only for donations, but also for advising students on their future career and for networking. Alumni can make great contributions in the classroom as guest speakers sharing their experiences. And one could argue that for research, engaging alumni may also bring substantial benefits.

The United States is unique in the world of Catholic higher education, with close to 250 Catholic colleges and universities, including 27 Jesuit colleges and universities (see Box 3 for the full list)¹⁹. Georgetown University was the first Jesuit and Catholic university in the country. It was founded in 1789, although classes started only in 1792. In 1817 the school awarded its first graduate degrees. The youngest Jesuit university

Achievement: Exploiting a School Lottery Selection as a Natural Experiment, IZA DP No. 10431, Bonn: Institute for the Study of Labour.

¹⁸ This section is based on Wodon, Q. 2021. Engaging Catholic Higher Education Alumni: Should We Organize Ourselves Better?, *Update: The Newsletter of the Association of Catholic Colleges and Universities*, Fall, and Wodon, Q. 2021.

¹⁹ For a list of colleges and universities in the United States and data on each of them, see Wodon, Q. 2021. *Directory of Catholic Colleges and Universities in the United States*. Washington, DC: Global Catholic Education.

in the country is Le Moyne College in New York state, founded in 1946, almost 80 years ago.

Box 3: Jesuit Institutions of Higher Education in the United States – location and creation

Boston College, MA	1863
Canisius College, NY	1870
College of the Holy Cross, MA	1843
Creighton University, NE	1878
Fairfield University, CT	1942
Fordham University, NY	1841
Georgetown University, D.C.	1789
Gonzaga University, WA	1887
John Carroll University, OH	1886
Le Moyne College, NY	1946
Loyola Marymount University, CA	1865
Loyola University Chicago, IL	1870
Loyola University Maryland, MD	1852
Loyola University New Orleans, LA	1912
Marquette University, WI	1881
Regis University, CO	1877
Rockhurst University, MO	1910
St. Joseph University, PA	1851
St. Louis University, MO	1818
St. Peter's University, NJ	1872
Santa Clara University, CA	1851
Seattle University, WA	1891
Spring Hill College, AL	1830
University of Detroit Mercy, MI	1877
University of San Francisco, CA	1855
University of Scranton, PA	1888
Xavier University, OH	1831

A useful albeit imperfect metric for measuring university performance in engaging alumni is the giving rate, i.e. the share of alumni who donate to the university. This metric does not say anything about whether universities are successful in graduating students that promote social justice, a key theme of this report, but it does measure whether alumni support their alma mater. The metric is used among others by U.S. News & World Report in its annual college rankings ²⁰.

²⁰ There is a whole debate on the value, robustness, and potential negative effects of those rankings, but this debate will not be dealt with here.

On average, only 8 percent of alumni gave to their alma mater during the 2017-18 and 2018-19 academic years according to data collected by U.S. News & World Report. But some schools do better. As shown in Table 2, two of the top 10 schools in alumni giving rates are Catholic institutions (Thomas Aquinas College and the College of the Holy Cross, a Jesuit institution). Another is a Christian school (Alice Lloyd College). Seven of the top 10 institutions are liberal arts colleges and the two national universities in the top 10 are reputed but comparatively small universities in terms of enrollment that also value the liberal arts.

Table 2: Top 10 Colleges/Universities by Alumni Giving Rates, United States, 2020

School (State)	Giving rate	Type of school
Princeton University	55%	University
Williams College	50%	Liberal Arts
Bowdoin College	47%	Liberal Arts
Alice Lloyd College	46%	Regional
Amherst College	45%	Liberal Arts
Carleton College	45%	Liberal Arts
Thomas Aquinas College	45%	Liberal Arts
College of the Holy Cross	44%	Liberal Arts
Dartmouth College	44%	University
Wellesley College	44%	Liberal Arts

Source: US News & World Report.

Note: the giving rate is a two-year average and the type of school is based on the US News & World Report classification (national universities, national liberal arts colleges, and regional institutions).

Most of the schools in Table 2 are highly ranked. This means that their graduates tend to do well on the job market, which in turn enables them to give to their alma mater. But there also seems to be an association between the alumni giving rate and both college size (smaller colleges do better) and type (liberal arts college do better). This is good news for Jesuit and other Catholic colleges and universities since many are small (a smaller

college size is one of the criteria for some of the students choosing a Catholic university), and most maintain a liberal arts curriculum.

Students may establish stronger links with faculty and peers in smaller colleges, and the feeling to belong may be greater. A key factor in the relationship between alumni and their university is whether students were mentored by faculty. When asked who served as a mentor to them, recent graduates in a Strada-Gallup Alumni Survey²¹ mentioned arts and humanities faculty first (43 percent), followed by science and engineering professors (28 percent) and social sciences professors (20 percent). Professors from a business field of study came last at nine percent! These statistics are affected by the share of students selecting various fields of study, but the mentoring role that arts and humanities professors play does seem to matter. This is again good news for Jesuit and other Catholic colleges and universities since they tend to take student mentoring seriously (recall the mention of *Cura Personalis* or care for the individual person mentioned earlier).

Alumni giving can make a real difference in a college's finances and in the life of students, especially those receiving scholarships. In fiscal year 2020, total giving to the education support was just under \$50 billion according to the CASE Voluntary Support of Education Survey. Of that amount, \$11 billion (22 percent of the total) was given by alumni. The rest was given by foundations (33 percent), corporations (13 percent), non-alumni individuals (8 percent), and other organizations (14 percent), but much of that last category consists of giving through

donor-advised funds²² and may thus also come in larger part from alumni.

As mentioned earlier, alumni giving is but one of the metrics that can be used for measuring alumni engagement. Beyond giving alumni networks may matter for careers, or so it is often believed. Yet according to the Strada-Gallup Alumni Survey mentioned earlier, less than one in ten college graduates state that their alumni network was helpful or very helpful in the job market. Even in top universities which tend to advertise the value of their alumni networks more, only one in six alumni say their alumni network was helpful or very helpful.

What can colleges and universities do to strengthen the benefits for their students of their alumni networks? In *Alumni Networks Reimagined*, a report published last year by the Christensen Institute²³, the authors suggest four roles that alumni can play in post-secondary education, as (1) mentors to drive student success and persistence; (2) sources of career advice, inspiration, and referrals; (3) sources of experiential learning and client projects; and (4) staff for program delivery. The authors proceed in discussing a few ways to rethink alumni connections. Unfortunately, nationally the resources devoted by colleges and universities to alumni engagement may have decreased slightly in recent years according to the VAESE survey²⁴.

Alumni Support for Schools²⁵

While Jesuit colleges and universities in the United States are members of the Association of Jesuit Colleges and Universities (AJCU), Jesuit

²¹ Information on the Strada-Gallup Alumni Survey is at <https://news.gallup.com/reports/244058/2018-strada-gallup-alumni-survey.aspx>.

²² A donor-advised fund is a giving account that individuals can establish with a public charity. The donors make a charitable contribution to the charity (which is eligible for a tax deduction) and use the fund to recommend grants to other charities over time.

²³ Freeland Fisher, J., and R. Price. 2021. *Alumni Networks Reimagined: Innovations Expanding Alumni*

Connections to Improve Postsecondary Pathways, San Lexington, MA: Christensen Institute.

²⁴ Results from the VAESE survey are available at https://www.alumniaccess.com/vaese_alumni_study_download.

²⁵ This section is based on Wodon, Q. 2021. Catholic K12 Education Alumni: A Unique, Yet Mostly Untapped Resource, *Momentum - National Catholic Educational Association*, 2021, Late Fall, 30-32.

schools are member of the Jesuit School network (JSN). Today, JSN manages 86 schools, five of which are in Canada and one is in Belize. With 80 schools in the United States, JSN accounts for only a small share of the close to 6,000 Catholic schools operating in the country. Yet, as is the case for Jesuit colleges and universities, the network punches above its weight. The schools tend to have high performing students and have been at the origin of interesting innovations.

One of these innovations is the creation of Cristo Rey secondary schools in underserved communities. The first Cristo Rey school opened in 1996 with a new model integrating academic and professional experience. Students work five days each month in entry-level professional jobs and their earnings are used to cover part of tuition costs. In many schools, tuition is free thanks to donations. Today the Cristo Rey network includes 37 secondary schools, of which 10 are Jesuit schools (the model has been replicated in other, non-Jesuit Catholic schools).

While Jesuit and other Catholic universities in the United States have a long tradition of engaging their alumni and appear to do comparatively well in this area, the potential for alumni support remains largely untapped for Catholic schools at the K12 level (kindergarten to high school). And yet, this potential has probably never been greater than today. This is because enrollment in Catholic schools in the country has been declining for more than 50 years for various reasons, including the fact that parents must pay tuition to enroll their children in a Catholic school. This in turn is a result of a lack of public funding for Catholic and other private schools. As a result of the steady decline in enrollment, the

United States is an outlier in terms of the ratio of K12 Catholic education alumni to students currently enrolled.

This provides a unique opportunity as engaging just a fraction of current alumni could make a large difference. Table 3 provides preliminary global and regional estimates of the number of alumni from Catholic primary and secondary education. There are a few assumptions involved, including for the share of students in a Catholic secondary school that were not already enrolled in a Catholic school at the primary level. Results would change with different assumptions, so the estimates are only tentative. But the basic story is simple: North America, which in practice means the United States since enrollment at the secondary and pre-secondary level is much smaller in Canada, has by far the largest ratio of alumni to current enrollment in Catholic schools. For every child enrolled in a Catholic school in North America, there are likely to be more than nine alumni from Catholic K12 education. This is more than twice the level observed globally. As enrollment in K12 Catholic schools in the United States has dropped further due to the COVID-19 crisis, the unique resource that a large alumni network could provide for currently enrolled students has been magnified even more ²⁶.

Engaging Catholic school alumni could make a real difference for today's students, and it already does. In the United States as a whole, total philanthropic giving accounts for less than one percent of the cost of operating secondary and pre-secondary schools ²⁷. In Catholic schools, according to financial reports published every year by the National Catholic Educational

²⁶ On the decline in enrollment and comparative advantages for Catholic schools in the United States, see Wodon, Q. 2022. Decline in Student Enrollment, Parental Willingness to Consider Catholic Schools, and Sources of Comparative Advantage in the United States, *Journal of Global Catholicism*, 6(2): 94-115. On parental priorities for what their children should learn in school, see Wodon, Q., 2022. Heterogeneity in

Parental Priorities for What Children Should Learn in Schools and Potential Implications for the Future of Catholic Schools, *Journal of Catholic Education*, 25(1): 178-205.

²⁷ Hess, F. M., 2019. The State of Education Philanthropy. Washington, DC: American Enterprise Institute.

Association, philanthropy contributes more when subsidies or grants from parishes are included in the estimation. This is in part because each year, collections for Catholic schools are implemented in parishes. In addition, many individuals contribute during Catholic Schools Week, typically set in January or February.

Table 3: Estimates of the Number of Alumni from Catholic K12 Schools per Student Enrolled

	Number of Alumni (Thousands, in 2017)	Number of alumni per student enrolled
Africa	73,829	2.9
Americas	68,474	6.9
North America	22,849	9.2
Central America	13,642	5.7
South America	32,029	6.4
Asia	48,843	4.3
Europe	41,003	6.1
Oceania	5,464	4.3
Total	237,613	4.3

Source: Author's estimation based on data from the statistical yearbooks of the Catholic Church. A more detailed analysis with alternative assumptions will be made available at a later stage. Estimates of the number of alumni are sensitive to these assumptions.

Yet as is the case for universities, funding is only a relatively small part of the story as alumni can contribute in many other ways. For example, some alumni may be willing to serve in tutoring programs that often have positive effects on student performance. A recent NBER paper²⁸ suggests that “tutoring, defined as one-on-one or small-group instructional programming by teachers, paraprofessionals, volunteers, or parents—is one of the most versatile and potentially transformative educational tools in use today.” The authors find that “tutoring programs yield consistent and substantial positive impacts on learning outcomes.” Even if

the effects of programs are found to be stronger on average for teacher and paraprofessional tutoring than for other types of tutoring, alumni could really help, especially in the early grades when tutoring is most effective in improving student performance.

While tutoring is especially effective in the early grades, other modes of engagement are available for alumni in high schools. For example, students may benefit from career fairs whereby alumni and other guests share their experience at work and their passion for specific careers. College fairs may also be useful for alumni to share insights about their college experience and how to get into specific colleges. Engaging alumni is not rocket science, and tools can be used for reaching out and finding how alumni would like to be engaged. As one example, public schools in San Diego carried two years ago a formative study of efforts to increase alumni engagement in high schools²⁹.

Societal Impact

One of the arguments made in this report, which is the focus of the address by Father Arrupe reproduced in Chapter 2, is that Jesuit alumni can contribute to social justice beyond their support to schools and universities. This seems to be the case, both because many alumni are involved in social justice ventures, but also because some are in positions of responsibility that can make a difference, including – and remarkably, through Congress (the name for the Parliament of the United States, which consists of the House of Representatives and the Senate).

With 27 colleges and universities (plus one in Belize), the Association of Jesuit Colleges and Universities accounts for less than half a percent

²⁸ Nickow, A., P. Oreopoulos, and V. Quan, 2020. The Impressive Effects of Tutoring on Pre-K-12 Learning: A Systematic Review and Meta-analysis of the Experimental Evidence. Working Paper No. 27476, Cambridge, MA: National Bureau of Economic Research.

²⁹ Yonezawa, S., M. Murià, D. Ruiz, D. Beckstrand, and R. Jimenez. 2019. *The Educational Value of Alumni for Public High Schools*. San Diego, CA: Yankelovich Center for Social Science Research.

of all colleges and universities in the country. Yet in 2021, for a third consecutive session, more than ten percent of all Senators and Representatives were Jesuit-educated alumni (55 of 535 members of the 117th Congress, including 13 Senators and 42 Representatives). In addition to these 55 alumni from Jesuit higher education, several other members of Congress graduated from Jesuit high schools.

One explanation for this remarkable statistic could be that many Jesuit colleges and universities are selective, hence they tend to attract motivated student who often do well professionally. Another explanation could be location: Georgetown University accounts for half (28) of all Senators and Representatives who are alumni of Jesuit higher education. Because of its location in Washington, DC, the university tends to attract students with an interest in politics and public service. But in addition, the values emphasized in Jesuit education may also play a role. When asked how Jesuit values can help Americans become better citizens and neighbors to each other, Rep. DeSaulnier, a Democrat, said, *“To be open-minded and to seek the truth. Those two things I definitely think the Jesuits are very good at. I think public service is very spiritual—I’ve said this often. [...] A Jesuit education has a lot that has impacted me and my belief system: that what I do is not a job. It’s not just public service: it’s connected to God”*³⁰.

The large number of Jesuit education alumni in Congress is mentioned because it is striking. Yet this is just one illustration of the fact that alumni, whether in positions of power or not, can make a difference. A key objective of this report is to illustrate how this is already being done.

Outline of the Contributions in this Report

The illustrative discussion for the United States in the previous section suggests some of the

potential benefits for schools and universities of engaging alumni, but the role that alumni can play is not limited to supporting Catholic schools and universities. Jesuit education alumni can contribute in many ways to social justice. The contributions included in this report are therefore on purpose somewhat eclectic to show some of the ways through which this is can be done. The hope is that the contributions will provide inspiration for readers to engage with their former school or university, and more generally to promote social justice by becoming “men and women for others.”

Two types of contributions on the potential role of alumni are included in the report – foundational chapters, and chapters sharing experiences and providing reflections from different regions of the world.

Part I includes two chapters that could be considered as foundational. Chapter 2 provides the translation in English of a seminal address given by Fr. Pedro Arrupe S.J., then the General of the Society of Jesus, at the 1973 Congress of European Jesuit Alumni in Valencia, Spain. This address is commonly referred as “Men for Others.” It has become a classic text about contemporary Jesuit Education and its role in the promotion of social justice.

Chapter 3, entitled “How Does Francisco See Education?”, was prepared by Fr. Luiz Fernando Klein S.J. The text was written for the International Office of Catholic Education and is reproduced with permission with minor changes and edits to the translation. Fr. Klein discusses the vision of education of Pope Francis based on an analysis of seven main documents from his pontificate (the encyclicals *Laudato Si’* and *Fratelli tutti* and the apostolic exhortations *Evangelii Gaudium*, *Amoris Laetitia*, *Christus Vivit* and *Querida Amazonia*), and speeches and audio messages to various audiences over the years.

³⁰ The quote is at <https://www.ajcunet.edu/press-releases-blog/2021/1/5/jesuit-alumni-comprise-10-of-117th-us-congress>.

Part II of the report is dedicated to experiences by alumni and reflections about the role of alumni from different parts of the world.

In Chapter 4, Fr. René Micallef S.J. reflects on his experience with refugees in Africa and the role that Jesuit alumni could play in the education of vulnerable migrant minors. In a separate interview for the Global Catholic Education project, Fr. Micallef notes that in the past *“efforts focused on immediate needs that could evoke generosity when portrayed in a photo or short video... Yet refugees have little material capital (e.g. fertile agricultural land) and providing them with human capital and skills through education is the only viable way of helping them stand on their feet”*³¹. Father Micallef points to the role that Catholic schools and universities and their alumni can play in responding to the forced displacement crisis.

In Chapter 5, Neel Mani Rangesh, the Secretary of the Federation of Jesuit Alumni Associations of India, documents efforts made by groups of Jesuit alumni to provide support to disadvantaged groups in India during the COVID-19 pandemic. Across the country, Jesuit education alumni have been working with local administrations to provide medical support and humanitarian aid to those in needs. This is a great example of an effort to document through stories that were posted in social media what multiple groups of alumni have been doing in a large country to support the less advantaged at a time of needs.

In Chapter 6, Alain Deneef, the President of the World Union of Jesuit Alumni, tells the story of the creation of the first new Jesuit School in Belgium in decades. The school serves mostly Muslim students in a disadvantaged area of the city. The article describes some of the steps that had to be followed to create the school, as well as a number of innovations in the curriculum for the school to be able to fulfill its mission.

In Chapter 7, Agnieszka Baran, the Director of the regional association of Jesuit schools for Europe and the Near East (JECSE) reflects on the mission of the schools and the regional secretariat, and how Jesuit education alumni could accompany each other. As mentioned earlier, JECSE is one of six regional networks under which Jesuits schools operate (except for schools associated with Fe y Alegría and the Jesuit Refugee Service).

In Chapter 8, Cristóbal Madero Cabib S.J. reflects on discerning the weight of excellence in Jesuit education. In his analysis of Fr. Arrupe’s vision for Jesuit education, Fr. Madero Calib notes that the place occupied by alumni was central, even before he gave his “Men for Others” speech. Education is at the core of the apostolate of the Society of Jesus, and beyond what Jesuits themselves can do, alumni are fundamental for the company’s mission in the world.

Finally, in Chapter 9, Jennifer Irving and the Alumni Team at Red Cloud Indian School provide profiles of young women alumni from the school, which is located in an Indian reservation in the United States. The school is the recipient of the 2021 Opus Prize and as for other schools, its history is shaped by the students who passed through its halls each year. The school’s alumni profiles show how former students are now actively engaged as (men and) women for others in their communities and fields of study.

Conclusion

The aim of this report is to inspire Jesuit education alumni to become men and women for others, including ideally by supporting their own school and university. The report includes two foundational text – the “Men for Others” speech by Fr. Arrupe S.J. and the more recent analysis of Pope’s Francis vision for education by Father Klein S.J. It also includes contributions related to particular experiences and reflections that is eclectic on purpose, to illustrate the many

³¹ Micallef, R. 2021. Interview with Father René Micallef SJ, Associate Lecturer at the Gregorian

University. Washington, DC: Global Catholic Education.

ways in which Jesuit education alumni can – and indeed already are contributing to social justice.

Engaging alumni can bring substantial benefits for schools and universities, as well as for communities and societies at large. But it is not always easy. Some schools and universities do it better than others. And some alumni associations also do it better than others. Figuring out what works and what does not, and where to focus one's efforts, requires both planning and imagination. The role that alumni can play is important, and yet there is a relative dearth of published work on this topic. There is a need to collect the lived experiences of alumni engagement more systematically, and to better document emerging good practices. In that context, in case the reaction to this report is positive, it would be the first installment in a larger effort under the Global Catholic Education project to document the role that Catholic education alumni can play in schools and universities, and more broadly in the world.

The good news is that beyond alumni associations that serve a single school or university, other support structures exist. At the local, national, regional, and global levels, associations of Jesuit or (more broadly) Catholic education alumni have been created to share experiences. These associations typically encompass both K12 and higher education. Globally, as many readers of this report will know, the association federating Jesuit education alumni is the World Union of Jesuit Alumni (WUJA). This report was prepared in part as a contribution to WUJA's World Congress,

held this year in Barcelona, Spain. WUJA itself is part of OMAEC³², the global association that federates national and regional associations of Catholic education alumni. So if you are an alumnus/a not yet engaged with Catholic alumni associations but would like to be, please do contact WUJA, OMAEC, or the local or national associations active in your area!

Box 4: The Global Catholic Education Project

This report was produced by the [Global Catholic Education](http://www.GlobalCatholicEducation.org), a volunteer-led effort to contribute to Catholic education and integral human development globally with a range of resources. The project's website went live symbolically on Thanksgiving Day in November 2020 to give thanks for the many blessings we have received. Catholic schools serve more than 62 million children in pre-primary, primary, and secondary schools globally. In addition, more than 6 million students are enrolled at the post-secondary level. The Church also provides many other services to children and families, including in healthcare, social protection, and humanitarian assistance. Our aim is to serve Catholic schools and universities, as well as other organizations contributing to integral human development, with an emphasis on responding to the aspirations of the poor and vulnerable. If you would like to contribute to the project, please contact us through the website at www.GlobalCatholicEducation.org.

³² OMAEC stands in French for *Organisation mondiale des anciens élèves de l'enseignement catholique*.

PART I

FOUNDATIONS

CHAPTER 2

PROMOTION OF JUSTICE AND EDUCATION FOR JUSTICE

Pedro Arrupe S.J. †
Former Father General of the Society of Jesus

Note on the English Translation of “Men for Others”

During the Congress of The European Jesuit Alumni at Valencia-Spain (July 29-August 1, 1973) Fr. Pedro Arrupe, General of the Society of Jesus, presented his influential address: *The Promotion of Justice and the Formation in the Alumni Associations*. This address is commonly referred as *Men for Others* and it has become a classic text to understand contemporary Jesuit Education and especially the central role of the promotion of justice that we assigned to Jesuit Education today. However and surprisingly, Fr. Arrupe’s text has not been translated into English yet. Many English readers can be bewildered by it but is actually simple to explain why this is the case.

Fr. Arrupe spoke Spanish during his speech. The Spanish text and a French translation were published by the Confederation of the European Alumni but, as the Secretariat for Education explains: “Since English is not one of the official languages of the Confederation, those who would like to read the entire book must select either the Spanish or French version” (*Nuntii Pedagogici*, No. 2, October 15, 1973, Rome, p. 12). So what is that the English-speaking people have known so far as the Arrupe’s Men for Others discourse? Again the Secretariat for Education responds: “The Original text of Father General’s address and his responses to the students are available in Spanish and French while an English condensation of the address will soon be ready.” (*Nuntii Pedagogici*, No. 2, October 15, 1973, Rome, p.12).

This English condensation was published by the Secretariat with the title *Men for Others* and as *Education for Social Justice and Social Action Today* as sub-title. The Secretariat asked Fr. Horacio de la Costa, from the Philippines Province, and at that time General Assistant to Fr. Arrupe to prepare this edition. Fr. de la Costa wrote the introduction and “has also edited and condensed the text of the Valencia address for the English readers” (Foreword in Arrupe, P., *Men for Others, Education for Social Justice and Social Action*, International Secretariat of Jesuit Education, Roma, p. 3). This text, that is clearly not a translation of the original but a condensation and edition of it is what English readers know as Fr. Arrupe’s address at the Congress in Valencia. This text certainly reflects the main ideas and style of the original but it is much shorter than the original and it cannot be considered a translation of it either. Since many of the publications today do not tell this story the English readers just assumed they are reading what Fr. Arrupe said. As in edition/condensation some of the ideas of the original discourse reflect the interpretation and emphasis of the editor.

A final clarification: there are two versions of the original Arrupe’s discourse; (a) the written, longer version of it that it is published in the proceedings of the Congress. Arrupe could not read the discourse he had written because of time constraints, so (b) he actually presented a shorter version to the participants of the Congress. The longer version (a) in Spanish was published in “Iglesia y Justicia. Actas del X Congreso de la Confederación Europea de Asociaciones de AA. AA. de Jesuitas, Valencia, España, 1973.” Also in Arrupe, P. *Hombres para los demás*, Second edition, Asociación de antiguos Alumnos de Caspe y Sarriá, Barcelona, 1983). The shorter version (b) in Spanish was published in *Información SJ*, No. 27 (Septiembre-octubre 1973) 230-238, Madrid.

José Mesa SJ, Secretary for Education, Rome, 16 June 2014.

INTRODUCTION

Presentation of the Theme

Education for justice

The theme of “education for justice” has in recent years become one of the Church’s major concerns. It received special attention at the recent Synod of Bishops, whose main theme was “Justice in the World.” The Church has acquired a new awareness of how Christians’ action on behalf of justice and liberation from all oppressive situations—and consequently their participation in the transformation of this world—now form a constitutive part of the mission which the Lord Jesus has entrusted to her.³³ This new consciousness impels the Church to educate (or better to re-educate) herself, her children, and all men and women by methods that teach us to “live our lives in the global context and according to the evangelical principles of personal and social morality as they are expressed in living Christian witness.”³⁴

Men and women for others

Our educational goal and objective is to form men and women who live not for themselves but for God and for his Christ, who died and rose for us. “Men and women for others” are persons who cannot conceive of love of God without love of neighbor. Theirs is an efficacious love that has justice as its first requirement; for them justice is the sure guarantee that our love of God is not a farce or perhaps a pharisaical guise to conceal our selfishness. All the scriptures make us aware of this intimate relation between love of God and efficacious love of others. Listen simply to these verses of Saint John: “Those who say, ‘I love God,’ and hate their brothers and sisters are liars, for those who do not love a brother or sister whom they have seen cannot love God whom they have not seen.” “How does God’s love abide in anyone who has the world’s goods and sees a

brother or sister in need and yet refuses help? Little children, let us love, not in word or speech, but in truth and in action.”³⁵

Obstacles

This educational task of forming men and women who truly live for others is confronted with tremendous obstacles. The Synod itself warns us of this and makes us aware that in most of the world the orientation of the present educational system (including schools and mass media) is moving in precisely the opposite direction. Instead of producing men and women with social consciousness, “they encourage a narrow *individualism*.” Instead of viewing education as preparation for service, they produce “*a mentality that exalts possession of things*” and that reduces schools and universities to being the training grounds for learning how to obtain promotions, earn money, and rise above others, sometimes through exploitation. Finally, and perhaps most seriously, the established social order (or disorder) has such great influence on educational institutions and the mass media that these, instead of creating “new men and women,” merely reproduce “people as they are,” the “people that the established order desires, that is, people in its own image and likeness,” incapable of bringing about any true transformation of reality.⁴

Our Initial Attitude

After this preamble, you will understand that it is not at all easy for a General of the Society of Jesus to speak to alumni of Jesuit schools, that is, to the men and women who have been educated by us. As I will say in a moment, I take up this theme with a firm attitude of confidence and with an optimistic spirit. I believe that the family atmosphere that envelops us here will awaken a profound wisdom among us and also allow us to speak with complete sincerity.

³³ *Justice in the World*, Document of the 1971 Synod of Bishops, ## 6, 37.

³⁴ *Justice in the World*, # 49.

³⁵ 1 John 4:20; 3:17-18.

Humility: we are not educated

Feeling buoyed by this confidence, I want to respond in all sincerity to a question that for some time has been floating in the air and has no doubt been asked by more than one of you. Have we educated you for justice? Are you educated for justice? Let me try to answer. If we use the term “justice” and the phrase “education for justice” in the profound sense in which the Church uses those terms today, then I think that we Jesuits in all humility have to give a negative response: we have not educated you for justice in the way that God requires of us in these days. And I believe I can also ask you to be humble enough to respond likewise: no, you are not educated for justice, and you must still supplement the education you have already received. There is a very profound sense in which we must all be in a process of permanent education.

What is more, even though real advances have been made in some places, I would not dare to say that even today we are educating for justice the students presently in our schools or the other persons whom we influence in our various apostolic activities. I think I can assure you, nevertheless, that for some time now the Society has been quite concerned in this regard and that our concern has already shown some fruits. Indeed, we have experienced much incomprehension and even some persecution as a result of our efforts.

Confidence: the probing spirit proper to the Society

As I just told you, recognizing our past and present limitations does not prevent us from treating the theme before us with confidence and optimism. And our confidence and optimism are based on the following: despite our historical limitations and deficiencies, I believe that the Society has transmitted to you something of the very essence of the Ignatian spirit, and I believe you have preserved this spirit well, just as the Society has. We have preserved something that

allows us to renew ourselves continually, namely, the spirit of continual searching for the will of God and a keen spiritual sensibility for discerning the ways in which God wants Christianity to be lived at the different stages of history.

It has been said with some truth that the Society of Jesus—and even more the spirituality of the Exercises—offers very few concrete details for defining a Jesuit or, correspondingly, a person who has been educated by Jesuits. There is no fixed and permanent image available. In saying that, I don’t mean to say that the person who emerges from the Exercises is amorphous, colorless, and featureless. Quite the contrary. The Exercises are a method for making concrete decisions according to the will of God; they are a method for choosing among various alternatives. Nevertheless, the Exercises of themselves do not limit us or confine us to any particular alternative; rather, they open us completely to the horizon of manifold alternatives so that the One who marks our path is God himself in his tremendous originality.

An example taken from the Society itself will help us to understand what I mean. The Society was born before Trent and before the Catholic reaction to the Protestant Reformation had taken definitive shape. The Society was born free and ready for whatever was needed. The Society came into being at that particular moment of history without being concretely defined, except for an attitude of seeking God’s will and being ready for anything. The Society sought God’s will in the three places where it becomes manifest: in the Gospel, in the concrete life of the Church under the Roman Pontiff, and in what we would today call “the signs of the times.” By heeding and discerning the voice of the Spirit as it was revealed through those three channels, the Society gradually found its specific path and took on particular features and characteristics. The Society of Jesus has not been a shapeless order. It has made options that have defined it quite concretely. In fact, most historians consider it to be the kind of order that is typical of Trent and

the post-Tridentine period. Its basic pluralism—or what might be called its “pluralist potential”—leaves it in principle open to almost everything, but that pluralism has not left the Society lacking in functional effectiveness; rather, pluralism has been the foundation on which very clear options have been made in accord with the requirements of history.

And that is precisely what the Society is doing today. As the Church moves beyond the post-Tridentine period and as new “signs of the times” emerge on the historical horizon, the Society feels itself obliged to ask about the path it is currently taking and to seek out once again, on the basis of its fundamental pluralist potential, the historical form it should take. What is essential to the Society is not the spirit of Trent but fidelity to the historical call of God, which at a certain moment in time asked it to adopt that spirit of Trent, but which today is asking it to embody the spirit of Vatican II in its life and its concrete options. If the Society wants to be faithful to itself, if it does not want to betray what is most characteristic of its spirit, then paradoxically, it must profoundly change most of the concrete forms it assumes in any particular epoch.

Let us return now to you alumni and the theme of justice. If we have not failed totally in the formation we gave you, then we trust that we’ve transmitted to you this spirit of availability and openness to change—or in biblical language, a capacity for repentance and conversion. I believe we have taught you to listen to the living God, to read the Gospel in such a way that by its light we are able to discover ever new aspects of God’s revelation. We have taught you to be attentive to the Church, in whose realm the Word of God, ever ancient and ever new, sounds with the precise tone that each age needs. That is what is important, and on that alone our confidence rests.

Therefore, despite any limitations in the education we have given you, if we have succeeded in giving you this Ignatian spirit, then we have ultimately given you everything. For the important thing is not that you are former students of the Society of Jesus. In fact, I’m happy to say that I have no inclination to tell you in triumphal fashion: “We Jesuits have taught you everything. Just remember what you learned from us!” No, nothing like that. Our glory, if we have any—or better, our joy—is not in reminding you that you are our former students but in realizing that you, perhaps with the help of the training we gave you, are now, along with us, students and disciples of the Lord Jesus. As such, you are men and women who want to discern God’s will for the present times. Therefore, I do not speak to you as a father but as a simple companion. We are all schoolmates seated together on the same benches, trying to hear the Lord’s words

Proposition

The purpose of my words today is only to help you to listen to God. We want to begin a dialogue in which you also take part so that among all of us we discover what the Spirit is asking of the Church today in this matter of justice and education for justice.

I am going to limit myself to two series of considerations. In the first series I want to draw on the teaching of the last Synod in order to examine in depth the very idea of justice, a concept which, thanks to the combined light of the Gospel and the signs of the times, is taking on an ever clearer profile for us. The second series of considerations will deal with the kind of person we want to form, the type of person we must become if we want to serve the evangelical ideal of justice. We are talking about spiritually renewed persons, men and women for others, moved by the Spirit that transforms the face of the earth.

I. JUSTICE

Starting point: the teaching and the significance of the 1971 Synod

The starting point for our reflection on justice will be, as we just stated, some statements of the last Synod of bishops, held at the end of 1971.

The church's attitude of listening in the Synod

These statements are not merely a repetition of what has been taught before in the Church, nor are they simply a sort of abstract development of doctrine. Rather, they are a poignant expression of the earnest plea that God is making to the Church and to all human beings to adopt generous attitudes and to undertake effective action on behalf of those who are oppressed and suffering.

The introduction to the Synod document describes for us the attitude of listening and conversion that the bishops adopted at the Synod so that God could appeal to them and show them his concrete will. Their listening was not something superficial and improvised. It involved asking questions of God and discerning the action of his Spirit in the signs of the times, so that, thus enlightened, they could reinterpret the message of salvation and detect in it nuances that previously had gone unnoticed. This is a vital process that has been spreading and developing in the Church for years now. It clearly originated in Vatican II, and its application to the problem of justice was strongly advanced by the encyclical, *Populorum Progressio*. This spark was ignited at the center of Christianity but then quickly spread to the outlying parts, especially the poorest regions. The Synod is only the latest blaze generated by those flames.

Let us keep in mind these dates. In 1967 Paul VI issued *Populorum Progressio*, a document to which he had already alluded during his trip to India in 1966. During the three years following the publication of the encyclical, the pope presided at various meetings of Third World

bishops who came together to reflect on what God was asking of their churches in the post-conciliar period, most especially in regard to justice. Someday history will pass judgment on the tremendous importance of these meetings, which are already giving the Church a new complexion. In 1968 there was a meeting of the Latin American Church in Medellín. In 1969 there was a meeting of the African Church in Kampala. In 1970 there was a meeting of the Asian Church in Manila. As a result of these meetings, shortly before the Synod, in 1971, the pope wrote *Octogesima Adveniens*, which was far from being a final statement. In fact, it wasn't even issued in the solemn form of an encyclical but simply as a letter addressed to a cardinal. This was the pope's way of telling us that the purpose of the document was to generate dialogue and encourage people to an active part in it. The is the setting in which we should understand the Synod. The working documents given to the Synod Fathers were precisely the main texts dedicated to justice from the meetings in Medellín, Kampala, and Manila.

