In collaboration with the Center for Social Justice Research, Teaching and Service at Georgetown University.
ABOUT THE BERKLEY CENTER FOR RELIGION, PEACE, AND WORLD AFFAIRS

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

Two premises guide the center’s work: that a comprehensive examination of religion and norms is critical to address complex global challenges, and that the open engagement of religious and cultural traditions with one another can promote peace. To this end, the center engages students, scholars, policymakers, and practitioners in analysis of and dialogue on critical issues in order to increase the public understanding of religion.

ABOUT THE CENTER FOR SOCIAL JUSTICE RESEARCH, TEACHING AND SERVICE

The Center for Social Justice Research, Teaching and Service (CSJ), founded in 2001, seeks to advance justice and the common good through promoting and integrating community-based research, teaching, and service by collaborating with diverse partners and communities. CSJ works in three key areas: community and public service, curriculum and pedagogy, and research. Through such critical and engaged work, Georgetown builds on its tradition of academic excellence and contributes in singular ways to the Jesuit ideal of justice education and action “for the glory of God and the well-being of humankind.”
INTRODUCTION

This report presents the outcomes of the ninth year of the Education and Social Justice Project (ESJ). The purpose of this fellowship program is to explore the deep connections between the global challenges of poverty and marginalization and innovative educational programs. The foundational insight of ESJ is the idea that educational opportunities provide a pathway to enhanced well-being in an increasingly global economy. Religious communities are often the leaders in local efforts to advance economic and social development and parity through education, yet their efforts are generally ignored by national and international governments.

In order to engage Georgetown undergraduates and build knowledge in this critical area, two Georgetown University centers—the Berkley Center for Religion, Peace, and World Affairs and the Center for Social Justice Research, Teaching and Service (CSJ)—created the Education and Social Justice Project in early 2010. Under faculty guidance, ESJ fellows conduct interviews, analyze best practices, and share their reports and conclusions with a wider global audience. It was created with an initial gift from Rodney Jacob and has continued through the generous support of other donors.

During its ninth year, the project awarded fellowships to four students who spent three weeks with institutions engaged in efforts to promote social justice through education. Brittany Fried (SFS’19) conducted research in Zambia at the Jesuit Centre for Theological Reflection on the role of Catholic social teachings in social justice work. Mayeesha Galiba (C’19) spent three weeks in Italy conducting research at the Center for Child Protection on how Jesuit values influence child protection policies. Grace Koehl (NHS’19) conducted research in Spain at Entreculturas, where she focused on the Jesuit philosophy behind international education and volunteering. Erin Luck (SFS’19) spent three weeks in Colombia at Javeriana University (La Pontificia Universidad Javeriana) focusing on the role of Jesuit education in peacebuilding and reconciliation efforts. During the past nine years, students have traveled to 29 countries to conduct research: Argentina, Australia, Bangladesh, Bolivia, Brazil, Burkina Faso, Cambodia, Canada, Chile, Colombia, Dominican Republic, El Salvador, France, Guatemala, India, Italy, Mozambique, Nicaragua, Peru, the Philippines, Poland, Senegal, Spain, South Africa, South Korea, Ukraine, Uganda, Uruguay, and Zambia. Full reports and interview transcripts for all years are available on the project website (berkleycenter.georgetown.edu/esj). The Education and Social Justice Project is administered by Dr. Sara Singha of the Berkley Center, Dr. Jennifer Rosales, and faculty advisor Dr. Andria Wisler of CSJ.
**BOGOTÁ, COLOMBIA**

**ERIN LUCK (SFS’19)**

**OVERVIEW**
Erin Luck is an undergraduate student in the Walsh School of Foreign Service, class of 2019, majoring in international political economy. In May and June of 2018, she spent three weeks conducting research in Colombia at La Pontificia Universidad Javeriana. In Bogotá, Luck examined Javeriana’s role in promoting reconciliation in the wake of the 2016 Peace Accords. Through interviews and focus groups, Luck sought to understand how Jesuit values connect Javeriana’s core educational functions with social justice.

**INTRODUCTION**
In 2016, the Colombian government and the Revolutionary Armed Forces of Colombia (Fuerzas Armadas Revolucionarias de Colombia, FARC) signed historic peace accords. After decades of civil war and bloodshed, the accords signaled a new era of peace and reconciliation for the country. However, implementation of the peace accords proved difficult. The government has failed to ensure land redistribution and has not made significant progress on FARC integration programs. These failures have led citizens to question the ability and willingness of the government to deliver on its promises. Tension and armed conflict continues in many rural provinces at the hands of FARC dissidents and other armed groups. For decades, the Society of Jesus in Colombia has fostered both discourse and action for peace through research, education, and advocacy. This report explores the intersection of Jesuit education and social justice at La Pontificia Universidad Javeriana, one of Colombia’s oldest and most prestigious institutions of higher learning.

**PARTNER INSTITUTION: LA PONTIFICIA UNIVERSIDAD JAVERIANA IN BOGOTÁ, COLOMBIA**
La Pontificia Universidad Javeriana, or “Javeriana,” is one of the oldest Jesuit universities in Colombia. The Society of Jesus first established the school in 1623 in the then-Spanish colony of the Kingdom of New Granada. In 1767, the Jesuits were expelled across Europe. Therefore, Javeriana did not reopen till the end of the colonial era.

After reopening in 1930, Javeriana embraced a contemporary existence. Today the university boasts state-of-the-art facilities, a diverse student body, and a bustling urban campus in the heart of Bogotá’s affluent commercial district. The university’s founding statutes drive Javeriana’s contemporary social justice work. The official university mission states, “The integral formation of people to excel for their high human, ethical, academic, professional quality and for their social responsibility...[and] the creation and development of knowledge and culture in a critical and innovative perspective, for the achievement of a just, sustainable, inclusive, democratic, solidary and respectful society of human dignity.” This underscores that the Jesuit commitment to education, justice, reconciliation, and human dignity is the center of Javeriana’s mission.

In addition, the university provides considerable support and funding for the Vice-Rectory for University Environment, one of the branches of the Office of the Rector. The concept of the university environment is both deeply Ignatian and Colombian in conceptualization. This study analyzes how Javeriana attempts to promote peace and reconciliation in Colombian society through the integral formation of its community members.
THE COLOMBIAN CHALLENGE: A NEED FOR SOCIAL JUSTICE AFTER DECADES OF DIVISION

The past five decades in Colombia are characterized by devastating civil conflict rooted in deep social inequality. Unequal division of land led to widespread poverty and contributed to the rise of revolutionary sentiment across post-colonial Latin America. Resistance in Colombia manifested in many ways, yet the most influential group is the Revolutionary Armed Forces of Colombia.

The FARC was established in 1964 after decades of tension and formalized exclusion of the Colombian left. Drawing inspiration from the Cuban Revolution, the FARC’s focus on combat and military power inspired growth from 400 members to 18,000 members at its peak. The FARC engaged in politics during various periods yet operated primarily as a terrorist guerrilla organization. The FARC’s funding flowed through the organization’s involvement in the narco-trafficking economy and other illicit activities. For decades, the Colombian government and the FARC struggled to exert control over Colombia’s many rural regions. The result of the domestic conflict was devastating on the Colombian population: 220,000 dead; 25,000 disappeared; and 5.7 million displaced over 50 years.

The FARC entered into a number of peace agreements with the government, although each was unsuccessful in subsiding the conflict. In the 1980s, the FARC participated in peace negotiations with the government of Belisario Betancur which stipulated both a ceasefire and amnesty. However, only 400 guerrillas formally agreed and the peace negotiations ultimately fell apart. In the 1990s, the Pastrana administration offered to cede a southern territory to the FARC in exchange for political hostages. However, the FARC abandoned this effort after the government refused to provide legitimacy to the armed group.

In 2016, the Colombian government and the FARC signed a peace agreement after four years of negotiations and five decades of fighting. The agreement included full FARC demilitarization, transformation of the former rebels into a legal political party, and land redistribution. There were provisions to acknowledge atrocities, but the agreement ultimately favored reintegration for former FARC dissidents. For example, FARC members were granted immunity from prison and immediate representation in the Congress for two election cycles. In drafting the agreement, President Juan Manuel Santos and FARC leader Rodrigo Londoño attempted to balance justice and reconciliation. However, on October 2, 2016, voters rejected the peace deal in a national referendum. Specifically, many voters protested the agreement’s amnesty provisions which would have allowed former FARC rebels to participate in politics without the threat of jail time due to previous crimes. After all, 60 percent of Colombians are victims or closely related to a victim of the conflict. For many of these voters, the agreement lacked justice and heavily appeased the former terrorist organization. After the national referendum failed, the Colombian government and the FARC quickly drafted a revised peace agreement. There was no second national referendum; instead, the Congress implemented the peace deal in November 2016. The fate of the agreement remains uncertain with the recent election of conservative Ivan Duque as president.

JESUIT EDUCATION IN COLOMBIA

The Spanish first arrived in present-day Colombia in 1509. Spanish colonization brought the Spanish language, Catholicism, and the near obliteration of the Native American population due to conflict and disease. The church owned one-third of land in Colombia and organized the Colombian Conservative party. In addition, Colombia was the first nation to be officially recognized by the Vatican. Although the Constitution of 1991 guaranteed freedom of religion and removed the Catholic Church as the official religion of Colombia, Catholicism remains deeply ingrained in Colombian culture and society. Today, an estimated 80 percent of Colombians identify as Catholic.

Jesuit missionary work began in Cartagena in 1598. While nominally focused on providing education to indigenous peoples in Colombia’s tropical interior, in reality these were missionary efforts. Between 1840 and 1901, the Jesuits were expelled from nations across the globe including New Granada (now modern-day Colombia). The expulsion of the Jesuits coincided with the emergence of the modern nation-state, the development of stronger national governments and publicly-funded education systems, and a new focus on national history and culture. The Society’s focus on science, theater, and literature, among other subjects, allowed it to regain favor during the scholastic revival of the nineteenth century.

In 1604, the Jesuits founded their first educational institution in Bogotá: the College of Saint Bartholomew. This school provided preschool, primary, and secondary education. In contrast to earlier education projects, the College of Saint Bartholomew was characterized by excellence and scholarship. The school’s prime location within the heart of Bogotá reflects its prestige. Saint Bartholomew sits on the same street as the Congress, Primatial Cathedral, and the primary workplace of the president. Twenty-eight Colombian presidents are alumni of either the College of Saint Bartholomew or Javeriana. Thus, Saint Bartholomew and Javeriana elevated...
the Jesuit education model to elite status; these educational institutions are closely tied with the country’s most privileged and powerful leaders. According to Dr. Jairo Cifuentes, general secretary at Javeriana’s Office of the Rector, “Colombian higher education was primarily for those of a high socioeconomic class. Therefore, Javeriana was associated with the formation and training of individuals from the highest levels of society.” Although the university now attempts to draw students from different areas of Colombian society, this elite reputation is important to note when examining the university’s role in fostering social justice.

SOCIAL JUSTICE AT JAVERIANA: AN OVERVIEW

As a prominent Jesuit university, Javeriana provides students with the opportunity to engage with social justice and public welfare. The university is proud of its Jesuit identity and Xavierian tradition. Father Luis Aurelio Castañeda Verano, S.J., director of the San Francisco Javier Pastoral Center, describes the intersection of education and justice as completely intertwined with the mission of the university. He notes that “The university has a mission which it pursues in the search for a democratic, inclusive city that respects human identity.” How does the university promote justice? Father Verano says that “[Javeriana] does not enroll with any political party. […] Overall its people commit through their profession to the betterment of society.” This neutrality is particularly relevant in Colombia given the long history of partisan conflict and association between the Catholic Church and the Conservative Party. Father Verano added that the Jesuits combat many issues including “injustice, unequal society, and violence.” However, the most salient issue is “the challenge of reconciliation in the peace accords, which the outgoing government led […] supported by the university, because our society needs reconciliation […] based on justice and on the balanced distribution of goods.” This reconciliation mandate influences the university’s peace-related work and ensures that university programming promotes inclusion and social justice in Colombian society.