The document's introduction: an attitude of listening and the result

Now that we are conscious of the full force they have, we can read some paragraphs from the introduction of the Synod document:

"Gathered from the whole world, in communion with all who believe in Christ and with the entire human family, and opening our hearts to the Spirit who is the whole of creation new, we have questioned ourselves about the mission of the People of God to further justice in the world.

"Scrutinizing the 'signs of the times' and seeking to detect the meaning of emerging history, ... we have listened to the Word of God so that we might be converted to the fulfilling of the divine plan for the salvation of the world.

"We have been able to perceive the serious injustices which are creating in the world a network of domination, oppression, and abuses.

*"At the same time we have noted an inmost stirring that is moving the world in its depths. ... In associations of people and among peoples themselves, a new awareness is arising which is shaking them out of any fatalistic resignation and which is spurring them on to liberate themselves and to be responsible for their own destiny. People are organizing movements which express hope in a better world and a will to change whatever has become intolerable."*³⁶

After these initial words with the questions they pose, the bishops astutely anticipate in the same introduction *the answer they believe they have heard from God*. They state that the preaching of the Gospel cannot be separated from action in favor of justice, or from participating in the transformation of the world, or from liberating people from all oppressive situations. For all of these are a constitutive part of the Gospel and of the Church's mission. But let us hear their own words: "Listening to the cry of those who suffered violence and are oppressed by unjust systems and structures, ... we are keenly conscious that the Church's vocation is to be present in the heart of the world by proclaiming Good News to the poor, freedom to the oppressed, and joy to the afflicted. The hopes and forces which are moving at the very foundations of the world are not foreign to the dynamism of the Gospel, which through the power of the Holy Spirit frees people from personal sin and from its consequences in social life."

The introduction goes on to say that our present-day history, with all its vicissitudes and tragedies, "directs us to sacred history, where God has revealed himself to us and made known to us, as

it is brought progressively to realization, his plan of liberation and salvation which is once and for all fulfilled in the Paschal Mystery of Christ."

The final and perhaps most important words are the following: "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, that is, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation."³⁷

The document's central part: an attitude of listening and the result

Allow me to read still another paragraph, one taken from the very heart of the document. It expresses with even greater clarity both the Church's new awareness of her mission to promote justice and the originality of this awareness, which results from the theological method of heeding the signs of the times and re-interpreting the Gospel accordingly.

Listen first to these words concerning this method, which harmonizes closely with our Ignatian method: "The present situation of the world, seen in the light of faith, calls us back to the very essence of the Christian message, creating in us a deep awareness of its true meaning and its urgent demands."

The document then shows the result of applying this method to the problem of justice: "The mission of preaching the Gospel requires at the present time that we dedicate ourselves to the liberation of people even in their present existence in this world."³⁸

³⁶ *Justice in the World*, # 1-4.

³⁷ *Justice in the World*, # 5-6.

³⁸ *Justice in the World*, # 35.

An attitude of reconciliation and complementary theses

With the foregoing as a basis, let us now consider some factors that will help us to advance toward a Christian conception of justice and to lay a firm foundation for effective action. We can begin by speaking about the need for us to reach agreement on several theses that are sometimes presented nowadays as contrary or contradictory. Harmonizing these opposed theses will be impossible if we fail to adopt a sincere attitude of reconciliation among ourselves.

Tensions in the Church

You are quite aware that serious tensions exist today within the bosom of the Church, and even more so within associations of Catholic inspiration. These tensions are in large part based on the different degrees to which we have assimilated and accepted the new appeals the Lord is making to us. I am not referring to persons who are holding fast to what they call traditional ways as a means of defending their personal or their group interests; such attitudes end up collaborating with oppressive political and economic structures.³⁹ Instead, for many people the temptation is more subtle, and in some cases their reluctance to change has some foundation. They fear that the new currents will diminish Christianity and reduce it to the level of simple humanism which takes no account of God, Christian love (as opposed to simple justice), grace, sin, personal conversion, or the afterlife. They fear that these will be replaced by the cold demands of justice, a strictly this-worldly humanism, the reform of structures, and the belief that God's Kingdom should come in this life.

³⁹ Cf. Juan Alfaro, S.J., "Cristianismo y justicia," Comisión Pontificia Justicia y Paz (La justicia en el mundo, 3), PPC (Madrid, 1973), p.42. Fr. Alfaro,

Overcoming the alternatives that exclude one another

As long as the opposing sides view the problem in terms of alternatives that exclude one another, there can be no solution to the problem. We will soon begin the Holy Year of Reconciliation, and even if we cannot solve this problem definitively, perhaps we can contribute to true reconciliation within the Church by trying to move beyond this dilemma of conflicting alternatives.

Those who have gladly heard the new interpretations of the Spirit of the Lord and are conscious of their great novelty should not forget that they are coming from the same Spirit who has always been active in the Gospel and in the Church. Their novelty does not annul the traditional teachings of the Christian message; indeed, it reaffirms them and brings them to greater fullness. We should also be mindful that forgetfulness of this or simply insufficient explanation—especially if joined to a harsh and contemptuous attitude toward those who think differently—will understandably provoke a conservative reaction. As a result, many people who find novelty more difficult to accept will be deprived of the new lights and graces with which the Lord now wishes to enrich us.

At the same time, Christians who are concerned about preserving the perennial values should also learn from today's Church that those values should be viewed not as dead realities but as living realities that are capable of producing new flowers and fruits of surprising, unexpected richness. They should also reflect that their refusal to accept sincerely and unreservedly the newness of life to which the Spirit now impels us will provoke a reaction that is also understandable: some people will abandon or treat as secondary other less known but no less

professor of the Gregorian University, took part in the 1971 Synod as one of the "special assistants to the Secretary."

important aspects of the Gospel message and of the Christian way of life.

Six pairs of complementary theses

My purpose here is not to bring about an opportunistic harmonization of irreconcilable opposites. I am convinced that the principal Christian affirmations and attitudes relating to justice are true and correct only if they bring into profound harmony extremes which at times are presented as contradictory and conflicting. I here offer a list of the main pairings of apparent oppositions.

1. Effective justice for people and a religious attitude toward God
2. Love of God and love of others
3. Christian love (charity) and justice
4. Personal conversion and reform of structures
5. Salvation and liberation in this life and in the other
6. The Christian ethos and its technological and ideological mediations

Development of the Complementary Theses

A completely satisfactory development of these affirmations would require a long treatise. I am going to limit myself to a few sketches about how to harmonize each of these oppositions.

Effective justice for people and a religious attitude toward God

First of all, we need to overcome the apparent opposition, and even separation, between the human, historical imperative of promoting justice for people and maintaining a religious attitude toward God, an attitude that becomes concrete in the Church's mission of preaching the Gospel and bringing integral salvation to all people. Certainly the church's mission does not consist only in the promotion of justice here on

earth; nevertheless, promotion of justice is a constitutive element of that mission. The God of the Bible, the God of Exodus, is the God who liberates the poor and the oppressed here in this world.⁴⁰ The Ancient Covenant, the pact between God and his chosen people, included as a basic element the practice of justice, such that a violation of the justice due to human beings implied a rupture of the Covenant with God.¹⁰ We can even claim that in the beginnings of the history of revelation the relations of human beings with God were viewed more in terms of temporal, earthly welfare. The prophets developed that conception by adding more spiritual elements, but these in no way negated the earlier ones. The Messiah who was promised and awaited was seen as a liberator who would bring justice to the poor and the oppressed.⁴¹

The truth is that Christ, when he came, superseded that conception and broadened the horizons of salvation, but without undoing the ancient contents. In many gospel passages Saint Matthew and Saint Luke see in Jesus the eschatological Prophet announced in Isaiah 42:1-4 and 61:1-2. Jesus received from God the mission of announcing the Good News to the poor, of liberating those who were oppressed, and of bringing about the triumph of justice. This is the context in which we should understand the meaning of the Beatitudes, which, according to the best modern exegetes, should be interpreted in their simplest, most direct sense: the poor are blessed because the Kingdom has arrived and they will no longer be poor, for their Liberator is already at hand.⁴²

Love of God and love of other persons

In the foregoing discussion of how Christ assumed and radicalized the horizontal dimension that was so evident in the Old Testament and so fused with the vertical dimension in himself, we already touched on the second complementary thesis: the identification

⁴⁰ Ibid., pp. 14-17.

⁴¹ Ibid., pp. 18-19.

⁴² Ibid., pp. 19-26.

of love of God with love of other human beings. It was Jesus himself who, without being asked, proclaimed that the second great commandment was similar to the first. He went so far as to unite them into a single commandment that summed up the Law and the Prophets. Consequently, the sole criterion to be used in the Final Judgment, according to the teaching of Jesus, will be love for other persons, because “Whatever you did to one of the least of these who are my sisters and brothers, you did it to me.”⁴³ And in order for this to be the case, the person being judged does not even have to be aware of the fact that Jesus is identified with those other men and women.⁴⁴

We can express this same perspective using the words of a contemporary theologian from whom we have taken many of the ideas presented in this conference: “Our belonging to or our being excluded from the Kingdom announced by Jesus is decided by our attitude in dealing with the poor and the oppressed, those whom Isaiah 58:1-2 describes as victims of human injustice and for whom God wants to make manifest his justice. But what is truly new is that Jesus makes these despised, marginalized people his ‘sisters and brothers.’ He enters into personal solidarity with all those who are poor and vulnerable, who all those who suffer hunger and misery. All those who find themselves in such a situation are sisters and brothers of Christ. That is why what is done on their behalf is done for Christ himself. Those who provide genuine assistance to these ‘sisters and brothers’ of Jesus belong to the Kingdom; those who abandon the poor to their condition of misery exclude themselves from the Kingdom.”⁴⁵ All the other writing of the New Testament—James, Paul, John—repeat with countless nuances this same doctrine about the unity that exists between love of God and love of other persons, above all the oppressed.⁴⁶

Christian love (charity) and justice

With this reflection we are already touching on

the third of our pairs of complementary concepts. Just as love of God and love of neighbor are so fused together in our Christian conception that they impossible to separate, so also love (charity) and justice become fused together and practically identical.

A process of abstraction has led Western thought to make a drastic distinction between charitable love and justice, and this process has had a reductive and impoverishing effect on both concepts. At the present time that distinction is not so marked, but we have still not been able to overcome it completely. In recent centuries the word “charity” (especially as applied to our neighbors) has been used principally to indicate the so-called “works of charity.” Since these are considered to be supererogatory, a very problematic element is introduced into the Christian ethos.

Justice, on the other hand, is taken to indicate something that is strictly obligatory. The symbol of justice is a blind figure with an impassive face; she has a balance in one hand and a sword in the other. If her image is carved in marble, that’s all the better because she is perceived to have a cold heart or perhaps no heart at all. Her equanimity is not to be disturbed by any human sentiment or sympathetic feeling. We should not think, however, that that is the only ideal of justice. In the East things are very different, almost the contrary. In classical China, for example, the ideal of justice does not tend toward impersonalization; instead, it assumes the maximum personalization of relationships. A just judge is not the one who judges by applying rules that are formal, abstract, and inflexible; rather, the just judge takes the concrete situation into account and judges persons according to their concrete qualities, that is, with equity and with full knowledge of the how

⁴³ Ibid., pp. 19-26.

⁴⁴ Ibid., pp. 25, 37-39.

⁴⁵ Ibid., p. 24.

⁴⁶ Ibid., pp. 26-32.

everyone will be affected.⁴⁷ Let us note in passing that even in the West the Roman concept of justice, while maintaining its substantive character, was greatly enriched in the medieval period by the Christian notion of equity.

In any case, we do not deny a certain value to the theoretical distinction between charity and justice, but we want to affirm that on the concrete, existential plane the person who does justice cannot be distinguished from the person who loves. Moreover, for Christianity *the two notions are inseparable*, each one implying the other. Let us examine this statement in more detail.

First and most important is what the Synod document itself tells us: "Christian love of neighbor and justice cannot be separated. For love implies an absolute demand for justice, that is, recognition of the dignity and rights of one's neighbor."⁴⁸ How is it possible to love and to be unjust toward the person loved? Removing justice from love is to destroy its very essence. There is no such thing as love which fails to consider and recognize the beloved as a person and to respect that person's dignity, with all that that implies.

The second point assumes the first: "Justice attains its intrinsic completeness only in love." Even when using the Roman notion of justice ("giving all persons what is owed to them"), Christians must affirm that what they owe all human beings, enemies included, is precisely love. The Synod gives us the reason for this: "Since every person is truly a visible image of the invisible God and a sibling of Christ, Christians find God himself in every person and therefore

recognize God's absolute demand for justice and love."⁴⁹ Saint Paul confirms this teaching: "Pay to all what is due them—taxes to whom taxes are due, revenue to whom revenue is due, respect to whom respect is due, honor to whom honor is due. Owe no one anything except to love one another, for the one who loves another has fulfilled the law. ... All the other commandments are summed up in this word, 'Love your neighbor as yourself.' ... Therefore, love is the fulfilling of the law."⁵⁰

We have still one more step to take in this process of identification. It is impossible to conceive of Christian love that does not begin with justice and include justice as a constitutive element, but we cannot talk sensibly about Christian justice either if it is not crowned with love. Indeed, there is still more to be said because we are not talking just about human love but about love infused in us by God: no one can be just without loving with the very love that is God's gift to us. "The message of Jesus," Father Alfaro tells us, "carries the Old Testament demands regarding justice to the most profound human level, to the most radical interior dimensions of love; only sincere love of neighbor can give us the strength we need to make justice effective in the world."⁵¹

Just as we never know whether we love God unless we love our neighbor, so also we never know whether we love our neighbor unless we do so with a love that has justice as its first fruit. I would even dare to say that the most difficult step for us to take is that step from love to justice; it is the step that is least prone to self-delusion, and it most clearly reveals whether our religious attitude is a charade or not.⁵²

⁴⁷ Cf. Max Weber, *The Religion of China. Confucianism and Taoism*. Free Press/Collier-MacMillan Ltd., New York/London 1964, p. 149.

⁴⁸ *Justice in the World*, # 34.

⁴⁹ *Justice in the World*, # 34.

⁵⁰ Rom 13:7-10.

⁵¹ Alfaro. Cf. *supra*, pp. 24--25.

⁵² Editor's note: We feel obliged to transcribe here what Pope John Paul said nearly nine years later regarding the relation between justice and love: "Christian love energizes justice, inspires it, reveals it, perfects it, makes it feasible, respects it, elevates it, surpasses it, but does not exclude it. To the contrary, Christian love presupposes justice and

Clearly, we are talking about justice as revealed to us in the Word of God. We understand it in the light provided by the scriptures and actively catalyzed by the signs of the times. This justice is not limited to an individualist kind of “accomplishment.” Rather, it consists, first of all, in an attitude of enduring respect for all men and women, such that they are never used as instruments for the profit of others. Second, this justice demands a determined effort never to take advantage of or be cajoled into situations and mechanisms of privilege (which are correspondingly mechanisms of oppression); even by passively tolerating such situations, we make ourselves accomplices of this world’s injustice, and we silently enjoy the fruits of that injustice. Third, this justice requires us to mount a counter-offensive, that is, we must resolve to dismantle the unjust structures by taking the side of the weak, the oppressed, and the marginalized.

Those who practice this dynamic and this liberating type of justice will seek above all to eliminate injustice from their own lives. Such justice has nothing in common with the vindictive hatefulness of those who feel oppressed or those who are simply reacting against their oppression. The persons who practice this liberating justice will gain nothing by it in this life because they will have to forego many of the fruits of the unjust structures. Moreover, their active solidarity with the weak will bring on them the persecution of the powerful, as was the case with Christ and the prophets. It is clear that no one can make this commitment unless impelled and sustained by love for other human beings and by love (sometimes anonymous) for God. Love is at the root of true justice, and love is also its crown and the seal of its authenticity. We can express all this in still another way: justice is the modality necessarily adopted by authentic love in a world

demands it because true love and true charity cannot exist without justice. Is not justice the minimum measure of charity?” (“To the Workers of the Solvay Co. Factory,” 29 March 1982. Cf.

lacerated by personal and structural injustices. In this kind of world, love takes the form of an option for the marginalized and the oppressed because that is the only way to love all human beings, and that is the only way to liberate the oppressed from oppression and the oppressors from the misery of being oppressors. This perspective helps us to understand better the power for renewal that comes from Christ’s personal self-identification with the little ones and those who are suffering.

Personal conversion and reform of structures

Let us proceed now to the harmonization of the fourth pair of concepts: personal conversion and reform of structures. To do this, let me make a small detour, which we’ll soon see is closely connected with what has gone before.

The asceticism of Christian tradition is founded on the following basic truth: sin is not only a personal act that affects the inmost center of ourselves and makes us guilty of offending, but it extends also to what might be called the surface of our being, where it disorders our habits, our customs, our spontaneous reactions, our criteria for judgment, our ways of thinking, our will, and our imagination. At the same time, we are not the only ones who influence what we have called the surface of our personality; it is also affected by all those who have educated us and been part of our lives. We know, moreover, that we have been born with original sin and a nature that is inclined to evil— what is called “concupiscence” in theological language. Concretely, concupiscence in each of us is the combined effect of the sin of Adam and all the personal sins of history, including our own. All of them have a negative effect on our manner of being and acting.

“Ecclesia,” no. 2072, 3 April 1982, p. 13. The pope worked at Solvay, in Cracow, during World War II.)

When we are converted, that is, when God works in us the marvel of justification, then our personal center turns both to God and to neighbor so that sin in the strict sense disappears from our inward being. Nevertheless, the effects of sin continue to exercise their tremendous power on the surface of our being, even though we are sometimes not even conscious of it. Those effects are also called “sin” by Saint Paul; they are objectifications or materializations of sin which remain in those who have already been justified. The Council of Trent tells us that concupiscence can be called sin, not because it is sin in the strict sense but because “it proceeds from sin and inclines toward sin.”⁵³

As we noted above, this truth is the foundation of Christian asceticism and spirituality. Christ has come to liberate us from sin and to flood the center of our being with his grace, but that grace must display its full potency by conquering for God not only our inner being but also what we have called the surface. Such conquest is necessary in order for justification to produce every more abundant fruits through works of love for God and for other human beings. The work of Christ is not destined to remain hidden away in the secret depths of each human heart, working there a mysterious transformation which will become outwardly known only in the other life. Christ came not only to eliminate sin but also the present effects of sin in this life. To deny this would be to minimize Christian asceticism and spirituality. What is more, concupiscence is not only something that proceeds from sin; it is a materialization of sin itself, so that if it is not combated and eliminated to the fullest extent possible, then it will tend to reproduce itself in the form of personal sin. Consequently, acquiescing to concupiscence means acquiescing to sin itself (and sinning in the strict sense).

Let us now try to relate all this to our effort to relate personal conversion and reform of

structures. In a certain sense, these two concepts fit well with what we just said. We have already seen that it is not enough to understand personal conversion strictly in terms of the justification that is brought about in the interior depths of our personality. Such justification is only the root source (though, in the long run, also the effect) of a process of renewal and reform of the outward structures of our being, which at first remain outside our personal center but can little by little be reformed *from* that center.

Naturally we struggle against concupiscence and the effects of sin, which tend to keep sin itself alive, but in doing so, need we limit our struggle only to the effects that influence us individually and affect only our own personal structure? Why not attack also the effects that influence all of us through the social structures in which we live? There is no profound theological reason not to do so. In this regard, there has been a lacuna in our traditional ascetical and spiritual teaching, and to understand why this is so we should realize that in the past people were more or less conscious that they can change themselves but not much more. Given this consciousness, which was reinforced by Christianity, people felt a moral imperative to change and to eliminate the traces of sin in themselves. It is only in very recent times that people have become aware that the world in which they live—with its structures, its organizations, its ideas, its systems, etc.—is also in large part a product of human freedom and is therefore modifiable and changeable if people truly have a mind to change it.

If we grant this, then the consequences come quickly. In large part, the structures of this world are also objectivizations of sin—by structures we mean customs; laws; social, economic, and political systems; exchange relations; and in general the concrete forms of human interactions. The structures are objectified sin,

⁵³ Cf. Enrique Denzinger. *El magisterio de la Iglesia*, Herder. Barcelona, 1955. no. 792 (5), p.227.

that is, the fruit of historical sin, and at the same time they are the continual source of new sins. We even have the benefit of a biblical concept to designate this reality: it is the “sin of the world” in the negative sense given it by Saint John. If this concept has not been developed in theology in the same way that the concept of concupiscence has, it is because earlier times did not allow us to go beyond a purely individualist conception of sin. Now that we have developed a new consciousness, we need simply apply to the “sin of the world” the same theological concepts devised for concupiscence in order to give it a tremendous new dynamism. The “sin of the world” becomes in the social sphere what concupiscence is in the individual sphere. We could even call it “social concupiscence,” which, like individual concupiscence, “proceeds from sin and inclines toward sin.” Accordingly, social concupiscence should be the object of our efforts to achieve ascetical purification, in the same way that individual concupiscence is; in this way a basis would be provided for a new spirituality, or even better, a drastic expansion of the traditional field of asceticism and spirituality.

We have always been told that interior conversion is not enough; we must continually strive to improve ourselves and reclaim for God the whole of our being. Now we become aware that what we have to reclaim and reform is also the whole of our world. In other words, personal conversion cannot be separated from reform of structures.

Even if the former is fundamental in the sense that all objectivization of sin proceeds from personal sins and is overcome only through personal conversion, it is also true that, once the objectivizations of sin (especially those of a more general nature) become established, they maintain such a grip on the lives of many people that personal conversion becomes almost impossible without eliminating the objectivizations themselves. It is also true that none of us can say that we have been personally

converted if we still take advantage of those structures for our own benefit or if, being aware of our involvement in them, we simply acquiesce to the structures and reject the idea of eliminating them. As is the case in our individual lives, abstentionism is of no use here but is rather a form of collaborating with sin.

That is why we can affirm, in accord with the Synod, that the “dynamism of the Gospel” frees people not only from personal sin but also “from its consequences in social life,” because “action on behalf of justice and participation in the transformation of this world” are “constitutive dimensions of the preaching of the Gospel and the Church’s mission.”⁵⁴

Salvation and liberation in this life and in the other

We have perforce already arrived at the fifth of our harmonized theses: salvation and liberation in this life and in the other. The Synod text we just read is quite explicit, but there is another which is even more so: “The mission of preaching the Gospel dictates at the present time that we should dedicate ourselves to the liberation of people even in their present existence in this world.”⁵⁵

Let us observe here that we are not being told that our this-worldly efforts will fully attain for us in this life the salvation we seek. Neither are we being told that Christian salvation consists simply in the this-worldly objectives for which we strive. Ultimately our hope always resides in something beyond. Moreover, as we’ve warned already, those who truly work on behalf of justice can hardly expect anything else in this life except persecution.

Nevertheless, that does not mean, first of all, that the tension involved in achieving that this-worldly purification and liberation is not an intrinsic part of the Christian attitude, such that those who reject such tension and refuse to

⁵⁴ *Justice in the World*, # 5, 6.

⁵⁵ *Justice in the World*, # 37.

struggle for justice are implicitly renouncing love for their fellow human beings and consequently love for God. Second, the conviction that the struggle for justice never ends and that our efforts are never going to be crowned with complete success in this life does not mean that they are useless or that they achieve nothing at all. Even partial successes are desired by God for they are the first fruits of the salvation brought by Jesus; they are signs of the coming of God's Kingdom; and their abiding aspects are anticipatory realizations, even if not complete ones, of the Kingdom that has already come and that is always mysteriously growing among us. Third, the failure experienced by those who are defeated and destroyed in their struggle against the world is only apparent, for the world inevitably pursues and tries to annihilate all those who are not of the world and those who are opposed to it. The persons who, like Christ, "go about doing good and healing everyone" ⁵⁶ are precisely the ones who die on a cross. The eschatological future of their personal existences is in the hands of God for they were faithful to his Covenant established for the liberation of the poor, and they were faithful to the point of death.

The Christian ethos and its technological and ideological mediations

I will treat this final harmonizing thesis very briefly, but it is an important one; without this thesis this whole talk could be characterized either as ineffective "angelism" or as revolutionary "immediatism," that is, something ultimately and absolutely futile.

Everything we have presented thus far moves at the level of what we might call the "Christian ethos for justice," and it provides us the basic attitudes we need. However, passing to action, which is one of the components of that ethos, requires the mediation of technologies and even of ideologies. These are needed first of all for analysis. It is not enough simply to state in

general fashion that there are injustices in the world. We must also study the concrete context of this world in order to discover the neuralgic points where sin and injustice are entrenched. Second, there is also a need for technologies, ideologies, and dynamic reform programs to demonstrate the existence of various types of injustice and to uproot them effectively from their bastions. To do that we need plans, tactics, and strategies; we need ordered hierarchies of objectives and determined time-lines; and these are almost always incompatible with the naïve demand for immediate results.

It is no simple matter to harmonize the simple Christian ethos in favor of justice and the technological and ideological mediations that are required by the ethos itself. A certain tension is inevitable and beneficial. Without the mediations the ethos is useless, but we must also remember that the ethos, if it lets itself become submerged in the complexity of the mediations, runs the risk of being suffocated or deformed or hopelessly lost in the labyrinth. We must not forget that the technologies and the ideologies, as necessary as they may be, are also the joint products of what is good and what is sinful. Injustice can also infect them, no matter what sign they carry.

The Christian ethos must make use of the mediations, but it must also judge them and relativize them and never allow them to become idols. The encyclical *Octogesima Adveniens* recognizes how much value there is in protest and in utopian ideals for gaining a critical perspective on ideologies and especially on the systems by which the ideologies seek to become concrete reality. "Such criticism of the established society often stimulates the future-oriented imagination not only to perceive the disregarded possibilities hidden within the present but also to direct itself towards a fresh future; it thus sustains social dynamism by the confidence it imparts to the inventive powers of the human mind and heart; and finally, if it

⁵⁶ Acts 10:38.

remains open to the fullness of reality, it can respond anew to the Christian calling.” We could affirm in this regard that what we have thus far called the Christian ethos in favor of justice is a utopian ideal characterized by—to continue citing *Octagesima Adveniens*—“the Spirit of the Lord, who animates a humanity renewed in Christ and continually breaks down the horizons within which human understanding likes to find security and the limits to which human activity would gladly restrict itself. There dwells within men and women a power which urges them to go beyond every system and every ideology. ... The dynamism of Christian faith here triumphs over the narrow calculations of egoism. Animated by the power of the Spirit of Jesus Christ, the Savior of humankind, and upheld by hope, Christians involve themselves in the building up of the human city, one that is called to be peaceful, just, fraternal, and acceptable as an offering to God.”⁵⁷

None of this, however, denies the need for technological and even ideological mediations. We may have a healthy reaction against the deification of particular systems and ideologies⁵⁸—or against technology and science themselves when they become ideologies⁵⁹—but that reaction should not make us think that we can build a better world without their help. *Octagesima Adveniens* also warns us about this danger: “The appeal to a utopia is often a convenient excuse for those who wish to escape from concrete tasks in order to take refuge in an imaginary world. To live in a hypothetical future is a facile pretext for rejecting immediate responsibilities.”⁶⁰

This is all the more true insofar as Christians can look to the Church and her hierarchy for spiritual light and nourishment. However, lay people should not imagine that their pastors are always

great experts; they cannot be expected to give a concrete solution to every problem which arises, no matter how complicated, nor should their mission be conceived as such.”⁶¹ As a religious and hierarchical community, the Church can provide society with what we have called the Christian ethos for justice, which involves criticism, relativization, and demythologization of particular systems and ideologies. Such an ethos works for the “defense and promotion of the dignity and fundamental rights of the human person,” and a constitutive part of her mission is “to denounce instances of injustice, when the fundamental rights of people and their very salvation demand it.”⁶² *Octagesima Adveniens*, however, warns us that none of this is sufficient by itself. “It is not enough to recall principles, declare intentions, point to crying injustices and utter prophetic denunciations; these words will lack real weight unless they are accompanied by a livelier awareness of personal responsibility and by effective action on the part of each individual.”⁶³

To take the step into action, we need mediations, and every Christian must decide concretely how the mediations are to be handled. “The members of the Church ... must accept their responsibilities in this entire area. ... In this way they testify to the power of the Holy Spirit through their service to others in those things which are decisive for the existence and the future of humanity. While in such activities they generally act on their own initiative without involving the responsibility of the ecclesiastical hierarchy, in a sense they do involve the responsibility of the Church whose members they are.”⁶⁴

⁵⁷ Paul VI, *Octagesima Adveniens*, # 37.

⁵⁸ *Ibid.*, ## 25-26.

⁵⁹ *Ibid.*, ## 25-26.

⁶⁰ *Ibid.*, # 43.

⁶¹ *Gaudium et Spes* (Vatican II. Constitution on the Church in the Modern World), # 43.

⁶² *Justice in the World*, ## 36-37.

⁶³ *Octagesima Adveniens*, # 48.

⁶⁴ *Justice in the World*, # 38.

II. MEN AND WOMEN FOR OTHERS: PERMANENT FORMATION AND EDUCATION FOR JUSTICE

After this long dissertation on the Christian notion of justice, I would be happy if we were able to gain from it just one fruit: the conviction that we are far from completely assimilating this notion either in our spontaneous ways of thinking or in our practical activities. If we have come to this conviction, then we have taken a decisive step toward achieving the principal objective of this talk and even of this assembly.

The reason why we are meeting here is to rethink the meaning and the goals of our Alumni Associations, and we believe in principle that such associations are called today to be privileged channels of ongoing formation.

Today there is much talk of ongoing formation, but it is often understood in a very limited way. It is seen simply as a matter of updating our technical and professional skills so that we can keep up with the ever more challenging competition we face. Sometimes ongoing formation also includes the goal of reeducating people to live in a “totally different society” or to face the challenge of a continually changing world. This task is absolutely necessary for living in today’s world, but it cannot give us all we need. From the perspective of Christian values, such re-education is a neutral task and can even be a negative one; it all depends on the basic orientation we have given to our existence. To the extent that we orient them toward others and toward justice, there is positive value in technical and professional training and in the ability to find new meaning in the midst of change; but if we use them only for our own personal interests or for our group interests, then they are negative. In any case, the concept of ongoing formation, as used in common parlance, lacks what is most specific to all Christian formation, namely, the call to conversion. Speaking about ongoing formation in Christianity means speaking about continual conversion, and today that means speaking

specifically about formation for justice.

We were not joking when we began this talk by confessing that we have not really been educated for justice. Only when we become aware of this lack and make this humble confession, accompanied by a determination to change, will it make sense for us to discuss seriously the problem of our own formation. Naturally, I leave to your own deliberations the analysis of the concrete forms which this formation for justice can and should take, and I also leave to your study and judgment the choice of the organizational means for putting it into practice.

Under the general motto, “men and women for others,” I am going to limit myself in this second part of my talk to sketching out three series of considerations. The first will try to justify our use of this expression and explain the meaning we have given it. The second series will consider one indispensable quality that those “men and women for others” should have today if they truly want to serve others effectively: they must be agents and promoters of change. The third series will deal with another important and quite radical condition: that of being a person docile before God. “Men and women for others” should be persons who are impelled by the Holy Spirit, the Spirit whose anointing will endow them with flexibility and sensitivity in their most inward being. Thus inspired, they will be able to discern, hear, and follow the Spirit’s voice, which will be made manifest to them in the works which the same Spirit accomplishes in the world, in the entire life of the Church, and in their own personal depths. All this will take place in the light of a continual re-reading of the Gospel message, which will release little by little, in an unending process, the fullness of its meaning and its demands.

Men and Women for Others: Justification and Meaning of the Phrase

Preliminary considerations

My first approximation will be of a philosophical nature but without any pretensions. It seems that the human person may be characterized as a “being for self,” that is, a being centered on himself or herself. Simple reflection on the data of our experience provides us with evidence that a being’s degree of plenitude and perfection increases in proportion to its internal capacity for self-centralization, which paradoxically coincides with the degree of its complexity. The most perfect beings are at once the most centralized and the most complex: we move from protons to atoms to simple molecules to crystals to macromolecules to viruses to protozoan cells to complex plants, which harmonize and unify millions of cells, and finally to animals, which have even greater complexity and yet also a greater centrality, giving them sensation and movement.

Finally there are human beings, possessed of the radical centrality that endows them with consciousness. Thanks to their intelligence and the power they derive from it, human beings tend to dominate the world by taking control of it and orienting its activities to themselves.

Nevertheless, we also know from experience that human beings can “lose their center” when they become too self-centered. Each human person is a spiritual center endowed with consciousness, intelligence, and power. But we are centers who are called to go out of ourselves, to give of ourselves, and to reach out to others in love. Love is the definitive and encompassing dimension of human beings; it is the dimension that gives all the other dimensions their meaning, their value, or their lack of value. Only the person who loves becomes fully realized as human. We are most truly persons not when we close in upon ourselves but when we open up to others. Our “knowing” and our “having,” that is, our centering on ourselves and appropriating

things through intelligence or power, are certainly dimensions that enrich us, but they are such only to the extent that they do not close us off to other persons but rather enhance our loving self-donation to others. When people not only increase their worldly “knowledge” or “wealth” but also place them at the service of humanity, they are carrying out the task of humanizing themselves and humanizing the world.

The dehumanization of egotism

Frequently, however, things happen otherwise, and the centralizing movement stops within the person. When there is an accumulation of “knowledge” and “power” and “wealth” and they are used exclusively to serve oneself and are withdrawn from others, then the process becomes perverted and dehumanizing.

First of all, the accumulating process dehumanizes the direct victims of the conduct. The least that can be said of persons who do not live for others is that they contribute nothing to their sisters and brothers. The first step in the ladder is thus a sin of omission of which we are almost never conscious. This sin can take the form of simply a listless existence, or it can go further and take the form of an existence based on speculative transactions. In this group can also be placed those who participate positively in the productive process (by contributing to the growth of wealth or knowledge), but who take such advantage of their situation of privilege and power in setting the terms of contracts that those who are weaker end up with a negative balance.

Let us suppose, however, that we are in a situation where there is still no type of unjust appropriation. Those persons who live for themselves alone fail to contribute anything to society, but what is more, they tend to accumulate ever greater parcels of knowledge, power, and wealth, and in so doing they displace from the centers of power great multitudes of persons, leaving them marginalized.

Not only that, but selfish persons do not humanize things, for the only way that things can be humanized is by putting them at the service of others. Instead, they convert human persons into things, making them objects of exploitation and domination and appropriating to themselves part of the fruit of their labor.

Second, at a more radical level, those who do not live for others dehumanize themselves. Such cases are unfortunately very common because, for such dehumanization to take place, it is not necessary to take advantage of others in reality; it is sufficient simply to desire to do so. Many persons who are victims of the indifference or the oppression of others also become tyrants over themselves (and sometimes over other persons as well) simply because they have assimilated the behavioral patterns of their oppressors. Almost all of us—especially those of us imprisoned by the subtle webs of consumer society—take an active part in this suicidal work of dehumanization.

If we're honest, we'll admit that we all tend to evaluate ourselves by the same criteria that society uses to evaluate us. And modern society does not value people for what they *are* or even for what they *know*, but simply for what they *have* or what they *can obtain*. Power and wealth are the measures of value. Our spontaneous tendency, therefore, is to identify with our wealth. In the eyes of others and in our own eyes, our being and our value are measured by the wealth we possess. When this happens, wealth very quickly ceases to be a means and becomes rather an end. Human beings need very few things to live humanly, but their desires know no limits when their value is measured by wealth or by the power they possess. Even when we complain about being treated as "things," we actually make ourselves into things when we identify with our wealth. We have the conviction that we have triumphed in life, not when we have given disinterestedly to others but when we have gained a position, won a business deal, exercised influence, bought a farm, or fattened our stock portfolio.