Three main entities that promote social justice at Javeriana are the Office of the Rector, the Vice Rectory for University Environment, and the School of Political Science and International Relations. The Office of the Rector provides leadership and sets the agenda for peace and justice. The Vice Rectory for University Environment promotes social change through student programming. The School of Political Science and International Relations produces scholarly research on peace and reconciliation through the Master of Peace Studies and Conflict Resolution Program and the Institute for Human Rights and Peacebuilding.

THE OFFICE OF THE RECTOR: SETTING THE AGENDA FOR RECONCILIATION

As the central decision-making body for the university, the Office of the Rector looks to Javeriana’s mission statement, founding documents, and historical records to guide planning and development. This office translates the mission statement into tangible goals and policies, thus setting the agenda for other branches of the university to follow.

The Office of the Rector grounds all of its work in the founding statutes of the university. The university seeks to promote justice through its capacity as an educational institution and branch of the Society of Jesus. Dr. Jairo Cifuentes, general secretary in the Office of the Rector, noted that “Catholic identity is identified even more so with a deep respect for humanity, the search for truth, profound thought, and pluralism and diversity.” This identity motivates Javeriana’s commitment to justice and reconciliation.

This open and unashamed commitment is striking given Javeriana’s status as an elite university. In some ways, this outward commitment to justice seems at odds with the university’s reliance on tuition-paying students to finance the institution. Yet, it is clear that Javeriana cares deeply about education for the purpose of justice. Carlos Julio Cuartas Chacón, advisor to the general secretary and Javeriana graduate (1976), stated:
All Jesuit institutions in Colombia adhere to the mandate of reconciliation. Based on the pronouncements of Pope Francis, this mandate supports acceptance of the peace accords. As María Lucia, director of the Master of Peace Studies and Conflict Resolution Program, explained, “Because we are in a Jesuit university we are aligned with the mandate of reconciliation. Our dean knows that, and he encourages that. We are contributing to that reconciliation mandate. That Jesuit flavor is there.” Whether bringing former rebels to Javeriana for a discussion event or preparing handbooks on peacebuilding, all programs promote reconciliation and adoption of the 2016 accords. The rectorate also oversees the University Planning Program, which functions as an umbrella under which all peace and reconciliation programs are housed. All university programming, initiatives, and offices are included within the umbrella of peace promotion.

### THE VICE-RECTORY FOR UNIVERSITY ENVIRONMENT: EMPOWERING FUTURE LEADERS

The Vice Rectory of University Environment oversees Javeriana’s student formation work. Father Alfonso Borrero Cabal, S.J., introduced the “University Environment” during his tenure in the 1970s. He derived the idea from Xavierian tradition and the educational philosophy of Cardinal Henry Newman. The current vice rector for university environment, Father Luis Alfonso Castellanos Ramírez, S.J., describes the purpose of the Vice Rectory of University Environment as “a space that favors conditions for development” by ensuring that people are “well” and “human development is high.” This manifests in two types of centers: well-being centers, such as the Psychological and Health Advisory Center and the Sports Center, and formation centers, such as the San Francisco Javier Pastoral Center and the Center for Institutional Identity and Construction of Community.

The centers connect the well-being and development of community members to the university’s social commitment. They provide spaces for students to give back to the wider community in Bogotá and explore questions of social justice. As peace and reconciliation are highly connected to current social justice needs in Colombia, there are offices within the vice-rectory that specifically seek to foster community discussion, exploration, and action around peace. The Center for Institutional Identity and Construction of Community promotes community understanding of Jesuit identity, peace, and reconciliation.

### Center for Institutional Identity and Construction of Community: Fostering a Mindset for Peace

The Center for Institutional Identity and Construction of Community contains a variety of offices that promote community values, including inclusion, diversity, and support for students from outside Bogotá. One important office within the Center for Institutional Identity and Construction of Community is the Office of Culture for Peace. The education project of the Culture for Peace Program is “to provide new axiological frameworks with the perspective of a culture of peace and create Javerianos distinguished by their knowledge, suitability, honesty and effective commitment to the marginalized.” Angela María Jaramillo, current head of the program, stated that the ultimate purpose of the project is to contribute to “the transformation of Colombia.”

Jaramillo and her student volunteers coordinate an ambitious agenda. They focus on five areas: integral formation and training of facilitators for peace, promotion of peace in everyday life, the Week for Peace, citizen culture, and support for university initiatives for peace and reconciliation. The training programs—Ahimsa, ComPaz, and Teachers for Peace (MAPA)—provide spaces for students and faculty to explore their role in promoting peace in Colombian society. Larger initiatives, included under citizen culture and promotion of peace in everyday life, foster wider university awareness and discussion of peace and reconciliation through activities, workshops, and reflection. Finally, the office assists in coordination of the Week for Peace, a national initiative for which Javeriana is a main sponsor.

The Week for Peace first started in 1986 after a proposal from the Jesuit Program for Peace in Bogotá. Jaramillo describes the Week for Peace as “a common space in which we can visualize and recognize the actions for peace carried out by Colombians; in a space that is for everyone…as organizations, summon the citizenship, the collectives, in a space where all human beings who believe in peace come together, independent of political affiliation, social position, or organization.” Javeriana sponsors the event along with CINEP, the National Secretary for Social Pastoral, and Redepaz, an initiative through the National Network of Citizen Initiatives for Peace and against War. The Week for Peace coincides with the national day for human rights. In turn, the national day for human rights falls on the day of Saint Pedro Claver, one of Javeriana’s most notable graduates.

Besides promoting large-scale events, the Culture for Peace’s Ahimsa Program trains future leaders in the field of peace and reconciliation. The rigorous program...
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has the power to alter the mindset and career trajectory of participating students. Seventy percent of the program’s 120 graduates now work on various peace-related projects. After participating in Ahimsa, María Camila Carvajal García views her role in Colombia’s struggle for peace in a different light:

In the macro environment, I think this program has changed me, in a way that can also influence others. […] I am much more aware of the reality of my country and the participation that I should have, which is not solely the responsibility of others. We are the young people who can make changes in the country. We have the country in our hands. People say that when we graduate here we will change our country. But no, we can do it even as a student. They are the young people who are in this environment and learn many things that can make changes in their small social circles to great effect.24

Another student facilitator, Julián Felipe Dóran Patino, explored long-standing questions about conflict through Ahimsa. Originally from Santander, Patino became interested in peace after witnessing persistent conflict in the region. Speaking about the civil war, he stated, “Those who study the Colombian Revolution say it began in Santander, because we already fight. It’s this idea that we don’t like to discuss, rather just to fight. My questions arose from this idea of conflict…[and] from this need from education, and how we are educated, and of course from the conflict, war, and poverty.”25

Patino came to Javeriana to study psychology, specifically during periods of civil unrest and war. Yet, he claims that “I had not found a place to put it into practice until I came to Culture for Peace in 2015. I arrived at Ahimsa and began to discover, in some way, many of the answers I had been looking for, but was not yet aware of.”26 Specifically, Patino describes personal exploration that is part of the Ahimsa program. “We discuss many personal issues, but we do it as a collective […] I went afterward to Ahimsa II, for facilitators, because it focused on education, to educate about emotions and critical thoughts, spirituality, which are things that are not culturally taught, since we live in a culture that often shuns displays of emotion. I like this type of education, of working in groups. Now I’ve graduated, and begun to look for other spaces, but my home will always be here.”27 These quotes demonstrate the significance of shaping student worldviews through academic and personal exploration. Educators like Jaramillo believe that teaching the importance of long-term sustainable peacebuilding is imperative to impact the conflict in Colombia.

THE SCHOOL OF POLITICAL SCIENCE AND INTERNATIONAL RELATIONS: SUPPORTING RECONCILIATION THROUGH STUDY AND SCHOLARSHIP

The School of Political Science and International Relations is the center of Javeriana’s academic work on peace and reconciliation. The Master of Peace Studies and Conflict Resolution Program provides a space for practitioners to enhance their understanding of conflict theory and post-conflict transformation. The Institute for Human Rights and Peacebuilding produces research in the field of peace and participates in international partnerships and consortiums. The program has two tracks: a one-year specialization and a two-year master’s program.

Master of peace studies and conflict resolution programs are not unique to Javeriana. However, the mandate of reconciliation and Javeriana’s Jesuit identity distinguish the university. Zapata describes the difference between Javeriana and other institutions as follows:

You can feel that there is a difference from the rectory to the deans to the programs. We have this mandate for reconciliation which can be felt in the type of education that we provide. We are interested in the students doing peacebuilding that matters and has an impact on society. You can do theoretical research in the field of peace, but we are more interested that students go do something or reflect on something that people care about. This is one of the things that I think is different
from other institutions. Our difference is the service-oriented mission and our values [...] In facing decisions, we try to go with the decision that better reflects our values as opposed to other things like the market.

Zapata also cites the program and university setting as particularly conducive to bridging barriers and promoting dialogue. For example, a few students organized a panel about gender in the peace accords and invited female FARC commanders to speak about their experiences. Originally, Zapata guessed that the event “would be the same four students who always come to events. However, the event was packed with around 400 people.” The event was so full that the organizers had to close the doors and move to another auditorium. Reflecting on the event, Zapata further stated that “I was just wowed that the university would allow this type of discussion and that the commanders were there. The agreements were not signed and they were still perceived as criminals. Yet the university opened its doors to discussion about gender and peace accords. That was very Jesuit. The discussion was respectful, and people learned a lot.” This anecdote demonstrates that respectful discourse is critical for addressing social change. The role that Jesuit education plays in promoting discussion for mutual understanding cannot be undervalued. Zapata noted that events like these have an impact, which is the purpose of the program.

Institute for Human Rights and Peacebuilding: Discourse and Scholarship

The School of Political Science also contains the research branch of Javeriana’s peacebuilding work, the Institute for Human Rights and Peacebuilding. The institute was founded in 1944 through an alumni grant and furthers a mission of consolidating “a culture based on respect for human rights, peacebuilding, democratic participation, and solidarity.” To this end, the institute focuses on investigation, publication, training, and consultancy. The institute specifically addresses the peace accords and the national mandate for reconciliation.

The institute’s director, Manuel Salamanca, notes that research, training programs, and partnerships must focus on regions outside of Bogotá to truly have an impact. The institute operates in three conflict areas: Buenaventura, Vista Hermosa, and Catatumbo. Regarding the importance of fieldwork, Salamanca stated that, “We understand that peace does not occur in this city. Things do not happen here. Decisions are made here. Everything related to peace, as we understand it, comes from a pact that has been signed between elites. So, our duty is to become territorial. That is what we are working at… more than anything, what we are focusing our interest on is what happens in the regions.” The institute focuses on applicability in its work, a characteristic derived from Javeriana’s Jesuit identity. Salamanca points to the Society’s focus on impact as informing his academic work. The two classes he teaches for undergraduates, Theory of Conflict and Classical Reconciliation and Post-Conflict, emphasize applying concepts through fieldwork. Although resources don’t always allow fieldwork beyond observation, merging the theoretical and the practical allows students to explore the real-life applications of classroom knowledge.

CONCLUSION

Javeriana pursues social justice and reconciliation through programming, discourse, and scholarship. The Culture for Peace Program offers extracurricular programming for students, faculty, and staff to explore their role in promoting peace in Colombia. Academic work prepares students to engage broader questions of peace and reconciliation. Jesuit theology inspires this work to educate men and women for others. Javeriana provides education not solely for academic excellence, but also for the purpose of developing conscientious and capable students eager to serve their community and country. One of Javeriana’s student leaders, Juan David, aptly stated, “We are not just people to work, but also people to make change.”

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INTERVIEW EXCERPTS

Andrés Javier Matallana Bríñez, Coordinator of Institutional Identity at Javeriana University, Bogotá, Colombia

What role do service and social justice have in the community of Javeriana?

At this point, I would like to share the mission of the university:

“The Pontificia Universidad Javeriana is a Catholic institution of higher education, founded and run by the Society of Jesus, committed to the educational principles and orientations of the founding entity. It teaches, researches and services with excellence, as a university integrated into a country of regions with a global and interdisciplinary perspective, and proposes: The integral formation of people to excel for their high human, ethical, academic, professional quality and for their social responsibility. The creation and development of knowledge and culture in a critical and innovative perspective, for the achievement of a just, sustainable, inclusive, democratic, solidary and respectful society of human dignity.”

Thus, service is fundamental in order for us to form in Javeriana. We search for excellence to serve the human community, our Colombian society, and the world. The ultimate goal as a university is contributing to the improvement of society. Everything that we do is to that end. The campus, the professors, and the curricula are all for this purpose.

Luis Aurelio Castañeda Verano, S.J., Director of the San Francisco Javier Pastoral Center at Javeriana University, Bogotá, Colombia

How does student participation in the center’s programs impact their lives?

We are already living the impact. The impact is remarkable to realize that the theses, practices, and trades that graduates have, have much to do with society. There is a reason that many students choose to participate in Voluntariado, Misión País Colombia, and the Ignatian Leadership Program after graduation. Many students also seek positions in the government that allow them to have social and political impacts. In the contact I’ve had with students, I am very pleased to see students formed by experiences of contact with vulnerable communities. This is implicit in their academic and professional careers.

P. Luis Fernando Múnera, S.J., Dean of the School of Political Science and International Relations at Javeriana University, Bogotá, Colombia

Political science is not really a religious discipline. However, are there ways in which Jesuit identity and service are part of the curriculum in the School of Political Science and International Relations?

There are 34 Jesuit decrees that pertain specifically to universities. These universities are definitely Jesuit and the formative tradition of the Society of Jesus plays an important role. This manifests in the maintenance of strong schools for philosophy, theology, and social science. Here, our focus is on political science. In particular, our focus is much more qualitative. It has to do with working in communities and social participation.

For me, the link is not direct. However, I think there is a Jesuit inspiration or a way of understanding education. Education is about placing individual formation at the center. In recent years, the university has pushed for promotion of justice and peace through Ignatian spirituality. This all stems from the orientation of the Society of Jesus.

Dr. Jairo Humberto Cifuentes Madrid, General Secretary at Javeriana University, Bogotá, Colombia

Memory is a central theme of my study and is important for institutions like Javeriana which have such a long legacy and rich history. How has the legacy and work of Javeriana changed over the years?

I believe that university’s identity has some stable components. These principles that guide the university are consistent over time although they are expressed differently. This is a university that is Catholic. Javeriana expresses its Catholic identity and is committed to the development of a university that is guided by values. However, the expression was different in 1930 compared to today. In 1930, Colombian society saw the university as a primarily Catholic institution. Nowadays, this Catholic identity is in many ways the same. Yet, that Catholic identity is identified even more so with a deep respect for humanity, the search for truth, profound thought, pluralism, and diversity. These are different periods.

University perception has changed over time. For example, from 1930 until 1970, Colombian higher education was primarily for those of a high socioeconomic class. Therefore, Javeriana was associated with the formation and training of individuals from the highest levels of society. Nowadays, this is not the case. People come from different conditions and areas of Colombian society. This has
allowed access not only for elites or a small group of people but broader access for people from various levels of society.

At this moment, the university is not seen as a university that forms elites. Rather, Javeriana is seen as a university with a mindset of pluralism. Elements of identity manifest in different ways to meet the needs of the society in which we exist today.

**What role does Javeriana play in the city of Bogotá?**

I believe that Javeriana has a role, fundamentally, not only in the city of Bogotá, but in the whole country. Javeriana has a vocation that is not just local but national in scope. It is viewed as one of the best universities in the country not merely for its academic quality but also its deep commitment to society. Employers can see the social consciousness of our graduates. The research done by the Javeriana supports this social commitment. I believe Javeriana is therefore recognized for this great sense of commitment to bettering the problems that persist in Colombian society.

In Bogotá, the vision is the same. This vision manifests in our work with marginalized communities and efforts to provide alternatives to those without resources. We are recognized for attempting to give voice to the realities of the city. Javeriana is an open campus where people can live and coexist. That is the reputation we have as a pluralistic university.

Colombia is very agrarian and a large part of society is conservative, so the pluralism of our university can be surprising given that it is a Catholic university of the Society of Jesus. I believe that the city of Bogotá and the country see the Javeriana University as a university of very high quality. The university is also viewed as very religious with a lot of social consciousness in its work, actions, and commitment to pluralism and diversity.
In recent decades, child sexual assault and abuse scandals have plagued the Catholic Church. The Centre for Child Protection (CCP) is one way that the Catholic Church attempts to prevent the assault and abuse of minors within the Church, the family, and otherwise. The Pontifical Gregorian University (PGU), the Archdiocese of Munich and Freising, and the Department of Child and Adolescent Psychiatry and Psychotherapy of the State University Clinic of Ulm founded the Centre for Child Protection in 2012. Father Hans Zollner, S.J., leads the center. Although originally headquartered in Munich, it has been headquartered in Rome, Italy since 2015. As such, the center benefits from proximity to the Vatican which allows bishops from around the world to make regular visits. In February of 2015 when the CCP opened in Rome, Father Zollner received a nod from Pope Francis wishing the organization well: "I wish to send a cordial greeting to you and to all those who are working on this initiative. I am delighted to know your efforts, and sincerely congratulate you all." In general, the CCP lends a survivor-centric lens towards education about child protection. Overall, the Church recognizes the global plague of child sexual assault and abuse. The CCP works to address clerical obstacles, hold institutions of power accountable, and research broader difficulties in safeguarding minors.

OVERVIEW
Mayeesha Galiba is an undergraduate student in the College, class of 2019, majoring in government. In May 2018, she traveled to Italy to conduct research at the Center for Child Protection (CCP) as an Education and Social Justice fellow. In Rome, she researched how CCP’s Catholic and Jesuit identity influences child protection policies.

PARTNER INSTITUTION: THE CENTRE FOR CHILD PROTECTION IN ROME, ITALY

In recent decades, child sexual assault and abuse scandals have plagued the Catholic Church. The Centre for Child Protection (CCP) is one way that the Catholic Church attempts to prevent the assault and abuse of minors within the Church, the family, and otherwise. The Pontifical Gregorian University (PGU), the Archdiocese of Munich and Freising, and the Department of Child and Adolescent Psychiatry and Psychotherapy of the State University Clinic of Ulm founded the Centre for Child Protection in 2012. Father Hans Zollner, S.J., leads the center. Although originally headquartered in Munich, it has been headquartered in Rome, Italy since 2015. As such, the center benefits from proximity to the Vatican which allows bishops from around the world to make regular visits. In February of 2015 when the CCP opened in Rome, Father Zollner received a nod from Pope Francis wishing the organization well: "I wish to send a cordial greeting to you and to all those who are working on this initiative. I am delighted to know your efforts, and sincerely congratulate you all." In general, the CCP lends a survivor-centric lens towards education about child protection. Overall, the Church recognizes the global plague of child sexual assault and abuse. The CCP works to address clerical obstacles, hold institutions of power accountable, and research broader difficulties in safeguarding minors.
THE ROLE OF THE CHURCH

Father Zollner saw a gap in the prevention of abuse towards minors. As such, he recognized the need to start an organization such as the Centre for Child Protection and developed the idea while engaged with the Round Table on Sexual Abuse in Germany. Through this roundtable, Father Zollner learned about an e-learning program for educating German medical professionals and teachers on child sexual abuse prevention. The Department of Psychology at the Pontifical Gregorian University developed the Round Table of Sexual Abuse in Germany’s e-learning platform. Father Zollner viewed the e-learning program as a uniquely useful prevention tool for the modern context. Specifically, he recognized that e-learning programs are relatively cheap and fast. They can also provide content in multiple languages, which widens their reach. Regarding the potential of this technology, Father Zollner stated that “My expression is that you can deliver that wherever you have internet connectivity.” In fall 2011, the German Research Ministry approved the public use of the Round Table on Sexual Abuse in Germany’s e-learning program. The University of Ulm, the Archdiocese of Munich and Freising, and the Pontifical Gregorian University then established a consortium, which in turn established the Centre for Child Protection in January 2012.

The CCP’s location in Munich during its first few years stemmed from both practical and political considerations. Practically, the distance between the University of Ulm and the city of Munich is significantly shorter than the distance between Rome and Ulm. Additionally, a medical director from the Pontifical Gregorian University offered the assistance of young research personnel from his clinic to help adapt the e-learning program for the Catholic Church. The adaptation required adding new units such as canon law, spiritual theology, and abuse. The research team also worked to make sure the program could adapt to different cultural contexts. This work included initial translations from German to English, Spanish, and Italian. Politically, the archbishop of Munich wanted to show that then-Pope Benedict was serious about abuse prevention. The Department of Psychology at the Pontifical Gregorian University then established a consortium, which in turn established the Centre for Child Protection in January 2012.

The three-year pilot phase wrapped up in late 2014. A small staff based a few blocks away from the Pontifical Gregorian University continues the CCP’s work. Due to the small staff size, there is an increased level of collaboration. Carolina Garcia has worked as a secretary for the CCP for three years. Along with scheduling appointments, answering the phone, and completing other office management tasks, she also helps to transcribe documents and is pursuing a graduate degree. Reflecting on her appointment to the CCP, she describes it as a connecting point for all parts of her life. She said, “God prepares the path.” Garcia believes that the CCP’s work is a “beautiful” part of an otherwise emotionally heavy issue. For example, CCP focuses on education and prevention which allows for a more action-oriented space. In order to perform such a difficult job, CCP team members must believe in the value of their work. Garcia points to the “human” quality of the team which she believes mostly contributes to its success. “We really take care of each other,” said Garcia.

PROTECTING MINORS ACROSS DIFFERENT FRONTS

Many of the CCP researchers are pursuing doctorates at the PGU and come from different parts of the world. Sister Rejoice Hooeadoa, SOLT, came to Italy from Ghana and has a background as a psychotherapist and teacher. Father Zollner reached out to Sister Hooeadoa’s diocese to collaborate with the CCP. She was enlisted as a project manager, which meant she had to learn more about the safeguarding of minors. Sister Hooeadoa’s research steps outside of abuse within the Church to examine abuse within the family. Currently, she is pursuing her doctorate at the Gregorian Institute of Psychology and researches intrafamilial sexual abuse. As a component of her doctoral process, she is also a CCP research team member. Sister Hooeadoa’s work is rooted in safeguarding children within the family unit. “Who are those who go to church? It’s the families, right?” asked Sister Hooeadoa. She continued:

Mostly women and children. The church is made up of everybody and these families make up the church. When the family is hurting, it affects the church and the body. If the children move to the church and somebody abuses them, it goes back home. There is a link in the sense that it’s important what happens at home. It’s important that children are formed to be assertive, to be able to say no, and to be able to say “somebody touched me wrong.” We can listen and be present for people who are abused, even if they aren’t talking or are using nonverbal cues.

Sister Hooeadoa researches how family dynamics can influence one’s experience within the church and vice versa. Her work also focuses on recognizing signs of abuse...
and implementing preventative measures. She continually emphasized that “We want to train people in order to stop or prevent abuse and create awareness.” Sister Hoedoafia believes in the multiplying effect; trained change agents can go out into society and improve the safeguarding of minors. As such, Sister Hoedoafia’s research informs the CCP’s broader goals to create survivor-centric educational resources. In this sense, social justice means recognizing the personal dignity of every individual.