Nevertheless, something deep within us gets revealed each time we define ourselves in terms of things. We feel frustrated. In our depths we know that what we possess does not determine who we are or what we are worth. We want simply to be ourselves, but we don't dare to break the vicious circle. We strive to "have even more" or, what is worse, to "have more than others," thus making life into a senseless competition. The spiral of ambition, competitiveness, and self-destruction twists endlessly over itself, in ever wider circles that bind us with ever greater force to a dehumanized, frustrating existence. As a result, it becomes ever more necessary to increase our power and improve the efficacy of the mechanisms that produce oppression and yield profit. In this way, our dehumanization of ourselves leads directly to the dehumanization of others, which we spoke of in an earlier section.

This brings us to the third dehumanizing aspect of our selfish attitudes: not only do they dehumanize ourselves and others, but they dehumanize social structures as well. This is one of the clearest examples of what I called "objectified sin" in the first part of my talk. As a result of our sins of selfishness and our dehumanizing acts, which not only exploit others but also destroy our own human integrity, sin becomes hardened and objectified into ideas, structures, and anonymous organisms that escape our direct control. Sin installs itself in the world as a titanic force that has us firmly in its grip.

The humanization of love

How to escape from this vicious circle? It truly is a circle, because the three dehumanizing effects of unrestrained selfishness weave themselves tightly together to form a knot that is nearly impossible to untie. We are well aware that personal egotism, the sum total of all our personal attitudes of selfishness, is at the root of this whole process. But at the same time we feel that it would be useless and even suicidal to try to live lives of love and justice in a world where

most other people are selfish and unjust and where injustice and selfishness have become structurally entrenched.

Such lives, however, are precisely what the Christian message impels us to live; in fact, they are the essence of Christian ethics. Saint Paul wrote something that illustrates precisely what I'm trying to tell you; he stated, "Do not be overcome by evil, but overcome evil with good."⁶⁵ As we'll see, this teaching reflects the teaching of Christ about love of enemies; it is the touchstone of Christianity. We would all like to be good to others, and all of us, or at least most of us, *would* be relatively good in a good world. What is difficult is being good in a bad world, in a world where structural selfishness and the selfishness of others assault us from all sides and threaten to annihilate us. When that happens, we believe that the only possible reaction is fighting evil with evil, selfishness with selfishness, hate with hate; if possible, we would even destroy the aggressors with their own arms. But that is precisely the moment when evil conquers us most thoroughly and most deeply. Not only does it destroy us externally, but it also dehumanizes us and perverts us from within. It inoculates us with its own poison; it makes us evil. That is what Saint Paul calls being overcome with evil.

Evil can be overcome only by good, hate only by love, selfishness only by generosity; all those are necessary in this concrete world in order to implant justice. In order to be just, we have to do more than simply refrain from contributing to the already gigantic reserve of injustice in the world; we must also voluntarily experience the effects of injustice, we must refuse to continue playing its game, and above all we must replace its dynamic of hatred with the dynamic of love. For that purpose, we need more than the love of the self-interested, who love only their friends and hate their enemies. That is no solution; at best, it maintains the status quo. Christian love,

in contrast, is like God's love, which makes the sun rise on both the good and the evil.⁶⁶ This creative love does not love only what is lovable; it loves everything, and by the power of love makes it everything that is loved lovable.

In the same passage Saint Paul tells us: "Bless those who curse you; bless and do not curse them. ... Do not repay anyone evil for evil, but take thought for what is noble in the sight of all. If it is possible, so far as it depends on you, live peacefully with all."

Beloved, never avenge yourselves. ... No, if your enemies are hungry, feed them; if they are thirsty, give them something to drink; for by doing this you will heap burning coals on their heads"⁶⁷—those are burning coals of affection that will eventually soften their hearts and restore their humanity. We must sow love in this way, planting the seeds of love where there is no love so that one day we may harvest love. It is true that, between the sowing and the harvest, the grain of wheat may just possibly die. Only the grain that dies bears fruit. But herein lies the true victory, the victory in which there are no losers. We were saying before that when other people's hatred of us gives birth to hatred in ourselves, we are the losers; we are the ones who are overcome, even when we succeed in crushing our enemy. But when we respond to hatred with love and even give our lives if necessary, as Christ did, loving and forgiving our enemies, then most probably we are the ones who will end up infusing our love into others. That is when we most truly overcome, by achieving a complete victory in which there are no losers but only winners because our enemies have become our friends, our sisters and brothers.

The great difficulty is that all this seems to us quite lovely but hopelessly ineffective. We do not have faith in love. Nevertheless, nothing is more effective than love. In fact, if we were to use this strategy of God, then the pain and suffering that

⁶⁵ Rom 12:21.

⁶⁶ Matt 5:43-48.

⁶⁷ Rom 12:14-20.

human beings experience in constantly defending themselves and in futilely trying to implant a bit of justice in the world would be much less than it is. Many people, even those with high ideals and noble aims, are willing to kill for the sake of establishing justice in the world. Indeed, many are willing to die fighting for that goal. But there are very few who are willing to die simply loving. Yet it's almost never necessary to go that far. Normally it's enough just to love and put up with some of the consequences of loving. In order to drive back the realm of injustice significantly, I think it would be enough simply to reproduce a series of well-coordinated groups of valuable people whose lives are guided by the spirit I'm speaking of here, which I will try to describe more concretely in the following section.

Agents and Promoters of Change

Let us not forget that, although the root of the kingdom of injustice is within ourselves (which is why we dedicate our best efforts to reeducating and reforming ourselves), injustice is structurally embedded in the world and functions independently of any individual. What is more, we cannot completely change ourselves if we do not change our world. Education for justice is therefore educating for change; it means forming men and women who will be effective agents for change and transformation.

As we saw in the first part, what we need is a formation that enables us to analyze the situations that must be transformed in each concrete case and to elaborate efficient strategies and tactics for attaining the goals of transformation and liberation. That task obviously exceed the objectives of this talk, although it possibly does not exceed the objectives of the Alumni Associations. I believe that you alumni, among yourselves, should undertake initiatives of this type at different levels, with diverse degrees of coordination, and with a wide latitude of pluralism.

Here I will limit myself simply to indicating some very general attitudes which I believe we should form part of the tactics we develop in everything we undertake. I wish also to call attention to the need for us to stimulate a forward-looking imagination, that is, an imagination that makes us take very seriously the task of building a better future for humanity.

General attitudes for promoting change

I'm going to enumerate just three general attitudes that will contribute effectively to change, especially when diverse groups adopt these attitudes and apply them in coordinated action.

The first attitude is a firm resolve to give a much simpler tone to our individual, family, social, and collective lives by refusing to take part in the spiral of luxurious living and social competitiveness. Making drastic reductions in our festivities, our gifts, our clothing, and our accoutrements would free us from the need for certain (perhaps rather dubious) sources of income or would allow us to direct such income generously toward others. Such reductions would also serve as a symbolic gesture of tremendous social efficacy.

Let me give you one very simple example. Celebrating a certain class of wedding easily costs a half-million to a million pesetas. Such extravagance is not necessary in order to attain the legitimate and deeply human satisfaction of bringing good friends together for such a moment. If we're really sincere, we'll admit that we're aiming for more than conviviality; the wedding becomes a question of social prestige, and often it's even a calculated scheme of exchanging gifts. Such costly weddings also have the disturbing social consequence of inciting social competitiveness; the people among whom we move cannot be disappointed; the next wedding has to be better still, and the money to pay for it has to be gotten in any way possible. This is just another turn in the screw of luxury and oppression, which gets twisted ever deeper

into the structure of the world and becomes firmly fixed there. The decadent example spreads, and those with fewer means join the game as well, often spending money they don't have. Thus to the foolish idol of prestige are sacrificed values that are much more fulfilling and profound, such as a reasonable honeymoon, a comfortable apartment for the new couple, etc.

What would happen if a group of Christians, publicly announcing their decision, were to break with the usual ways of acting? At the explicit desire of the couple, guests would be invited to a simple, truly religious ceremony in which the love between the spouses would be honored; they would both promise to support one another mutually and to form a community open to helping others and to working for great humanization of the world. Such a ceremony would be accompanied by a frugal repast with the guests and the donation of a hefty sum—the largest expense of all—to some work of human development.

The example has value but only as a symbol. Such a symbol would serve no purpose at all unless it truly expressed a totally new conception of a way of life which needs to be made concrete in many other details. We must form men and women who are not enslaved to a consumer society and whose lives are not ruled by the desire to be and to appear a little better than others. Rather, their ideal should be to trail always slightly behind others in order to unscrew bit by bit the screw of luxury and competitiveness.

They should be men and women who, instead of feeling compelled to buy everything that the next-door family has managed to buy, are able to do without many things that others in like circumstance do without and that most of humankind must willy-nilly do without. The ancient counsel of moralists, when they were trying to determine what level of luxury was in keeping with the Gospel, was that Christians should adopt without excess whatever was customary at each social level. But this counsel is

no longer useful since it presupposed a static society that was concerned only about individual justice. Such a society could not even conceive that the very social structure which determines those different social levels was itself an incarnation of injustice. Since that is in fact the case, the only attitude that can be considered truly moral in our day is one which strives to dismantle and level out the established social pyramids. Viewing it from another perspective, we need to form truly liberated men and women who are not slaves of consumer society—men and women who, when viewing the TV advertisements and the display windows of the stores, rejoice with satisfaction in their own freedom and are able to exclaim, "What a lot of things I can do without! How free I am!"

I'll be much briefer in describing the second and third fundamental attitudes.

The second attitude is a firm resolve not only to refrain from sharing in any gain from clearly unjust dealings, but also to gradually reduce one's own sharing in the benefits accruing from social and economic structures that are decisively organized to favor the most powerful sectors of society. It's not a question of reducing one's expenses and even less of reducing income based on unjust structures. Rather, it is a conviction that obliges us to move against the current. Instead of trying always to shore up our position of privilege, we should rather let it decline in favor of those who are less privileged. The Alumni Associations should carry out honest and thorough analyses to determine the extent to which our most advantaged citizens (well situated professionals, big business owners, industrial and financial magnates, etc.) appropriate to themselves a share of the social product that is in excess of what it would be if social structures were more just. And I would ask you not to exclude yourselves too quickly from this analysis, because I am convinced that all persons of a certain social level enjoy these advantages, at least in certain ways, even if they are, at the same time, unfairly disadvantaged compared to even more affluent groups. But let

us not forget that our decisive point of reference are the masses of truly poor people in our own countries and in the Third World.

The third attitude is connected with the second. It may be possible for us to reduce our expenses and live a much simpler life without clashing with society's norms. It is true that our attitude may arouse displeasure, but for that very reason it does society some good. If we propose, however, to reduce our income to the extent that it derives from our participation in unjust structures, then that is not possible without transforming the structures themselves. It would then be inevitable that those who feel themselves displaced from their privileged positions, along with us, would adopt a defensive position of counterattack. Renouncing every position of influence would be too facile a solution.

In certain cases, such renunciations may be appropriate, but for the most part they would only serve to hand over the entire world to those who are most avaricious. This is the basic reason why the struggle for justice is so difficult, and it also shows the need for mediations, as we've mentioned already. But here we can enlighten one another through the Alumni Associations themselves, by calling on our alumni who belong to the working class. Even though the thematic of this second part of my conference has shifted to other perspectives, we should not forget that the principal agents of transformation and change are going to be the people who are oppressed. The corollary of this is that those who are more privileged, when they take up the cause of the oppressed, will be simple collaborators who are managing the control points of the structures that need to be changed.

Building the future

Let me offer a few more words about how you can collaborate responsibly in building the future. Ralp Lapp compares our world to "a train

that is gaining speed and moving swiftly along tracks with switches that lead to unknown destinations. There is not a single scientist in the locomotive, and there may be demons at the switches. Most of society is in the caboose, looking backward."⁶⁸

The love that Christians have for their fellow human beings will inspire them to try to take control of the locomotive and guide the train toward the right destination. But that requires many things: knowledge of how the controls work, familiarity with the territory through which the train is traveling, information about the system controlling the switches, and even familiarity with the demons meddling with the switches.

At the controls of the locomotive it is not enough to have persons of good will; it's not even enough to have the scientific experts mentioned in the quote. The persons we need at the controls are profound thinkers in the sense that I will explain in a minute. We might even say that we need spiritual persons there in cabin of the locomotive, true sages who know how to exorcise the demons ruling the world.

Sometimes a long detour through rough terrain may be the only way to avoid catastrophe. That's why it will be necessary to deal with the anger of the passengers at the back of the train who want to travel only through rolling countryside. Christians should never forget that they are at the service of the people who are traveling in the train. They are men and women for others, and for that very reason they must prudently but resolutely have recourse to the necessary technological and ideological mediations. And they must do so without forgetting their fundamental ethos and without converting the mediations into ends, for that would be equivalent to abandoning the locomotive and a forward-looking vision; it would be like retreating to a laboratory car in the train and being quite as isolated from the truth of reality

⁶⁸ Alvin Toffler, *Future Shock*.

as those traveling in the caboose.

But neither can Christians be dilettantes who try to find the right track by random guesses or who let themselves be carried away by the trendiest currents or countercurrents. Following the latest trend is especially dangerous when people react, often with good reason, against some excess by moving vehemently in the opposite direction. Every form of totalitarianism has taken root in societies dominated by that type of reaction. Alvin Toffler, while rejecting the idolization of technology, is reacting against a contemporary tendency which simply rejects technology out of hand. He writes: "We should ask those who, in the name of some vague human values, preach anti- technological absurdities: what do you understand by 'human'? To turn the clock back deliberately would mean condemning billions of human beings to a state of permanent, inescapable misery, precisely at the moment in history when their liberation becomes possible. It is clear that we need more, not less, technology. At the same time, it is undoubtedly true that we often apply new technologies in stupid and selfish ways." It is for that reason that legitimate reactions against technocracy arise, but these reactions become stupid themselves if they are absolutized. Toffler states: "These protests against the ravages caused by irresponsible use of technology could crystallize pathologically into an anti-futuristic fascism in which scientists would replace the Jews in the concentration camps. Sick societies need scapegoats. As the pressure of change increases on individuals and future shock gains force, this nightmare ending appears more likely. There was a very significant slogan scrawled on a wall by the students in the Paris strike: 'Kill the technocrats!' The incipient worldwide movement for control of technology should not be allowed to fall into the hands of irresponsible technophobes, nihilists, and Rousseauian romantics." ⁶⁹

⁶⁹ Ibid.

This is just one example that speaks to us of the difficulty of the task before us. It makes us mindful of the sincerity, the prudence, and the profundity with which Christians should act in this sphere.

The "Spiritual" Person

We reach the point in this talk where I want to show that only "spiritual" persons—in the sense of men or women of God who are led by the Spirit—will in the long run be able to be persons for others, persons for justice, persons capable of contributing to a true transformation of the world that will eliminate from it the structures of sin.

In saying this, I do not deny that there are men and women of impeccable good will who share with genuine Christians all the qualities noted in our exposition. To the extent that this is the case, they are in our eyes the ones who are today called "anonymous Christians." They are our sisters and brothers who, in loving their fellow human beings radically and sincerely, love God and his Christ without knowing it. The only thing they need is to hear the Good News of the Gospel, which gives their faith, their hope, and their love precise expression and completion.

The infusion of love

According to Saint John, love has its origin in God. God takes the initiative. Love does not consist in our loving God but in God's loving us. ⁷⁰ By loving us, God has transformed us in turn into founts of love that have the same characteristics as God's own love, which is a self-surrendering love that bears with enmity and so overcomes it. It is love that allows itself to be killed by the injustice of this world but in dying destroys injustice, thus converting the triumph of evil into defeat. It is love which embraces the enemy with transformative love, making the one loved lovable and thus converting him into a friend. In the end, it is a love that is effective and

⁷⁰ 1 John 4:10.

victorious. That is the love that God has infused into us by his Spirit. If we have such love and truly love our sisters and brothers, then we have been born of God. If we reject it and do not truly love our sisters and brothers, then we reject God's love and with it the gift of his Spirit which makes us children of God and sisters and brothers of Jesus Christ.⁷¹

In its essence, Christian faith is faith in love.⁷² What is more, it is faith in victorious love and so the foundation of our hope. That is why Saint John can declare: "This is the victory that conquers the world: our faith."⁷³

Discernment of spirits

This love which is the first aspect of our life in the Spirit is without a doubt the principal one and the one that gives energy to all the rest, but it is not enough. Not only must we love, but we must love with discernment. And here is where we need to understand the second way in which a person can be "spiritual."

This concrete world, from which we must dislodge the injustice imbedded in ourselves and in the structures of society, is in fact a product of the joint influence of the Holy Spirit and of sin. That is why, when striving for justice, we need the gifts of counsel and discernment; we need to be able to distinguish between diverse spirits in order to separate, in each feature of the world, what comes from God and what comes from sin. Neither simple observation nor sociological analysis of our social reality is sufficient.

Some people try to identify the results of sociological analysis with the "signs of the times," but they run the risk of understanding as a work of God what is perhaps an effect of sin. Sociology provides us only the raw material on which spiritual discernment must be exercised. With the help of spiritual discernment, our task is to discover where precisely the sin of the world

is located and, above all, where it is most densely concentrated. As we insert ourselves into the drama, we need also to discover the signs of the times that can instruct us about how to go about dislodging sin from its lairs.

We should not dismiss the idea that the Spirit will address us directly in order to show us new paths and solutions and mark them out for us, but only those persons who possess the Spirit will be capable of hearing and understanding the Spirit adequately, wherever he may manifest himself. Saint Paul tells us that, just as no one knows "what is truly human except the human spirit that is within," "so also no one comprehends what is truly divine except the Spirit of God." But Paul then makes this tremendous statement: we have received "the Spirit that is from God so that we understand the gifts bestowed on us by God. And we speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual.

Those who are unspiritual [natural, *psychikos*] do not receive the gifts of God's spirit, for they are foolishness to them, and they are unable to understand them because they are spiritually discerned. Spiritual persons discern all things, and they are themselves subject to no one else's scrutiny. 'For who has known the mind of the Lord so as to instruct him?' But we have the mind of Christ!"⁷⁴

CONCLUSION

This is the ideal human being, the person who is the goal of our educational efforts. This the spiritual or "pneumatic" person, guided and sustained by the *Pneuma* of God, by the Holy Spirit. This is no longer *homo faber*, the clever tool-maker who at the dawn of history began to be radically differentiated from other animals and to rise toward world domination. Nor is it simply *homo sapiens*, the species whose intelligence and wisdom raised it above the rest

⁷¹ 1 John passim.

⁷² 1 John 4:16.

⁷³ 1 John 5:4.

⁷⁴ 1 Cor 2:11-15.

of creation and gave it the ability to understand and explain the universe. It isn't even *homo prometheanus*, who is conscious of sharing in the creative power of God and who is called not only to contemplate the world but to transform it.

Neither is it *homo politicus*, who is fully aware of the complexity of this world and adroit in finding and tapping into the neuralgic points that determine the great transformations. Nor is it simply *homo ludens*, who is endowed with the capacity to live life to the full and to rejoice in the intrinsic beauty and value of all creatures. All these aspects of human reality, as valuable as they are in themselves, do not reach the heights of what Saint Paul calls *homo psychicus*, that is, the spiritual person in the sense of one endowed with the human spirit or psyche, the purely natural human being. Such a person does not exist concretely but is simply an ambivalent abstract possibility that, to a greater or lesser extent, is either humanized or dehumanized. Such a person can become, on the one hand, *homo lupus*, a wolf preying on other human beings, or on the other, *homo humanus*, *homo concors*, *homo philanthropus*, that is, a profoundly human and passionate lover of concord and fellow human beings.

Normally, such a person will also be *homo religious*—open to transcendence—and, if the religious spirit is genuine, committed to the indestructible unity of love of God and love of neighbor. But such an ideal is ultimately not within our reach without the action of God, who transforms us into *homo novus*, the new human person, the new creature whose ultimate vital principle is the Holy Spirit. This is *homo spiritualis*, the person who is capable of loving even sworn enemies in this iniquitous world, and who is therefore also capable of transforming that world. And because such a person has the charism of discernment, he or she is capable of discovering and actively bonding with the deepest, most effective dynamism of history, the one that is powerfully impelling the already

initiated construction of the Kingdom of God.

This Spirit who makes us spiritual is also the Spirit of Christ, who makes us Christians and makes us other Christs. In this task of promoting justice, Christ is everything: our Way, our Truth, and our Life. He is par excellence the “man for others,” the one who goes before us in the construction of the Kingdom of Justice; he is our model and our obligatory point of reference. His words and his life provide us the stability we need in order not to lose our way in this ever-changing world. But most importantly, Jesus is still alive, and he is the Lord of this history that is moving swiftly forward. He is seated at the right hand of the Father and continues to help his Church. Through his Spirit he sheds more light on and gives ever deeper meaning to the words that fell from his lips in former times. In this way they become new words, capable of illuminating the darkened paths of history.⁷⁵ Thus even his absence is in a way a lively presence: “It is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go, I will send him to you. ... When the Spirit of truth comes, he will guide you into all truth. ... He will declare to you the things that are to come. He will glorify me because he will take what is mine and declare it to you.”⁷⁶

Finally, Christ is also the foundation of that very Ignatian “magis” which moves us never to put limits on our love, but rather to say “more” and “more,” and to seek always the “greater glory of God,” which will be realized concretely in our greater commitment to human beings and the cause of justice.

⁷⁵ John 14:26.

⁷⁶ John 16:7-15.

CHAPTER 3

HOW DOES FRANCISCO SEE EDUCATION?

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Introduction ⁷⁷

This study of the vision of the education of Pope Francis was based on seven main documents of his pontificate: the encyclicals *Laudato Si'* (24/05/2015) and *Fratelli tutti* (03/10/20) and the apostolic exhortations *Evangelii Gaudium* (11/24/13), *Amoris Laetitia* (19/03/16), *Christus Vivit* (25/03/16) and *Querida Amazonia* (03/03/20). There is no explicit reference to education in his encyclical *Lumen Fidei* and in the apostolic exhortation *Gaudete et Exultate*. 10 speeches and audio messages from Pope Francis to various audiences were also taken into account.

1 – What is a School?

Francisco considers the school beyond its geographical boundaries and walls. He defines it as a platform for bringing children and young people closer together (*Christus Vivit*, n.221). The platform is not for itself. It is the platform, the support area that serves as the basis for other operations. It is also a privileged place for the promotion of the person (Id. 221), for the evangelization of young people (Id. 222).

The school is not limited to its limits and schedules. It transcends them, pointing to the surrounding reality and the world, offering an educational proposition for life. A more comprehensive view of the school was recently formulated by Pope Francis, in his message to the Jesuit schools of Latin America, on the occasion of the 20th anniversary of their Federation (FLACSI), declaring eight vows:

- a) That our schools form hearts convinced of the mission for which they were created.

- b) That schools are "posada schools" where they can heal their own wounds and those of others.
- c) That schools are truly open doors and not just speeches, where the poor can come in and go out to meet them.
- d) That they do not become entangled in a selfish elitism, but rather that they learn to live with all, where the fraternity lives.
- e) That they learn to discern, to read the signs of the times, to read their own life as a gift to be thanked and shared.
- f) That they have a critical attitude towards development, production and consumption patterns that shamefully push for inequality.
- g) That schools have awareness and create awareness.
- h) That they be schools of disciples and missionaries.



⁷⁷ This text was prepared by Fr. Klein SJ for the International Office of Catholic Education and is

reproduced with permission with minor changes and edits to the translation by the editor.

2 – What is Education?

Francisco considers a triple identification profile of education.

Act of Love

Education is an act of love, because it generates life in its multidimensionality. It takes people out of their selves, helps them to become familiar with their interiority, to exercise their potential, to open up to transcendence, to include those who are rejected in the circle of life. Education is a dynamic reality, a movement that brings people out ⁷⁸. I am convinced, says the Pope in *Laudato Si'*, that any change needs motivation and an educational path (n.15).

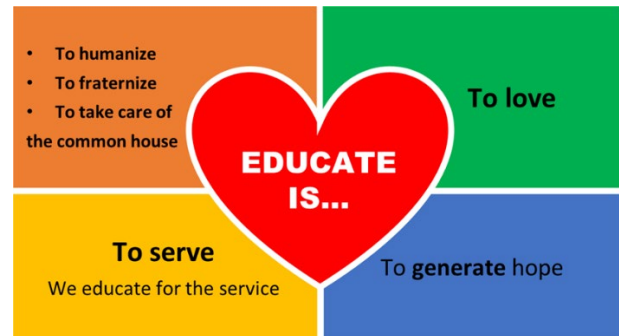
Act of Hope

Education is also an act of hope which helps to break the vicious circle of skepticism, incredulity, the crystallization of conceptions and attitudes contrary to the dignity of the human being. The cry of Pope Francis to the various publics is reiterated so that they do not lose hope, because a globalization without hope and without horizon is exposed to the conditioning of economic interests which are often far from a correct conception of the common good and produce easily tensions, economic conflicts, abuse of power ⁷⁹.

Humanization Factor

Finally, education is a factor of humanization of the world, since it makes it possible to break individualism, to appreciate the differences, to discover fraternity, to take responsibility for the environment. It is the natural antidote to the individualistic culture which sometimes

degenerates into a true cult of self and the primacy of indifference ⁸⁰.



3 – What Education Is Not

Francisco denounces conceptions of the educational process that are incompatible with contemporaneity. It rejects the hegemony of content, unfortunately still present in many schools. To educate, he says, is not only to transmit concepts, but it would also be a heritage of the Enlightenment that must be overcome, that is to say not only to transmit concepts ⁸¹. Education cannot be nominalist, in the sense of transmitting to the pupil only the content of the concepts, in a way which does not complete everything that is human because the person, in order to feel like a person, must feel, must think, to make these three languages so simple: the language of the mind, the heart, and the hands ⁸². The educational concept as the transmission of content is finished, it is exhausted, underlines the Pope ⁸³, because formal education has become impoverished because of positivism. He only knows an intellectual technicality and the language of the head. And that is why he is getting poorer ⁸⁴.

The Pope is also reacting to attempts to separate spiritual formation from cultural formation, on the pretext that study is useless if something concrete is

⁷⁸ Address to the Congregation for Catholic Education, 20/02/20.

⁷⁹ Address to the Gravissimum Educationis Foundation, 25/06/18.

⁸⁰ Video-message at the Global Compact on Education Meeting, 15/10/20.

⁸¹ Address to the Education Seminar: The Global Compact, 07/02/20.

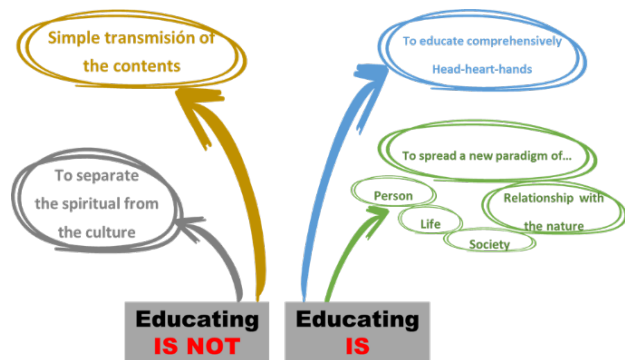
⁸² Message to the 24th Inter-American Congress of Catholic Education 13-15/01/15.

⁸³ Idem, ibidem.

⁸⁴ Address by Pope Francis at the World Congress 'Educating Today and Tomorrow: A Passion that Is Renewed', 21/11/15.

not taken into account. And this justifies: the study is used to ask questions, not to be anesthetized by banality, to seek meaning in life (Christus Vivit, n.223).

The school that does not strive to diffuse a new paradigm about the human being, life, society and the relationship with nature will be ineffective and will perpetuate the model of consumer life (Laudato Si', n.215).

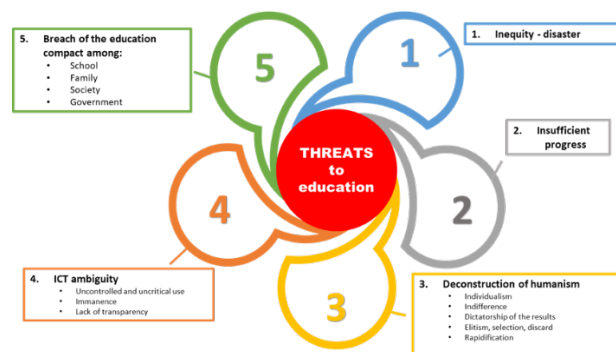


4 – Threats to Education ⁸⁵

In his modern day reading, Pope Francis lists five factors that threaten education.

Educational Inequality

There is educational inequity, an 'educational catastrophe', with 260 million children out of educational activity, due to lack of resources, wars and migration. The wealth of 50 richest people in the world could take precedence over the health care and education of every poor child ⁸⁶.



Insufficient Progress

The advances that governments are making, with the 2030 Agenda and the 17 UN Sustainable Development Goals, to improve education are notorious, but insufficient. There was a fracture, a rupture between the conjugation of forces that should assume education: State, family and society ⁸⁷.

Deconstruction of Humanism

The Pope considers the "deconstruction of humanism" as one of the main difficulties of education today, due to individualism, indifference, the dictatorship of results, elitism in the world. education and "acceleration". Francisco invented this neologism to denounce the existence of a vortex of speed, constantly changing the reference points ⁸⁸.

Ambiguity of Technological Media

The fourth threat factor for education is the ambiguity of the technological age. The uncontrolled and uncritical use of digital resources and the abundance of stimuli and attractive and continuous images, alter relationships between human beings, cause psychological disintegration, loss of identity, poverty of interiority and a lack of transcendence. Today, says the Pope, there is a tendency to positivism, that is to say to education in the value of immanent things, and this occurs as

⁸⁵ I return in this item to some elements presented in my book: Pope Francis: The New Education and the Global Educational Pact (CPAL, 2021).

⁸⁶ Speech at the Seminar on New Forms of Solidarity, 05/02/20.

⁸⁷ Speech at the Seminar on education: The Global Compact, 02/07/20.

⁸⁸ Video-message to the OIEC Congress, 08/06/19.

well in countries of Christian tradition as in countries of pagan tradition. And that does not bring children into total reality: it lacks transcendence. For me, the biggest crisis in education from a Christian perspective is its closure to transcendence ⁸⁹.

The Breaking of the Educational Pact

The breaking of the educational pact - that is to say: between school, family, government and society - is another factor that destabilizes education and that Pope Francis vehemently describes in several statements. This phenomenon comes from the resignation of those who should jointly assume the educational responsibility, but delegate it to the teacher. As a result, education has become elitist, discriminatory, selective. It seems, says Francisco, that only people with a certain level or cultural ability have the right to education; but certainly not all children, all young people have the right to education. And he concludes: it is a reality that shames us. It is a fact which leads us to a human selection and that instead of uniting men, it separates them, it also separates the rich from the poor, it separates one culture from another ⁹⁰.

5 – Themes and Approaches to Education

In the encyclicals and apostolic exhortations of Pope Francis, there are about 80 brief references to education, in which there are four themes that he develops more broadly: education in values, education in the faith, sex education and ecological education.

In the exhortation *Amoris Laetitia*, in addition to several references to education, the Pope reserves a chapter for it entitled *Strengthening the education of children*, with 59 articles. He deals with various aspects: the education of goodwill, habits and emotional tendencies for the good; ethics training; progressive appropriation of values; adequate education for discipline and self-control; family life as an educational context; positive and safe sex

education; and how to transmit the faith. Education in values.

Education in Values

For Francisco, education in values must present the desired end as good, attractive and satisfying, rather than the more demanding aspects of effort and renunciation (*Amoris Laetitia*, n.265). Learning and the persevering process of appropriating values lead the pupil, according to his age group, to the maturation of habits, which are the basis of external attitudes. Freedom must be encouraged and become the driving force behind the spontaneous practice of good.

In this way, says the Pope, the virtuous life builds freedom, strengthens it and educates it, preventing the person from becoming the slave of compulsive dehumanizing and anti-social tendencies (Id. n.267).

Education in the Faith

Education in the faith is the prerogative and the mission of the family. He receives the support of the Church to become aware of his mission and to engage with ardor. Grandparents, with their wisdom, can make a decisive contribution to this mission (Id. N.262).

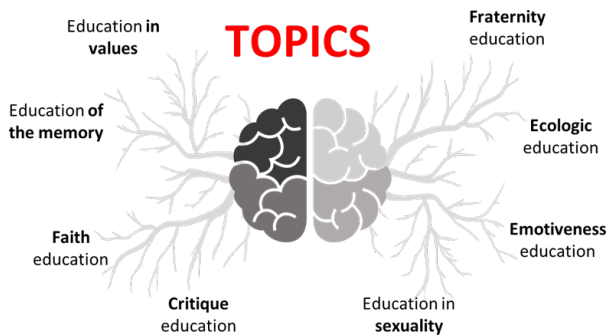
The Pope does not refer to the contents of education in the faith, because he understands them more as a transmission of the family experience of prayer and of missionary commitment. The transmission of the faith, he says, supposes that the parents live the real experience of trust in God, of his search, the works [of God] ... (Id. N.287). Family catechesis is not dogmatic or proselytizing, but flexible, respectful of the freedom and the existential situation of children. For young people, this allows them to invest more in their daring and responsibility than in the rules (*Christus Vivit*, n.233).

⁸⁹ Address to the World Congress 'Educate Today and Tomorrow. A passion that is renewed', 21/11/15.

⁹⁰ Idem, *ibidem*.

Sexual Education

The Pope regrets that sex education is not taken seriously (*Amoris Laetitia*, n.285) and defends that it must be positive and prudent, precisely in a cultural context which tends to impoverish it and reduce it to information or recipes for "safe sex" (Id. n.280, 283). Therefore, says Francis, it is not necessary to deceive young people by leading them to confuse plans: attraction "creates for a moment the illusion of union", but without love, such a union leaves them. strangers as distant as before" (Id. n.284).



Francisco also devotes an article to gender identity, explaining that the masculine and the feminine are not rigid, but we cannot separate them because they are the work of God, before all our decisions and experiences and in which he there are biological elements which it is impossible to ignore (Id. n.286).

Environmental Education

Another subject in which Francisco is developing is that of ecological or environmental education, which cannot be limited to scientific information and advice on reducing costs and preventing environmental risks. In the encyclical *Laudato Si'* there is a chapter devoted to ecological education, entitled: Ecological education and spirituality. The Pope stresses the need for humanity to change its mentality and its ways of acting and, for this, to rely on education, an essential factor. Awareness of the gravity of the cultural and ecological crisis, says Francisco, must translate into new habits. Many are aware that current progress and the mere sum of objects or pleasures are not enough to give meaning and joy to the human heart, but they do not feel able to give up what the market offers them (n.209).

It is necessary, defends the Pope, the creation of an "ecological citizenship" (n.211), which is not limited to information, but helps to form the conscience of the population to resist utilitarian pragmatism, to admire and to love. the beauty. of the world, to practice responsible austerity, to take care of the fragility of the poor and of the environment (n.215). To overcome bad behavior towards the environment, it is necessary to insist on a change of mentality, which is the task of the school, because education will be ineffective and its efforts fruitless, if it is not so concerned with disseminating a new paradigm in relation to the human being, to life, to society and to the relation to nature. Otherwise, the paradigm of consumption that is transmitted through the media and through the efficient gears of the market will continue to advance (n.215). In the *Querida Amazonia* exhortation, the Pope stresses the need for an integral ecology, which requires education rather than technical considerations, which will be useless if they do not change, if we do not encourage him to choose another mode of life, less voracious, more serene, more respectful, less anxious, more fraternal (n.58).