While prevention is the priority, other doctoral students such as Father Jose Melukunnel conduct research on the connections between physical abuse, sexual abuse, and different types of violence. Father Melukunnel was born in Kerala, a majority-Catholic state in India, but moved to Nicaragua after becoming a part of the clergy. In Nicaragua, gangs control the streets and there are poor socioeconomic conditions. As such, Father Melukunnel studied the connection between ex-gang members and abuse. For this research, Father Melukunnel conducted multiple interviews with retired and active gang members. He found that parents in Nicaragua do not necessarily pay heed to abuses their children endure. Indifference also contributes to non-action. “People know about what is happening; it’s not that they aren’t aware,” said Father Melukunnel. “But since it doesn’t affect them directly, there’s a kind of indifference. Like, ‘It’s not my business.’” As such, there is a culture of passivity which allows child abuse to occur. Taboos surrounding sexual assault and abuse further compound child protection issues. Father Melukunnel’s findings highlight the necessity of preventative education to stop child abuse. Furthermore, preventative education must be combined with empathy and understanding.

**CURRICULUM AND CARE**

Dr. Katharina Fuchs and Dr. Karlijn Demasure lead curriculum development for the CCP. Dr. Fuchs, a clinical psychologist at the PGU, is responsible for the program’s psychological contents. Dr. Demasure, the director of the CCP, manages the theological side of the curriculum. The curriculum has evolved quickly in recent years as more and more experts have come to teach. Along with the increased number of academics, the CCP is also building a stronger curriculum structure. As such, the CCP wants to ensure curriculum access for all organizations. Therefore, organizations pay what they can for the e-learning platform and training; there is no fixed fee. The CCP will oftentimes find alternative solutions to cover the cost. On the one hand, the e-learning platform has widened the reach of the CCP’s educational materials. On the other hand, Dr. Fuchs believes that trained people must work on the ground to ensure information is absorbed. After all, the whole point of the curriculum is to increase awareness regarding sexual assault and abuse of children. Ultimately, Dr. Fuchs hopes that the CCP’s programs will make the world a safer place for children—even if change comes gradually.

Faith-based values underpin the CCP’s social justice and education work for safeguarding of minors. Dr. Fuchs stated that “We are also following the Christian anthropological approach. We really see every student and colleague as human beings.” Dr. Fuchs added, “We accept them and give attention. We listen to people in the Ignatian tradition of cura personalis.” *Cura personalis* is a core Jesuit value that refers to caring for the whole person. The CCP strives to uphold this value throughout its programming. “We seek to give everybody a chance. [...] Generally, we could help to really make the world a better place. Of course, it takes a lot of time and generations to change tradition, values, and societies. However, at least it’s a beginning. Not in all places, but at least in some places around the globe,” said Dr. Fuchs.

Currently, the CCP is working to integrate all disciplines under umbrella topics instead of having separate sections for different subjects. Sister Karolin Kuhn, SND, a new CCP Board Member, was brought in to develop this pedagogical method. According to Sister Kuhn, the new approach will be “learner-centered” and based in a “competence-oriented approach.” In this way, the classroom can function as a unified whole. Discussions, personal reflection, and faith sharing are all included in this interdisciplinary method. The student continues to discuss, consider, and integrate new knowledge long after it is originally learned. This learning process helps theoretical knowledge become practical.

In general, there is no one-size-fits-all blueprint for education. This rings especially true at the CCP where students come from a variety of countries, backgrounds, and age groups. There is no baseline of knowledge or experience. As such, the classroom must be inclusive in order to achieve maximum impact. The individualized education model allows students to explore their own personal interests more deeply.
CCP BEYOND ITALY

Network Coordinator Dr. Alessandra Campo supports the global partner network of institutions that implement blended courses for the prevention of child sexual abuse. For each new collaboration, CCP and the partner institution develop e-learning modules that are specifically tailored to the institution’s target group and needs. This model allows curriculum adaptation based on cultural and social needs. In her role, Dr. Campo fields requests from institutions interested in promoting and activating a program for the prevention of sexual abuse of minors. Dr. Campo enjoys getting to know the global partners through international collaboration. She stated, “We are not only developing formation programs; we are building positive relationships. Then this allows you to say despite all those awful things that happen in the world, and there are so many good, helpful, and healing relationships could be relationships. Then this allows you to say despite all those awful things that happen in the world, and there are so many good, helpful, and healing relationships could be relationships.”

The CCP works with partners around the world to spread their message. One of these global partners is Brother Anthony Shanahan from the Congregation of Christian Brothers. Brother Shanahan, CFC, has been working with CCP’s online course since 2011. He discussed painful realizations surrounding assault and abuse of minors across the Catholic Church and within his own congregation. “It’s more than awareness raising, but it starts with that,” said Brother Shanahan. “I use the word animating, sometimes agitating […] getting people to act whatever the steps are that they still need to take. It’s not like you do one thing and it’s like ‘Presto! You’ve done everything you can in the area of child protection. It’s a series of things, policies and implementation and training of people and putting systems in place.”

Father Carlos Ignacio Man-Ging, S.J., a professor at the Catholic University in Ecuador, is another example of international collaboration. Father Man-Ging has partnered with the CCP since 2013. He acts as a bridge between the Pontifical Gregorian University and the Catholic University in Ecuador. He is a professor at the Department of Philosophy but collaborates with multiple departments at the PGU, including the Department of Psychology. Father Man-Ging also leads a formation program for new tutors. He hopes to develop at least 40 new tutors to work with other people in the program. In this way, he disseminates information from the CCP and trains others to do the same. Father Man-Ging hopes that other people will support the formation so it can be maintained over time. “At this moment, I was a person who helped the program in Ecuador,” said Fr. Man-Ging, “But I am trying to pass the program to other people so it will be an institution.”

DIPLOMA, LICENTIATE, AND BEYOND

Aside from the e-learning program, the CCP has been developing in-person academic programs in Rome. For the last three semesters, the CCP offered a five-month diploma in safeguarding program. In addition, the CCP has expanded its academic program to include a two-year licentiate (similar to a master’s degree) in safeguarding. Every student who applies for the diploma program must have a recommendation letter, at least a bachelor’s degree, and a general motivation to learn about safeguarding minors. In this way, the students can return to their own countries trained and ready to impart that knowledge to others. The program is taught in English; applicants must also be proficient enough in English to follow along. A committee deliberates on each applicant and chooses around 14 to 18 students per cohort. According to Carolina Garcia, the secretary of the CCP, the cohort needs to remain relatively small in order to preserve meaningful engagement and exchange between the students. “After the pre-selection of their file, they have a Skype or in-person interview with the selection committee,” said Garcia. “The selection committee can see what is the real motivation. What will be the future projects? They can see the best candidates. Now that there are many applications because there is a big interest and not everyone, unfortunately, can be accepted in the same year.”

Hawlin Jong, a psychology professor in Taiwan, was sent to complete the diploma program from September 2017 to February 2018. A general urge to protect children motivated Jong to complete the training. Although eager to complete the training, Jong noted initial difficulties in learning about such sensitive matters. Jong said that “We needed to watch a lot of films that usually I would not watch. I would avoid them. However, because it’s for class, I needed to watch the film.” She added that:

"The problem is I get angry while I was watching those films. Those films had violent language or concepts, so I forced myself to watch it. In the beginning, I was going to run away; I wanted to go home. But after one month, maybe we went through that whole stage to get used to some of the ideas.

For Jong, social justice can be achieved through education. In her eyes, people do not always know the depth of issues because they haven’t had the opportunity to learn. “After this program, I understand that the whole world has this kind of danger,” said Jong. “The children, minors, any disabled person, they might be in this kind of situation without any help. But after learning this program, I became aware of that. Now I’m trying to promote this in my own country. Although we do not have many resources, we are still trying to do some prevention work in our country.”
CONFERENCE COORDINATION
The CCP’s work consistently focuses on outreach including educational materials and conferences. The conference that helped to spark CCP’s creation was the Symposium Towards Healing and Renewal through which the Catholic Church addressed clerical assault and abuse of minors. In February 2012, Father Zollner headed this international conference in Rome. Church leadership, including Pope Benedict XVI, supported the conference. Regarding the conference, Father Zollner stated, “We developed the idea for a symposium inviting representatives from all bishops’ conferences, which are about 112 worldwide. Almost all of them sent representatives.” Around 220 participants attended the Symposium Towards Healing and Renewal in 2012. Since then, the CCP has either hosted or participated in a multitude of international conferences, including the conference on Child Dignity in the Digital World in 2017 and multiple Anglophone Safeguarding Conferences from 2015 to 2018.

Psychiatrist and psychotherapist Dr. Stefano Lassi works in Florence but has strong collaborative ties with the CCP in Rome. Before the CCP, Dr. Lassi saw no methodological approach to addressing clerical assault and abuse of minors. “Things have changed a lot, and I have to thank a lot the work of Zollner and the CCP,” said Dr. Lassi. He added, “It is only with the continuous work of the teaching conventions [and] congresses that the bishops started to understand that we had to find a way out of an important problem that could really give a lot of problems to the victims first and also to the Church as a second consequence.” Dr. Lassi has also worked on several conferences as a connection between the theological faculty of central Italy and the CCP. For example, Dr. Lassi and the CCP helped put on a conference on the prevention of violence within seminary services. “At the end, what I think has changed a lot is the acknowledgment that for example abuse of children is something that is really important all around the world,” said Dr. Lassi. He noted, "Priests are humans just like others and have to face psychiatric and psychological problems. And we have to not only work on recognizing these problems and of course the abuse and protect the victims after they have been abused, but also to work on preventing this."

CONCLUSION
The CCP’s rapid growth does not seem to be slowing down. According to Father Zollner, the CCP has three main areas for reform and improvement: incorporating a more pedagogical and didactic teaching method for in-person and e-learning programs, producing more original research, and understanding the implications of engagement in a digital world.

Going beyond delivering content, Father Zollner asks the question, “How do we come from the head to the heart to the hands?” Along with knowledge and protocol, there is a necessity to implement these tools towards action. As such, the CCP is looking into a didactic reform of the diploma course to solidify the learner-centric model which would then be applied to the e-learning course.

On top of turning knowledge into action, Father Zollner sees a need to produce more original research. This original research would further solidify the CCP’s place as the leading institution of the Catholic Church in safeguarding children. He also believes that some of this research should be targeted towards the interactions between adults and minors. In addition, other parts of research should target interactions between minors on the internet, which is the “biggest threat to children’s safety today,” according to Father Zollner. In addition, he believes that the current research on child protection and the internet is too narrow and holds little usefulness for general policy. He stated, “This is an area of method research and major concern, where we are already positioned because we were the main driving force.” More specific research could also gauge the effectiveness of different intervention types including therapy programs and preemptive measures. The CCP can also function as a point of coordination for various working groups, including the working group on the prevalence of pedophilia.

As a model for Jesuit education, the CCP shows a deep commitment to its mission of safeguarding minors. The CCP does not shy away from recognizing the threat of sexual assault and abuse within the Catholic Church. As such, the CCP creates links across the globe through education and advocacy, maintains open dialogue, and attempts to overcome the culture of taboo. Furthermore, the CCP seeks to combat past, present, and future wrongs with an interdisciplinary view of education.
OVERVIEW
Grace Koehl is an undergraduate student in the School of Nursing and Health Studies, class of 2019, majoring in global health and minoring in Spanish. In May of 2018, she traveled to Madrid, Spain to conduct research at Entreculturas as an Education and Social Justice fellow. Entreculturas is a member organization of Fe y Alegría, an international Jesuit education network. While there, Koehl conducted a series of interviews with staff and volunteers to investigate the unique role that Entreculturas plays in this network and more broadly in global development and education. Her research focused on Entreculturas’ relationship to Jesuit nonprofits working in the Global South, the role of Jesuit identity in their work, and the volunteer opportunities within the organization.