Other Themes

In his main writings, Pope Francis also deals with critical education (*Evangelii Gaudium*, n.64), education for emotionality (*Amoris Laetitia*, n.148), education for fraternity (Id. N. 194) and remembrance education (Id. 193).

In the apostolic exhortation *Dear Amazon*, the Pope mentions the poor with reference to the education that should be offered to them to develop their capacities and their empowerment. It must be an adequate education to cultivate without tearing away, to grow without weakening the identity, to promote without invading (n.28).

6 – The Family that Educates

In *Laudato Si'*, Pope Francis enumerates the characteristics of the meaning and role of the family. The family is the environment in which life, a gift of God, can be welcomed and appropriately protected. It is the seat of the culture of life, unlike the culture of death. In the family, the first learning

of a neat and orderly life takes place, with the good use of things, order and cleanliness, respect for the local ecosystem. It is also the place of integral formation where the different dimensions of the person develop. Small acts of courtesy are learned in the family that help build a culture of shared life (n.213).

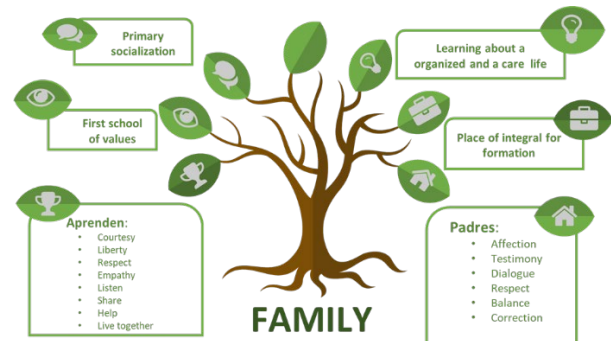
In *Amoris Laetitia*, he affirms that she is the protagonist of an integral ecology (n. 277); it is the place of support, accompaniment and guidance (n. 260); it is the one who provides a basic education (n.263). It is the first school of human values, in which the good use of freedom is learned (Id. N. 274). It is the space of primary socialization, where one learns to place oneself in front of the other, to listen, to share, to endure, to respect, to help, to live together (n.276).

The educational performance of parents is not only a burden or a burden, but a very important, inalienable right and duty that can be completed, but in no case replaced by other bodies, even by the State, which is hardly subsidiary (n.84).

To help parents in their mission, the Pope suggests that they show their children affection, witness, balance, loving respect, active methods, educational dialogue, loving correction. Recommends the promotion of human sensitivity to disease situations (n.277). He puts on guard against the intrusion of communication technologies into family life (n.278). It encourages parents to guide and warn children of risky situations and to prepare them for challenges. To those who manifest an obsession with knowing where their children are, Francisco suggests that the big question is not where the child is physically, with who he is at the moment, but where he is in an existential sense, from where it is positioned. the point of view of his convictions, his objectives, his desires, his life project (n.261).

Francis concludes the guidelines for the family by calling the Christian communities to support him in his mission (*Christus Vivit*, n. 247). once, in *Amoris*

Laetitia, the breaking of the educational pact: Unfortunately, a gap has opened between family and society, between family and school; Today, the educational pact has been broken and, as a result, the educational alliance of society with the family has entered into crisis (n. 84).



However, in several speeches and video messages, the Pope denounced that the pact was broken because this social competence in education is lacking⁹¹. This is due to the selectivity imposed on education, with the preference of the most gifted and the exclusion of the others⁹².

This rupture is so serious that there is no longer any way to sew it, since education has become selective and elitist and the organs of alliance - society, the family, the authorities of society - have given up their responsibility, handing it over to educators, often overworked and unrecognized⁹³.

BROKEN pact...



⁹¹ Speech at the Education Seminar, 07/02/20.

⁹² Speech at the World Congress 'Educate today and tomorrow. A passion that is renewed', 21/11/15.

⁹³ Speech at the closing of the World Congress of Scholas Ocurrentes, 02/05/15).

8 – Proposal for a New Education

Affirming Hope

The proposal for educational renewal that Francis suggests in the various pronouncements starting in 2015 is based on the conviction that education, in addition to the notes mentioned above, is an act of hope. It is a dynamic reality which leads the Pope to affirm that we know the transformative power of education: to educate is to bet and to give the present hope which breaks the determinisms and fatalisms with which the egoism of the strong, the conformity of the weak and the ideology of the utopians wants to prevail as many times as the only possible way⁹⁴.

Responding to Individualism

Since education is also a natural antidote to individualistic culture, it is capable of apprehending diversity, not as a threatening or destabilizing factor, but as a single one blessing for his own identity⁹⁵. In this way, the culture of dialogue, meeting, fraternity and inclusion can germinate.

In the message to Jesuit schools in Latin America, Pope Francis suggests that they be schools with truly open doors and not just in speech, where the poor can enter and where they can go out to meet the poor. Schools that don't get caught up in selfish elitism, but rather learn to live with everyone⁹⁶.

The Pope recognizes universities as a privileged environment for thinking about and developing this commitment to evangelization in an interdisciplinary and inclusive manner (Evangelii Gaudium, n.134).

Environmental Citizenship

Taking into account the interdependence between the human environment and nature, Francisco

insists on the need for a global ecological education, which promotes an alliance between humanity and the environment, at different levels of ecological balance: internal to oneself, united with others, natural with all living beings and spiritual with God (Laudato Si', n.210). The dynamics of this educational approach do not favor content, but rather a way of life based on contemplation and concern for nature.

This conception of education must lead to an ecological citizenship, capable of influencing the conversion of an egoistic and bellicose society into a new harmonious society united with its members and the environment. For this, Francisco proposes to offer young people a wide range of life experiences and learning processes⁹⁷.

Openness to Context

The Pope proposes that integral formation be attentive to the environment, to the context, to the surrounding reality in order to grasp the challenges that present themselves to humanity. For this reason, he asks educators if they are able to warn students not to disconnect from the reality around them, not to neglect what is happening around them, because they must be removed from the class, their mind must leave the class, your heart must leave the class⁹⁸.

In the Christus Vivit exhortation, Francis calls schools and universities "at the outset" those which assume the task of proclamation, of culture of encounter, of option for the excluded (n.222).

Including the Periphery

By considering the context, signified education discovers the peripheries, social and existential, to which it must serve and promote broad inclusion⁹⁹. To encourage educators who are skeptical or resistant to this orientation towards the

⁹⁴ Video-message at the 'Global Compact on Education' Meeting, 10/15/20.

⁹⁵ Instrumentum Laboris, The vision. 1. Unity in difference: a new way of thinking.

⁹⁶ Message for the 20th anniversary of FLACSI, 10/06/21.

⁹⁷ Address to the Diplomatic Corps on the occasion of the New Year, 09/01/20.

⁹⁸ Speech at the Encounter with the World of Teaching. Pontifical Catholic University of Ecuador, Quito, 07/07/15.

⁹⁹ Video-message to the OIEC Congress, 08/06/19.

peripheries, the Pope asks: What is the greatest temptation of wars at this time? The walls. Defend yourself, the walls. The greatest failure an educator can have is educating within the walls. Educate within the walls of a selective culture, the walls of a culture of safety, the walls of a wealthy social sector that is not moving forward ¹⁰⁰.

Insisting on Brotherhood

The Pope proposes to include education for fraternity in educational processes because it is precisely his contempt that has given birth to the culture of rejection, of selfishness, of seeing others as rivals or enemies. Fraternity, before being a moral duty, is an identity trait, it is constitutive of humanity. An event that brought great consolation to Pope Francis was the dialogue, in early February 2019, with the Grand Imam of Al-Azhar, Ahmad al-Tayyib, and the joint signing of the Declaration on Human Fraternity for World Peace. and ordinary coexistence.

Reorganizing the Curriculum

In order for the dream of the new education to become a reality, Francisco urges educators not to be closed to new proposals, to bold educational proposals ¹⁰¹. It proposes various elements to reorganize the program of a new type of education, in order to produce the fruits which humanity and the world need.

Integral or multidimensional formation appears frequently in the writings and declarations of the Pope: We must seek to integrate the language of the head with the language of the heart and the language of the hands. Let a pupil think about what he feels and what he does, feels what he thinks and what he does, does what he feels and what he thinks. Full integration ¹⁰².

¹⁰⁰ Discurso en la clausura del Congreso Mundial Educativo de Scholas Occurrentes, 05/02/15).

¹⁰¹ Congreso Interamericano de Educación Católica, 13-15/01/16.

¹⁰² Speech at the Education Seminar: The Global Compact, 07/02/20.

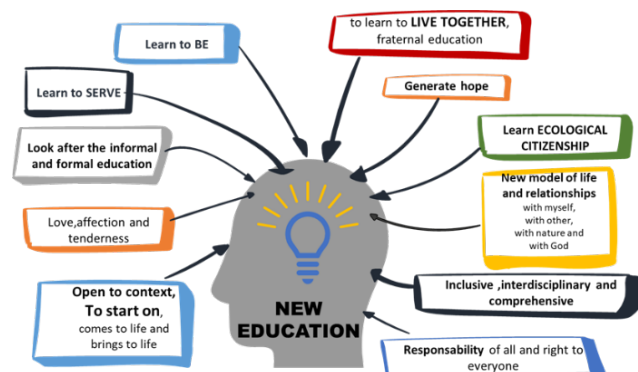
The most important questions that educational processes - formal and informal - should consider are:

- a) Education in interiority and transcendence.
- b) Complete or multidimensional training.
- c) Interfaith dialogue.
- d) Education in integral ecology and a sober way of life.
- e) Interdisciplinarity.
- f) Culture of dialogue, encounter, fraternity.

The dynamics of the educational process must open up a space for the life experiences and learning processes of the students ¹⁰³, to listen to them and to dialogue with them because it is they who question us about the urgency of this intergenerational solidarity, which has unfortunately disappeared these last years ¹⁰⁴.

Other Aspects

The new education, which is offered to a generation which changes, like the world, must also change, to listen to the voices and the questions of the young people, who have a lot to offer with their enthusiasm, their commitment and their thirst for truth ¹⁰⁵.



The Pope also emphasizes teamwork, because education is never the work of a person or an institution. Education ceases to be exclusive and becomes the responsibility of all and the center of

¹⁰³ Address to the Diplomatic Corps on the occasion of the New Year, 09/01/20.

¹⁰⁴ Instrumentum Laboris. O Contexto. 1. Rupture gives intergenerational solidarity.

¹⁰⁵ Instrumentum Laboris: The Vision: 2. The relationship at the center.

attention of the family, the Churches and social actors ¹⁰⁶.

The educational work that Francisco proposes in front of a new model of humanity, is concerned with the quality of the work developed, in accordance with the Sustainable Development Objective n.4 of the United Nations.

9 – Radical Change

Dissatisfied with the evils of humanity and the environment, the Pope confesses that our future cannot be division, the impoverishment of the faculties of thought and imagination, of listening, of dialogue and of mutual understanding ¹⁰⁷.

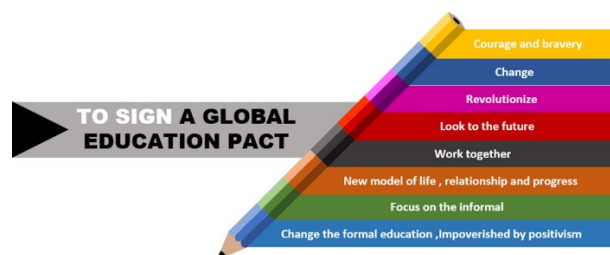
Francisco is quite clear that people and the world can change, but for that to happen, they have to radically change their usual logic, and adopt a new way of thinking that knows how to keep together unity and diversity, equality and freedom, identity and otherness ¹⁰⁸. The decisions of the present have consequences for future generations ¹⁰⁹.

Considering the situation in the world, urgent education is needed today, focusing on informal education, since formal education has become impoverished due to the legacy of positivism. The Pope encourages opening up to new horizons, the creation of new models of human life, of progress, of economy ¹¹⁰.

For this reason, Pope Francis is launching an unprecedented initiative with the Global Education Compact. He solemnly justifies it by saying that there are times in history when fundamental decisions have to be taken, which not only give a new configuration to our way of life, but above all a certain position in relation to future scenarios. possible. In the current situation of health crisis, full

of discouragement and confusion, we believe it is time to sign a global educational pact ¹¹¹.

The call for an educational pact sounds like an "enough" of Francisco and a "war cry": we must break this pattern! It takes courage to make a real radical change of direction because the educational pact must not be a simple ordering, it must not be an annealing of the positivisms that we have received from an enlightened education. It must be revolutionary ¹¹²!



The new education requires educators able to organize educational scripts for ecological ethics that help, effectively, to grow in solidarity, responsibility and compassion.

Conclusion

Pope Francis' core belief in education is its transformative potential, both for individuals and for the world. The lack or deficiency of the educational offer has led humanity to lose the sense of fraternity and respect for the environment, to confine itself to selfishness and to practice a culture of rejection. It is an intolerable situation that must be reversed and, for that, education is a factor of liberation.

¹⁰⁶ Speech at the Education Seminar: The Global Compact, 07/02/20.

¹⁰⁷ Video-message to the Meeting 'Global Compact on Education', 15/10/20.

¹⁰⁸ Instrumentum Laboris. The Vision: 1. Unity in Difference and a New Way of Thinking.

¹⁰⁹ Address to the Gravissimum Educationis Foundation, 25/06/18.

¹¹⁰ Speech at the World Congress 'Educate today and tomorrow. A passion that is renewed', 21/11/15).

¹¹¹ Video-message at the Meeting 'Global Compact on Education', 15/10/2020.

¹¹² Address to the Congregation for Catholic Education, 20/02/80.

New education



- 1 Current education: out of date, fragmented, disconnected
- 2 It is urgent to reverse it ... emergency, catastrophe
- 3 It must respond to the challenges of today and tomorrow.
- 4 Transforming
- 5 Everyone's thing, work together
- 6 Attend formal and informal
- 7 Create a new humanity, fraternal, supportive, sustainable

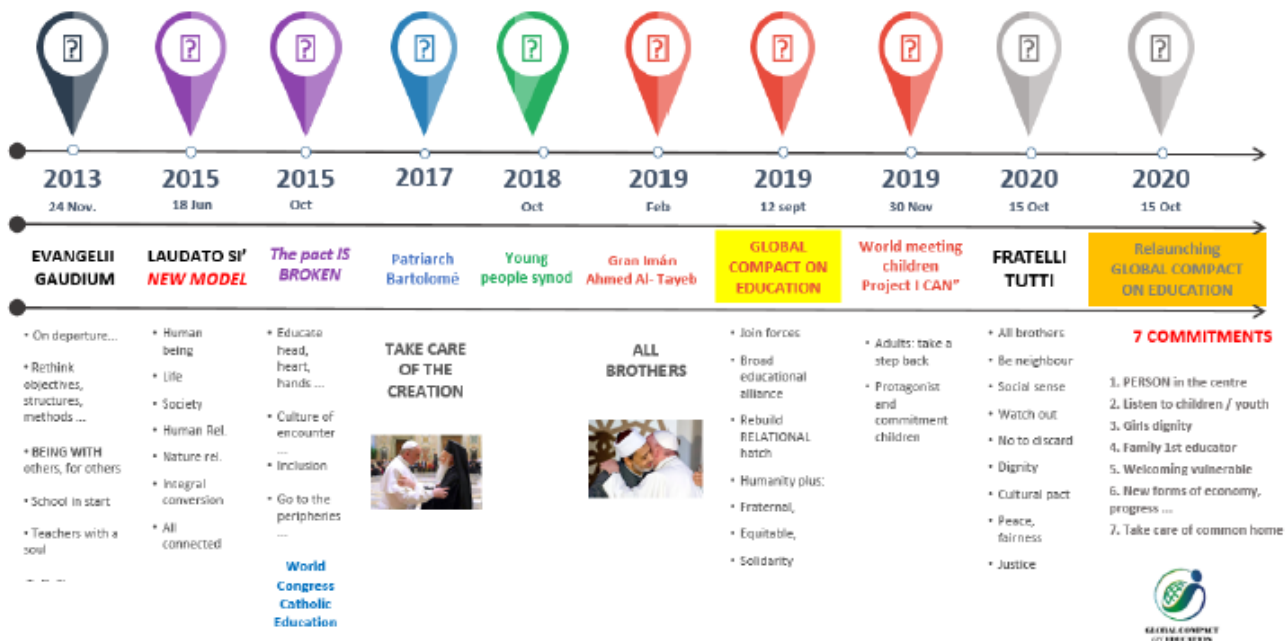
For this reason, the Pope vigorously denounces an outdated and innocuous educational model for the present, either in the hegemony granted to the fragmentary contents that he proposes, or in the pedagogy disconnected from reality which ignores the value of experiences, of diversity and dialogue,

either in the curriculum design which rejects multidimensional training and interdisciplinary reflection, or in the exclusive defense of their interests, unaware of the needs of their environment.

Education, formal or informal - because Francisco is not limited to educational institutions - will contribute to the development of a model of progress and human life that respects people and the planet.

The restoration of humanity reconciled with itself and with the planet will only be possible thanks to the educational service rendered by many actors: family, government, social authorities. And it is possible!

The EDUCATION according to el PAPA FRANCISCO



TO LOVE - HUMANIZE - INCLUDE - PERSON to the CENTER - LISTEN TO CHILDREN - ED. INTEGRAL - SOLIDARITY - LAST - HOPE - SERVE - TRANSFORM

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PART II

EXPERIENCES AND REFLECTIONS

CHAPTER 4

AFRICA – JESUIT ALUMNI AND THE EDUCATION OF VULNERABLE MIGRANT MINORS

René Micallef S.J.
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Introduction: A Visit to East Africa

In 2017, after nine years of theological studies and three years of lecturing at the Pontifical Gregorian University in Rome, my Jesuit superiors asked me to spend eight months in Africa to complete my formal Jesuit training. I was based in Kenya, but my experience included six weeks of teaching English to urban refugees in Kampala, Uganda, with the Jesuit Refugee Service (JRS). During those eight months, I visited Jesuit educational institutions in urban Kenya, Uganda, Tanzania, Ethiopia, and Rwanda. Some cater specifically for refugees and are run by the JRS. Others are run by the Jesuit Order (or by an NGO founded and sustained by the Jesuits) and include refugees and migrants among their regular student population.

I did not manage to visit JRS schools within refugee camps. The situation in Maban, South Sudan, was quite unstable and it was costly to travel safely to that refugee camp. Militias were extorting and harassing aid workers all over the country and some of the compounds and schools had been attacked. I however met the director of JRS-Maban three times in Kenya and Uganda and had long conversations with him about the challenging situation they were facing. His job included setting up a school in a place with very little water, where staff couldn't take a shower for many weeks, and roads were not safe to go shopping for basic supplies not found in the camp; the creative solutions he had found were impressive. I also wanted to visit Kakuma Camp in Kenya, which is safer and much more urbanized than Maban. However, we were in the midst of a terrible drought in East Africa that year, and at some point I understood that the JRS staff working in Kakuma (which sits in a very arid region of Kenya)

were overwhelmed with "touristic" visits, which consume a lot of time and resources, and hinder their work with refugees in a time of crisis. Long-term volunteering was welcome, as were visits by generous donors, but other visits were best postponed indefinitely. I did not insist.

While I was in East Africa, the education of migrants and refugees was a very much on my mind. Given that my doctoral thesis dealt with the ethics of immigration policymaking, my university rector in Rome had asked me to represent the university on a scientific committee that was preparing an important international conference at the Gregoriana in November 2017. The conference – hosted by the International Federation of Catholic Universities (IFCU), Being the Blessing Foundation and our university – was to focus on the role and responsibility of universities in the education of refugees and migrants. During my weekly online meetings with committee members based in Connecticut, Paris and Rome, I learnt of many innovative projects which the committee wanted to showcase in the conference. Some were close by, for instance, within the Kibera informal settlement of Nairobi (where I spent a week during my time in Kenya), and I could visit them. The conference eventually gave rise to what is now called the *Refugee and Migrant Education Network* (RMEN), bringing together universities and non-profits to create synergies between universities and NGOs, and facilitate the education of migrants and refugees in countries of origin (in the case of internally displaced persons), transit and destination. RMEN also promotes the education of the students and staff of universities in first and third-world countries about the phenomenon of

mass migration and the educational challenges it raises, as well as research on these topics.



Photos: Fr. Micallef teaching with refugees in Uganda.



Some Challenges in Migrant and Refugee Education

What can alumni do to support the education of vulnerable refugee and migrant minors? To answer this question, let us first start by recalling the viral photos of two-year old Alan Kurdi, lying lifeless on a beach near Bodrum, Turkey in 2015. At times, the media bombards us with these and other heart-wrenching images of refugees and vulnerable migrants trying to reach safety often using irregular means (given that wealthy countries have made it next to impossible for such persons to reach their territory legally). Yet, these images have to compete with other images of migrants shown in the same media which seemingly depict hordes terrorists, drug dealers, welfare queens and sickly persons infected with all sorts of “tropical diseases” or suffering from dangerous traumas all trying to invade our countries. It only takes a meme, for instance, the cartoon of a grown-up Alan Kurdi sporting a long beard and wearing a suicide bomb vest, to convince many people that maybe his death wasn’t such a bad thing after all. The fickleness of public opinion about vulnerable migrants, combined with the political movements intent on manipulating it demagogically, highlights the need of education of our staff, students, and alumni about these issues, preferably reinforced by meaningful encounters with vulnerable migrants in educational settings.

What can we do for Alan Kurdi and for many migrant minors like him? One thing we can do is try to offer a decent education to every child. Education is why many parents risk the life of their children taking them along, or sending them with a smuggler, to a country where they may have access to safety and decent schooling. Offering good education to all minors might seem too daunting a task, so perhaps we should focus on something more feasible: providing education to vulnerable migrant minors. Mobility implies instability and usually has a negative impact on schooling, as the child moves between regions having different educational systems, curricula and languages, missing months of schooling due to bureaucratic hurdles, trying to adapt every time despite being seen as a foreigner. Migrant minors have to make new friends and to

establish relationships of trust with teachers again and again, and so are in greater need of good education than most other children. The following table presents some data from the latest UNHCR report on refugee education, *Left Behind* (2017).

Table 1: Access to Education for Refugee Children

	Refugee children	International average
Primary education	61%	91%
Secondary education	23%	84%
Tertiary education	1%	34%

Source: compiled by the author.

In 2017, I recall accompanying refugee twins from the Democratic Republic of Congo to a local school in Kampala to have them enrolled in the middle of the school year. The Ugandan government discourages the founding of new schools for refugees in places where local schools already exist. The girls were 16 years old yet they were very shy in the company of strangers. I found it hard to communicate with them in French or English, but the driver however managed to convey some of my questions to them, probably mixing Luganda and Swahili, and they nodded again and again showing they understood. They did a placement test, did poorly, and were accepted in a primary school class with 9-year-olds.

Uganda is an important case study as poor country which has quietly hosted a million refugees at the same time when Germany’s decision to welcome a million Syrians was considered pure folly by neighbors such as Poland. Poland has more recently discovered that welcoming 2 million Ukrainian refugees in two months is very doable, if there is the political will; Europe had managed 40-60 million refugees at the end of World War II, and many millions of migrants after the Fall of Communism in 1989, and we hardly remember those crises today. Since 1997, Uganda has adopted a Universal Primary Education system which remains severely underfunded (due to the rapid population growth, with many families having more than four children, and other factors such as corruption). In many places schools have 70-150 pupils per class, and principals must invent all kinds of fees (for cleaning, toilet paper, locker-room usage, lab usage, library access, uniforms, etc.) to balance their budgets. I

negotiated a financial package for the Congolese twins of around €15 per pupil per term, which may seem insignificant in countries where you can just about buy four cups of coffee for that amount. Yet, small NGOs like JRS struggle to fund-raise for “miscellaneous fees” to place thousands of refugee students in local schools in places like Uganda. Principals kick students out of school if the fees are not paid on time since they cannot afford to create a precedent.

After settling the bill, I took the twins to the seamstress to have their uniforms fitted and insisted with her that I wanted her to do a good job, since a 16-year-old girl would not want to go to school with 9-year-olds in a shabby, baggy old uniform. Though Uganda has reached nine refugee girls for every ten refugee boys enrolled in primary education, gender equality in secondary education is more challenging: refugee girls are only half as likely to enroll as their male counterparts. Getting more girls to school means taking care of the little details. For instance, girls are often underfed in their families with respect to boys and have a difficulty concentrating. Having separate and safe toilets for post-pubescent girls is a must if they are to complete their schooling.

Despite such challenges, some refugee kids mature quickly and thrive in situations of educational instability. Dina Nayeri, in her book *The Ungrateful Refugee*, recounts her struggles as a child with insensitive and ethnocentric teachers in wealthier countries who were incapable of conceiving that their refugee students may have had much better teachers and learning environments in some of the poorer countries they went through. Nayeri spent her childhood meekly pretending to be “grateful refugee” to avoid having to expose (while struggling every time with new language) the arrogance and ignorance of some of her teachers, and risk being penalized and seen as a “problem kid”.

Given the lack of other resources, educators in many developing countries bank on their students’ will to learn and make sacrifices, and on the intense competition for higher-ed scholarships, to push them to memorize certain notions at a younger age than in wealthier countries. I myself was formed in

a very competitive Jesuit school in Malta when my country was still an emerging country, and my science undergraduate studies at the University of Malta in the 1990s were quite demanding as administrators sought to cope with an exponential expansion of tertiary education eagerly drove out “lazy underachievers”. Yet, as a Biology major, I was amazed when I saw the level of detail biology students were expected to memorize at a Jesuit secondary school in Gulu, Uganda, in an area still devastated by the atrocities committed by the Lord’s Resistance Army.

High expectations and standards of excellence in Jesuit and other good schools catering to refugees and migrants is not limited to poorer countries. In 2007, I accompanied adolescent migrants from Ecuador and Peru at a Jesuit NGO called Pueblos Unidos, offering remedial classes and homework assistance in a poor neighborhood in Madrid, Spain. I was similarly amazed by the level of abstract and philosophical reasoning teachers in their Jesuit school, Centro Padre Piquer, expected from their 14-year-old students when commenting classical Spanish or English literature texts. In some cases, a lot of emphasis is placed on rote learning, abstract notions and standardized tests, and not enough on individuality or creativity, leisure reading, research on personal interests, hands-on learning.

The 2019 British drama film, *The Boy Who Harnessed the Wind*, written and directed by Chiwetel Ejiofor, illustrates how difficult it is for an inquisitive child to access books on gear systems and dynamos in Africa, to solve a serious problem threatening their village. In real life, I have seen top tier boarding schools in Africa where the library is only accessible to teachers, most books have been lying in boxes for years waiting to be catalogued, and students are exposed to 15 hours of schooling, sports, and chores every day with no time left, except during holidays, to read freely. While in Africa, I met a former teacher of mine who spent a year in a Salesian high school, cataloguing library books and establishing a lending library system (the school had just received a generous donation of books). This is an important service rendered by some alumni, but even then, educators and principals need to be convinced of the importance

of “leisure reading” and personal “research projects”.

One day, when I was at the JRS Kampala teaching English to refugees who were parents and young adults, the education project manager invited the children (who had been attending schools all over the city) to our center at the end of their school term. We asked them to do an evaluation and get a sense of which schools were offering better value for our donors’ money. Many children lamented the lack of books and computer classes, and some requested to use the library and computers in our center in the afternoon during the holidays, when they weren’t being used by their parents and elder siblings. We immediately said yes, astonished that the kids would want to spend their holidays reading books and learning word processing, but many of our colleagues were not too happy to have children around in the afternoons, and we had to convince them we could “keep them quiet”.

As soon as we started to cater to the children’s request, I started to discover many things. There was a lack of age-appropriate books in English, but many good books from my childhood were in the public domain and could easily be downloaded from the internet and printed out. The teachers at our center had never heard of the most famous authors of children’s’ books in English (even though all education in Uganda is in English); they still used readers compiled by colonial school authorities in the 1950s. I had previously visited a Jesuit school in a slum in Kenya, where students had been given cheap e-readers onto which the librarian could upload all sorts of books; nobody had tried to look for financing for something similar in Kampala. Several computers were lying in a store since they had “stopped working”: nobody had dared open them and remove the thick layer of dust blocking the fans. Others were overheating due to lack of thermal paste between the processor and heat sink, which was an easy problem to fix. I started showing the kids and the staff how to open the “black box” and do minor repairs on computers, following instructions from YouTube videos on their own smartphones.

In certain countries, googling for solutions is not as obvious as we take it to be in the Global North, even when people have an internet connection at their fingertips. At one point, after spending a morning in an office with a teacher who was phoning all her friends to figure out how to extract oil from palm fruit to produce a hair lotion, I got fed up and googled it for her. I still had to convince her that palm fruits in Uganda were like palm fruits in other parts of the world, so the extraction technique is exactly the same; I'm not sure I did convince her in the end. In a world of hoaxes and fake news, there is some wisdom in distrusting strangers on the internet, but prudently overcoming the fear of the unknown is an essential process in education. Children don't usually have internet access in Africa, but things are changing fast, and it is important for teachers (who often do have access via simpler, sturdier smartphones) to be keenly aware that there is more to internet than social media, and to be able to effortlessly convey that to their students. Over the last few years, through RMEN, I have met other educators who are aware of these difficulties and have launched important initiatives, such as Project Hello World's internet hubs, or Pangea Educational Development's work on children's books for Africa.

The Role of Jesuit Education Alumni in Migrant and Refugee Education

I am not an expert in refugee education: the anecdotes above are intended to stimulate the curiosity and the creativity of alumni of Jesuits schools, colleges, and universities into contributing personally to the education of vulnerable migrants. Money sent to trustworthy organizations, such as those linked to the Jesuit Order, is generally money well spent and is crucial for the education of vulnerable migrants. Yet, personal contact and volunteering experiences are extremely important for Jesuit alumni, educated to become "men and women for and with others". I believe short volunteering experiences closer to home (1-2 months) are a useful start, but if a typical alumnus wants to volunteer in a very different cultural context, they need to spend more than two months in that setting to start to understand and appreciate

the new reality, learn from it, and contribute more effectively.

My experience of six weeks teaching in Kampala was indeed a very short one, but it was embedded in an 8-month experience in East Africa, where I travelled from city to city by bus, and visited the places where tourists don't usually go. My past experiences allowed me to understand many things immediately, as soon as I got off the bus in Kisenyi, took my first walk in the club-land of Kabalagala and in the muddy roads of "Catholic" Nsambya, and went shopping for ingredients to make lasagna. I made friends all over the place and started asking the hard questions about the city and its structural problems. I observed things and built hypothesis and tested them, given my personal inquisitiveness and experience living in many different contexts and countries. Years of life as a migrant, months of language courses in France, Spain and Germany: all this made me keenly aware of the educational and other needs of my students as soon as I entered the class in Kampala. Already during adolescence in a Jesuit high school in Malta in the 1990s, I met refugee students from South Sudan and from Iraq; they struggled at first, then flourished. Many Jesuit schools and colleges today welcome vulnerable migrants within their student bodies. Promoting refugee education could start quite early on in life: welcoming refugees into our clique of high school friends and getting our parents to meet their parents could be the first of many steps.

When I graduated from my Jesuit high school, I started volunteering with JRS-Malta. I typed a newsletter for our benefactors and made tea for refugees from Iraq and the Balkans who came to talk to Fr Joseph Cassar (who is now in Iraq setting up schools for internally displaced persons), worried about their children's schooling. During the summer before I joined the Jesuits, I travelled to Rome with Fr. Cassar and volunteered at Centro Astalli's soup kitchen and dormitories, which Pope Francis visited at the start of his papacy in 2013. I believe every young college student should seek out similar volunteer opportunities. Student buddy and academic mentoring programmes abound in Jesuit universities, and in some countries there are NGOs

who do good work matching volunteers with refugee students, such as Kiron in Germany.

As a young Jesuit, I lived in London for a year in a very diverse neighborhood in South Tottenham, and offered catechism classes to young people, many of whom were immigrants. At Pueblos Unidos, in Madrid, I met many other volunteers helping migrant children do their homework; some were fellow students at the Jesuit university in that city. The opportunities are endless if one knows where to look. To be sure, even adults and prisoners can benefit from educational opportunities. Some years later, after being ordained, while I was writing a doctoral thesis in Boston, I did four years of prison ministry with Hispanic immigrants. Together with the prison chaplaincy and fellow students at Boston College, we wondered how to offer education to the prisoners or support the programmes already in place. At one point, I was driving a religious sister to the prison to give a 6-month course on “how to start a business” to my congregation. I was also encouraging several fellow university students to enroll in the Partakers (College Behind Bars) Programme to help prisoners finish high school and obtain a college degree (albeit with a minimal library and no internet access). There are excellent initiatives out there, and some alumni who have taken up the challenge to volunteer in the education of vulnerable migrants have found it extremely rewarding.

Thinking Bigger

What else can alumni offer besides financial support and individual volunteering? To be sure, we can create educational networks and hubs around some of our institutions, which reach out to families and beyond. In the USA, the Cristo Rey high schools present in migrant neighborhoods in many major cities often create an ecosystem around them, including downtown businesses where students work to cover part of their tuition, while spending time with high achievers who help them set more ambitious goals for their lives and eventually get into good universities.

The Covid-19 pandemic has shown us that some forms of education – though not all – can be

effectively offered online by excellent teachers and communicators. Thinking bigger includes creating online platforms accessible to refugee students around the world, even in remote refugee camp settings, and populating them with relevant royalty-free educational materials, dubbed or subtitled in languages accessible to those students. As regards content production, MOOCs already available online are often not very effective since they do not take into account the history, culture and social settings of refugees and students in third-world countries. As regards content accessibility, on the receiving end, there is need of better internet, computers, a computer repair industry, training in English (which is necessary to make good use of the Internet), training of teachers and administrators to integrate online materials into their curricula, and certification by local high schools and universities. We can best cater to these needs by creating teams and associations to support local Jesuit schools, JRS and Jesuit Worldwide Learning, as well as many other trustworthy educational institutions in many places where Jesuit institutions are absent.

As a final note, though I have a science background and believe that a STEM education can be very useful in secondary school in many emerging countries by allowing access to good employment opportunities (even in refugee camps), I think that the promotion of leisure reading in primary school is of the essence. The detective adventure novels I devoured as a child – Blyton’s Five Find-Outers, the Hardy Boys, Willard Price’s Adventure series – helped me to quickly improve my English while stimulating my inquisitiveness and interest in science subjects. A STEM education in a developing country, however, is best rounded off with a liberal arts education as soon as possible, or in any case later in life. This is necessary to see the big picture, reflect critically on the major existential, political, and ethical issues in life, and help people use their talents and training for positive social transformation. I believe the alumni of Jesuit schools, colleges and universities are especially equipped to intervene creatively and in a myriad of ways to support a well-rounded curriculum for refugees around the world.

CHAPTER 5

ASIA – JESUIT ALUMNI PROVIDE SUPPORT IN INDIA DURING THE COVID-19 PANDEMIC

Neel Mani Rangesh
Secretary of the Federation of Jesuit Alumni Associations of India

The Federation of Jesuit Alumni Associations of India (JAAI) is an association of all alumni associations of Jesuit academic institutions in India. JAAI is a forum for networking between alumni from across India to play a role in shaping public policies, including for poverty alleviation, women's empowerment, upliftment of marginalized, human rights, the preservation of environment, and the spread of literacy. Neel Mani Rangesh is Secretary of JAAI. This article was prepared for JAAI and is used with permission. It demonstrates how Jesuit education alumni have mobilized to respond to emergency needs in the country during the COVID-19 pandemic.