PARTNER INSTITUTION: ENTRECULTURAS IN MADRID, SPAIN
Entreculturas was founded in 1985 as a branch of Fe y Alegría, an international Jesuit education network focused on those living in extreme poverty. As a member of the Fe y Alegría International Federation, Entreculturas provides structural and financial support to Fe y Alegría activities in the Global South. Additionally, the organization acts domestically and internationally to achieve its mission of quality education for all. For example, the organization provides educational and volunteer opportunities for youth and adults in Spain. Entreculturas also engages with the Jesuit Refugee Service and other Jesuit organizations domestically and abroad. These volunteer programs seek to generate awareness surrounding issues of education, global citizenship, and social justice. In order to meet local needs, Entreculturas’ education work looks different in Spain and the Global South. Overall, Entreculturas believes in education as a tool for social justice.
ENTRECULTURAS’ ROLE IN GLOBAL JESUIT NONPROFIT WORK

Father Daniel Villanueva, S.J., founded Entreculturas in 1985 to support Fe y Alegría, an international education nonprofit. As a Jesuit organization, Entreculturas has a goal of promoting social justice through education.

Father José María Velaz, S.J., founded Fe y Alegría in 1955 to bring educational services to those living in extreme poverty. Fe y Alegría now has a network of schools, radio education programs, and other educational efforts that reach 21 countries, including new locations in Africa.

Fe y Alegría is organized by chapters at the national level. Entreculturas began as the Fe y Alegría Spain chapter but changed its name. As the Spanish chapter of Fe y Alegría, Entreculturas participates in the Fe y Alegría International Federation. The International Federation is the network that connects the national chapters to collaborate and share resources. Gabriel Vélez, the Fe y Alegría International Federation coordinator at Entreculturas, stated that the benefit of participating in the International Federation is the opportunity to work on a larger scale:

It creates opportunities for awareness education on an international scale. It’s not the same thing to be an organization that works in one community or one country as it is to be an international organization that’s in the whole region and has in-depth knowledge about the education systems in each area.

In addition to active participation in the International Federation, Entreculturas has strong collaborative relationships with most Fe y Alegría national chapters.

Although Entreculturas is part of Fe y Alegría, it focuses on different work than other chapters. Chapters in Latin America and Africa are primarily focused on increasing access to school and improving the quality of schooling. However, because education is generally well-developed in Spain, the core of Entreculturas’ work is supporting the efforts of Fe y Alegría chapters in the Global South. This support is both financial and technical in nature.

Additionally, Entreculturas focuses on social justice education and awareness for children and adults within Spain. The organization offers many different educational and volunteering opportunities for youth with a focus on civic education and development of global citizens. Awareness campaigns surrounding specific social justice issues are frequently executed nationally and by individual regional chapters.

Although Entreculturas was founded to support Fe y Alegría, it now collaborates with many other global organizations, all of which are Jesuit. Entreculturas’ other main partner is the Jesuit Refugee Service. They also work with several different Jesuit organizations focused on migration, the environment, and other social justice issues.

INTERNATIONAL VOLUNTEERING

International volunteering programming makes up a large part of Entreculturas’ work. A variety of programs are available for staff, volunteers, and the common public in Spain. These programs have different locations, durations, engagement styles, and goals. However, the activities all serve a common goal, which is Entreculturas’ focus on creating change agents; a main component of all international volunteer programming is to stir change in the volunteer that will make a lasting impact on how they carry out their lives long after they return from their program.

Experiencia Sur is one of Entreculturas’ most popular programs. This program is an opportunity for staff and volunteers to spend approximately one month abroad in a country affected by Entreculturas’ work. During this time, participants carry out volunteer projects while learning about the communities and organizations receiving support from Entreculturas in the Global South. Entreculturas also provides pre- and post-trip support for participants; volunteers engage in two one-day trainings focused on motivations, attitudes, and logistics before the trip and regroup after the experience to debrief.

About 90 percent of Entreculturas’ projects are linked to education. However, Entreculturas maintains that the project is not the true task at hand. Rather, the goal is to stir an emotional response in the participant by allowing them to become familiar with the end result of Entreculturas’ work. Referring to the impact of Experiencia Sur volunteer projects, Director of Short-Term International Volunteering Ana Vázquez Ponzone stated that “You can't change a situation in one month.” The goal of the program is to help the participant visualize both the populations that Entreculturas works with and the outcome of their efforts. Then, the hope is that participants will use these experiences to improve the work that they do once returning to Entreculturas as a staff member or a volunteer.

The goal of the program is to help the participant visualize both the populations that Entreculturas works with and the outcome of their efforts. Then, the hope is that participants will use these experiences to improve the work that they do once returning to Entreculturas as a staff member or a volunteer.
The other key international volunteer program at Entreculturas is the Pedro Arrupe Volunteers, referred to in Spanish as VOLPA. VOLPA is a longer-duration international volunteer opportunity designed primarily for young people. It began in 1991 as a greater Spanish Jesuit volunteering effort but is now independently operated by Entreculturas. To date, roughly 1,000 people have participated in VOLPA. The majority of participants are between the ages of 25 and 35, and more women than men participate.

Like Experiencia Sur, volunteers undergo pre- and post-experience accompaniment. However, the training is much longer and more intense for VOLPA. At least nine months of preparation is spent working with Entreculturas staff on motivations, interpersonal skills, and relevant social justice themes. The relationship formed between the staff member and the volunteer is essential, as the staff provides remote support to the volunteer during the abroad experience as well as during post-volunteering reflection.

Then, the volunteer spends one to two years in the Global South working for one of Entreculturas’ partner organizations such as Fe y Alegría and the Jesuit Refugee Service. During this time, the two main goals are to technically support the organization through volunteer work and to experience personal growth. The vast majority of volunteers engage in education work, but some work in migration and social services. Entreculturas believes that one of the most important parts of the in-country VOLPA experience is the opportunity to work alongside and make friends with people who are marginalized or living in poverty. The hope is that, through this experience, volunteers will be deeply affected and become what the organization calls “change agents.” Ana Moreno, director of international volunteering, stated that being a change agent comes in two parts for international volunteers: while abroad and after returning to Spain. In another country, she says that being a change agent looks like “[situating] yourself in and [thinking] about the community you are living in.” However, Moreno maintained that the volunteer truly acts as a change agent after returning from abroad. She explained how the VOLPA alumni enact change by saying:

When they return to Spain, that is when they are acting as agents for change. Why? Because the experience changes the life of the volunteer, but also the lives of the people around them, such as friends and family. When the volunteers return, the program evaluations show that they change their lifestyles and habits. They live a different way and look at their lives differently because the cultural encounter changes them.

VOLPA volunteers agree with this sentiment. In a 2013 program evaluation, 83 percent of alumni stated that their experience had impacted their lifestyle. Cristina Caravello, a former VOLPA volunteer who now works at Entreculturas, believes that the experience contributed to her own personal change. Commenting on her time in Kenya, she explained that “The experience of living in Africa does not let you remain indifferent.” She describes the experience as life-changing and one that allowed her to personally connect with another reality.

After the experience, volunteers continue to engage with Entreculturas through reflection and volunteer opportunities. Caravello, who returned from Kenya months prior to participation in the study, stated that the post-volunteering guidance offered her a way to reflect on her experience.

While Entreculturas engages in volunteer work that drives social change, the programming also benefits Entreculturas itself. Entreculturas sees both of these programs as a way to expand and strengthen its volunteer base within Spain. In the case of Experiencia Sur, existing volunteers have the chance to see
how their administrative work, for example in grant proposal writing or staff training, is connected to the greater mission of Entreculturas and Fe y Alegría. María Cristóbal, an Entreculturas volunteer who took a similar trip to see Fe y Alegría schools in Latin America, said that she returned to her volunteer role at Entreculturas with renewed motivation. VOLPA participants also return to Spain with an increased interest in Entreculturas’ mission. Many even go on to continue volunteering or even working for Entreculturas. Caravello explains that she continues to engage with Entreculturas following her VOLPA experience because she was able to see firsthand the respect and intentionality with which Entreculturas works in the Global South; she had the opportunity to compare Entreculturas’ operations with those of other nonprofits, and chose to stay with Entreculturas because it best aligns with her personal beliefs about nonprofit work.

Beyond generating an increased commitment to the mission, the international volunteer opportunities have another tangible result: strengthened financing requests. When volunteers and staff travel abroad, they can see the efficacy of Entreculturas’ investment in Fe y Alegría schools, among other sites. In fact, Experiencia Sur alumni often play an essential role in Entreculturas’ funding requests to organizations in Spain. Vázquez Ponzone describes this process as a way for volunteers to give a testimonial for how Entreculturas uses its resources effectively. Overall, the international volunteer experience has been designed to provide many benefits to the participant and the organization.

YOUTH ENGAGEMENT

Another key aspect of Entreculturas’ work is youth engagement. This includes several different programs involving youth across Spain as well as in other countries. These programs are both formal and informal in nature, meaning that they take place within the structure of a school day and as extracurricular offerings, respectively.

Formal education work, housed under the Citizenship Department, is a nationwide effort to introduce important themes of global citizenship, justice, and human rights in the classroom. Entreculturas works with Jesuit schools, public schools, and private schools with other religious affiliations. Entreculturas engages school faculty to educate them on social justice issues and support them in integrating these lessons into the curriculum. Overall, the program incorporates themes of global citizenship and social justice into the students’ holistic education experience.

Additionally, Entreculturas develops materials and programs that schools may utilize to execute justice-focused learning in and out of the classroom. For example, the Informal Education Department has created a set of informative posters called “The World in Your Hands” that disseminates information about specific days such as World Peace Day and Children’s Rights Day. Another example is their “A World Through Play” program, which touches on the same messages using pedagogy of play and social interventions through theater. Entreculturas creates these materials and lesson plans and provides them to schools across Spain.

Another formal education initiative is EntrEscuelas, or “Between Schools.” EntrEscuelas is a program that connects classroom units of students and their teacher(s) in Spain with a classroom of similarly-aged students in another Fe y Alegría member country. The two groups of students connect virtually to work together on different projects and support each other’s efforts. The projects fall into three categories: youth leadership, a singular shared project between the two classrooms, and global service. One example of a recent EntrEscuelas effort is a classroom in Spain and another in Nicaragua simultaneously working on their own anti-bullying projects. Through the internet, the students were able to participate in and support each other’s campaigns from across the globe. Working in solidarity and learning about global citizenship together, students gained consciousness about the lives of others and cultivated empathy and cooperation.

Entreculturas engages in informal youth education through the Youth Solidarity Network (Red Solidaria de Jóvenes, or RSJ). RSJ is an extracurricular program for youth organized in schools throughout Spain. In each school, a designated teacher accompanies a small group of students to work on volunteer projects and awareness campaigns with the end goal of engaging young people on issues of solidarity and global citizenship. The program began 17 years ago, and there are currently around 2,200 participating students. RSJ has a robust network of chapters within Spain and throughout 20 other countries, mostly in the Global South.

Participating youth are able to organize and execute a variety of projects based on their social justice interests. Previous efforts have included recycling campaigns, solidarity concerts, social theater expositions, and food bank collections. Similar to EntrEscuelas, RSJ chapters have the opportunity to be linked to chapters in other countries. Through this connection, they can collaborate on projects and support each other’s efforts from afar. This provides students the opportunity to develop skills in solidarity and international collaboration as they learn about and work on social justice-related projects.
A recent evaluation of RSJ shows that students truly are learning from their participation. Students who took part in RSJ demonstrated a greater understanding of key program themes including gender-based violence, environmental concerns, and current events. However, RSJ is just as much about personal growth as it is about mastery of social justice concepts. Participants experienced improvement in social skills such as conflict resolution, teamwork, and democratic decision-making. These personal skills, combined with augmented knowledge of social justice topics, contribute to Entreculturas’ goal of creating conscious global citizens. Furthermore, effects of RSJ participation can be seen beyond the participating students and staff member; schools with an RSJ chapter report a stronger sense of community in the entire school population. In an effort to expand RSJ’s reach to different populations in Spain, Entreculturas is currently piloting a new branch of the program. The program, called Decide-Coexist, aims to establish RSJ chapters in at-risk communities with the hope of fostering social inclusion. Jessica García, director of informal education, explains that some chapters do exist in these communities but that Entreculturas seeks to be more intentional about their efforts to include marginalized populations.

Entreculturas has several main reasons for engaging youth in their work. First of all, Entreculturas considers youth programming to be essential to their identity. García states that it is within the Fe y Alegría tradition to focus on youth education, and Entreculturas is not exempt. She also mentioned that there are not many similar opportunities for youth civic engagement in Spain. This gap is all the more reason for Entreculturas to provide those programs. She explains that “This is a mandate for [Entreculturas], to be where others are not.” Additionally, Entreculturas engages young people in social justice work in real time; students do not have to wait until they are adults to support important causes. Programs like EntrecEscuelas and RSJ give students tangible opportunities to get involved in “This is a mandate for [Entreculturas], to be where others are not.” Additionally, Entreculturas engages young people in social justice work in real time; students do not have to wait until they are adults to support important causes. Programs like EntrecEscuelas and RSJ give students tangible opportunities to get involved in beyond the participating students and staff member; schools with an RSJ chapter report a stronger sense of community in the entire school population. In an effort to expand RSJ’s reach to different populations in Spain, Entreculturas is currently piloting a new branch of the program. The program, called Decide-Coexist, aims to establish RSJ chapters in at-risk communities with the hope of fostering social inclusion. Jessica García, director of informal education, explains that some chapters do exist in these communities but that Entreculturas seeks to be more intentional about their efforts to include marginalized populations.

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**RESPECTFUL INTERNATIONAL RELATIONSHIPS**

Due to the international nature of their work, Entreculturas’ relationships with organizations and communities abroad are very important. Entreculturas values treating other Fe y Alegría chapters as partners instead of aid recipients, and the staff stresses the horizontal nature of the relationships. Entreculturas has several procedures in place to maintain these respectful and horizontal relationships. While Entreculturas is responsible for a large portion of funding going to its partner organizations in the Global South, the organization values Fe y Alegría’s autonomy. Fe y Alegría chapters in Latin America independently decide their funding priorities and submit requests to Entreculturas. Then, Entreculturas leverages its connections in Spain to match requests to different amounts of financial support. Entreculturas does not dictate how Fe y Alegría uses its money but rather makes use of its staff to meet their needs. By providing financial assistance without setting priorities for other organizations, Entreculturas allows partner nonprofits in the Global South, such as Fe y Alegría, to maintain what Vélez describes as “functional autonomy.” Vélez says that the funding relationship between Entreculturas and Fe y Alegría is one that is “continuous, constant, and based on mutual respect.”

Entreculturas partners operate independently beyond financing. Schools and chapters in other countries conduct their own evaluations with the technical assistance of Entreculturas. This practice ensures that on-the-ground actors conduct evaluations instead of outside organizations without knowledge of the local community. All Fe y Alegría schools use the Continuous Evaluation System, which runs on a four-year cycle, to measure the educational quality in their classrooms. The horizontal relationship between Entreculturas and Fe y Alegría as partners in evaluation has not always been as strong as it is today. Belén Rodríguez, director of evaluation at Entreculturas, remembered a time when Fe y Alegría staff in the Global South were fearful of evaluations and saw them as opportunities for punishment rather than learning and growth. She now describes the current state of this evaluation relationship to be more collaborative:

> I think that we’ve overcome this quite a bit. Now, it’s viewed more as a cooperative effort to learn about what we’re doing. There’s a better evaluation culture now. They will even reach out to us and ask for help in doing their own evaluations.

There is still, of course, some room to grow when it comes to Fe y Alegría conducting its own culturally-competent evaluations. Rodríguez explains that it is still difficult to find contracted evaluators from within Latin American communities, which is preferred because it supports the community being evaluated. Often, too few candidates apply, or their applications are not of the same technical quality as those from Spain. Difficulty finding in-country candidates can lead to poorer-quality research or difficulty connecting with communities to collect information. She believes that this challenge may be due to the still-developing culture of evaluation in parts of Latin America, or that they do not have connections to existing qualified candidates. Nonetheless, this is an area that Entreculturas can focus on in order to further strengthen the autonomy of Fe y Alegría chapters.
JESUIT IDENTITY IN A SECULAR STATE

Entreculturas and Fe y Alegria at large are Jesuit nonprofits. Jesuit identity and values are at the core of Entreculturas’ mission. Providing quality education, caring for the marginalized, focusing on compassion and solidarity, and valuing reflection are all Jesuit concepts central to Entreculturas’ work. Staff members affirm that Entreculturas is proud of its Jesuit affiliation. However, its home country of Spain is increasingly secular, which poses some challenges for the organization.

Many Entreculturas staff members referenced the balancing act between remaining open to people of all backgrounds and maintaining a strong Jesuit identity. This theme rang true across many different departments, including international volunteering, formal education, and informal education. Yénifer López, director of formal education, clarified that the Jesuit identity can also be an advantage in Entreculturas’ relationships with different schools. She explained that, “In the education sector, Jesuit education is highly valued.” The Jesuits are very well-known for their quality education in Spain; Entreculturas’ affiliation gives them a certain credibility.

Entreculturas’ Jesuit identity also poses some challenges to the organization when it comes to relationships with prospective financial supporters. Some organizations have policies of only partnering with secular organizations. Of course, there are ways to overcome this difference. Isabel Gómez del Campo, a volunteer who works in institutional relations, says that she simply explains the goals of the project, such as paying teachers or building schools, and asks if the organization is inclined to support that effort. She explained that the challenge of working with a secular funder can oftentimes be overcome by focusing on the project’s goals and not the differences between the organizations.

Of course, the Jesuit identity at Entreculturas has its benefits. Many staff members and volunteers cite the Jesuit affiliation as a main reason for joining Entreculturas, as well as a key motivation for continuing their work. In fact, the distinction as a Jesuit organization is the primary way that international volunteers come to choose an experience with Entreculturas. Overall, Jesuit affiliation is a central component of Entreculturas’ work, and the organization has found satisfactory ways to balance pride for its beliefs with openness to others.

LOOKING FORWARD

Entreculturas is constantly responding to changes in its field. As new challenges surface, Entreculturas must adjust operations in order to respond effectively. The organization is currently reacting to evolution in funding priorities and volunteer profiles. Innovation is prioritized in the organization to prepare for and respond to changes.

For example, Entreculturas is currently undergoing a transformation in funding priorities. Previously, financial supporters in Spain were mostly interested in funding physical projects such as building schools. They were so focused on this effort that, according to Cotrina, the Entreculturas staff used to have a phrase to describe the interest: “The bricks are very important to them.” Now, as Fe y Alegria’s physical needs are met, they are transitioning to making more intangible financing requests such as for programming needs and technical education courses. Entreculturas must adapt to this change and continue to find the most effective ways to present these requests to donors and secure sufficient resources for Fe y Alegria.

Entreculturas is currently noticing changes in its typical volunteer profile in terms of demographics, motivations, and skill levels. Domestic volunteers have typically been older adults looking for an opportunity to give back after retirement. However, as the RSJ program grows and participants graduate into adulthood, they are starting to serve as adult domestic volunteers more. This demographic change is lowering the median age of Entreculturas volunteers. International volunteers, on the other hand, are demonstrating a change in participant motivations. Now more than ever, VOLPA participants are citing professional and personal development as their main motivation for joining the program.

The VOLPA host organizations, in turn, are also contributing to a shift in volunteer profile. They are starting to ask for volunteers with professional backgrounds such as engineers or medical professionals. This is difficult for Entreculturas because their main VOLPA volunteer base is young people who may not have completed such lengthy professional training. Entreculturas currently maintains that the intention of the VOLPA program is to send volunteers and not professionals; however, this is a very recent development that they are trying to find ways to adjust and find a solution that suits both Entreculturas and its partner organizations.

In terms of volunteer needs, participants are starting to show changes in what they expect from Entreculturas in terms of support. Recently, some Experiencia Sur volunteers have been requesting a more religious focus during training sessions. Entreculturas responded to this development in part by creating a Catholic-
focused workbook accompaniment that participants may use instead of the standard, secular option. However, they still do not have workbook options for volunteers of other faiths. Overall, the changes in volunteer profiles and needs will be a balancing act for Entreculturas. They must weigh the shifting needs, abilities, and expectations of each volunteer to provide quality volunteer services that are mutually beneficial to Entreculturas, the volunteer, and the host organization.

Entreculturas has established innovation as an institutional priority by creating a staff position focused on social innovation strategic planning. Gustavo Cotrina, who currently fills this role as director of innovation, breaks down his position into two parts. The first part is to conceptualize a strategic plan for Entreculturas and find ways to enact the strategic plan in all facets of the organization. The second part is to support projects that require some sort of innovative thinking or design within Entreculturas. The EC Lab, an internal training program for Entreculturas staff to learn about design methodologies, is an example of this innovative design.

Programs like EC Lab are a way for Entreculturas to encourage a culture of problem-solving and innovation within the organization that can hopefully help respond to changes in their work.

CONCLUSION

Entreculturas approaches social justice education from several angles with the goal of creating global citizens. They work under the assumption that all people can be involved in social justice, and their variety of programming supports this belief. Young people, international and domestic volunteers, and international Jesuit organizations are all involved in the mission of providing quality education for all on a global scale. The focus on respect, education, and Jesuit principles means that Entreculturas maintains strong horizontal relationships with its partners. The organization uses its resources to support international Jesuit organizations while simultaneously working to encourage social justice engagement in the Spanish population. Through these efforts, Entreculturas is taking steps towards a world that is more connected, compassionate, and educated.

INTERVIEW EXCERPTS

Ana Vázquez Ponzone, Director of Short-term International Volunteering, Entreculturas, Madrid, Spain

Throughout this training, do the volunteers receive any sort of spiritual or religious formation?

Listen, it’s a delicate topic. In VOLPA, since many people come from the general population and aren’t previously affiliated with Entreculturas, we tend not to talk about Catholicism because we’re in a secular society that is decreasingly religious. But we do make it very clear that ideas of spirituality are present throughout the entire process. We talk about spirituality and inner life. In Experiencia Sur, something very interesting is happening. People are telling us that they want to see the experience more through a religious or spiritual lens. It’s one way to see it, but we aren’t reinforcing the Christian lens all the time for everyone. We do talk a lot about God, but also about life and energy. We try to make sure that everyone feels included because there are a lot of volunteers who are not religious. We do make a big effort to make sure everyone feels comfortable with their own spirituality and faith.

We use very open language. We aren’t reinforcing Catholicism all day long; that’s not our goal. But we do open channels for participants to explore that. We actually give participants a workbook to accompany them in the process. This year we created the notebook in cooperation with a local Jesuit organization. We had to tell people of other faiths that we didn’t have a specific workbook for their beliefs yet. However, everyone took the Jesuit workbook anyways even if they were members of another faith. We try to normalize everyone’s individual beliefs, but we don’t want to exclude God and Catholic religion because we do have volunteers who believe in that. So, we try to facilitate everyone’s experiences together. We won’t reject our own identity, but we widen it to have a more open discussion on spirituality.