The COVID-19 pandemic marks an unprecedented time in modern history that will require the best of humanity to overcome. The world is grappling with possibly the worst public health crisis seen in more than a century. The new coronavirus has taken thousands of lives and spread to nearly every country in the world. The COVID-19 pandemic has gripped nations, compelling governments to impose countrywide lockdowns to contain the spread of the deadly virus. This crisis threatens everyone's way of life, but it is especially difficult for people who are already vulnerable, including those with pre-existing medical conditions, older adults, individuals experiencing homelessness, refugees and migrants, wage workers, and those with inflexible jobs. Jesuit Alumni Associations of India (JAAI) believes that Jesuit Alumni/ae deeply rooted in local communities are best positioned to lead and give the communities on the front lines of the crisis the resources they need to act quickly and protect the most vulnerable such as helping in delivering essential items to struggling families and individuals quarantined, arrange doctor, health care persons and other front line responders to communities in need, support hygiene awareness efforts and much, much more.

Many Jesuits and Jesuit Alumni Associations are working in coordination with local administration and providing critical medical support and meeting critical needs of communities around the country. Jesuit Alumni/ae are making efforts and living by the JAAI motto "to give and not to count the cost".

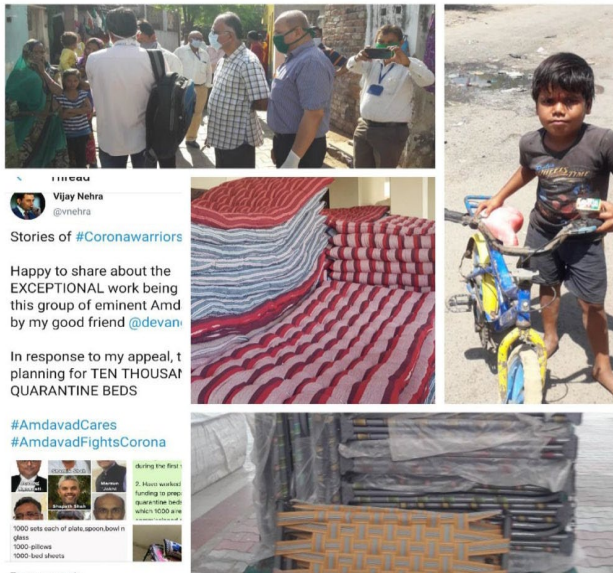
Although it will be very difficult to compile all the activities, but I have tried to include activities which have come to our knowledge through social media or other sources. I am very much sure that many services to humanity done by Jesuits and Jesuit Alumni/ae may have been so pure service and goodwill that they could not reach us and thus may not be included here. I sincerely apologize for non-inclusion of any such activities inadvertently. In the next issue of the report, we will surely try to include all such activities. The major activities in response to COVID-19 pandemic and critical situation of lockdown by the Jesuits and Jesuits Alumni Associations are as follows:

1. Association of Past Xavierites (APX), Ahmedabad

The COVID-19 pandemic marks an unprecedented time in modern history that will require the best of humanity to overcome. The world is grappling with possibly the worst public health crisis seen in more than a century. The new They have formed a small group (all are either APX members or connected to St Xavier's High School Loyola Ahmedabad) and are preparing food packets and distributing the same, for those daily wagers and needy who have no jobs and work currently. Ten Thousand food packets per day are being distributed under directions of Mr Vijay Nehra (IAS), Municipal commissioner of Ahmedabad. A task force has been formed by the Municipal Commissioner and APX, Ahmedabad is part of one such group and given this responsibility as well as tapping resources for bed sheets, pillows, mattresses, pillow covers, beds, sets of plate, spoon, bowls and glass etc.



Photos: 1000 beds, 1000 Mattresses and 1000 sets each of plate, spoon, bowl & glass, 1000 pillows, 1000 bed sheets, 1000 pillow covers, 1150 tooth brushes, 1150 tooth pastes, 1000 bathing soaps, 1040 hand wash, 1000 packets of paper napkins were supplied at Tapi facility, Nikol till 9 April 2020. With the help of Police, they have distributed milk, bread and Parle-G biscuits to the needy people of Khatraj & surrounding villages and outskirts of the city of Ahmedabad. They have already raised around Rs 1.55 Crores and as need arises are ready to raise more.



2. Loyola Alumni Association (LAA), Jamshedpur

Loyola Alumni Association (LAA), Jamshedpur is having a structured plan of action to support to needy people for at least 6 weeks rather than giving

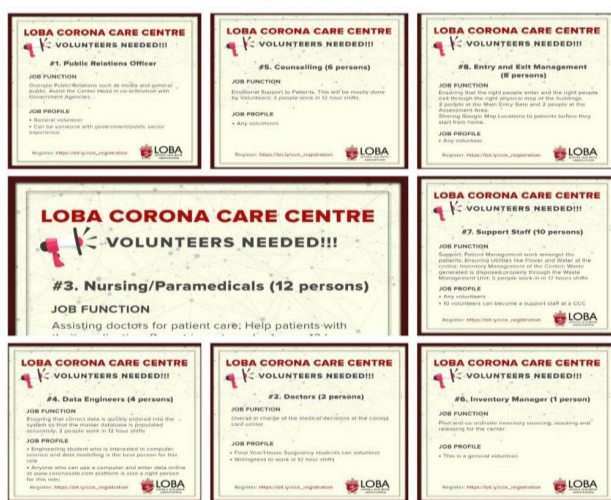
them just one meal. This a joint effort of Loyola & XLRI. The main challenge was to identify the ones severely affected & the ones who do not have necessary documentation like BPL card & Ration Card. With the help of the Adarsh Seva Sansthan, an NGO which has been working in the 26 bustees of Sonari and Kadma for the last 30 years, they have found that there are close to 1100 families out of the total of 3554 families in these 26 Bustees who are in this category. They started with a lot of 489 packets. Each packet consists of 4 kg of Rice, 1kg of Dal, 1/2 ltrs. of oil, Biscuits, salt etc. which will be good enough for a week for a family of 4/5 for 2 meals a day. The cost for 500 such packets is roughly Rupees One lakh Fifty thousand (approximately Rs.300 per packet). Every week, they are trying and delivering 500 such packets through Adarsh Seva Sansthan and their team of Volunteers. XLRI team works on procurement and packing of the material while LAA team are responsible for transporting the packets from XLRI to Adarsh Seva Sansthan in Sonari.



3. Old Boys' Association, Loyola School (LOBA), Trivandrum

Kerala State government is planning to setup Corona Care Centers (CCC) across the state in

anticipation of community spread (Stage 3) of the novel corona virus pandemic. LOBA, among others, is tasked with setting up a CCC when such a situation is called upon. Each Corona Care Center is a 24-hour facility that has to be manned by 50 people across 10 roles. The center is headed by a person appointed by the State Government just like how flood relief centers are set up at institutions and managed by the State Government. Old Boys' Association, Loyola School, Trivandrum (LOBA), has been tasked with planning, setting up and running a Corona Care Center (CCC) at Loyola School, Sreekaryam, Trivandrum.



4. St. Xavier's College and St. Xavier's College Calcutta Alumni Association (SXCAA), Kolkata

Jesuit Priests of St. Xavier's, Kolkata and the Xaverians donated Rs. 40 Lakhs to the West Bengal CM's Relief Fund to fight against COVID-19. On the holy day of Good Friday, SXCAA under the leadership of its President and Principal of the College Rev. Fr. Dominic Savio SJ and other Jesuits of the college distributed food packets to the needy local people with the assistance from Kolkata Police.



5. Doranda Old Xavierans (DOX), Ranchi

DOX has partnered with their alma-mater in supporting three shelter homes run by St. Xavier's, Doranda and District Administration and sponsoring food for 50 families of the outreach students of the school for a month. They have raised Rupees 2,28,000 for the Project in less than 24 hrs. They have supplied groceries including rice, dal, soya chunks, onion, potato, mustard oil, soap, sanitary pads etc. for a month for 49 families of school's outreach students and 38 families of non-teaching staffs of the school. They have also supplied rice, dal & potatoes to 20 families at C.F. Andrews Memorial English School, Tharpakhna, Ranchi with the help of local authorities. They are continuously supplying food provisions, bedsheets, pillow covers, etc. for the shelter homes. Stress Bursting messages are also being circulated in alumni group to get one motivated during the critical situation of lockdown.



6. Bokaro Old Xaverian Association (BOXA), Bokaro

Food Bags are being distributed to families of mishra colony, sector-1 and villages in Bokaro such as Balidih village under the supervision of local administration led by CO & BDO of the area. The St. Xavier's School, Bokaro is the Nodal Centre for planning, packing and distribution of food bags. They are also providing masks, gloves and caps.



7. Andhra Loyola College Alumni Association (ALCAA), Vijawada, Andhra Pradesh

They have collected donations for free distribution of food and water for poor and needy people and migrants. They are also distributing thousands of eggs per day to police colonies in Vijaywad and Guntur. The college campus has been given to poor farmers for selling vegetables and auditorium is being used by the Police to lodge quarantine victims.



8. Loyola Public School Alumni (LPSA), Guntur

Alumni of Loyola Public School, Guntur along with non-teaching and teaching staffs of the school have

carried out food distribution to needy homeless people on streets of Guntur and all neighboring villages around. One of its alumni, Aluri Inder Kumar (1976-1977 Batch), who is the CEO of Avanthi Feeds, has personally donated an amount of Rs. 1 Crore to Andhra Pradesh Chief Minister Relief Fund.



9. St. Michael's Alumni Association, Patna

St. Michael's Alumni Association, Patna is distributing food & essential items such as rice, jaggery, chewra, biscuits etc. on daily basis starting from 5 April 2020 to the poor people living behind St. Michael's High School, Patna, Makhdumpur locality, Bind toli and other localities of Digha area of Patna with direct involvement of Digha Police personnel.



10. St. Xavier's Alumni Association (SXAA), Patna

St. Xavier's Alumni Association, Patna is contributing Rs. 1 Lakh to Chief Minister Relief Fund, Bihar in a gesture of solidarity with fight against COVID-19. SXAA Vice-President Dr. Amulya Kr. Singh has personally donated an amount of Rs. 1 Lakh to PM Cares Fund on 30 March 2020 and Rs. 51,000/- to Chief Minister Relief Fund, Bihar. Alumni of 2006 batch are also preparing and distributing food on daily basis to destitute families. Patna Jesuit Society has also distributed cooked meal khichadi, rice, dal and chokha to members of Mahadalit community in the slums of Rupaspur, Khagaul, Shahpur and Naubatpur areas of Patna.

11. Loyola Ex-Students Association (LESA), Margaon

LESA committee member Ryan Vaz has invented a hard face mask and given them free of cost to help frontline brave medical brethren at ESI Hospital. They have also distributed perishable and non-perishable items to underprivileged senior citizens and others who have no means to get the essentials or too poor to purchase. They are also providing food for homeless daily. 1996 batch alone contributed Rs. 62,000/- towards provision of food for homeless and 150 biryani packets were distributed to people stranded at Navelim, Goa on 7 April 2020.

12. he Ex Xavierites Alumni Association of Surat (TEXAS), Surat

The Ex Xavierites Alumni Association of Surat (TEXAS), Surat have collected around 808 kits of essential items with the help of its members, fathers, sisters and PTA and distributed to needy people with help of Navsarjan organization. Another set of 220 kits have been distributed on 19 April 2020



13. Darjeeling Jesuits of North Bengal

St. Joseph's School & College, North Point, Darjeeling and Xavier Educational Society of North Bengal sent and distributed the load of essential materials such as food provisions, personal hygiene materials etc. to needy people of different areas such as Soam Tea Garden Villages, Lepcha Busty, Singla etc.



14. St. John's Jesuit Community, Tamar, Ranchi

Ranchi Jesuit Society under the umbrella of Ranchi Archdiocese are running two shelter homes – one at St. John's School, Dorea, Tamar and another at Ursuline Convent Girls High School, Muri. St. John's School, Dorea, Tamar shelter home is taking care of 200 males & 200 females migrants mostly coming from Uttar Pradesh & Bihar and few locals as well. All the essential things, food provisions etc. are being providing to them with the support from

Jesuit Institutions such as XISS, St. Xavier's, Doranda and sisters from Samlong, Ranchi.



15. St. Aloysius Primary and High School, Mangaluru

St. Aloysius Primary and High School, Mangaluru distributed food grains and essential items to around 200 destitute families on 7 April 2020 to help them to cope up with the lockdown period. Many families of Kannada medium students studying in St. Aloysius High Primary and High School and even families of other more impoverished students benefitted from this move.



16. St. Xavier's School, Jaipur

St. Xavier's School and St. Xavier's College, Nevta, Jaipur distributed food kits worth Rs. 2 Lakhs to 200

deserving poor migrant families in 5 villages of Nevta Panchayat, Jaipur on 4 April 2020.



17. Arul Anandar College, Karumathur, Madurai

Arul Anandar College, Karumathur, Madurai distributed food packets to impoverished people during the lockdown period.



18. St. Joseph's College and Mount Saint Joseph's, Bengaluru

St. Joseph's College, Langford Road and Mount Saint Joseph's, Bannerghatta Road, Bengaluru have distributed 31,754 of essential grocery kits

to the impoverished people. Each kit was consisting of 10 Kg Rice, 2 Kg Dal, 1 Litre edible oil, 3 Kg Potato, 1 Kg Salt and 1 packet of Sambhar Powder.

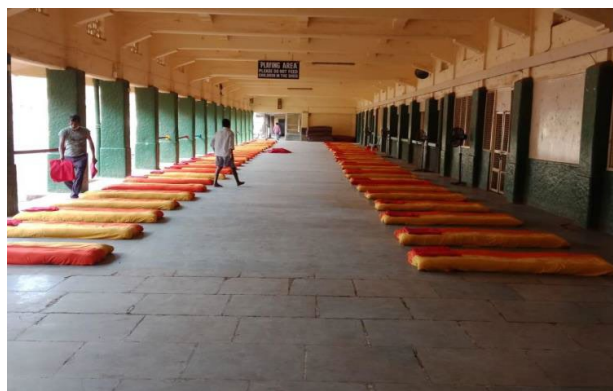
19. St. Xavier's School, Shaibganj

St. Xavier's School, Shaibganj delivered essential items to the Paharia Tribals which are particularly vulnerable tribal group mostly staying in their hamlets in private clusters away from the civilized society and other needy people. Masks which are being made in school are also being distributed free.



20. St. Stanislaus School, Bandra, Mumbai

St. Stanislaus School, Bandra, Mumbai has started a migrant relief camp in the school campus for 100 men and 25 women in coordination with the Bombay Municipal Corporation (BMC). The campus was sanitized and bedding, toilet kits and material for cooking is being supplied by BMC and a team of doctors from Bhabha Hospital checks migrants on daily basis.



CHAPTER 6

EUROPE – A NEW JESUIT SCHOOL IN BRUSSELS OR THE WILL TO GO TO THE FRONTIER

Alain Deneef
President of the World Union of Jesuit Alumni

Introduction

Opening a school is not a trivial matter. Opening a Jesuit school in a small country that already has 16 is even less trivial. However, this was the intention of the initiators of the Matteo Ricci College ¹¹³ in Brussels when they got together in 2012 to set up this project. As former students of the Collège Saint-Michel, a large Jesuit high-school in Brussels, they were well aware of the need for new schools in the Belgian capital due to sustained demographic growth in this cosmopolitan and multicultural city.

They were also well aware that the need for new schools was felt above all in the working-class neighborhoods of Brussels, i.e., those with a population of immigrant origin, which had become predominantly Belgian, and which generally did not attend Jesuit schools. Wanting to give a concrete meaning to the exhortation of Pope Benedict XVI who asked the Jesuits in 2008 during their 35th General Congregation "to go to the frontiers" ¹¹⁴, they thought that opening a Jesuit college in a neighborhood where the school population would necessarily be very different from what it usually is in a Jesuit school would be their way of "going to the frontiers", by accompanying the Jesuits there.

However, their approach was not self-evident and their path was to prove rather complicated. The first difficulty was the Society of Jesus itself. Like almost everywhere in Europe, the French-speaking Belgian Jesuits had seen their numbers dwindle over the last 50 years, with a particular acceleration in the last 30

years. If the Dutch-speaking Belgian Jesuits were running seven high schools ¹¹⁵, the French-speaking ones were already running nine. Asking them to open a new one at a time when the number of available Jesuits was getting smaller was a bit counter-intuitive. But this difficulty could to a large extent be overcome when one considers that the Belgian Jesuits had already passed the torch to the laity in all their educational institutions. Only 3 or 4 colleges still had a Jesuit on their faculty, none of them had a Jesuit headmaster, or a Jesuit president anymore, but all of them still had a Jesuit presence through one or two members in each Board of Trustees. Of course, the Society of Jesus in French-speaking Belgium continued to give impetus to its teaching network through the so-called Coordination of the Jesuit colleges, a body that was at first informal and then recently became a legal structure in its own right. This coordination presided over by the delegate of the Father Provincial of the Province of Europe occidentale francophone (French-speaking Western Europe) ¹¹⁶, thus ensured the continuity of the Ignatian spirit and pedagogy.

More serious was the challenge of the type of college to be opened. In fact, Brussels already had a renowned French-speaking high school, aimed at the middle class and the bourgeoisie, and there was no question of opening a second one in the same mold. But the desire to open a college that was deliberately different from the first was precisely at the heart of the educational project carried out by these Alumni. The intentions were therefore well aligned in this respect and two successive Jesuit

¹¹³ See <https://collegematteoricci.be> (in French)

¹¹⁴ See the speech of Pope Benedict XVI at the 35th General Congregation: https://www.vatican.va/content/benedict-xvi/en/speeches/2008/february/documents/hf_ben-xvi_spe_20080221_gesuiti.html

¹¹⁵ They will open an eighth one in Brussels (Molenbeek) in 2023, the Egied Van Broeckhovenschool.

¹¹⁶ In 2017, the Southern Belgian Province of the Society of Jesus merged with the Province of France to create the Province of French-speaking Western Europe (or Europe occidentale francophone - EOF). At the same time, the Northern Belgian (Dutch-speaking) Province ended up forming the European Low Countries Region (ELC) with the Dutch Province.

provincials, then the father general of the Society of Jesus, confirmed the Society's commitment to open a new secondary school which would be the first in French-speaking Belgium for 91 years¹¹⁷ and the first in Belgium for 51 years¹¹⁸.

The Alumni behind this initiative, including a former headmaster of a Jesuit college, joined together with a few other lay people and two Jesuits in a non-profit association, a legal entity representing the organizing authority of the school. Their intention was to create a French-speaking secondary school offering a general education, i.e., excluding technical education for the time being. This Jesuit school was therefore a Catholic school, part of what

is known in Belgium as the free, subsidized, denominational education network.

It is necessary to summaries here the way in which education is structured in Belgium. First of all, education in this federal country is now the responsibility of the three linguistic communities that make up the country: the French-speaking Community, the Flemish Community and the German-speaking Community. In the three Communities, there are the same three types of education networks: the public¹¹⁹ schools (also called 'official schools'), the public subsidized schools and the 'free' subsidized schools¹²⁰.



¹¹⁷ The last Walloon college to open was the Collège Saint-Paul in Godinne in 1928.

¹¹⁸ The last Flemish college to open was the Ruusbroeck College in Brussels (Laeken) in 1968.

¹¹⁹ The word 'public' should not be taken in the sense of the British public schools which are actually private

schools. It should be taken literally, i.e. organized and fully financed by the public authorities

¹²⁰ Subsidized free schools are predominantly Catholic (90%), but also include a few Jewish schools, a handful of Muslim schools and a dozen non-denominational free schools.

The way in which these different school networks are financed is quite different. First, it should be noted that all teachers in all networks have their salaries paid by the government. Operating subsidies are also paid by the public authorities, but in different proportions, which clearly discriminate against free schools. Finally, it is in the area of investment in school buildings that the differences between networks are most marked. Under a political agreement forged in 1959 between the proponents of secularism and the supporters of Catholic education, known in Belgium as the 'School Pact', the buildings of public schools are fully financed by the public authorities. The buildings of subsidized public schools, organized by the municipalities and the provinces, are only 60% financed by the state. The buildings of 'free' schools are financed for by the schools themselves, organized around their organizing entity.

In fact, in Belgium, anyone can theoretically create a school and have it recognized as a 'free' school, which will be subsidized if it meets a certain number of criteria, such as gratuitous education. The high level of public funding for education explains the almost total absence of private schools in the country, except for a few international schools ¹²¹.

Finding a Location

In reality, setting up a new 'free' school is a daunting task, as the financial resources required are considerable. It is remarkable to notice that all schools recently created in the Brussels Region have been either 'free' schools or subsidized public schools (set up by municipalities). No truly public school has been created due to the lack of available financing at the level of the government of the French-speaking Community. But first of all, to

create a school, you need a place. The Matteo Ricci project looked after this place for a long time, between 2012 and 2018 precisely. There were several options: building on a greenfield site or reconverting an industrial building or former offices. But the possibilities never materialized. By the beginning of July 2018, the project team had become discouraged when providence manifested itself in the form of a former school that had quietly closed its doors a year earlier. It was a Jewish school, the Athénée Maïmonide ¹²². Located 400 meters from the Gare du Midi ('South station') in the municipality of Anderlecht, it was on the edge of a working-class neighborhood with a great deal of cultural and religious diversity. In less than a month, the offer presented by the organizing authority of the Matteo Ricci College in formation was accepted by the sellers. History will record that the offer was countersigned on 31 July, St Ignatius' Day.

A little over a year later, the college opened its doors on September 3, 2019, after much needed renovation work. The first and third years of secondary school opened with 235 students and a staff of 27 teachers and educators ¹²³. The headmistress took up her post in April 2019.

The purchase of the buildings was made possible by multiple funding sources. The Society of Jesus provided the majority of the funding, supplemented by other sources. First of all, the public authorities had decided three years earlier to create an exceptional subsidy to be granted to schools creating a large number of new places to make up for the crying lack of places available. Secondly, 30-year bank loans guaranteed by the state were used, a classic mechanism for financing 'free' schools. Finally, and this was a kind of first for a secondary school, a real fund-raising operation was set up. The

¹²¹ There is also a network of European schools in Brussels for the children of EU officials, but these are not strictly speaking private schools. Similarly, several of Belgium's neighboring countries run schools centered on the language of the country, such as the British School, the Deutsche Schule or the Lycée français.

¹²² This school had seen its enrolment decline over the last 30 years due to the gradual displacement of the Jewish community from the outlying area of the Gare du Midi, known as the 'Triangle', the site of the textile trade,

to more prosperous areas in the Brussels region or beyond.

¹²³ In September 2020, years 2 and 4 opened and the number of pupils was 486 and the number of teachers 50. In September 2021, year 5 opened and the number of pupils was 599 and the number of teachers 75. Year 6 will open in September 2022 and the number of pupils should be around 700. The prospects for development are such that we are considering acquiring the neighboring plot of land to expand.

aim was to raise awareness among former pupils of the Jesuit colleges. So far, they have responded to the expectations.

The Jesuit presence was to be marked by other means. The college received a young French Jesuit for two years to affirm the interest of the provincial in the new college. The new college also joined the coordination of the French-speaking Belgian Jesuit colleges (Cocéjé)¹²⁴, the network of Jesuit colleges in Europe (JECSE)¹²⁵ and the world (Educate Magis)¹²⁶.

In this respect, the college adopts the major themes of the worldwide network of Jesuit institutions, in particular the four 'C's' which call on each student to be a conscious, competent, compassionate and committed actor¹²⁷.

It was the intention of the initiators to multiply pedagogical innovations since creating from scratch gives the advantage of a blank page. Anne L'Olivier, Headmistress of the school, intends to use the school as a platform for educational innovation. *"It's been 10 years that I dreamed about doing things differently," she says. "Here, there is no legacy, no reputation built up over decades that is difficult to break, no teaching staff stuck in a sterilizing routine."*

An Ingenious Combination of Pedagogical Innovations

The first pedagogical innovation is the P90, which stands for '90-minute periods'. Instead of the traditional 50-minute periods, the college always groups classes together: 90 minutes of the same subject in one block, allowing 10 minutes every two hours, and a total of more than 2 hours each week for participatory and alternative activities:

- Class circle: this time allows students and especially class representatives to discuss with their referent (teacher) and to make proposals

of any kind, thus really participating in the organization of their class and school.

- Choice of workshops: each class chooses a 1.5-hour workshop which will be spread over three weeks and which will have a formative and educational value. Some examples: photography, writing, bread in the 3 monotheistic religions, ceramics, museum visits, dance...

- Reading time: because reading is central to learning.

- Time for interiority: a moment of silence, the reading of a text, a little meditation... can be paths that lead to interiority.

Other pedagogical innovations strengthen this first practice like:

- The pupil is evaluated in a bottom-up manner: this means that the teachers start from the positive, from what the pupil is doing well. Thus, the results of a test are seen as an opportunity to improve: a "right to make mistakes" is recognized. Teachers dialogue with students and give feedback. Positive behavior is clearly valued and any 'sanctions' can be 'reparations' for the damage done.

- The school promotes self-assessment: students are invited to assess themselves after most tests, but also when they receive their report cards: they present their portfolios to their parents, making them real actors in their learning process.

- Collaboration takes place at all levels: between pupils in different classes, between pupils and teachers, between teachers who teach the same subject, between all teachers whatever their subject, and with the management. The

¹²⁴ <https://coceje.be> (in French)

¹²⁵ <https://www.jecse.org>

¹²⁶ <https://www.educatemagis.org>. See the document: Jesuit Schools: A Living Tradition in the 21st Century - An Ongoing Exercise of Discernment:

<https://www.educatemagis.org/documents/jesuit-schools-a-living-tradition-in-the-21st-century/>

¹²⁷ On the four Cs, see http://www.sjweb.info/education/doc-news/HUMAN_EXCELLENCE_ENG.pdf

members of the educational team meet every Friday afternoon for a consultation.

- The school is developing a school of citizenship: students learn the benefits of participation, co-construction and collective intelligence within the class circle and the *Matteo Council*. The Council is made up of class representatives, teachers and the headmistress; it meets every fortnight to ask questions, make proposals, circulate information and thus participate in the school's functioning.

- The school practices and teaches eco-responsibility: in these times of over-consumption, waste and global warming, students are trained throughout the year to become future eco-responsible citizens: continuous awareness-raising actions, water bottles and fountains, picnics and ecological packaging are examples.

None of these educational practices were invented by Matteo Ricci College, but it is the combination of these practices that is innovative. Isn't the famous *Ratio studiorum*, or reasoned plan of studies — adopted by the Jesuits in 1599 and still in force, with the necessary adaptation to the new times —, also an ingenious and innovative combination of teaching methods that existed before the creation of the Society of Jesus?

The college also wants to prepare its students for the digital world of tomorrow. In partnership with HP and its *Classroom of the Future* program, it is preparing its Knowledge and Learning Centre, which will combine learning the techniques and codes of the digital world, computer coding, audio and video creation and production in a fab lab. In this 400 sqm space, spaces will be infinitely flexible, allowing for individual work, two-to-one tutoring, group work with four students, half classes with twelve students, class work with 24 students, or double classes with 48 students, which allows for co-teaching, a learning method in which one teacher

teaches while the other provides immediate remediation in the classroom with the students.

These developments are particularly important when we know that the school is hoping to open a technical section one day on a plot of land next to the current site, which is in the process of being acquired. Moreover, the pedagogical reforms included in the 'Pact for an Education of Excellence'¹²⁸ of the French-speaking Community of Belgium foresee a lengthening of the common core in secondary school. At present, this core curriculum comprises the first two years of secondary school, during which a pupil cannot repeat a year. It would be extended to three years and called 'polytechnic core curriculum'. Pupils would take Latin as well as computer coding, drawing as well as English, mechanics as well as geography.

Opening a technical section would allow us to accompany our pupils beyond the first three years of the polytechnic core curriculum, whether they choose general education or technical education. In Belgium, and particularly in Brussels, technical schools do not have a good reputation. Enrolling in one is often seen as a consequence of failure in general education. The promoters of the Matteo Ricci secondary school believe that offering the possibility of a technical education within the school itself is likely to reassure parents, but even more so, it allows this section to be as qualitative as the general education section.

At the Heart of Social, Cultural, and Religious Diversity

At the origin of the Matteo Ricci school, there was the intuition that this new school had to "go to the frontiers". Clearly, by choosing to set up in a working-class neighborhood, the school has done what it claimed to want to do. Although it is not possible to carry out a clear census, it is estimated that 2 out of 3 pupils are Muslim and come from families that came from Muslim countries, mainly from Morocco, one, two or three generations ago. 25% belong to different Christian denominations

¹²⁸ The Pact for an Education of Excellence is a major educational reform. It is the result of intense collective work begun in 2015 and is based on an ambition shared

by all school partners: to strengthen the quality of education for all pupils. It is a systemic reform that is part of the long term and is gradually being put in place.

but come from families of foreign origin. Only 10% are pupils from Belgian families of origin, theoretically Catholic, but in fact largely secularized.

The prism of social affiliation offers a more contrasted view. Indeed, while a large part of the school population comes from poor or even disadvantaged families, an important minority belongs rather to the middle class, including Muslims. As Anne L'Olivier, Headmistress of the school, explained: *"(...) ethnic and religious differences are not the ones that emerge the most. However, my team and I are more struck by social diversity: we feel a real gap according to social background when, for example, we see pupils who do not have enough to eat at lunchtime, or when we had to buy computers to lend to our pupils who did not have them during the lockdown."*¹²⁹

This coexistence of pupils from working-class and more affluent backgrounds is seen by the project leaders as a trump to be preserved. From the very beginning of the project, it was the intention of the founders to create a school where groups of pupils from very different backgrounds could mix harmoniously. If the predominance of Muslim students was a bit of a surprise to the initiators, the presence of a burgeoning middle class within this group was a rather welcome development.

In the coordination of the French-speaking Belgian Jesuit schools, the Matteo Ricci school is now considered a real laboratory for inter-culturalism. It is true that Jesuit schools in Belgium, as elsewhere in Europe, are tending to become more socially and culturally mixed, but this is a slow and progressive evolution. Two Jesuit colleges in Belgium¹³⁰ today have between 25 and 35% of pupils of Muslim origin, but these figures have been and are increasing very gradually and reflect the growing sociological mix of the country's urban centers. In

the case of Matteo Ricci, it is the very willingness of the initiators to reach out to diversity that has resulted in the clear majority share of Muslims among the students. Redouane Nadja, one of the two supervisors of immigrant descent at the school put it: *"Prejudices based on the child's neighborhood, religion or country of origin play a big role in demotivating students. We need to break the image that if you come from an immigrant family, you must be up to no good. I tell the young folk I meet to be proud of where they come from and to work hard."*¹³¹

However, the Matteo Ricci school, being a Jesuit school, is also a Catholic school. As such, it is affiliated to the *Secrétariat général de l'Enseignement catholique* (SeGEC)¹³², which groups together all the organizing authorities of the free Catholic schools in French-speaking Belgium. Its philosophy of action is summarized in its document *Mission de l'école chrétienne*¹³³. As free Catholic schools educate 50% of the pupils in secondary education (general and technical) in the French-speaking Community¹³⁴, they include many Muslim pupils, and indeed pupils of all faiths, who are welcomed. In Belgium, we can therefore say that the Catholic school is the school of and for everyone. But what does it mean to be a Catholic school in which a significant number or even a majority of pupils are Muslims?

Catholic schools are, of course, allowed to offer a two-hour religion course per week. In addition, religious ceremonies may be offered to pupils. As one can imagine, the time for proselytizing by the Catholic Church is over in Europe. There is a strong consensus within the Catholic school world that every pupil, whatever his or her belief, should be able to feel at home and be fully recognized. This should not prevent Catholic schools from proclaiming the Gospel and presenting the deeply

¹²⁹ *Imag*, 358, CBAI, Bruxelles, octobre 2021

¹³⁰ Le Xaveriuscollege à Borgerhout, faubourg populaire et anciennement ouvrier d'Anvers, et le collège Saint-François-Xavier à Verviers, ancienne ville industrielle, dont le centre est aujourd'hui paupérisé.

¹³¹ *America*, the magazine of the American Jesuits: <https://www.americamagazine.org/politics->

[society/2020/01/28/jesuit-school-serves-predominantly-muslim-community-brussels](https://www.society/2020/01/28/jesuit-school-serves-predominantly-muslim-community-brussels).

¹³² See: <https://enseignement.catholique.be> (in French)

¹³³ *Mission of the Christian School*, Brussels, May 2021. See: https://enseignement.catholique.be/wp-content/uploads/2021/05/mec_2021-2.pdf

¹³⁴ In the Dutch-speaking part of the country, the rate is even 70%.

human and therefore universal character of the figure of Jesus. Of course, this is done with respect and delicacy, insisting on everything that unites the three religions of the Book rather than on what separates them¹³⁵. Anne L'Olivier, headmistress of the school, put it this way:

"I know that Muslim parents like our school because we say God. By definition of the Christian school project, our school is not neutral. But of course, through all our courses and in a transversal way, we teach our students the principle of the democratic game based on neutrality as it exists in Belgium, and not on secularism as in France.

We are certainly committed, but we all have a different outlook. We take this into account, for example when we organize a multi-faith and multi-cultural celebration three or four times a year. These are moments of interiority where everyone can draw on various sources of spirituality, whether it is an African song, a Hindu tale, a text from the Bible... I think that everyone finds their way there, although talking about God in a multi-faith context remains a delicate exercise that requires a lot of care and trained people. The religion teachers, but also the Jesuits, are a great help to us. The Catholic religion course allows us to explore the other monotheistic religions, their rites and sacred texts. The challenge is to get to know the other better. The religion programme has thus been opened up: it is not catechesis, but more the history of religions.

As soon as the pupils register, it is clear to the parents that the religion course is Catholic. Teachers, parents, pupils, all know what they are getting into. We have a school pastoral ministry accompanied by the Jesuit network, following multiconvictional and multicultural paths to allow each one "a path of meaning, a proposal of faith". We also organize privileged

*moments for Christians, such as Eucharistic celebrations at the beginning of the day. Everyone is invited, no one is obliged. We are therefore a committed school which is not afraid to bear witness to its faith and which proposes."*¹³⁶

The teachers and educators at Matteo Ricci College are also keen to promote religious traditions other than Catholicism by asking their representatives to speak about them in class. They also give other traditions a place in the celebrations. One anecdote may bear witness of this. In December 2019, Laurent Salmon-Legagneur, S.J., a French Jesuit scholastic working at the school, organized a Christmas celebration during which the teenagers wrote what the words "peace and hope" meant to them on pieces of paper and hung them on a tree. Then, two prayers were uttered by those who wanted to—the Lord's Prayer followed by the Quran's first Surah. Redouane Nadja, supervisor at the school recalls that *"Brother Laurent came to ask me if the Quran's Surah he had chosen was appropriate for the celebration," (...) "He thought about the students of other religious denominations, without me or the students ever asking for anything." For him, this was evidence of Matteo Ricci's commitment to inclusivity. "It was a moment of communion; it was wonderful,"*¹³⁷.

Another sign is the preservation of a large bluestone Star of David in the courtyard, a reminder of the Jewish school that occupied the premises until 2017. Furthermore, in choosing the names of the classrooms, care was taken to ensure that Muslim, Jewish or secular figures were chosen. In this regard, one room deserves attention. During the design of the project, the question of the presence of a chapel arose. The latter does exist in the school, but in the form of a so-called 'space of interiority' where anyone can come to meditate, reflect or pray. On one of the walls, a ball of fire suggests the presence of a cross. But it is the name given to the room that

¹³⁵ See the excellent article in *America*, the magazine of the American Jesuits: <https://www.americamagazine.org/politics-society/2020/01/28/jesuit-school-serves-predominantly-muslim-community-brussels>.

¹³⁶ *Imag*, 358, CBAI, Bruxelles, octobre 2021

¹³⁷ *America*, the magazine of the American Jesuits: <https://www.americamagazine.org/politics-society/2020/01/28/jesuit-school-serves-predominantly-muslim-community-brussels>.

is worth noting: Mar Moussa¹³⁸. This is the name of a very old Syriac Catholic monastery located north of Damascus where the Jesuit Father Paolo Dall'Oglio¹³⁹ maintained the Christian-Muslim dialogue.

The issue of dialogue between cultures and religions is taken very seriously at Matteo Ricci College. This is demonstrated by the creation of an intercultural and interdenominational committee which has taken on the task of reflecting on the best way to organize living together in a dynamic process of sublimation of identities rather than the search for the greatest common denominator between the beliefs of all. This committee is made up of the management, teachers, members of the Board of Trustees and outsiders with recognized expertise. Thanks to their external contribution, our objective is to be able to take a step back and articulate a reflection on intercultural and, behind them, interconvictional issues.

It also looks at a number of practical cases arising in the life of the school. Our second objective is to be able to solve practical cases that arise, on the basis of a philosophy that we would have given ourselves, without being surprised by the urgency since we would have had time to build our capacity for

discernment and analysis. The question of the wearing of the veil, which is forbidden during school activities, is notably the subject of analyses in which neither the reminder of principles nor the search for reasonable accommodation are absent, in a true perspective of Ignatian discernment.

The Matteo Ricci College wants to be a witness to the signs of the times, with its feet anchored in a tradition that is four centuries old and its head in the swirling wind of our world. It bears witness to the capacity of Jesuit pedagogy to reinvent itself again and again¹⁴⁰.



Photo: A teacher with students in the school.

¹³⁸ The Monastery of St. Moses the Abyssinian or Deir Mar Musa al-Habachi stands about 90 km north of Damascus in Syria, 13 km from Nabek, on a cliff top. First mentioned in 575 AD, it fell into oblivion in the 17th century and was only the object of an annual pilgrimage. The monastery was revived at the end of the 20th century and is home to a small, dual ecumenical religious community (monks and nuns) of the West Syriac rite, which promotes dialogue between religions and revives the tradition of the hospitable monks.

¹³⁹ Paolo Dall'Oglio, born on 17 November 1954 in Rome, is an Italian Jesuit priest and missionary in Syria. In the 1980s he refounded the Syriac Catholic monastery of Mar Mûsa, also called the Monastery of Saint Moses the

Abyssinian, in the desert north of Damascus, Syria. He is very involved in Christian-Muslim dialogue. Following his open denunciation of the crimes committed by the regime of Bashar al-Assad in the context of the Syrian civil war, he was expelled from the country on 12 June 2012. In July 2013, he returned to Syria in the rebel-controlled north, before being kidnapped in Raqqa on 27 July 2013 by the Islamic State in Iraq and the Levant. He has since been reported missing.

¹⁴⁰ See in this regard the work of the International Jesuit Secondary Education Colloquium in Rio in 2021 and the modalities of its permanent update: <https://jesedu-global2021.educatemagis.org>.

CHAPTER 7

EUROPE/NEAR EAST – JESUIT SCHOOLS’ ALUMNI: HOW WE ACCOMPANY EACH OTHER

Agnieszka Baran

Director, Jesuit European Committee for Primary and Secondary Education

Introduction

Every year, a multitude of young people graduate from our Jesuit schools in different parts of the Globe and are sent out to create and change the World. Equipped with solid knowledge, competent in their fields, but above armed all with warm hearts and compassionate consciences, they are committed to taking on new challenges in order “to be with and for others”. By preparing them in our Jesuit schools for this journey, we want to help them discover the solid ground within themselves, so that they can always be firmly rooted in fundamental values when acting in the bigger World.

In the European region (including 21 European countries as well as Egypt and Lebanon in the Near East and Russia), more than 170,000 students attend 205 Jesuit schools. If you include their parents and the alumni of these schools - education represents the largest apostolic ministry of the Society of Jesus in this region. And since the main target audience is young people, it is an evangelization project that extends far into the future. That is why it is so important to constantly develop and improve the quality of our educational institutions.

In order to develop and support one another in the common mission of the Society and to respond to the challenges of today our schools are united in the European network of Jesuit schools - the Jesuit European Committee for Primary and Secondary Education (JECSE). JECSE is a platform to meet and exchange experiences, to discern together in which direction we should move in order to better serve the young people entrusted to us. It also creates a space for reflection on how to fulfil the priorities for the Society as a whole and defined in the Forth Universal Apostolic Preferences (4 UAP):

1. To show the way to God through the Spiritual Exercises and discernment;

2. To walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice;
3. To accompany young people in the creation of a hope-filled future;
4. To collaborate in the care of our Common Home.

The Jesuit Committee for Primary and Secondary Education

In 1986, a landmark document in the history of our schools was published, the "Characteristics of Jesuit Education". In the same year, JECSE was established as a forum for the exchange of views on how these characteristics can be shaped and realized in Jesuit colleges across Europe.

Initially, JECSE operated as an assembly of Education Delegates who met regularly to exchange their experiences, support each other and share ideas and good practices. Over time, the activities of JECSE developed more and more, leading to a new formal arrangement. JECSE was registered as an ecclesiastical non-profit organization (AISBL), based in Belgium, Brussels. Its main objectives are:

- creating a platform to meet, inspire and share information, resources and best practices between educators from our Jesuit schools;
- building a space to maintain links with the original Ignatian inspiration (in creative fidelity to tradition) as a counterbalance to the increasingly secular, economic and pragmatic context of European education;
- creating projects and programmes of collaboration between laity and Jesuits, transcending national and other contextual boundaries, in the service of the mission of reconciliation and peace in a continent that is immensely diverse in both culture and language.

The context in which our schools operate

In seeking to support the Jesuit schools in Europe and the Near East, JECSE must take into account the complex context in which each of them individually and all of them together operate. Europe is a unique region because of its diversity, which can be defined by words such as:

- complexity – created by a mix of cultures, languages, religions, traditions and customs,
- secularization - the progressive laicization of public and private life, which takes on a slightly different character in different parts of Europe, but leads everywhere to a detachment from our Christian roots and values,
- economization - the growing role of money and an orientation towards understanding “success” primarily (and even exclusively at times) only in financial terms.

These phenomena are compounded by particular current challenges to the functioning of educational systems in our part of the world. At the school level, we notice the occurrence of such phenomena as top-down pressure from government, an overabundance of activities (fragmentation), fatigue with new procedures and documents, focus on results (“School is school”- limitation for social activities).

Moreover, we also had to face the challenges of our time. The ongoing COVID crisis throughout last years has had a huge impact on the operation of our schools. Remote and hybrid education continued to challenge us. There was a growing sense of fatigue in the schools, difficulty in implementing new solutions as all efforts were put into coping with the current situation (etc. constant staff shortages, changing top-down procedures, uncertainty of what each day would bring). The economic situation in many European countries is also very difficult. Lebanon continues to face particular economic, political and social crisis. On 24th of February 2022, Russia attacked Ukraine. The war has caused another major crisis in Europe, especially in economic and political terms. Our schools have united in a common action to help victims and refugees from Ukraine. Our Jesuit school in Russia,

also found itself in a very difficult situation and the Jesuit Headmaster was obliged to leave the country because of his American citizenship.

This diverse context in which we currently find ourselves affects the functioning of our educational institutions and must be taken into account when we plan any support activities for the staff of our Jesuit schools. Indeed, the challenges facing Europe and the Near East are influencing the way we can shape our Ignatian paradigm today.

The complexity and comprehensiveness of our network challenges us to design programmes that respond to the diverse needs of individual schools and regional networks. At the same time, being together and participating together in projects designed for a diverse audience allows us to experience the power of being part of a global community of Jesuit schools. To discover the power in following a common mission and supporting each other in it.

The progressive economic crisis often blocks the participation of teachers in the various forms of training we offer. The ongoing formation of staff is an essential condition for maintaining the identity and quality of our institutions. The progressive process of secularization challenges us to find new ways of rekindling the flame of faith and forces us to search for a new language, a new narrative to speak to the hearts of young people.

A call to discern together our Jesuit identity

In 2019, Father General Arturo Sosa SJ presented to the schools a new important document “Jesuit Schools: A Living Tradition in the 21ST Century – An Ongoing Exercise of Discernment”. It is intended to help us in the necessary discernment of the most appropriate means to carry out effectively the mission entrusted to us, adapted to the constantly changing circumstances and the resulting needs of the new generations we are educating. The very title of the document reflects its purpose: to renew our living tradition of education as a continuous exercise of discernment. Helping us to reflect on what makes a Jesuit school still Jesuit today are the key identifiers of Jesuit Schools described in it.

An important task for JECSE today is therefore also to invite schools to reflect together on these 10 identifiers. We inspire them to find ways to preserve the Jesuit identity of our schools, which today more than ever are meant to serve the mission of reconciliation and justice.

1. Jesuit Schools are committed to being Catholic and to offer in-depth faith formation in dialogue with other religions and worldviews

Together with our schools we undertake a reflection on what it means to 'be Catholic' in our complex and secularized world. We recognize that without a clearly defined identity it is impossible to enter into full dialogue with others. Through regular meetings for all key groups in our schools we undertake a common discernment on this issue.

Furthermore, we are aware that the sharp decline in Jesuit numbers and the predominance of lay people in leadership positions in our schools requires that we explicitly and purposefully address staff formation. Indeed, the need for ongoing formation of school leaders and staff is a priority for all Provinces. Only in this way can tradition be preserved and prepared to adapt to the changing conditions of our times.

All Provinces are therefore encouraged to develop and implement programmes of initial and ongoing formation for staff and school leaders. However, not every Province has the resources to do this and some are relying on the support and resources of JECSE to assist them in their efforts in this regard.

JECSE therefore creates formation programmes for the staff of our schools, inviting them to deepen their understanding of work and service in the Ignatian spirit. The courses, trainings and conferences we offer help to better understand our way of proceeding and teach the principles of the Ignatian Pedagogical Paradigm. For those who wish, they are also an opportunity for in-depth faith formation and personal development. JECSE also supports schools in thinking together about religious education as a curriculum subject that promotes interreligious dialogue.

2. Jesuit Schools are committed to creating a Safe and Healthy Environment for all

A special feature of our schools is the constant concern for the safety of pupils in various dimensions of their functioning. At a time of many disclosures of abuse in the church in recent years, transparency and special care to exclude any form of violence and abuse is a more important priority for our work. Our schools implement policies and protocols to avoid, identify and respond to abuse of any kind. The challenge is to continue on this path and model the necessary cultural change that our societies require to create a safe and healthy environment for all. JECSE assists schools in this regard by organizing thematic conferences, training safeguarding professionals, producing publications and training materials on the subject. Not only do they provide the necessary knowledge and tools to protect minors in our schools, but above all they develop staff awareness of this issue. They show that safety and protection matters concerns us all and must constantly be at the center of our attention.

3. Jesuit Schools are committed to Global Citizenship

The Global Citizenship Education is about preparing students to fully assume their responsibilities as actors in a unique and interdependent world, to help students become aware of their common humanity and shared responsibilities for others, the planet and future generations.

The Global dimension has always been part of the mission of the Society of Jesus but is arguably more important now than ever. The COVID-19 pandemic as well as different crises in Europe and the Near East (among others the war in Ukraine and worldwide economic and ecological crises) has shown us how important is the collaboration, cooperation and solidarity. We have learnt that there is only one inhabitable planet, that interdependence between nations, human beings and ecosystems cannot be ignored without consequences and that credible solutions to global problems cannot be based solely on national or

nationalistic perspectives. We thus understand the historical and contemporary context within which Global Citizenship has become one of the main priority in Jesuit Education.

JECSE helps schools at various levels to address this issue. By participating in global events that bring together representatives of schools not only from across Europe, but also from the wider world, we learn in practice how to act together. By addressing global challenges in our meetings we try to better understand and respond to these phenomena. The JECSE Task Force on Global Citizenship Education is preparing a conference on this topic and we encourage schools to nominate their School Coordinators for Global Citizenship Education.

4. Jesuit Schools are committed to the Care of all Creation

In his encyclical *Laudato Si'*, Pope Francis reminds us of the shared responsibility of all people for the Earth - our common home. This concern involves taking care of both future generations and those most excluded in today's world, who are most affected by the consequences of ecological neglect. As Jesuit schools, guided by the 4 Universal Apostolic Preferences, we also want to respond responsibly to the climate crisis and collectively take all necessary actions in this regard.

In our daily work at JECSE, our concern for every creature is expressed in addressing this topic in numerous meetings and conferences, encouraging the staff of our schools to reflect on the question of sustainable progress capable of producing goods that, distributed fairly, will ensure a dignified life for all people on our planet. Our most profound, lasting impact is also made possible by the Jesuit education we offer our students. Working on the attitudes of children and young people, teaching them responsibility for the world entrusted to us by God, is a chance to make a real difference in the future. Education, however, must go hand in hand with a profound transformation of our and our school's way of proceeding, so that what we want to teach others is confirmed by the living example of the changes we ourselves bring about. Therefore, together we are looking for opportunities to help

our schools invest in their buildings and reduce their energy consumption by improving energy efficiency, insulation and producing clean energy on site. However, this also requires the search for external sources of financial support to implement such changes.

5. Jesuit Schools are committed to Justice

Our task is to teach young people to be open to the needs of others, to notice and react to existing injustices. For this they need to be equipped with solid knowledge and competences necessary to make a difference in their local environment and more broadly in the world. An indispensable prerequisite for this is also the ability to critically assess situations, to reflexively take in different information in order to understand the root causes of inequalities and injustices. JECSE supports schools in this regard by animating joint projects for schools and by addressing the topic of social justice in its conferences and meetings. We also try to respond on an ongoing basis to information about places and situations that would require joint action, support or taking a stand by our educational community, as in the case of environmental disasters or wars.

Understanding is the first step to taking action. St Ignatius taught us that love should be expressed more in actions than in words, hence commitment to social justice should be at the heart of our schools' actions. There is a certain inertia in this area today, where a critical look at various phenomena is not followed by a drive for change. Our task is therefore to inflame the hearts of the members of our school communities so that they have the courage to take real action to transform the world. JECSE's task is also to create a platform for joint action, to motivate cooperation between schools, with and for other people and entities.

6. Jesuit Schools are committed to being Accessible for All

The commitment to social justice must begin at the level of each school and each classroom. Our Jesuit institutions, in order to be accessible to all, must be careful not to exclude anyone through existing

admission procedures or the need to pay fees for education. The accessibility of our schools is expressed on many different levels, not only economic. It expresses itself in the care of the wounded and excluded, in taking notice of people with special needs. This is why individual care (“cura personalis”) is so important in our Jesuit schools and why we try to create systems of professional spiritual and psychological support. The JECSE also prepares its programmes for those who work in the support teams in our schools. We try to accompany in our work those entrusted to the care of others. We help in the formation of formators, pastoral careers, chaplains, counsellors, psychologists etc.. We create a support network for them, so that they can draw strength and inspiration to continue to carry out their particular mission.

At the same time, it is important to us that JECSE activities, like our schools, are accessible to all. Through a special solidarity fund, we try to enable staff from schools that could not otherwise afford it to participate in our programmes. We seek external donors, funds and grants to support the formation of our staff so that they can better serve the next generation of young people.

7. Jesuit Schools are committed to Interculturality

Our schools are open to all and aim to be schools of dialogue as well. Commitment to interculturality is our way of counteracting intolerance, racism, sexism and the like. It is a lesson in respect and love. It is also about helping young people to discover the values in their own cultural heritage and traditions, building their own strong identity, which is a fundamental and necessary basis for dialogue with others. Because of its international character, this designation of Jesuit schools is particularly close to the mission of JECSE and the global network of Jesuit schools more broadly. Through numerous projects that bring together young people and teachers from our schools around the world in common activities, we teach them to discover the beauty of unity in a common mission in diversity. We encourage them to reflect on the importance of and conditions for intercultural and inter-religious communication and understanding.

A particular tool but also a space in this regard is our virtual community Educate Magis (www.educatemagis.org), which unites educators from different parts of the world and helps them grow together. It offers a variety of online courses for educators, but it is also a space for communication between teachers, exchange of experiences, materials and a unique knowledge base about our Ignatian and Jesuit tradition and identity. Educate Magis is therefore real global intercultural community.

8. Jesuit Schools are committed to being a Global Network at the service of the Mission

“Serving Christ’s mission today means paying special attention to its global context. This context requires us to act as a universal body with a universal mission, realizing at the same time the radical diversity of our situations. It is as a worldwide community – and, simultaneously, as a network of local communities – that we seek to serve others across the world.” (General Congregation 35).

In the Society of Jesus we are all called to work together in the service of the Mission entrusted to us. This is the main task and reason for the existence of JECSE, to bring the Mission closer to the staff of our schools. Through all its activities, JECSE aims to teach and encourage a deeper reflection on what is the purpose of our schools and what makes them truly Jesuit. We are therefore a platform that unites our schools, creating a space for joint action, exchange of ideas and views. We are the guardians of our Jesuit identity. We show the beauty and deep value of our Ignatian heritage, trying to fan the flames of love in the hearts of the staff of our schools so that they may carry on our common Mission with true commitment.

9. Jesuit Schools are committed to Human Excellence

Jesuit Schools are responsible for the holistic development of the students entrusted to our care. The modern world places a premium on the development of key competencies, and excellence in the academic sense. In our Jesuit schools we aim

to achieve "The Magis" in the spiritual, emotional, social and academic lives of both students and staff. We therefore strive to create a space within them for holistic development, for discovering and following desires and dreams, for perfecting one's talents. Our schools strive to produce men and women who are competent, conscious, compassionate and committed, and who will work with and for others in the world towards a global mission of reconciliation and peace.

JECSE's primary focus is on the staff of our schools, and through their actions they influence generations of young people. Concern for the holistic development of the staff of our schools is therefore at the heart of our special interest. We need passionate teachers in our schools, who develop their dreams, who will encourage others by their example, who will be true role models for young people on how to improve and be Magis. We want our meetings, conferences and trainings to inspire and develop the staff, to provide them with a balance, to show them how important it is to take care of every dimension of our lives and the constant personal development.

10. Jesuit schools are committed to Life-Long Learning

Our schools promote lifelong learning and prepare students to take on new educational and developmental challenges in the future. They also encourage their staff, parents of students and graduates to do the same. For we are all called to continuous self-improvement which brings us closer to God and holiness. By offering opportunities to learn discernment in everyday life, we show our students how to continually seek God in everyday life. "Learning to listen to and accept the unique gifts and talents, questions and anxieties, great joys and deep desires is the ultimate gift of education rooted in an incarnational worldview. " (Living Tradition, 2019). This educational gift bears fruit throughout life and finds expression, as we read further in the "Living Tradition", in the future decisions of our graduates, in their personal lives, careers and business decisions or religious pursuits. Participating in various forms of personal development and improvement, also offered by

JECSE, the school staff are living examples for young people of the value of lifelong education. They thus promote among them the application of the Jesuit way of doing things in the real world.

JECSE activities for the development of Jesuit schools

Through Ignatian spirituality, pedagogy, and leadership, JECSE aims at forming free human beings eager to serve God and the world in the spirit of the Gospel. It seeks to improve and develop the network of Jesuit schools throughout Europe (JECSE Mission Statement). One of the important tasks of JECSE is to build a global community of our schools' staff gathered around a common mission. It is therefore important to organize regular meetings of different groups of people involved in our schools, during which they will:

- discern together the main orientations for the development of our schools in a common mission;
- be invited to discuss together key themes and current documents of the Society of Jesus;
- exchange their experiences and good practices;
- build mutual network of support.

Support for school staff is also provided at JECSE level through various training and development programmes. Through these various programmes, which are constantly being developed and improved, we accompany the staff of Jesuit schools in the creation of a global Ignatian professional learning community. A community that will transmit, directly and indirectly, the Ignatian spirit to further groups of teachers in their schools.

JECSE's main activities concentrate currently around the formation programmes for the staff of Jesuit schools. The unique climate of our schools is created by the people working there. Their personal formation is the basis for education in a spirit of respect and dialogue. They are important models for the lives of young people, and the example of their personal lives is what most attracts and convinces young people to follow the values proposed to them.

A special place among our formation programmes is given to those that prepare teachers to be conscious in using the Ignatian Pedagogical Paradigm to shape the educational experience of the students. For it is they who are on the front line; the formation and education of our students depends on their formation. It is also essential that our style of operation permeates every area of the school and is reflected in every action we take. Taking into account the formation of its staff, JECSE directs its activities at the level of the European network especially to those who, after returning to their local environments, will continue to teach others in this field (train the trainer programmes). JECSE also undertakes the mission of creating a platform for the exchange of experiences between teachers in this field, in order to constantly seek new forms and methods of teaching in the Ignatian spirit.

During the pandemic and thanks to the fruitful collaboration with our worldwide network Educate Magis, we have also developed a rich online training offer, encouraging the staff of our schools to develop their competences through remote education as well. This platform also gives us all the opportunity to exchange experiences and share materials about our Ignatian tradition and Jesuit education.

The second important area of JECSE's work is to develop the leadership competencies of the leaders in our educational works and to provide support to the education delegates in their daily mission for Jesuit schools. Both the annual delegate meetings and the original Ignatian Leadership Programme (ILP) serve this purpose. A special feature of the latter is that it is deeply rooted in Ignatian spirituality. It enables the participants not only to develop their managerial competences, but also encourages them to deepen their personal development. Through participation, we form leaders who embody the Jesuit traditions of service, justice, reflection and discernment, while promoting community building, the development of professional presence and self-awareness. Its international dimension, creating a support network made up of those who lead our institutions, is of particular value.

It is also important for us to support those who, on a daily basis, are involved in giving support, especially spiritual support, to others in our schools. The regular meetings of the formators and the planned programmes of support for the specialists (e.g. consultants, psychologists, counsellors) are aimed above all at strengthening them in their faith, accompanying them in their particular service to those most in need. At the same time, they are concentrating at their pedagogical, psychological and formative competences development.

JECSE's also focus is strongly on creating a culture of collaboration. It therefore invites the staff of our schools to participate in various Task Forces each year. Through joint discernment at Formation Task Force, Mission and Identity Task Force, Pastoral Task Force and Global Citizenship Task Force meetings, we seek answers to the question of what training and support programmes are most needed now for our educational institutions, and in which direction we should develop further.

Our important task is also to reflect together with the staff of our schools on the Mission assigned to us in the Society of Jesus. To this end we organize a three-years cycles of thematic conferences for key cohorts from our schools on the most important issues of the day. These meetings are also an opportunity to build a sense of belonging to a global support network, to share good practice and experiences. These conferences are held on a three-year thematic cycle. Currently, our in-depth reflection focuses on the category of "accompaniment".

Accompaniment - walking with our colleagues from and into the heart of our Ignatian tradition

O. General Sosa calls us to "begin and accompany the processes" related to the new Universal Apostolic Preferences mentioned earlier. For this reason, JECSE has made the categories of 'accompaniment' a key theme around which we are now undertaking joint reflection and common discernment with all the groups of people involved in our network. Using the biblical image of Jesus sending his disciples before Him to continue His mission, we explore the reality of how we go with

our colleagues "from and to the heart of our Ignatian tradition". Together we consider what it means to accompany another person on their spiritual journey. We reflect on the conditions necessary for a relationship of accompaniment to be possible and we look for ways to develop competences to help us improve in this area.

When we decide to accompany other people in their spiritual development, we have to build a special relationship which requires much sensitivity and care. The quality of this relationship depends on our own formation and on listening to the voice of the One who guides us all.

Accompaniment of alumni

The accompaniment of a young person on his or her journey does not end with the student leaving a Jesuit school. A relationship based on "care for the whole person" uniquely connects and goes beyond the school framework. We strive to make our schools a safe base for graduates, places to which they can return to and from which they can continue to draw in their adult lives. We try to help them maintain relationships not only with their teachers, but also with their schoolmates, so that they support each other in various fields in their adult lives.

Some alumni go back to the personal relationships they built with their teachers and tutors, come to them for advice at key moments in their lives, and meet to share their joys and sorrows. Others visit their schools during alumni reunions and various school events and celebrations. These events unite whole school communities and provide an important platform for the intergenerational transmission of values and experiences. They teach us all that we are part of something bigger, our unique Ignatian and Jesuit tradition. And a special moment in the life of our schools is when our graduates return to join us as the next generation of teachers to carry out our shared mission.

The presence of alumni in our schools is of great importance. For they can be witnesses to the faith and our values, living examples to the next generations of how to embody the spirit of

discernment and discovery of God at every turn. When they meet their younger colleagues, whether at school events or at purposefully organized meetings in classrooms, graduates share their experiences, both in terms of professional and personal development. By the example of their lives, they testify to the values they have acquired in the course of their education at Jesuit School.

Often the graduates also help us to change our schools. With their professional support, advice, material or financial help, they make Jesuit schools even more accessible to everyone. By funding scholarships for gifted students, helping those who are in financial difficulty - they enable everyone to benefit from a top quality education. Their professional backgrounds in a variety of fields such as law, management, marketing and many others, make their presence in the various consultation and management groups in our schools invaluable.

The material and financial support given to schools is also hugely important. By providing such assistance directly or by helping to find ways to expand our schools' resources, alumni make various projects realization possible. Today, a particular challenge is to find ways to develop innovative programmes and make infrastructural changes in our schools (adapt our buildings to the new international legislation, making them more welcoming and environmentally friendly). In our school building we are trying to reduce energy consumption by improving energy efficiency, insulation and producing clean energy on site. Alumni help in this area is indispensable to make change possible.

It is essential in Europe that we discover and draw on the unique potential of our graduates. Their diverse experiences and competences. Animating their joint activities is a space for the development of all: the students of our schools, our staff and the alumni themselves. We warmly invite all those who share our mission to cooperate and work together for the Greater Glory of God. We assure you that we remember you - our graduates - in our prayers, and we also ask you to pray for our Jesuit educational work.

CHAPTER 8

LATIN AMERICA – DISCERNING THE WEIGHT OF EXCELLENCE IN JESUIT EDUCATION

Cristóbal Madero Cabib S.J.
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I graduated from a Jesuit school in Santiago, Chile, twenty-three years ago. The invitation to prepare this text in the context of the Congress of the International Alumni Association of the Society of Jesus reminded me precisely to that year 1999. It made me think about my class and what had been of us for over twenty years. I mentally went through the list of my classmates, and I recognized some who have dedicated themselves to business, others to the academy, and others to art. From my class came priests, parents, married and single. It is a diverse group of which my first impression is positive, as soon as I believe we contribute—which can always be more and better—to our society.

Few like Father Pedro Arrupe had words as accurate as they were stinging about education and its ends. That is why in this text, I want to reflect on the relationship that Arrupe saw between the educational apostolate and the alumni: the *raison d'être* of that apostolate.

The role of the Educational Institutions of the Society in the Eyes of Arrupe

Education is undoubtedly the preferred apostolate of the Society of Jesus from shortly after its foundation to the present day. Whether in the early years when St. Ignatius debated having schools for educating non-Jesuits was a good idea or in years when other apostolic fronts other than education were installed as very relevant centuries later. Education has never ceased to be a constitutive dimension of what the Society does (its mission) and what the Society is (your identity).

Few like Pedro Arrupe were so insistent in communicating reflections on the importance of education in general and on the educational apostolate in particular. And he had every reason to do so. The cultural shift introduced by the 1960s in the West, and the crisis of identity that the Second

Vatican Council brought to a part of the Church, required him to base and defend the importance of the Society continuing decisively to carry out its mission in thousands of schools, and in hundreds of universities in the world.

The year is 1965, and Father Arrupe, appointed General of the Society that same year on May 22, is overloaded with activities. Perhaps the most relevant, because of its universal character, is participating in what would be the last session of the Second Vatican Council in Rome. Amid this, he sends a letter to the French Jesuits gathered in Amiens to discuss the apostolic significance of Jesuit colleges in a world undergoing radical changes. He thanks them for their work and values the fruits of the schools by discussing four aspects that are usually—both in those days and in ours—wielded against them: i. No explicitly pastoral work is carried out in them; ii. Other apostolates of the Society are more effective; iii. They are places reserved only for the richest; and iv. They work with academic criteria only.

Father Arrupe does not hesitate to affirm that schools are today more necessary than ever and that they are one of the great apostolates of the Society. He says in his letter, *“It is said that today there are other more effective apostolic ministries: I do not believe so, for nothing can be more useful to contemporary society than to prepare the men of character and the firm personalities of which it suffers so much. ... We certainly live in a moment in which we cannot slacken in the effort we are making in this ministry that I consider fundamental, but trying to get even more adapted schools to the world that is being forged before our eyes and to which it is already being prepared... Above all, a school that wants to be faithful to the thought of St. Ignatius*

*must play a decisive role where it is implanted”*¹⁴¹ (Arrupe, 1965).

At a meeting with principals of the high schools of the United States gathered at Fordham University in New York on November 10, 1972. Pedro Arrupe reaffirms the existing tensions: *“Every day, the role of our schools in society is subjected to more strident questions. One answer we have open is to quit our job to start something new; specifically, to leave the educational apostolate and resort more specifically to pastoral works, especially those that lead us directly into the midst of the poor”*¹⁴² (Arrupe, 1972). In this same vein, he responds to a Jesuit who asked him to develop his vocation as an educator in a context of a public school, not a Jesuit, encouraged by Decree 4 of General Congregation 32. This decree is the one that insists on the binomial Faith and Justice. The Jesuit, who is a consultor of his province, receives from Father Arrupe an invitation to see in more depth, to discern the importance of Jesuit schools in his time, and to ask himself if there is not a more key place in which to develop your particular vocation to education: *“Be as poor as you wish, as poor as possible, and I approve of it, but someone must speak of God and his Christ and, unless I am wrong, you will be able to do so more effectively in a Jesuit school than in a non-Jesuit school. The mission of the Jesuit is the service of faith and the promotion of justice”*¹⁴³ (Arrupe, 1979).

The type of former student: Proof of the quality of education

In reviewing dozens of Father Arrupe’s speeches, letters, and sermons on the educational apostolate, one element stands out: the importance he gives to alumni. And not only in terms of the responsibility that the alumni of Jesuit education should have, but more specifically, it puts in them as the proof of the excellence of education. It is not the only place where Arrupe refers to the excellence or quality of education delivered in educational institutions of the Society of Jesus, but where he puts the most significant tension: *“Whatever the characteristics of a secondary school of the Society, a note must be common to all: excellence, meaning quality”*¹⁴⁴ (Arrupe, 1980).

Of course, the curriculum and innovation were critical elements for developing a quality educational proposal. *“Maybe at this point, we have to sing a mea culpa, wondering if we are not behind concerning the current evolution of the world.”* (Arrupe, 1965) and firmly believed that *“our role as educators forbids us to be satisfied with methods that were excellent in other times”*¹⁴⁵ (Arrupe, 1965). In fact, in a letter sent to the Society about a 1970 Congregation of Procurators, Arrupe highlighted education as one of the four apostolic priorities. In the letter, he encourages his Jesuit brothers to *“examine carefully the new educational methodologies, which better respond to modern techniques and tend to form men as demanded by*

¹⁴¹ Translated from Spanish: “Se dice que hoy día hay otros ministerios apostólicos más eficaces: yo no lo creo así, pues nada puede ser más útil a la sociedad contemporánea que prepararle los hombres de carácter y las personalidades firmes de que tanto adolece....Vivimos ciertamente un momento en que no podemos aflojar en el esfuerzo que estamos haciendo en este ministerio que considero fundamental, sino tratar de conseguir unos colegios todavía más adaptados al mundo que se está forjando ante nuestros ojos y al que ya se prepara...Ante todo, un colegio que quiera ser fiel al pensamiento de San Ignacio debe desempeñar un papel decisivo allí donde se encuentra implantado.”

¹⁴² Translated from Spanish: “Cada día, el papel de nuestras escuelas en la sociedad se somete a cuestionamientos más estridentes. Una respuesta que tenemos abierta es renunciar a nuestro trabajo para comenzar algo nuevo; específicamente, dejar el apostolado educativo y recurrir más específicamente a

las obras pastorales, especialmente las que nos llevan directamente en medio de los pobres”

¹⁴³ Translated from Spanish: “Sea usted tan pobre como desee, tan pobre como le sea posible y yo lo apruebe, pero alguien debe hablar de Dios y de su Cristo y, a menos que yo esté equivocado, usted podrá hacerlo más eficazmente en un colegio de la Compañía que en una escuela no jesuítica. La misión del jesuita es el servicio de la fe y la promoción de la justicia.”

¹⁴⁴ Translated from Spanish: “Sean cuales sean las características de un centro de segunda enseñanza de la Compañía, una nota debe ser común a todos: la excelencia, es decir la calidad.”

¹⁴⁵ Translated from Spanish: “Puede que en este punto tengamos que entonar un mea culpa, preguntándonos si no vamos con retraso en relación con la evolución actual del mundo.”

*the circumstances of today's world"*¹⁴⁶ (Arrupe, 1970).

Inclusion was also a central element of his reflection on the quality of education in the Society. In a speech—sent in recorded form to the Ibero-American Congress of the International Association of Former Students of the Society of Jesus on December 10, 1971—he highlights the importance of collaboration in overcoming the social discrimination of those students with a more precarious socio-economic situation. Father Arrupe recognizes the world, the Church, and of course, the Society of Jesus must take a step forward to defend and promote those left out of development. *"Where there is misery, there is not and cannot be education; where there is education, misery disappears little by little. Education is a necessary element for the true solution of misery"*¹⁴⁷ (Arrupe, 1971).

But nothing, in my opinion, is as central to his thinking about education as the place occupied by alumni. In the same speech of 1971, before his best-known speech on the man for others, he already manifests this centrality. Arrupe feels alumni as an extension of the company's mission in the world. He tells them: *"We have to become 'VOICE' of the 'voiceless' studying for them the situations in which they find themselves, and knowing how to represent them where they cannot be heard; trying, above all, to 'give them a voice' and platform through education and a healthy awareness... we have to work for the transformation of the mentality in society, leading both the powerful and the middle class, which influences both in this field, first to the perfect understanding of the problems of misery and then to the indispensable 'metanoia' within."*¹⁴⁸ (Arrupe, 1972)

¹⁴⁶ Translated from Spanish: "que examinen con atención las nuevas metodologías educativas, que mejor respondan a las técnicas modernas y tiendan a formar hombres como los exigen las circunstancias del mundo de hoy"

¹⁴⁷ Translated from Spanish: "Donde hay miseria, no hay ni puede haber educación; donde hay educación, desaparece poco a poco la miseria. La educación es un elemento necesario para la verdadera solución de la miseria."

¹⁴⁸ Translated from Spanish: "tenemos que hacernos 'VOZ' de los 'sin voz', estudiando para ello las situaciones en que ellos

The core of Arrupe's point is the realization that it is by the fruits that it is confirmed whether or not so many resources, time, and displacement of other apostolic needs were worth it. Mainly, once that education was concentrated in the upper and upper-middle classes in a good part of the corners where the Society had a presence, although he points out later in a speech to the Congregation of Procurators that *"The idea that we educated the wealthy classes is disappearing"*¹⁴⁹ (1978). The answer to whether the Society is fulfilling its educational mission is clear: no. And it asks forgiveness from the alumni for it and invites them to work on their ongoing formation.