Yénifer López Ramos, Director of Formal Education, Entreculturas, Madrid, Spain

Does Jesuit identity play a role in Entreculturas’ formal education work?

All of the education work that we do is inspired by three main focuses. The first main focus is global citizenship. The second focus is linked to where we came from as an organization. We came from Fe y Alegría, the popular education movement. As such, our work comes from a place of ethics, politics, and pedagogy. The third main focus is Ignatian pedagogy. These three frameworks define the education
work conducted by Entreculturas. That being said, we can't forget that we also belong to the Society of Jesus and refer to Jesuit teachings and identity. These are also key concepts for us, such as Arrupe's idea of education to create men and women for others, or Kolvenbach's idea of educating people to be conscious, competent, compassionate, and committed.

**Are there challenges associated with introducing more spiritual themes as part of Entreculturas' formal education in public schools?**

There is some difficulty. In Spain, it is difficult to work on religious topics, especially in public schools. Themes related to spirituality are easier. However, when an NGO related to the Jesuits comes in, people suppose that they are going to do explicit pastoral education. When we work with public schools, they know that these beliefs are at the core of what we do, but we aren't working specifically with religious topics. In the education sector, Jesuit education is highly valued; Jesuit values are definitely part of the conversation. And then there are topics related to religion and spirituality that we don't work on in public schools. Instead, we do this work with Jesuit schools. Nonetheless, these beliefs and values are at the core of our education work. The Jesuits are seen as educational innovators.

**What are the advantages of global competency and citizenship education for youth?**

In general, working on these ideas with children and youth is super important in the world that we live in today with all of its challenges. We are talking about intercultural competencies, like respectful dialogue, that go hand in hand with things like analysis and political understanding. It's difficult to learn these lessons once you're already 20 or 25 years old and out of school. Just like you work on skills like reading or math, you need to learn how to live in the world.

**Can you speak a little more to the impact that faith had on your decision to participate in VOLPA?**

I think that sometimes we exaggerate the notion of being a Christian, of Christian values, and of living a lifestyle consistent with our faith. If you believe in certain things, you should put them into practice. And I wanted to be of service to others personally but also on a professional level as much as I could. The education that I received was because my parents made it possible and because I just happened to be born in this part of the world. I wanted to make it possible for others to have these experiences as well, because they have so much meaning for me and really confirm who I am as a person.

**Cristina Caravello, Pedro Arrupe Volunteer, Entreculturas, Madrid, Spain**

**Coming back to these themes of beliefs and faith, do you think that your faith affected your experience abroad?**

Yes, totally. For me, my faith was important because it supported me. This is something that has now been applied to my daily life as well. My faith keeps supporting me even now. It helped me to center myself when things got tough or when the situation was heavy. For example, it’s a unique experience when the focus is placed on you as the only white person. Everyone wants to meet you and talk with you because you’re a foreigner. I also experienced chauvinism and difficulties overcoming communication barriers at work. It’s hard! It’s a huge culture shock. So, when I needed to reconnect a little with my reasons for doing VOLPA, my faith gave meaning to my experiences.

**Do you think that you experienced personal growth or change through your experience?**

I really like a phrase, which is “I am questioning everything by my role as a volunteer.” I was questioning myself a lot. I questioned if international cooperation was doing more harm than good, and I questioned my presence in Kenya. However, it was so wonderful to go with all these questions because the experience of living in Africa does not allow you to remain indifferent. I truly think that if you live consciously during your experience abroad, not a single thing you encounter lets you remain indifferent. Now I am in the process of seeing the fruits of this experience and everything I felt, lived, observed, and touched. I am filtering these experiences a little from the point of view of my daily life here in Spain. It’s curious because, just like while I was in Kenya, I am now observing so many changes in myself.
Following World War I, the Jesuits increased education development in Zambia. Known as gifted teachers, the Jesuits opened St. Joseph’s School in 1926 to train future educators.

Following World War II, Pope Pius XI spearheaded an initiative which caused an increase in local clergy.

Momentum grew for Catholic education in Zambia as additional resources were dedicated to colonial territories.

The 1960s were a time of national change and Church development. On October 24, 1964, Zambia gained independence from the British Empire. Increased localization of the Church followed Zambian independence. The provision of services such as education, healthcare, and refugee support also accompanied the Church’s transformation in Zambia.

This transformation included the establishment of influential organizations such as the Jesuit Center for Theological Reflection.

PARTNER INSTITUTION: JESUIT CENTRE FOR THEOLOGICAL REFLECTION IN LUSAKA, ZAMBIA

Founded in 1988, the Jesuit Centre for Theological Reflection is a faith-based civil society organization in Zambia. The JCTR emerged during a time of economic difficulty in Zambia with the goal to provide “information for theological reflection on the prevailing economic situation and its effects on the poor in order to come up with appropriate responses from a faith perspective.” The central faith-based themes of JCTR are “love thy neighbor, help the poor and [uphold] the dignity of the human person.”

The group conducts advocacy on political, social, and economic issues through its two main initiatives: the Social and Economic Development Program and the Faith and Justice Program. The JCTR aspires to “promote justice for all in Zambia, especially the poor” through these programs.

OVERVIEW

Brittany Fried is an undergraduate student in the Walsh School of Foreign Service, class of 2019, majoring in regional and comparative studies. In May and June of 2018, she traveled to Lusaka, Zambia to conduct research at the Jesuit Centre for Theological Reflection (JCTR) as an Education and Social Justice Fellow. Her vertical case study incorporates three elements: “‘Vertical’ attention across micro-, meso-, and macro-levels, or scales; a ‘horizontal’ comparison of how policies unfold in distinct locations; and a ‘transversal,’ processual analysis of the creative appropriation of educational policies across time.” Her research includes 14 interviews, two focus groups, four training observations, and one questionnaire. Subsequently, Fried used thematic matrices to complete data analysis. The data analysis revealed three primary themes. First, Catholic social teachings (CST) are essential to JCTR’s social justice work. Second, JCTR uses community-based education to sensitize and empower the Zambian population. Third, JCTR holds the Zambian government accountable to humanistic Church values.

HISTORY OF THE JESUITS IN ZAMBIA

The British first established control over Zambia—then referred to as Northern Rhodesia—in 1889. The Catholic Church, however, arrived in Zambia before the British colonists. Portuguese-speaking Dominican missionaries’ initial explorations occurred around 1730. In the early 1880s, the Jesuits founded their first mission in the region. However, the Catholic Church was not officially established in the country until 1891. The Catholic Church became increasingly recognized in Zambia between 1890 and 1905 and competed with Protestant missionaries to convert local Zambians to Christianity.
ZAMBIA

The Social and Economic Development (SED) Program centers on improving livelihoods in underserved urban and rural communities and building a transparent, accountable public finance system. The program's goals also include the diversification of agricultural practices, increased allocation of government funds towards poverty reduction, and improved legal frameworks for public resource spending. One primary aspect of SED's work is the Basic Needs Basket (BNB). The BNB is a monthly survey that estimates the cost of basic needs for a six-person family and calculates a minimum salary required to meet these needs. JCTR also reviews existing budgetary allocations, writes policy briefs, engages in advocacy work, and conducts consultative meetings.

The goals of the Faith and Justice (F&J) Program are: 1.) “Improved Political Governance,” 2.) “Catholic Social Teaching Values Reflected in the Work of JCTR and its Allies,” and 3.) “Improved Mitigation Measures and Adaptation to Climate Change Effects.” The F&J Program has recently focused on spreading awareness of the Access to Information Law and promoting economic, social, and cultural rights for the Zambian population. F&J program officers advocate for good governance focused on the dignity of the human person and host workshops, community meetings, and radio sessions, amongst other activities.

FAITH, VALUES, AND CATHOLIC SOCIAL TEACHINGS

Social justice is an essential component of JCTR’s work. According to Program Officer Chanda Chileshe, social justice is the long-term goal of the entire organization. JCTR’s social justice work stands out for its faith-based motivations. Specifically, JCTR pursues social justice through the lens of Catholic social teachings (CST). CST formally emerged under Pope Leo XIII in 1891, the same year that the Catholic Church was established in Zambia. In the encyclical Rerum Novarum, Pope Leo XIII identified the “Seven Themes of Catholic Social Teaching” life and dignity of the human person; call to family, community, and participation; rights and responsibilities; option for the poor and vulnerable; the dignity of work and the rights of workers; solidarity; and care for God’s creation.

JCTR’s social justice work emphasizes all seven of these principles. George Makaha, the Livingstone outreach regional officer, exemplified CST when he described his motivations for joining JCTR: “I started with the JCTR because of the values it promotes: the common good values, options for the poor, solidarity […] it also talks about integrity, human dignity […] and we can advocate for the policies for the poor in our country.” Furthermore, Makaha stated that “JCTR is a faith-based organization. Our core of JCTR is under the CST: We want to see that people and the government are talking about poor people and policies related to social justice.” Sister Kayula Lesa agreed that JCTR’s identity as a faith-based organization is significant. “We like people to actually know that we are promoting faith that is doing justice. We really want the ‘why’ and the value aspect of our work to be emphasized.” Sister Lesa stressed the importance of active participation and citizenship within the context of CST and human dignity.

JCTR staff members believe that a grounding in CST sets the organization apart from other Zambian NGOs engaged in social justice work. Geoffrey Chongo, Lusaka head of programs, stated:

“We are not just another NGO. Church social teachings shape our values, including human dignity, identifying ourselves with the poor, and social justice in general. We might talk about poverty like anyone else, but our motivation is the fact that we are all made in the image of God. We all deserve a dignified life.”

According to Chongo, Catholic social teachings allow JCTR to pursue a deeper form of social justice in its work. Beyond bringing about economic equality or enhanced political participation, JCTR upholds spiritual concepts that fundamentally affirm rights to life, community, and dignity.

This deep commitment to CST impacts JCTR’s work environment and each individual staff member. Kennedy Lushibashi, the JCTR Lusaka accountant, previously worked for a university hospital and an internet provider. He described those work environments as “totally different” from JCTR. Lushibashi noted that “When you join the JCTR, one of the key things they try to cultivate in you is the values of the JCTR, the Jesuits, and Ignatian spirituality.” In this respect, JCTR’s dedication to CST permeates organizational culture. As such, Catholic social teachings become a lived reality for staff dedicating their energy to social justice.

COMMUNITY-BASED EDUCATION FOR EMPOWERMENT

Like all areas of JCTR programming, education outreach is integrated with messages of faith. This section analyzes how JCTR uses community-based education to sensitize and empower the Zambian population regarding their rights. JCTR provides education in different formats including workshops, public forums, radio programs, community visits, policy papers, and social media.
According to Sister Lesa, the education programs ultimately serve as “platforms where people are awakened to an issue.” JCTR opens a space for dialogue, provides knowledge to Zambian citizens, and empowers local populations to impact development-related affairs. JCTR engages multilateral stakeholders in its education work. These stakeholders include right-holders such as standard citizens and duty-bearers such as governments and service providers. According to Makaha, JCTR organizes engagement opportunities between these two groups to “bring them together as a dialogue to speak for themselves.” This creates new spaces for conversation that may not have previously existed. Sister Lesa stated:

By facilitating dialogue, JCTR helps citizens express their opinions to duty-bearers and vice versa. These dialogues develop mutual understanding and comfort between duty-bearers and rights-bearers, which in turn leads to social progress. In addition to creating spaces for conversation, JCTR provides essential information to Zambian citizens regarding their rights. Chanda Chisele, a Lusaka SED program officer, stated that communities from Kitwe and Choma “didn’t really know the importance of being part of public affairs [and] projects” when implementing a social audit. In fact, citizens distanced themselves from projects such as building a school or clinic. When JCTR entered the communities, the organization “educated [citizens] on where that money is coming from. We provided input into that.”