There is something twofold in Father Arrupe's reflection: on the one hand, the fruit of education is circumscribed by what an educational institution can do in its context. Undoubtedly, after twelve or six years, a school or university is expected to have produced a concrete fruit in the form of students acquiring specific values, a meaningful life project, and making confident choices. However, on the other hand, he sharply understands that education is a continuous process that never ends. It is, therefore, a question of limits, of drawing distinctions on the plane of what an educational institution can and cannot do. Arrupe firmly believed that the Society's educational institutions should affect the students who passed through them even when it came to the beginning of a process.

In a text of January 15, 1977, Pedro Arrupe invites the provinces of the Society to the task of planning their educational apostolate. At a time when the decline of religious vocations was beginning to become evident, the General of the Society invites us to take into account the fundamental nuclei of Jesuit education: to form people of faith, turned

se encuentran, y sabiendo representarles en donde ellos no pueden ser oídos; y tratando, sobre todo, de "darles voz" y plataforma por medio de la educación y de una sana concientización....tenemos que trabajar por la transformación de la mentalidad en la sociedad, llevando tanto a los poderosos como a la clase media, que influye tanto en este campo, primero a la comprensión perfecta de los problemas de la miseria y después a la indispensable "metanoia" interior."

¹⁴⁹ Translated from Spanish: "Va desapareciendo la idea de que educábamos a las clases pudientes"

towards others, and with an impact that transcended the walls of the schools: *“although it only has to produce the fruit in the long term, it is of utmost importance in forming mature Christians in the faith”*¹⁵⁰ (Arrupe, 1977). The conception of having to do something now, although its fruit is in a future not even imaginable, is critical in his educational reflection.

More than a heavyweight, an invitation

Arrupe’s words are strong. They can even be considered harsh words towards the alumni and educators who had them under their responsibility. However, I believe that, first and foremost, these are encouraging words to activate some learning experiences from the past. As he points out in many texts, but especially in a speech given during the closing of the Symposium on Education in Centers of 2nd Education or secondary education in Rome, on September 13, 1980, which was attended by 15 Jesuits from different parts of the world: *“more, perhaps, than the formation we give him, it is worth the ability and the desire to continue forming that we know how to infuse it. Learning is important, but much more important, learning to learn and wanting to continue learning”*¹⁵¹ (Arrupe, 1980).

Continue learning in the broad sense of the word learning. Learn to be better men for others. Learn to continue arming ourselves with evangelical values to battle in this world. For Father Arrupe, towards the end of his life as a general of the Society, it was even clearer in his reference to the type of alumni who, for him, as we know, *“is the ‘man for others’, of whom you have heard me so many times. But here, and especially for our Christian students, I want to redefine it in a new light. They must be men moved by authentic evangelical charity, queen of virtues. We’ve talked so much about faith/justice.*

¹⁵⁰ Translated from Spanish: “aunque sólo haya de producir el fruto a largo plazo, es de importancia definitiva para formar cristianos maduros en la fe.”

¹⁵¹ Translated from Spanish: “más, quizá, que la formación que le damos, vale la capacidad y el ansia de seguirse formando que sepamos infundirle. Aprender es importante, pero mucho más importante, es aprender a aprender y desear seguir aprendiendo.”

¹⁵² Translated from Spanish: “Es el “hombre para los demás”, del que tantas veces me habéis oído hablar. Pero aquí, y

*But it is from charity that one’s faith and longing for justice receive their strength. Justice does not achieve its inner fullness but in charity. Christian love involves and radicalizes the demands of justice by giving it a new motivation and inner strength”*¹⁵² (Arrupe, 1980).

At the beginning of this text, I pointed out that my school class is, generally speaking, contributing to our society. Two thoughts come to me at the end of this reflection. The first is that this ideal of the evangelical man, openly expressed, is not something we have achieved. Chile has been a country of accelerated secularization in the last 20 years, which shows in my class. There is respect and tolerance for faith, but that is not the same as embracing it and understanding life from there. There is, therefore, a space to continue learning, and the International Alumni Association of the Society of Jesus could well encourage in that task!

The second thought is that looking at the group before oneself is always much easier and more comfortable. I have been formed since I was twelve years old by the Society of Jesus. In addition to school, I went to the newly formed Jesuit University in Santiago. Then I entered the Society of Jesus, where I have just finished my formation, so I can say I have been something like 70% of my life under the formation of Jesuits. From that place, I consider Arrupe’s words to be challenging and inspiring at the same time. His words should touch the core of mine and our commitment to God and his world.

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especialmente para nuestros alumnos cristianos, quiero redefinirlo bajo un nuevo aspecto. Han de ser hombres movidos por la auténtica caridad evangélica, reina de las virtudes. Hemos hablado tanto de fe/justicia. Pero es de la caridad de donde reciben su fuerza la propia fe y el anhelo de justicia. La justicia no logra su plenitud interior sino en la caridad. El amor cristiano implica y radicaliza las exigencias de la justicia al darle una motivación y una fuerza interior nueva.”

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CHAPTER 9

NORTH AMERICA – PROFILES OF YOUNG WOMEN ALUMNI FROM RED CLOUD INDIAN SCHOOL

Jennifer Irving (with the Alumni Team)
Vice President of Communications and Marketing, Red Cloud Indian School

A Brief History of Red Cloud Indian School, Opus Prize Winner 2021

Over the course of the mid-1800s, several wars had broken out between the Lakota, eager to protect their homeland, and the United States government, who was intent on controlling all of the land within its borders. Chief Red Cloud rose up as a great leader of the Oglala, leading the most successful military campaign ever waged against the United States by an Indigenous group. The result was the signing of the Fort Laramie Treaty of 1868, which established the western half of South Dakota plus territory in five adjoining present-day states as Lakota land. For a brief time, peace had hovered over the land. Sadly, that did not last. With Custer's 1874 expedition, the treaty was broken and war had risen again. It was not until 1878—just one decade prior to the founding of Holy Rosary Mission (now Red Cloud Indian School)—that Chief Red Cloud and his followers were given a “permanent home” on the reservation.

With peace settling across the vast plains of Lakota land, Chief Red Cloud began working with a group of men known as the Sina Sapa, or the “Black Robes” (a reference to the black cassocks worn by the Jesuits). Renowned for their emphasis on education and the freedom that it could bring to the Indigenous people, Red Cloud sent a petition to Washington, D.C. to allow the Jesuits to come to the reservation and set up a school “so that our children may be as wise as the white man's children.” In 1888, a group of Jesuits and Franciscan Sisters came to the land designated by Chief Red Cloud for the new mission. And using primarily their own labor and that of the local people, began construction. Later that year, the first classes began and quickly grew to more than 100 students. The following decades brought many challenges, but also growth and hope: Students came to the school from as far away as Wyoming and New Mexico, and the land began to produce enough food to feed the growing number of students and staff.

Red Cloud High School first began classes in 1937. In 1969, Holy Rosary Mission was officially renamed Red Cloud Indian School, both as a token of respect for the man whose work had made it possible to found the school and as part of a program of re-identification meant to demonstrate to the world that Red Cloud was not meant to be an organization of cultural imperialism, but rather the product of a lasting bond between groups of two separate cultures who wanted to enhance the best parts of both worlds to serve the people of the Pine Ridge Indian Reservation. To this day, Red Cloud Indian School looks toward a bright future for the children of the Pine Ridge Reservation. The schools, pastoral outreach programs and The Heritage Center work toward achieving Chief Red Cloud's dream of a Lakota youth who are able to walk equally in both worlds... a Lakota people who are educated and able to do whatever they dream, on the reservation or off of it, and who will choose to live in a good way no matter where the path may lead.

About the Opus Prize

The opus prize is an annual award recognizing individuals or organizations who champion faith-filled change. The Opus Prize is given not only to expand the humanitarian efforts of the recipient, but to inspire others to pursue lives of service. The \$1 million award and two \$100,000 prizes make up one of the world's largest faith-based awards for social entrepreneurship. Opus Prize laureates combine the spirit of innovation with amazing faith to inspire long-term, local solutions to address poverty and injustice.

The story of Red Cloud Indian School is largely shaped by the students who pass through the halls each year, working to better themselves and their community. The following are profiles of Red Cloud alumni who are actively engaged as leaders in their communities and fields of study.

**1. DEANDRA MCLAUGHLIN, 2011
RED CLOUD DIGITAL MARKETING SPECIALIST**



It's no surprise that Deandra McLaughlin '11 developed strong bonds with her English teachers during her time as a student at Red Cloud. As an exceptional writer with an undergraduate degree from Stanford and a Master's degree from South Dakota State University, today she serves as Red Cloud's Digital Marketing Specialist, helping to share the stories of our extraordinary students and staff with audiences far and wide. And her journey is far from complete: next fall, Deandra plans to begin work toward her doctorate in 85indigenous Public Health, to help improve care and health outcomes in communities across the reservation. She spoke with us about what she's learned so far, and where her dreams will take her next.

Tell us about your years at Red Cloud. What memories stand out?

I attended Red Cloud K-12 and graduated in 2011. Red Cloud has been a part of my life since I was 4 years old and remains a part on a daily basis. My years in school here were memorable, fluid, and successful. My main memory of Red Cloud is my best friend, whom I met when we were in 6th grade. She became family and our lives are forever connected. We remain best friends of 16 years and both currently work right here at Red Cloud!

One of my favorite teachers was Anne Grass, who taught English my sophomore year. She is the one who gave me my nickname that everyone still calls me by to this day. She was a kind human being who always had an ear to listen and advice to help. She always made it a point to come visit me when I was in college in California - just to check up on me and make sure I was doing well. She was a very real person who made me feel good about myself and realize my potential. She actually just stopped by campus this past summer and we had a brief chance to catch up and it was like no time had passed.

Another favorite teacher of mine taught AP English my senior year, and he was very supportive of me and always pushed me to do better. He also helped me realize my potential and to never doubt myself. He encouraged me to believe in myself and in my abilities to excel. He taught me to be confident in my intelligence and to be proud of myself and my accomplishments. He also came to visit me a couple of times when I was in college as well.

How did Red Cloud prepare you for college and beyond?

When I think about how Red Cloud prepared me for college, I would say that I was academically prepared as much as I could be back then. As I've learned throughout my educational journey, you can be prepared with basic academic skills but you're constantly learning new skills and

continuously growing intellectually at each level - high school, college, post-graduate, and in everyday life. And as I went through undergraduate school, I simply built upon the skills I already had, finessed them, and learned some new ones. During my graduate school years, I learned even more skills, but came to the realization that I have an aptitude for writing, and that I always did, and it just took time to hone those skills.

How did you choose Stanford?

I actually never heard about Stanford prior until someone suggested I apply. I was applying to at least 10 schools and figured it couldn't hurt to apply for another one. I was looking forward to hearing from a different school and learned I didn't get in - I was pretty disappointed. Amidst my funk, I also read my acceptance email from Stanford but I wasn't particularly "mentally present" when I read the email. I went to tell my English teacher that I didn't get into my school of choice but I was accepted to Stanford. Safe to say my teacher lost his mind as he started yelling and jumping around the classroom. He was super excited for me and told me that Stanford was way better and that I should be proud. He was just stunned - not in that he thought I wouldn't get in but because Stanford was this amazing school, and a huge opportunity.

I was shocked at how proud and happy he was for me so I thought okay - well I trust him, so I better look into Stanford more. So I researched it, applied for their Admit Day, and flew to California for a weekend to check out the school. I immediately fell in love with the campus and of course, with California - it was a dream to even be able to go to California. It seemed like a place I could thrive, and so I decided that I would go to school at Stanford.

How was the transition to college life?

My transition to college life started off slow but it wasn't anything terrible. I was fairly used to diversity, so that wasn't really a shock to me

when I arrived in California. "Culture shock" was a literal thing for me because I was in a completely new environment that was huge, very populated, and fast paced with a new "college" culture. Everything was the complete opposite of my small town life. Despite that, I adapted well my freshman year - mostly because I've always been independent and open-minded. Of course, being away from my family and friends left me lonely at times, and I didn't know anyone at Stanford when I first got there. I kept to myself most of the year but I did make friends with my roommate and my dorm mates.

All in all, my first year in college was good. I made good grades and had some fun experiences, but I wasn't that social. My sophomore year was when I actually bloomed and became more social. One of my close friends from home, who was a grade below me in school, got accepted into Stanford and so we had each other from then on, which made college a lot more fun and comfortable. I became involved in the Native community on campus and joined organizations, and the best of all - I developed lifelong friendships that I cherish deeply.

You came back to work at Red Cloud! What are you doing now?

I became the Digital Marketing Specialist in June of 2019, but I have been working in the Advancement Department since September 2016. I was an Advancement Associate for the office, then helped to support our work with Red Cloud's Leadership Society, and then finally became Digital Marketing Specialist. Also, when I was back for Christmas and summer breaks during my college years, I worked as an intern for Community Relations. In total I've been working at Red Cloud here and there since 2012.

You also earned your Master's degree!

I obtained my Master of Public Health from South Dakota State University and graduated in May 2019. I graduated from Stanford in June 2016 and was only out of school for 6 months

before I applied for the MPH through SDSU. I had been thinking about what field I wanted to go into for my masters, and psychology was a huge contender because I have always been naturally drawn to that field and my BA is in psychology. As a Gates Scholar, there are only certain fields that the scholarship will pay for when it comes to graduate school, and unfortunately psychology isn't one of them. But when my best friend asked why I hadn't thought about public health, it just clicked in me - why haven't I thought about Public Health before?

I researched more about the Public Health field and found that it is super complementary to various other fields, such as psychology and education. And the public health field is hugely lacking here on the reservation and needs more public health professionals. I applied, was accepted, and began my program in January 2017. And it was a great choice! I fell in love with public health. I really enjoyed the work, the content, and the breadth of skills and knowledge I learned. Don't get me wrong, it was a lot of stress, blood, and tears. Working full time and being a student full time was extremely exhausting and stressful, but I accomplished it and I'm happy for it.

What's next for you?

This question comes at a good time because I actually just decided on what's next for me! Naturally, after receiving my MPH everyone was asking the question of when I would be getting my PhD, if I was going to get a PhD, and what it would be in. And for a time, I didn't want to pursue a PhD, especially after barely coming out of my master's program alive. But I always knew deep down I would go for a doctorate, because Gates does pay for one's education up to a PhD, and I am beyond grateful that I even have the chance.

I was considering a doctorate in public health of course, but I'm still really interested in pursuing the education route. So I've been considering a doctorate in either education or in public health,

and have now decided on a PhD in Public Health. But what's great about it is that it will be a PhD in Indigenous Health! This is a new program that was created by Dr. Donald Warne and colleagues through the University of North Dakota. They developed a Master's of Indigenous Health program that actually launched this Fall 2019, and the PhD will launch Fall 2020. I plan to apply as soon as the application becomes available, and (fingers crossed) if I get accepted, I will begin my PhD journey in Fall 2020!

What advice would you give to current Red Cloud students and/or other alumni currently thinking about their next steps?

I would urge them to take their time. Do not rush anything, do not think you are behind, do not think you have to do more than you are able to give, do not think you aren't doing enough or are doing too little. Do not question yourself, your skills, your ability, or your worth. Do what is comfortable for you. Do what you truly want to do. Whatever your passion is, set your goals and strive for them. And it's okay if things veer off the road and halt your progress - that's just life. It's okay if you don't know what you want to do with your life yet. I think everybody should know that, no matter what you do, how many jobs you work, how many times you switch your major, or whatever - you're still constantly picking up skills and knowledge and expanding your repertoire.

There's no right or wrong for where you choose to go to school, if you decide to take a year off, or go straight into the workforce or military - as long as you are doing what you feel is right, then it's right. And experiencing all of these different things actually helps you realize what you don't want to do, what you don't like, and what you really love.

Above all, be kind to yourself. Be patient and trust yourself. Nobody knows what you want but you. Nobody can tell you what you need to do. Only you can. Only you are in charge of you. Believe in yourself and take care of yourself.

2. GENRIEL RIBITSCH, 2014 FUTURE GRADUATE SCHOOL STUDENT



Like many Red Cloud graduates - Genriel Ribitsch fought to find her place when she left home to start her college journey. But she soon became a leader on her college campus, serving as president of the Native American student group, and working with other young advocates to fight racism and discrimination on campus. Now, with one undergraduate degree completed and another nearly finished, she is applying to graduate school to follow her passion for science, and her dream of serving her community as a doctor. Here, she shares thoughts on her journey so far, and her hopes for the future.

How were your years at Red Cloud?

I have some great memories at Red Cloud, and had wonderful teachers - like Miss Red Dawn and Miss Katie Montez. These two teachers really helped realize the passion that I have for business and science. Little did I know that they would both help me choose what I wanted to do in the future. I had these two passions and didn't know if I should take the path of business or the path of science. I later discovered that I could

combine both passions and that is what I hope to do in the future.

How did Red Cloud prepare you for college and beyond?

One thing that Red Cloud taught me is to be organized, to ask questions and be open with teachers. I feel like some of the teachers stressed the idea of time management and they need to stress this concept even more, because spreading yourself thin is very easy to do in college when there are so many activities, clubs, sports, gyms and many more.

How did you choose your college?

One of the reasons that I chose to go to the University of Colorado Boulder is because I wanted to go to a school where it was far enough away for me to grow, but not too far, so I could still come home if I wanted or felt homesick. When I arrived, I did not know what I wanted my major to be, and I wanted to take so many classes that were unrelated to each other. I was lucky and got put in a program that helps you choose. I ended up taking a variety of courses and really liking the science, sociology and ethnic studies courses. In the following semester, I found myself gravitating towards science and ethnic studies, and I finally decided to major in integrated physiology and ethnic studies.

What ultimately helped me decide was thinking about what would help me achieve my overall goal - to be a doctor. Integrative Physiology was the major that was going to help me because it covered every part of science and I could go toward a variety of paths with this degree. The ethnic studies degree was a bonus, because I already had so many credits and I felt like it gave me a break from science. I also decided to add on a minor in business, because I wanted to have some experience in running a business. Someday I'd like to start a practice of my own and I wanted to be prepared for this for when it does happen.

How was the transition to college life?

My transition into college was a mix of good and bad, and it's just something that you have to experience. I was very good at getting my schoolwork done and was doing very well in a majority of classes, but not doing as well in the socializing part of college. I later found a Native American student group on campus and went to a couple of meetings my freshman year, but I was so focused on my classes and worried about failing that I felt like I didn't have time or energy to waste. My second year I thought I would try again, because I was living alone and felt like I need to be around more people and just get out there and experience the life that is college. So, that next year I actually stuck with the group and built a community around me that I needed.

Although like everyone else, I did experience some bad moments of college. After finding my community and becoming a comfortable social butterfly, I found myself being too social and going out more with my friends. I thought that I could handle it, like any other 20 year old, but in the end I noticed myself procrastinating more and a drop in my grades. I did not find balance easily, because I was also working and managing my student organization. So I decided that I would only go out with my friends once a week and only if I had my work done. I got a planner, color coded everything and stuck to it best I could, to not have my life in a complete mess.

What were you involved in during college?

After finding my community at the Native American Student Group, OYATE, I felt that things got easier. I felt like I had the support I needed to keep myself sane and my academic life was starting to balance. OYATE introduced me to so many people and many other student groups, that I'm so glad I got to experience. I got to see another side of the campus that I have never seen before. I met many people from Black Student Alliance (BSA), Asian Student Alliance (ASA), United Mexican American Students (UMAS) and many more student organizations.

I'm so glad I stuck with my student organization because it opened so many doors for me to meet new people and realize my surroundings of the bigotry and racism there is on campus. This made me realize that I wanted to be a part of the change that happened on this campus for future Native American students and other students of color.

After my sophomore year I became one of the tri-executives of my student organization and took on the responsibilities of helping more Native students and people from other organizations get involved with events that could help make the campus better. It wasn't just us but other organizations as well, and we would all help each other when needed, to help people see the problem that we had on campus.

I later became the President of OYATE for the next two years and held events for Native students, for students who needed a community, and for people who need to place to go and blow off steam, like I once did. I worked really closely with the UMAS and BSA student groups, because we had the most experience these negative events, and we tried to stick together but welcomed anyone who wanted to help.

What have you been doing since graduation?

I recently graduated from CU Boulder but will be graduating in December with my second bachelor's degree. I now have a Bachelors in Ethnic Studies and a minor in Business, and soon I will have my Bachelor's in Integrative Physiology. I am also in the middle of trying to apply for graduate school this fall in either education or science, perhaps in educational policy or in Neurology and Psychology. In the meantime, I'm also just trying to relax a bit and work here on the reservation before going to graduate school. I'm currently working at Property and Supply for the Oglala Sioux Tribe.

What advice would you give to current Red Cloud students?

One thing that I wish Red Cloud had warned us about was the long hours spent studying, crying and stressing about school. I have noticed that a majority of the classes in college is teaching yourself the material and having your nose in a book most of the day. We could better prepare students by giving them time invested assignments that they will endure in college. Also, providing more critical thinking questions in class and let them experience what it's like to be put on the spot. Another Idea is talking and networking in class with complete strangers, because at a big university there might not be anyone you know. Also, get a planner, whether it's on your phone or a paper one. It will save your life and help you stay organized in school, work and other activities. Practicing organization and time management are the key things because life gets hectic and you just have to learn how to deal with what happens.

What's next for you?

My focus for now is finishing my second degree and applying to graduate school in a master's or a Ph. D program. I want to go to graduate school in the fall of 2020 or the following year. After graduate school I want to go on to medical school. I'm really passionate about indigenous medicine and Eastern medicine. I want to learn about how other cultures do their practices in the medical field. I want to learn about our indigenous medicines as well as about Western medicine, to help my people to the best of my abilities.

**3. ANPOTOWIN (SAVANNAH) JENSEN,
2014, STANFORD UNIVERSITY
GRADUATE STUDENT**



During her time at Red Cloud, Anpotowin Jensen '14 discovered a passion for science. She excelled in her classes, conducted her own independent research, and spent her summers interning at the National Institutes of Health. It was that passion for science that also allowed her to excel at Stanford University, where she just graduated with a degree in environmental engineering. Now she has already begun her master's work at Stanford's Environmental and Civil Engineering Program. It is all part of her journey toward a career devoted to discovery in the STEM [Science, Technology, Engineering and Math] fields.

"In engineering, I'm inspired by the growth mindset. We take data and work within our parameters to seek better solutions to the problems that face us. That's the kind of learning I thrive in," explained Anpo. "I learned the process of solving problems is just as important

as the answer. The journey is just as important as the goal we set out for ourselves.”

Throughout Anpo’s journey, she has challenged herself to continue to explore, while remaining grounded in her deep connection to her family, her community, and her culture. That grounding is what kept her moving forward, and gave her the confidence to pursue her dreams.

“I knew since high school that I wanted to work in STEM. But there was a process of growing that I needed to go through to decide whether or not I actually believed I could do it. I often think back to my first year [at Stanford] and it’s crazy how far I’ve come. The first quarter especially was really hard. Everyone experiences homesickness, but I had a severe sense of culture shock throughout that whole year,” she shared.

“Because of the transition I had, there was a lot of initial self-doubt. But I just constantly referred back to our culture and the teachings. I believe in our ways much more than anything. And that helped me to say, ‘Okay, if I’m going to do this, I have to believe in myself.’ I went to my advisor and asked her to help me decide on pursuing engineering. She only had one question for me: she asked ‘Do you think you can do it?’ I said yes, and that was it!”

Anpo faced many challenges during her undergraduate studies--challenges that went well beyond the rigor of academics at Stanford. She broke her leg and couldn’t work for two quarters, making it difficult just to get herself to class. She lost her father, and then her grandfather shortly after, and had to continue to work through her grief. But with the support of amazing mentors, as well as her family and community, she used adversity as a tool to learn more about herself and the sources of her resilience.

“With adversity I learned to be honest with myself, self-assess, and redirect where needed. I learned to advocate. I learned to ask questions, I learned to just have fun with it. It’s not about

being right or perfect, it’s really about learning and figuring out how I learn. The whole aspect of taking it less serious and really diving into the challenges that come my way has allowed me to succeed,” she explained.

“Above all, my community is where I drew upon for strength. All of my relatives here are the most resilient and empowering people I have ever met. Pine Ridge is my homeland and has grounded me from the beginning. I am proud of my community and all the Lakota culture that they held onto and continue to thrive and live.”

As she embarks on the next part of her journey--in graduate school at Stanford--Anpo hopes her story will inspire the next generation of Red Cloud students, and particularly those who share her passion for science. She wants young people across the reservation to know that, with hard work and commitment, they can achieve anything they set their minds and hearts to.

“I have had people tell me that I am going to have it harder because I am from the Rez. That might be true sometimes, but it’s not always true. There are still a lot of people who will downplay your background and the fact that you come from a Rez school. I know that, at one time, it was really hard to trail-blaze through that. But I think there are so many people doing it now, that come from the Rez, who are thriving in STEM and in other fields. I think it’s really about tenacity and not being perfect. If you fail at something, it’s about how you are going to come back from that,” said Anpo.

“I like to think of STEM as a way of life. Say you have a math problem and you don’t understand it. You have to try to come back to it and think through why you don’t understand it, and how you can try to understand it in a different way.” That approach to life is what will guide Anpo through the next phase of her journey. And she’s looking forward to all the exploration ahead.

“I am excited to attend graduate school at Stanford. I truly love the subject I get to study

and the faculty are themselves inspiring to me,” she said. “I love learning and I am just grateful that I have this opportunity.”

4. PAULINA FAST WOLF, 2007
OGLALA LAKOTA COLLEGE CENTER DIRECTOR



Paulina Fast Wolf connected deeply with her culture as a student at Red Cloud. And today, she is not only an advocate for tribal colleges—she is the youngest center director in the history of Oglala Lakota College, here on the Pine Ridge Reservation. Today, she is helping other Lakota students find their way through the college experience, and learning how both education and Lakota values are key to creating positive change on the reservation.

Paulina, thank you for your time and joining us for an interview and update! We wanted to start with where it started: were you the first in your family to attend and graduate from Red Cloud Indian School?

My mother attended Red Cloud, my sister Rushell recently graduated, and currently, my youngest sister Kayla and my daughter attend Red Cloud.

What years did you attend Red Cloud and how was your experience?

I attended Red Cloud 9th through 12th grade. I played a lot of volleyball; I was involved in extracurricular activities such as hand games. I did a lot of volunteering in the spiritual

formation department, Lakota language bowl, I just wanted to make sure my high school experience was a lot of fun. Our class was involved in a lot of cultural activities. I was also the boys’ basketball team manager for a few years.

Did you feel you had a lot of cultural support?

Yes, I definitely felt I did. It was really an awesome experience because I grew up knowing a lot about our spirituality already, and then going to Red Cloud I was able to learn even more about our culture from Roger White Eyes and Alvin Slow Bear. Learning about inipi and participating in prayer was very rewarding for me during that time in my life. We also had a lot of visits to sacred sights which was very fun. I always loved our class retreats because my classmates were great and it was always a good time. I appreciate all of them to this day.

That definitely sounds like it was a fun and memorable experience for you! You graduated as a member of the class of 2007; where did you attend college?

My initial plan was to leave the reservation and attend Dakota Wesleyan University in Mitchell, SD. It didn’t work out but I decided to stay home and get my basics done first at Oglala Lakota college and work at the same time. At that time, I was completely done with school and I just wanted some time off, but after about a year of working and going to school part time, I felt much better about my decision. So, I decided to stay at Oglala Lakota college and it was the best decision I ever made.

What was your major?

I first started as a Bachelor of Science in Lakota Studies, I decided that’s what I wanted to do. In fall of 2010, I started working as an AmeriCorps member at Red Cloud Elementary. After two years of being in the AmeriCorps program, I decided I did not want to become a teacher

anymore. I changed my major to a BS in Social Work.

So, you now have a BS in Social Work?

Yes, I proudly graduated from the Oglala Lakota College in 2014 with a Bachelor of Science in Social Work. I'm now a graduate student at Oglala Lakota College and majoring in Lakota Leadership and Management.

You are currently director of the OLC's Oglala College Center, and the youngest center director in OLC history. How has that journey been for you?

It's been a great journey so far! I took a leap of faith when I graduated and in the fall of 2014 I started at the Oglala College Center as a Counselor/GED Tutor. By the end of that year, I was able to move into the director position that I currently hold. That was an intense opportunity because I just graduated. I had so much support from my community, colleagues, friends and my family. I am very happy with my decision and I was named Oglala Lakota college Center Director of the year in May 2018.

How has it been helping current OLC and recruiting recent high school grads?

I believe in tribal colleges and I love OLC because of my own experience of being able to learn at home from our own educators. We learn from our own here at home and I believe it doesn't get any better than that. Being able to talk to our students here about their experiences in high school and coming to OLC for their education is rewarding. In the end, I encourage all of them to attend college anywhere. I just want our young people to continue to be lifelong learners.

How do you feel RCIS helped prepare you for life after high school?

I think Red Cloud really helped me build a sense of family, and so anywhere I went I had friends or people I met that felt like family. Transitioning

from Red Cloud to OLC was really easy, I just had that feeling of being comfortable with my own people, my own classroom and with instructors. I really enjoy it to this day.

Aside from the master's Program, are there any other goals you are working toward?

I just completed the ninth cohort of the Native Nations Rebuilder Program, which partners with the Bush Foundation and Native Governance Center in Minneapolis, Minnesota. I just completed the program in December. It's a 2 year, four-session program for selected participants in the surrounding North Dakota, South Dakota and Minnesota tribes. This leadership program empowers participants to learn about nation building and teaches us how to lead nation building efforts in our tribal nation. Nation building is basically a model that teach us how tribal nations can be a more effective institution by using our own cultural values. This opportunity of learning about nation building has opened my eyes to seeing how we, as a nation, can develop our own Lakota government using our own culture, values, and traditions.

That's exciting!

The program only select recipients from South Dakota, North Dakota, and Minnesota. My cohort has 20, and it has been a great experience meeting people from surrounding tribes with many of the same issues we're facing here on our reservation. It's really fun to learn and know that we have that support and understanding. We built a great network and now call these individuals my life-long friends.

What advice would you give current students thinking of the next steps in their lives?

I always encourage not just college life, but to do something, instead of just taking time off. Take advantage of your time and maybe start working to gain some experience. Or consider just going to school part-time, whether it's here at home or

if you're moving to another city. Try to get out there and try something new. Because a lot of the time we don't get the experience, students stay home, they don't want to do anything. I just try to encourage everyone to go to school or go to work, to gain life experience.

5. **SAMANTHA JANIS, 2007**
CHILD ADVOCATE



Samantha Janis did not reach this point in her life by travelling in a straight line, and that turned out to be a very good thing. Samantha's path has equipped her with a wide and nuanced base of knowledge that she applies to the complex task of protecting children on the Pine Ridge Reservation through her work with Child Protective Services. Her work ethic, for which she credits her family and Red Cloud, has carried her through challenging professional experiences in suicide crisis intervention, early childhood education, and chemical dependency counseling. Samantha's sights are now on combining these hard-earned skills and a degree in Forensic Psychology to be an advocate for the safety and well-being of the children on Pine Ridge.

Can you tell us a bit about your childhood and how you found your way to the Red Cloud community?

I was born in Pine Ridge, SD in December of 1988. I grew up with my grandparents, north of Manderson, SD. We had a ranch, raised cattle and horses; it was really fun. I worked at the ranch, went to school, helped at home. That was predominantly my entire life circle at that point.

I started school at Red Cloud in Montessori, then kindergarten, then continued for first through twelfth grades. My dad graduated from there, and my grandma went to school there. My daughter is also currently in school there, in the third grade at Our Lady of Lourdes!

Wow, it sounds like Red Cloud has become a family tradition! What impactful relationships did you build while at Red Cloud?

I remember my elementary school physical education (PE) teacher Travis. At first, I absolutely hated him because he made me run and work out, which I really didn't want to do! Then I ran into him outside of school when I was a little bit older. Even though I remembered him as someone who pushed me to do things I didn't want to do in PE class, whenever I ran into him after that, he asked me how I was doing, how my grades were, how school was going. I always remember that no matter how badly I treated him back when he was teaching our PE classes, he ended up being the nicest person ever. He turned out to be a really cool mentor while I was growing up. He passed on about a year or two ago, and it was really hard and sad because he was really one of my biggest supporters.

What did you learn at Red Cloud that was helpful in your transition to college after graduation?

Being a student at Red Cloud helped me build my work ethic. While I was a student at Red Cloud, I had lot of homework. My family always made me do all of my homework before I could hang out with friends. When I got to college, before I would go out and hang out with my friends, I would get all of my work done. Over all the years, that work ethic was ingrained in me, and I have to thank Red Cloud and my family for that!

Where did you head after graduation from Red Cloud and what was that transition like?

After graduating from Red Cloud, I started at the University of South Dakota and focused my

study on business administration. I lived on a co-ed dorm floor, and I never realized that I would have to live with a lot of people in a small area. There were people of all different ethnicities, bunched together on one dorm floor. It was just culture shock, because you're so used to being surrounded by Native Americans and the few other people who venture onto the reservation, then you go away and you're the minority.

After your freshman year, you returned home to Pine Ridge, which was an important moment of change in your life. Can you tell me about the work you did when you returned to Pine Ridge?

During my freshman year, I became pregnant and my grandparents wanted to help me, so I went home to Pine Ridge and started working. I started by working for the tribal council, doing community development with youth, as well as public safety and relations within communities. I worked there for four years. I then started going to school for social work at Oglala Lakota College (OLC). During this time, I was side-contracted to do HIV prevention education in the communities. I was giving people their medication for HIV and going and visiting patients and checking on them in my spare time. While I did that, I was still in school at OLC.

Then, I had an entire career change. There was an epic moment during my experience in the HIV community that changed my focus towards children. At that time, I began working with Sweetgrass Suicide Prevention. I worked there for two and a half years, basically saving kids' lives. Our organization did a lot of interventions and post-suicide work with families. We tried to do prevention education, so we were teaching kids in the classrooms and responding with police officers whenever a kid attempted suicide. At that time, we were in the middle of a bad suicide epidemic. I was still trying to complete school, but only doing one class at a time because I was on call constantly.

How did you manage the emotional intensity of this kind of work?

Actually, it really took a toll on my family, especially my daughter, because I was always gone. When you're in the middle of an epidemic, you're needed. My grandma would tell my daughter, "She's saving kids' lives, you need to be patient", but it took a toll on my daughter and so I quit.

Through everything, when things were at their most stressful, I would just look back at who I am. The Lakota culture in general is really calming and peaceful. We were a war society, of course, but we were also in tune with nature. I still own a ranch, so I go out horseback riding, hiking in the hills with my daughter, four-wheeling, or berry-picking. We go out into the nature and find calm and peacefulness. Sometimes we just turn off all the lights in the house, light candles, open doors and windows and just sit there in silence. It's something I can go back to all the time. My grandparents are basically fluent in the Lakota language on both sides of my family, so if I ever needed to pray or felt something was wrong, I was able to go in my own language and talk to my creator. My spirituality and who I am basically keeps me grounded to do what I do.

How did your first-hand experience working in the midst of the devastating suicide epidemic influence your next career choices?

While at Sweetgrass, I decided to do a major change in school because I realized that there were similar scenarios present in almost every suicide attempt. So, at that time I decided I wanted to become a federal prosecutor and prosecute people for hurting kids. I began a law program at National American University. I then decided to stop pursuing my law degree and change my focus to early childhood development. I became a Head Start teacher for a year, followed by working for WellFully, which is a juvenile treatment facility. I worked as a case manager and chemical dependency counselor,

so I ran groups and counseled kids in chemical dependency. I did that for a year, and really enjoyed it.

Now, I'm working with Child Protective Services (CPS) and I am in school online through Arizona State University for Forensic Psychology. So, hopefully I stick to this one. I believe I will because once I complete this degree, I can work in the social work field or the law field.

What is a typical day like for you working with CPS?

It varies! Right now, I'm actually at the prosecutor's office as I'm talking to you. We try to maintain positive relationships and keep families together. We try to do family building, and help the family members work to be better parents. It's really case to case, and I currently have 76 cases that I'm working. I'm going to go transport a kid tomorrow, and pick a kid up in the city I'm transporting to, about 7 hours away, and bring that kid home. It's a lot of different things, but in the end, it's just to protect the children. I tell the parents of my clients all the time, I'm not on the mother's side, I'm not on the foster parents' side, I am here for the child and the child's well-being. That's all that matters to me.

What advice would you share with current Red Cloud seniors?

A lot of it is about consistency. Eventually you can find what your calling is, but even if you miss a semester, or get a F, or something happens, just continue moving forward. Continue living life. Don't get stuck. There are a lot of people that get stuck. Life goes on and you keep moving forward, no matter what setbacks you believe you have. Just keep going because life keeps going. Just work hard.

**6. MARISSA (O'BRYAN) PITTS, 2006
MOTHER AND NURSE**



For Marissa Pitts, Red Cloud's valedictorian in 2006, finding common ground with others has made all the difference in her life. Her experience moving halfway across the country and working as a nurse with patients from a variety of backgrounds taught her the art of forming strong and lasting relationships. Marissa taps into her connection-oriented spirit every day, both as a mother and as a nurse working in the postpartum unit. Now, placing her priority on motherhood, Marissa is happy to share the lessons she has learned along the way.

Thank you so much for talking with us today, Marissa! Can you tell us about growing up in Pine Ridge as a student in the Red Cloud Schools?

I grew up on the Pine Ridge Reservation on the same ranch where my dad spent his childhood, near Kyle, SD. I first went to elementary school at Our Lady of Lourdes (OLL) and then high school at Red Cloud. My parents definitely made a choice to send me to Red Cloud Schools. I drove 45 minutes each way to go to high school because my parents felt that Red Cloud provided the best education, so it definitely wasn't just an easy choice! They made that happen for me even though it involved waking up very early every day to go in, even in the crazy weather and snowstorms.

While attending Red Cloud High School, you excelled not only as a student, but also as an athlete. How did Red Cloud staff members help you find your success?

Academically, my science teacher Wendell Gehman was the most inspirational teacher that I had. He challenged me, showed me what it was like to study, have challenging tests, and go that extra yard. That is mainly why I chose a science major [nursing], because I felt so much more confident in that specialty. I did do really well in high school and I was the valedictorian, so it was very upsetting to me if I didn't get a good grade. Wendell challenged me to realize that I wasn't going to always be the best and always get 100%. That was an important lesson.

In terms of athletics, Matt Rama volunteered his free time to coach me in track. If it wasn't for him, I wouldn't have had the opportunity to run at the college level. Track and field was a huge reason why I chose the University of South Dakota. Matt helped me learn how to set goals and have the determination to achieve them. With his help, I set multiple track records at Red Cloud and later was named an academic All American at the University of South Dakota.

Wow, what a high school career! Once you moved on to the University of South Dakota, how did your academic work at Red Cloud prepare you for the challenges of college courses?

Academically, it wasn't easy at first and I found the tests a bit shocking. My first anatomy test didn't go very well and I just started thinking, "Maybe I'm not cut out for this." Then I remembered my experience in high school during chemistry, which I found particularly hard. My science teacher Wendell taught me that it was OK to reach out for extra help. He would offer extra help sessions during lunch time, which showed me that even if you don't master a topic the first time in the classroom, there is always another opportunity to go in and learn it.

I also found academic support through a study program that was part of the athletic department at the University of South Dakota. When I ran college track, one of the requirements of freshmen was that we went to study group at the library. We had to do this for seven hours a week, sign in and sit in a certain section. I honestly don't know if I would have set foot into the library to study if it wasn't for this program pushing me out of my comfort zone! I probably would have just stayed in my dorm room and not gone out as much. Any change is hard at the beginning, but then you slowly become comfortable.

Once you graduated from the University of South Dakota, where were you headed next?

After I earned my Associate's Degree in Nursing in 2010 from the University of South Dakota, I continued my education through online classes at Briar Cliff University, earning my Bachelor's of Science in Nursing, while also working at the Winnebago Indian Hospital in Nebraska. During this time, I rotated between the medical/surgical, emergency, and clinical departments. After 1 year, I moved to Wichita, KS where I worked in a neuro-intensive care unit (ICU), which was both interesting and challenging.

I then moved to Florida and started working again in a neuro-ICU, but soon moved to the postpartum floor at St. Joseph's Women's Hospital. This was my dream job from the beginning! I was so happy when I got this job, I shed tears of joy. I am currently on a float team because I am trained in all of the units, so I can go anywhere that I am needed. I work in high risk obstetrics, postpartum, and gynecology. I am very fortunate, because I work two nights a week, and then I get to stay at home with my one-year-old daughter the rest of the time.

As a new mother yourself, what is it like to work on the postpartum unit caring for other new mothers?

As a nurse on the postpartum unit, I spend a lot of time teaching new mothers how to take care of their newborns. Sometimes mothers think they are asking a “dumb” question, but most of the time I hear these question at least once a night, if not multiple times. Having my own child, I finally got to experience what it is like to be nervous, scared, and not sure what’s going to go on. Now I know that when my patients look at their baby and get emotional, it’s just because they are overwhelmed with so much love. I’ll always have a special compassion for moms who are going through it for the first time. It’s just so special. I tell people that the birth of a child is kind of like a wedding day; you’re never going to have these first special moments with your baby ever again. It’s just so fun to watch new parents be in that moment and learn they are finally someone’s mom or dad.

When you picture your life in five years, where do you see yourself?

Right now I’m really happy with how things are going, and the schedule works well with my family life. Being a mother is coming first right now. It is amazing to have the time to do educational things with my daughter. There is so much for children here in Florida, including museums, the zoo, and the beach! My daughter loves elephants, so we can go 20 minutes down the road to the zoo and look at elephants. She also loves the beach. I think I was 25 when I first saw the ocean, and here she was at 2 months old dipping her toes in the water. It’s so fun to get to watch her experience these things!

What piece of advice would you offer to current Red Cloud students as they venture outside their comfort zone?

My advice to current students is to challenge yourself to make new friends. One of the things I’ve learned from moving from South Dakota to

Kansas to Florida is to break out of my comfort zone, say hello to people, and try to get to know them. Now, my husband and I have friends from different states and different countries. I believe you can make wherever you live feel like family, no matter where you are. Yes, I miss my aunts, uncles, and parents, especially at holidays, that never goes away, but I know that I’ve got great friends and neighbors right down the street that will take care of us just like family and we’d be willing to do the same for them.

I heard that you had a chance encounter at work with a Red Cloud donor, can you tell us that story?

Yes, it was a such an amazing coincidence! When I was working in Kansas, a patient asked where I was from, and it turned out that he had been a donor to Red Cloud years before. That was one of the coolest moments of being a Red Cloud alumnus! It was the biggest honor for me to take care of him. You just never know who you are going to encounter in the world. I’m sure he felt that what he had donated was being directly repaid. Over the years I’ve also worked with physicians who donate to the schools back in South Dakota. It’s amazing how many people out there are willing to help.

**7. TAMERA MIYASATO, 1997
EDUCATION CONSULTANT**



Can you imagine traveling to Italy to star in an independent film while simultaneously working as a legal secretary? How about working in the

production office of an Oscar-winning feature film followed by developing a unique classroom management strategy for high schoolers? Tamera Miyasato '97 can—because these are just a few of the unexpected turns her life's path has taken. After developing a breadth of knowledge through a variety of educational and professional experiences, Tamera is now focused on supporting effective education in South Dakota schools and reconnecting high school students with their Lakota values.

Thank you for speaking with us today, Tamera! I understand that you grew up in the eastern part of South Dakota. Can you tell us how your family made its way west to become part of the Red Cloud community?

I was born in Yankton, SD, which is in the eastern part of the state, near the Missouri River. My mother and father were both pursuing their doctorates in education in Vermillion, SD at the time. My mother's career path took her to Pine Ridge, and she developed a passion for the area. Our family is originally from Flandreau, SD so we are enrolled in the Flandreau Santee Sioux tribe, but when people ask me where I am from, I say Pine Ridge. It's where I grew up, that is home. My parents chose Red Cloud High School for me and my sister because of the high quality education and the spiritual foundation. My mother was raised as a Christian, and so it was important to her that we had exposure to the Catholic faith.

Many of the teachers at Red Cloud are volunteers who have come from different parts of the country. How did this impact your experience during high school?

For me, that was part of the appeal. The volunteer teachers had such a different perspective. They brought their own experiences from where they lived, worked, and studied. I was really grateful for that because it gave us an idea of life outside the Reservation. In particular, I remember Steph Weller, a volunteer teacher who had a huge impact on me. She was partly the reason I eventually became an English

teacher! Mike Kelly, Jim Dippold, Jeff Hibbert...I feel bad naming just these few because there were so many who had an impact on us.

After your graduation from Red Cloud in 1997, you attended the University of Notre Dame. Can you tell us what that experience was like for you?

It really was a big transition. Even though my mom made it a priority for us to have different experiences and travel, when I got to South Bend, IN, I didn't realize the extent of the disparities until we drove onto campus. I saw other students with moving trucks full of stuff for their rooms, while I arrived with my family in a two-door car, my belongings in trash bags. My sister reminded me that we laid them flat and had to sit on them on the drive from South Dakota to Indiana!

A huge challenge for me was having to miss the funerals of loved ones who passed away. In the Lakota culture, when there is a death, we come home to be with the family and to help. So, when we had people who passed away and I wasn't able to come home, that took an emotional toll. It was a culture shock, it was homesickness, it was not being prepared. There were so many factors that made it quite a challenge.

For the first two years, I got through by making connections with other students in similar financial situations. By the end of the second year, though, my grades were not what they should have been, and I was asked to leave.

This sounds like a pivotal moment for you. How did you decide what to do next?

My mom and I had a very good talk. She was supportive, as she always is, and she understood that I was struggling. We decided that coming home wasn't the best solution for me because it was too much of a risk for me to get comfortable and not continue school. With the support of my family, I knew I needed to do something to explore myself as a young woman.

When I was at Red Cloud High School, we did theater productions and I was involved in every single one of the plays. Acting was always a passion of mine, so I went for it! I found an acting school in Vancouver, British Columbia called Actors Working Academy (many of my former coaches now work with Vancouver Academy of the Dramatic Arts). I applied, auditioned and got in. So, literally a month after my dismissal from Notre Dame, my mom and I were on the road and moving me up to Canada. I lived up there for about a year, and it was the best experience ever. It taught me how to be an adult because I was independent of rules and structure and I had to take care of myself.

Following your passion really led you to an important period of personal growth. Where did you go from there?

Soon after finishing acting school, I decided to join my sister Simone in Las Vegas, NV where she had been working for one of the top criminal defense attorneys in the city. I lived there for five years working as a legal secretary. My boss was very understanding and gave me time off to pursue some acting jobs in Las Vegas and in Italy. I actually starred in a few independent films in Italy, including *The Way of Beauty*, and *The Voice of the Unknown*.

During that time, I was also working hard to pay my tuition debt to Notre Dame, which was a requirement for my return. I kept in contact with my admissions counselor Bob Mundy. He was an amazing source of support. He periodically reached out to me, checked in on how I was doing, and always asked if I was ready to come back. The last time he reached out and asked if I was ready, I was able to say that I was. I reapplied, and went back in the spring of 2006 and switched my major concentration from Theater to Film. I graduated from Notre Dame in 2008. It was one of the happiest moments of my life.

Once you had earned your degree in film, how did you become involved in the industry?

After graduating, I moved back to Rapid City, SD and immediately started working for a local production company. They were partnered with Chris Eyre, a very prominent American Indian film director, who directed the film *Smoke Signals*. When I met him, he was looking for an assistant and he hired me. He was directing and producing episodes on PBS's American Experience: We Shall Remain. When we were shooting *Trail of Tears* in Atlanta, I met my husband, who was also working on that film. We maintained a long distance relationship for a time, until I moved to Atlanta, Georgia, where he was. We lived there for a year, and during that time I worked on The Blind Side with Sandra Bullock, and an MTV movie. I worked in the production office, first as a production assistant, and then I was promoted to production coordinator for the next project.

What is the day-to-day like in the production office of a film?

The production office is the backbone of any film production and it is really our responsibility to keep the operation moving. We could be doing anything from arranging travel for actors, executive producers, and crew, to making sure all the script changes were in order. It's not as glamorous as one might think. The shortest day one can expect is 12 hours. The longest day I put in was 19 hours! It is exciting to be around these creative types and celebrities, though!

How did you transition from life in the production office to your current work in the field of education?

My husband and I knew that production life would not be good for a family, so we decided to move to South Dakota in 2009. We had our son in 2010 and got married a few months after having him. At that time, I went back to school and did my teacher preparation program and master's program at Black Hills State University.

For the past three years I've been teaching English, [the last] two years at Pine Ridge High School. I just began a new position with an organization called Technology and Innovation in Education (TIE), which is based in Rapid City, South Dakota. I am working as a Learning Specialist, basically providing education consulting.

You have had such a wide variety of educational and professional experiences so far! Where do you see yourself five years from now?

I have always had the goal of being a good Dakota woman. This means that you come back home to share what you've learned and to work with the community that supported you. Through my work with TIE, I have a tremendous opportunity to help students, develop my own body of work, and interact with all nine tribes in the state of South Dakota and beyond.

I am planning to focus some of my work on a classroom management strategy that I developed while working at Pine Ridge High School. The strategy utilizes Lakota culture, specifically the Woose Sakowin, the Seven Laws of the Lakota. When I used this strategy, my classroom transformed into "How can you act, think, and help each other like a Lakota person?" I asked the students, "Can you follow Wacante Oganake and be generous or helpful? Can you be aware of Wowahwala and have humility in your actions and interactions?" My students began holding each other accountable for acting like good Lakota people. I hope to develop this work further, as I may want to use it as a basis of study for a Ph.D. I love that I can share this with other teachers at Reservation schools, monitor it, and collect data.

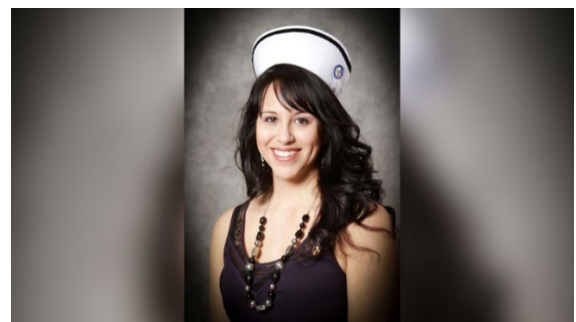
You have traveled quite a path already and it looks like you have some exciting work ahead of you. What advice can you offer to current high school students at Red Cloud?

Remain humble. Acknowledge the fears you have when you leave Red Cloud. I hope that you

realize that we are all in this together: coming from the Reservation, coming from one of the poorest counties in the United States, coming from a place with one of the highest death rates in the country. I hope that you will revisit—and continue to revisit—what it means to be humble, to acknowledge the challenges that we all have. So many others, especially those living off the reservation, do not experience what we do. I want you to be aware of the opportunity that your Red Cloud education provides for you. Be humble and grateful, and always remember who you are—Lakota.

8. KRISTIN WESTON, 2006

NURSE AT METHODIST WOMEN'S HOSPITAL



Kristin Weston '06 is the type of person who seeks out challenges. In her words, "staying in your comfort zone is no fun!" It is no surprise, then, that Kristin participated in rodeo as a child and runs marathons today. Her personality and drive have led her to pursue a career in nursing that involves working 13-hour night shifts in the High Risk Labor and Delivery Department at Methodist Women's Hospital in Omaha.

Hello, Kristin! Thank you so much for chatting with us. I understand you've lived an exciting life from the start—including some rodeo!

I was born in the town of Pine Ridge and lived there for a short time, but I grew up mostly in Porcupine, SD as a country kid riding horses and, yes, doing rodeo. Participating in rodeo was one of the best parts of my childhood. I mostly did barrel racing and breakaway roping, and I started

competing in fifth grade. It was a sport where I could set goals for myself. I would even get a summer job to help pay for my entry fees. My parents instilled in me that if you want to do something you have to work hard for it so, if I really wanted to do it, I had to put my work in.

How exciting! Speaking of your parents, I hear your mom has spent some time at Red Cloud as well.

Yes, my mom has worked at Red Cloud since I was a student there. We would ride into Pine Ridge every day, go to school, then ride home together. I actually started at Red Cloud when they had a program for three-year-olds! I graduated from the high school in 2006 and I have to say that all of my teachers were great. I wouldn't have loved learning so much if it wasn't for them. In 5th grade, Pam Lliteras was one of my favorite teachers. She gave us creative projects, including a study of tribal subjects. Another amazing teacher was Wendell Gehman, my high school chemistry teacher. He made science so much fun. All of my older cousins went to Red Cloud and all of my younger cousins are at Red Cloud now.

So Red Cloud is a real part of your family. After graduation, what came next for you?

When I started college, my goal was to become a physical therapist. I had a full-ride scholarship to Creighton University, so I started my major in pre-athletic training and physical therapy. After doing some shadowing and working through the courses, though, I realized that physical therapy was not my calling, it just wasn't me. This was really confusing because becoming a physical therapist had always been my goal.

Around that time, my grandmother became sick and I saw how the nurses cared for her. I realized then that I wanted to be a nurse. I had to soul search about how to make this change in my course of study. I could take on debt by pursuing [another] degree at Creighton University, or I could go back to Pine Ridge and earn the degree

at Oglala Lakota College, which is less expensive. I had to ask myself, "Is it the degree that makes the person or is it what you make of the degree?" After thinking about it, I realized that I know a lot of amazing nurses who have come from Oglala Lakota College, so I decided I would move back to Pine Ridge and study nursing there.

That sounds like an important moment of transition in your life.

It was. After I earned my Associates Degree in Nursing at Oglala Lakota College, I was awarded the Indian Health Services Scholarship, and worked for two years at Indian Health Services Pine Ridge Hospital in Labor and Delivery in the Obstetrics Department. I then completed an online program at Arizona State University to earn my Bachelor of Science in Nursing degree. Around that time, I met my future husband, and he was going to school in Omaha, NE. We married soon after and I moved to Omaha! Now I work at the Methodist Women's Hospital in High Risk Obstetrics and Labor and Delivery.

What is the most motivating part of the work that you are doing right now?

I don't feel like it is work at all! Welcoming new life is amazing—especially seeing parents' reactions—and I have great people on my team. It's fun to be around that excitement and joy. The good comes with the bad, though, and you have to help mothers through a loss or being on bedrest in the hospital for a long period of time. You have to do everything you can to lift their spirits. It's definitely not easy during those draining situations. For the most part it all balances out, though, and it makes it worthwhile to go to work each day.

What is it about who you are that makes you able to comfort people during these incredibly emotional times?

I don't think it's something you develop; it's something you are born with. My mom and dad always taught me to put myself in other people's

shoes. I have to remember that even though I have witnessed birth 101 times, these patients have not. For many people, it's their first baby and it's so important to be excited with them and happy with them. Really, it comes back to being kind, compassionate, and understanding.

As you reflect on your life so far, how has your Lakota identity influenced your choices?

As a Lakota, family ties are the most important thing to you. There have been obstacles in my way and times when I really had to reflect—like when I was changing my career from physical therapy to nursing. I was drawn back home to do that because that is where I had the support of my family. Home on the reservation is where I found what I wanted to be and what I wanted to do. I had to be brave to take steps into a whole new career.

Another important [Lakota] value is humility. I want others to see what I've accomplished as an example and a source of encouragement, not as boasting. I want to say, "I've met my goals, and you can do it too!"

What is your advice for a young person living on the reservation now?

My advice is to self-reflect and set goals. Also, along the way it's going to be scary—but don't be scared. It won't be an easy road, but it's kind of like running a marathon. I actually just finished a half marathon last weekend and I'm training for another one right now! You might be on an uphill rise and that's when things get hard and your muscles start giving out, but you just have to keep in mind the end goal. The feeling that you get when you cross that finish line is amazing. I got the same feeling when I got my diploma in the mail from Arizona State University. I thought, "I can't believe I just got my Bachelor's in Nursing, while I was working!" I felt so much joy that it made me want to cry!

Is Red Cloud still a part of your life, and how has it made you ready for your future?

I go back to visit Red Cloud often to see teachers and students. I love to watch how the school is developing and seeing how students overcome their challenges and go on to successes. Nakina Mills, the director of student advancement and alumni support, is doing amazing things. She makes the prospect of going to college exciting. Students are going places they never thought they would have gone.

Red Cloud showed me that it is possible to put yourself into a situation that you are not comfortable with. My time at Red Cloud convinced me that my goals were reachable, I just had to challenge myself to go get them. That's what makes life fun! Staying in your comfort zone is not fun at all. You have to be vulnerable enough to let yourself go out there.

9. KYLA WOODARD, 2010

GRAD STUDENT AND FUTURE SOCIAL WORKER



After spending the first part of her life in California, Kyla Woodard returned to the Pine Ridge Reservation and found her cultural community and spiritual home. Through her education at Red Cloud, she discovered her passion for serving others and her desire to create positive change for Indigenous people. That experience set her on her current path toward a career in social work. Kyla completed her undergraduate degree at Oglala Lakota College—and earned a full scholarship to the prestigious Master's in Social Work program at Washington University in St. Louis. Today, as a first generation graduate student, she is

planning to focus her studies and her career on improving the health and well-being of Native children on Pine Ridge and beyond. We sat down with Kyla to talk about the foundation Red Cloud created for her—and her dreams for the future.

Thank you for sitting down with us, Kyla! You didn't spend your entire childhood here in Pine Ridge—how did you make your way to Red Cloud?

Although I was born in Rapid City, South Dakota, my mom and I moved to Sacramento for ten years, and so I didn't come back to South Dakota until I was 12. A majority of my father's family lived on the Pine Ridge Reservation and after I spent a summer with my grandmother on the reservation, reconnecting with family members, friends, and my culture, I just never wanted to move back to the city. I was able to attend Our Lady of Lourdes for my eighth grade year and I just loved the small, private school environment. I grew up in a huge public school system so it was a major change to have that one-on-one time with teachers.

With my mom's blessing I decided to stay on the reservation and attend high school at Red Cloud. And I always say, everywhere I go, that was the best decision of my life. Red Cloud has really high academic standards and that was so important to me. I know how fortunate I am to have attended the best school on the reservation—to have been able to obtain an excellent education and opportunities offered to me.

Would it be fair to say that your time at Red Cloud had an impact on you, then?

Today I am studying in the top graduate social work program in the nation—and I can connect that directly back to my education at Red Cloud. At the time I didn't realize it, but while at Red Cloud I took a Lakota Studies class with Roger White Eyes '79 that sparked my initial interest in social work. In that class he taught us about Native American history, about the effects of

colonization and assimilation on our people, and about the resurgence of Indigenous rights.

Aside from the knowledge I gained from my family, in public school I never had a chance to learn my own history and the history of other Native peoples—and that's something that is really incorporated and emphasized at Red Cloud. I was able to get a clearer view of what we need on the reservation and the critical importance of ensuring that the federal government honors our sovereignty and treaty rights. I think that class with Roger really formed my whole platform for wanting to advocate for Indigenous people, using social work and related policies as tools to support social justice.

It sounds like you made the right decision to study social work at Oglala Lakota College, here on Pine Ridge—one of only two tribal colleges to have an accredited social work program.

The program Oglala Lakota College (OLC) was equally as great as Red Cloud. And my time at Red Cloud, which taught me discipline and the importance of taking your education seriously, really prepared me for it. The foundation Red Cloud provided also helped me to realize that I wanted to be at an institution that recognized Native American culture beliefs, and values, and incorporated them into its curriculum.

OLC's vision statement is to rebuild the Lakota nation through education. Its mission is to educate students for professional and vocational employment opportunities in Lakota country, graduating well-rounded students grounded in wolakolkiciyapi—learning Lakota ways of life in the community—by teaching Lakota culture and language as part of preparing students to participate in a multicultural world. I felt that mission was particularly present in the social work program. Like at Red Cloud, at OLC I had smaller classrooms and a deeper connection with teachers, and a community environment in which I was surrounded by many other Native American students committed to improving conditions for our people.

Being in that environment, and having that kind of support, is what helped me to succeed. It's incredibly challenging for Native students to go off to big universities where they can't identify themselves in the western education system. OLC was a perfect place for me because I had a strong support system. And that's why I think it's so important that Red Cloud—through the work Nakina Mills '98 is doing there—is helping graduates find colleges where they'll have that kind of support system.

So tell us about this new part of your journey and how it fits into your plans going forward!

Pursuing a graduate degree was always in my plans. When I was at Red Cloud, during my freshmen orientation, our teachers really instilled in us the importance of higher education and that our time at Red Cloud would prepare us for college and beyond. So when I went to OLC I was already a step ahead in thinking about graduate school. I started researching programs when I was a sophomore; I knew what I wanted to do and started creating a plan to get there.

I worked as a research assistant in behavioral health as an undergraduate and that sparked my interest in pursuing direct practice in clinical social work. In looking for graduate schools I knew I wanted a Master's in Social Work program, but I wanted to make sure that it was a program that focused on cultural competency and understanding diversity. The Brown School of Social Work here at Washington University is everything I was looking for.

Something truly unique that influenced my choice to attend Washington University is their recognition of American Indians through the Buder Center for American Indian Studies. The Buder Center works to support Native social work students and develops curriculum to prepare its students to create positive change across Indian Country. Many research scholars agree that offering a cultural curriculum significantly enhances the success of Native students because it reduces cultural isolation

and increases retention. It was so important to me to remain connected to my culture throughout my education—to be able to use my time here to identify the needs of my community and how I can address those needs through social work.

Through Washington University and the Buder Center here, I am now pursuing a Master's in Social Work, but with an individualized concentration in mental health and American Indian Studies. My vision is to help increase the number of minority health care providers, with the purpose of reducing health disparities and improving behavioral health outcomes for racially and ethnically diverse populations—particularly among indigenous peoples in this country.

Your graduation in December of 2017 seems already on the horizon. What comes next?

My purpose for adding this particular individualized concentration is being able to work with American Indians and indigenous peoples—and I'm very sure that at some point I'm going to go back to Pine Ridge and be able to give back. My short term goal is to pursue a career working with children and adolescents, counseling students with learning disabilities and offering them help with things like anger management and grief counseling.

But I'm also interested in working beyond direct practice. I have a strong interest in policy and program development and in social justice that I wish to apply to my work. Earning my MSW is helping me discover additional ways—beyond direct practice—that I can influence positive change. I do want to get into advocacy and lobbying. And I come from a strong family of advocates: my grandmother is an educator who has dedicated most of her life to addressing issues that have to do with environmental justice and protecting our sacred lands, and easing tensions between law enforcement and Native communities; and my mother has worked to support access to quality health care, particularly

for Native people. I have a strong natural sense of wanting to help; I want to use my passion and training to create systematic and institutional change.

In one of my first classes with the Buder scholars, we talked about what has made a big impact in our lives and I said that my career choice was heavily influenced by my experience at Red Cloud. I credit a lot of my success to Red Cloud because my education there laid a foundation I'm still using today. I'm now a first generation master's student, studying at the top social work program in the nation. So I have the opportunity to use my career and my life to serve indigenous people, strengthen communities, and promote the growth and education of children. In my opinion, Red Cloud is doing that for our students on the reservation.

What advice might you give to those current students at Red Cloud who are just now exploring what they might want to accomplish with their own careers?

In any field you need to have a broad range of skills and competencies—and taking advantage of opportunities inside and outside of school will better equip them for succeed in academia and in their professional work. Taking on new roles within the high school—like student council—is a great way to experience leadership. And outside Red Cloud, in the Pine Ridge community, there are so many opportunities to volunteer and serve. I would say to seek out those opportunities and new learning experiences. I would also say to stay focused, learn self-discipline, and really try to grasp all the knowledge that is being taught to you in the classroom. That will lead to having more confidence in yourself, in your capabilities, and in knowing what you want to do. After high school you can take any path you want. Just know that it will require hard work, and having a voice in your head that tells you, “You can and will succeed.”

10. ELAINE YELLOW HORSE, 2003 PROSECUTOR FOR THE OGLALA SIOUX TRIBE



Growing up on the Pine Ridge Reservation, Elaine Yellow Horse never expected to become a role model for young people. But after graduating from Red Cloud, she discovered a passion for tribal law and criminal justice—a passion which led her to become a tribal prosecutor. Today, in both her personal and professional life she serves as an advocate and mentor for at-risk youth across the reservation. We spoke with her about her time at Red Cloud, her journey in the justice system, and her commitment to helping young people reconnect with tribal culture.

Thanks for sitting down with us, Elaine! And for sharing a bit about your educational journey—and what it meant to graduate from Red Cloud.

What I learned at Red Cloud was that, if I tried really hard, I could do the things people never expected me to do. I went to another elementary school and in eighth grade you had to pick one high school to go and visit. I wanted to sign up to visit Red Cloud but my teacher at the time told me that “troublemakers don’t go to Red Cloud.” When you’re that young and your teacher tells you something like that, you’re going to obviously think it’s true. I wasn’t the best student, so I wasn’t expected to go to Red Cloud, or even expected to graduate from high school. But at Red Cloud, I had teachers who believed in me. They didn’t judge me so quickly. They helped instill a great work ethic that has allowed me to become the first in my family to not only graduate from Red Cloud high school,

but to graduate from college. I loved my experience and I'm proud to say that I graduated from Red Cloud.

In college, you discovered a passion for law and criminal justice. What led you in that direction?

Growing up, my uncle was a police officer and I always wanted to go into law enforcement. My goal was to eventually be the chief of police. But in college I took a criminal law class and that's when I realized how interested I was in the subject. In all my law classes I ended up getting really good grades—I had finally found what I was excited to learn about. I found out that Oglala Lakota College has a tribal law program so I applied, got in, and ended up finishing in three years. I was taking 6 or 7 classes a semester—it was so fascinating to learn about the full spectrum of laws that govern Indian Country.

When I graduated, I got a call from the Attorney General asking if I was interested in being a prosecutor; I thought it was a good idea to finally put my degree to use. So I started work as a prosecutor in September of 2014.

Today you are serving in the tribal court system doing just that. Tell us about your work as a prosecutor and what it has taught you.

I handle the juvenile criminal department for the entire reservation. When I first started prosecuting juvenile cases, my approach to the justice system was really black and white. My thinking was "you break the law, you go to jail." But the first case I tried threw me all the way into the grey area. I prosecuted a 15 year-old for verbally assaulting a police officer and for disorderly conduct because he was out past curfew. I'm very competitive and had rarely lost a case up to this point, and he was convicted of both charges. I felt excited that I had won the case—but then I looked over at the kid. He was sitting with his head down and I could tell he was crying. He just looked so pitiful.

That's when it hit me: I can't be thinking in black and white terms with these kids. Every case is

going to be different. And really, these kids aren't breaking the law because they want to, or because they are criminals. They are breaking the law because they don't know any better, or because they are unsupervised. Often it's not the kids we need to be punishing.

After that case, I told my boss that we needed to start doing pre-trials to understand the context of each individual case. I realized that putting these kids through trials is traumatizing them and criminalizing them. Our Attorney General opened my eyes to the idea of restorative justice and finding alternative ways to discipline these children. She says she doesn't want to criminalize these kids at a very early age and today I'm behind that 100 percent.

What can be done within the justice system to help young people turn their lives around?

If a case doesn't go to trial, I'm responsible for working with advocates to determine an appropriate punishment. And some of the things I sentence these kids to do are not what a normal juvenile criminal system would do. Sometimes we sentence them to go to group or family counseling. And I require community service rather than making kids pay fines. All these methods have proven far more effective than incarceration.

I believe being exposed to our culture makes a big difference for these kids, too, so sometimes we sentence them to go to inipis, or sweat lodges. That's another thing about Red Cloud I really liked. When I attended, I was exposed to the sweat lodge for the first time. I was exposed to my culture. So now, that's what I want to do with these children I'm working with: I want to expose them to our culture. If that means ordering them to attend, that might be the way we have to do it. I often say that I just want them to go to one sweat and if they like it then we can ask the court to get them a bus pass so that every time there's a sweat, they can jump on the bus and go. With just one exposure to the sweat, I know they will be way more interested. A lot of

these kids and their parents know very little about our traditional ceremonies. That's something I really gained at Red Cloud.

You also work with young people outside your role as a prosecutor. You started a mentoring program that incorporates archery and other cultural activities.

I had the idea of starting a youth archery program for quite a while, but I wasn't sure how to go about it. I absolutely love archery and actually was the middle school archery coach at Red Cloud several years ago. I used the leave the archery equipment in my truck and when I'd go home to visit my mom in Wounded Knee, I would teach some of the kids in the community how to shoot.

During one visit last summer, some of the younger kids started asking me about a girl who had committed suicide in Manderson, a town just 8 miles away. I could tell they were all confused and trying to figure out their feelings around that happening. I decided then I would try to create my own youth mentoring program—to provide an outlet and a source of support for kids who are struggling with a whole range of issues. Last spring, I got a grant from the Rosenberg Fund for Children and used the money to buy archery equipment to get started. In addition to teaching archery, I host a summer camp and take kids camping in the Black Hills. We take walks and learn to identify native plants and what they are used for. For example, we pick plants like wild mint tea, and the kids take it home to their families to have.

I give each kid a journal so that they have a safe place to express their feelings. And I bring in friends and guest speakers who are substance free and educated, to spend time with the kids and show them that drinking or being on drugs isn't the only way of life on the reservation. They are such a great group of kids. They are old enough to know that things aren't great in their

lives—but they are also young enough to still have that great sense of humor and to be hopeful about the future. When I first started thinking about what to call our group I decided to call them the Warriors of Tomorrow, because that's what they are going to be for their generation.

What are your hopes for your own future—and for the future of young people on the reservation?

Right now I'm studying for the LSAT. In law school I plan to continue to study criminal law and federal Indian law—and then I absolutely want to come back to the reservation and continue to work in the court system and help my people in any way that I can.

I also want to continue to work with kids who are struggling as well. I see myself in a lot of them. I see people doubting them. I see these kids thinking—like I did—“who am I to try to be the first one in my family to graduate from college” or “who am I to even think about going to law school?” I still have those doubts about myself. I still wonder if I'm smart enough and if I can handle law school. I was never expected to be where I am now—and sometimes I wonder how I got to be a prosecutor. I have those moments and that internal struggle, but I also have moments when I know that I'm doing a good job. I think a lot of my life experiences help me to support these juveniles—and I hope they can apply some of what I share to their own lives.

These ten profiles of young women alumni of Red Cloud Indian School illustrate how Jesuit school alumni are giving back to their community. We hope that the profiles will inspire you in your own work. More profiles are available on our school's website at <https://www.redcloudschool.org/>.

Men and Women for Others: How Jesuit Education Alumni Can Contribute to Social Justice