Whatever is happening, you need to know exactly what is happening in your community. That’s your money. That’s the money you paid through different taxes. JCTR provided this forum where ordinary people can come and talk to duty-bearers. If they went on their own as individuals, they may not necessarily have the skills. Even if they did have the skills to go […] they may just be asked, ‘Who are you? We are busy.’ But because JCTR facilitates this process, then people feel a certain amount of empowerment to say, ‘Okay, we can actually sit at the same table as people providing services for us so that we’re able to [provide] input into that.’

Makaha further elaborated that the JCTR education program: “It’s capacity building for communities to be able to stand up for themselves with social audits and accountability. Dieudonne noted that “Now, some of our JCTR trains communities to make budget submissions and familiarizes citizens with social audits and accountability.”

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JCTR not only provides information to community members, but also trains citizens to stand up for their rights. Micomyzia Diedouone, the Kitwe outreach regional officer, provided an example regarding national budget submissions. JCTR trains communities to make budget submissions and familiarizes citizens with social audits and accountability. Diedouone noted that “Now, some of our communities can actually walk into a government office and request a social audit […] It’s capacity building for communities to be able to stand up for themselves and demand accountability and transparency.”

JCTR education programming empowers participants. Reverend Mbaraciele Mukanda stated, “The impact is that […] it has been an eye-opener and it has made me to know, for example, my rights. Really it has placed me in a situation where I’m able to advocate for other people’s rights also.” Sravus Moyo, a media worker, stated, “This has given me the zeal to reach out more to communities because JCTR made me believe that information is power,” and moreover, “Once people are empowered with information, they can even lead better lives because they will know what to demand; they will know the do’s and don’ts of life.” Both of these testimonies highlight another goal of JCTR’s education programming: sustainability. As an organization, JCTR hopes local citizens will have the capacity to continue social justice work far after JCTR leaves a community. Mongu Outreach Regional Officer Phoebe Moono remarked, “It’s not enough for us to be speaking for them but let us speak with them, because that way they will know what to do even when we are not there as JCTR.”

Regarding Catholic social teachings, JCTR education often tries to help individuals realize their own role as important players in the community. Makaha believes that through education, “We can change the way people live. We can change their character and how they can be disciplined using the JCTR CST values. Because JCTR values [are] to help to build personality [for] the growth of that person, how you can benefit that community.” JCTR helps individuals realize that being an active citizen means more than political involvement; instead, it serves a greater purpose. JCTR emphasizes faith-based ideals such as “I am my brother or sister’s keeper” to stress the faith-based importance of active citizenship. According to Sister Lesa, this perspective allows individuals “to see the reason why they should participate, even if they are frustrated with the conduct of politicians […] because it’s for the good of other people.”

JCTR, GOVERNMENT ACCOUNTABILITY, AND
CHURCH VALUES

JCTR strives to impact the Zambian government both at the policy level and through individual duty-bearers. This section discusses the relationship between JCTR, government accountability, and Church values. JCTR promotes a just society through governance practices and holds government officials accountable to national Christian values. On the one hand, advocacy, policy papers, and press statements are aimed at government reform and “trying to change the bigger picture of what policies can be put in place.” On the other hand, workshops and community meetings influence individual officials. Regardless of whether these interactions are at the macro or micro level, they emphasize humanistic Church values and why the government must be accountable to these principles.
JCTR’s Faith and Justice Program emphasizes the promotion of a just society through governance practices. One program officer said that JCTR’s faith-based goal is “to see that there’s a just society in Zambia where everyone gets to enjoy the fullness of life.” Particularly, “The (F&J) program does that through advocating for good governance, making sure that the policy and legal frameworks in the nation are supporting the cause of people enjoying the democracy there for development, especially for the marginalized.” According to another program officer, the F&J program also focuses on human rights, citizen participation, and the Zambian Constitution. The F&J program utilizes many educational mediums including in-person meetings, research, and policy papers to ensure the government focuses on creating equal opportunity, upholding rights for Zambians, and building a more equitable nation.

One current priority for a just Zambian society is environmental preservation. JCTR recognizes that environmental preservation and sustainable development are essential for fair and just advancement in Zambia. In the words of one staff member, “We promote and want to advocate good practices in terms of climate change and preserving the environment, or in the bigger picture of developing sustainably and making sure that the society and the environment go forward.” Environmental activism is just one example of JCTR promoting justice through governance. Another example is JCTR’s work for public investment in children. This work is a special focus of the Kitwe office. Regarding this work, Dieudonne stated, “My day-to-day job requires me to advocate [for] public investment in children […] on the Copperbelt [through creating] platforms for communities, reviewing policies to engage policymakers, engaging local authorities, [and] engaging state players, government and local state institutions […] to try and see how best we can help our communities.” Through his work to increase public investment in children, Dieudonne advances JCTR’s goal to hold all levels of government responsible for creating a just society.

Accountability to the country’s foundational Christian values is JCTR’s second faith-based principle for governance work. Approximately 87 percent of Zambia identifies as Christian. While the Zambian Constitution upholds freedom of religion, Christianity is the country’s official religion. Therefore, JCTR holds governance work accountable to Catholic social teachings. In May 2018, JCTR hosted a Stakeholder Servant Leadership Meeting in Monze which promoted the use of servant leadership in the example of Jesus Christ. Approximately 20 public servants and duty-bearers attended this meeting. Reflecting on the meeting’s impact, Monze Facilitator Anthony Namatama stated, “It is really doing a big […] thing. I think you noted from yesterday’s meeting how the counselors were affected by the servant leadership, which is a more faith-based kind of approach. So it definitely has a very big impact in a positive way.”

Local politicians also affirm JCTR’s influence on Zambian leaders. Chongo Mwango, a politician who attended the Stakeholder Servant Leadership Meeting, said, “I know that Zambia as a whole has benefitted from the programs of JCTR.” Regarding JCTR’s Christian background, Mwango emphasized, “JCTR is regarded in the highest esteem, especially [because] it is a faith-based organization.” According to her, “Government has accepted JCTR being a Christian organization, which also is enshrined in the constitution. They are working hand-in-hand very well.” JCTR is respected as a strong Catholic voice in a Christian nation, especially in holding the government accountable to its fundamental faith-based values.

PROGRAMMATIC AND FINANCIAL CHALLENGES

JCTR has a clear desire to grow as an organization and strong demand from the community. However, JCTR must secure long-term funding to allow for increased administrative abilities and fulfillment of core work. As such, staff members have suggested innovative ideas to reduce donor dependency. Furthermore, field volunteers have requested increased responsibility to reduce the burden of full-time personnel. JCTR’s major hurdles primarily relate to funding, especially the shift from basket to program-based support. These challenges impact JCTR’s
ZAMBIA

ability to work at full capacity, the relationship of programming to the organization’s mission, and the number of individuals JCTR reaches through outreach.

In years past, JCTR devised a strategic plan to highlight its primary programmatic goals. Funders would then buy into this plan for a set period of time. This basket-based funding scheme allowed JCTR to designate funds where they were most needed or appropriate. Recently, there has been a shift from basket-based funding to program-based funding; now funders want individual project proposals with their own reporting and evaluation mechanisms. This transition has led to a lack of funding for administrative needs and staff costs. JCTR currently has 16 staff members, whereas at full employment it should have 23.⁷⁸ Since employees are tied to specific projects, “once that project comes to an end, the institution is handicapped to maintain the staff.”⁷⁹ Advocacy is a human resource-intensive field; however, it is difficult to maintain qualified personnel with a lack of funding dedicated to staffing costs.⁸⁰

Project-specific programming has additionally caused JCTR to shift its work to meet donor requirements. One such example is public investment in children. According to Chongo, “Public investment is our bread and butter, but not children. So we have now to appreciate children’s rights […] So in a number of areas we’ve had to bend a little bit to meet the needs of the funder.”⁸¹ The extent to which the organization deviates from its central programming is an ongoing question; too much broadening can lead to a dilution of expertise and impact.

Furthermore, certain core JCTR programs such as CST outreach and the Basic Needs Basket are not reaching their full potential due to a lack of designated funding. Since CST is difficult to evaluate and results in long-term behavioral change, funders are less inclined to support it.⁸² Furthermore, the Basic Needs Basket “right now [is] limited to collecting the monthly data and circulating. It’s supposed to be more expansive in terms of having quarterly stakeholder meetings […] It should be more than the collection itself.”⁸³ JCTR’s attempts to strike a balance between donor requirements and work core to its mission will continue to change as the funding landscape shifts.

Additionally, JCTR currently does not have the capacity to reach all desired constituents. Limited and short-term funding results in work constrained to a specific geographic jurisdiction; while JCTR has four regional outreach offices in addition to its Lusaka headquarters, the organization desires to touch more lives across the country. Makaha highlighted that even with an office in Livingstone, JCTR is only active in five of the seventeen wards in Livingston. This makes him ask: “What about the rest?”⁸⁴ Stavus Moyo, a workshop participant in Monze, spoke of the community’s desire for more regular programming in the area.

“JCTR has been the only consistent organization in the district of the civil society organizations that we’ve had so far. I believe that JCTR can do even more. Maybe they can come up with deliberate outreach program on a monthly basis.”⁸⁵

LOOKING FORWARD

JCTR remains true to its mission of promoting faith-based social justice “for all in Zambia, especially the poor, through research, education, advocacy and consultations.”⁸⁶ Specifically, JCTR pursues social justice through Catholic social teachings, empowering the community through education, and holding the government accountable to national Christian values. Other organizational traits include a positive reputation and good relationships with media, nonpartisan opinions, accountability, and the provision of evidence-based research. These values enable JCTR to enhance human dignity in Zambia through multilateral dialogue, enriched education, and nation-wide commitment to faith-based justice.

"Radio Chilsuni, a community radio station supported by JCTR"
INTerview Excerpts

Sister Kayula Lesa, Program Manager for Faith and Justice, Jesuit Centre for Theological Reflection, Lusaka, Zambia

What is the overall goal of your work with the Faith and Justice Program?
The overall goal is to offer a [Church social teachings] framework. Remember, JCTR is about promoting faith and justice. The faith aspect should come out, although it might not be all “God loves you.” It’s modeling what Jesus did. He provides a spiritual side and he provides us with values. Those values should see themselves translated into action. That action should be: How are other people enjoying their rights? We like people to actually know that we are promoting faith that is doing justice. We really want the “why” and the value aspect of our work to be emphasized.

[With the Faith and Justice Program], I’m not just talking about active participation and active citizenship. I’m talking about active citizenship so that the dignity of the human person can be realized. We focus on governance and human rights issues because governance is so significant in the realization of development itself. Governance is people making decisions. It’s also demanding that decisions are actually for the good and promote dignity. I’m sure you’ve seen some of the houses with five people living in one room divided by a curtain. That obviously doesn’t encourage the dignity of the human or their right to privacy.

Under that framework of faith, justice, and human dignity, what is the primary programming you’re implementing?
The programming is CST-mainstreamed. When I’m thinking about encouraging people to participate in a particular political process, for example our access to information programming, this work isn’t just for political reasons. When I’m reaching out to individuals in terms of education, there’s a certain amount of empowerment for them. For example, in Monte, JCTR provided a forum where ordinary people can come and talk to duty-bearers. If they went on their own as individuals they may not necessarily have the skills. Even if they did have the skills to go and say, “You know this is not happening,” they may just be asked, “Who are you? We are busy.” But because JCTR facilitates this process, then people feel a certain amount of empowerment to say, “Okay, we can actually sit at the same table as people providing services for us so that we’re able to [provide] input into that.”

Micomyiza Dieudonne, Kitwe Outreach Regional Officer, Jesuit Centre for Theological Reflection, Lusaka, Zambia

How long have you worked for JCTR and what made you get involved with them?
I’ve worked with JCTR for the past two years. [I got involved because] I’m a Catholic, first of all. I’m from Rwanda originally. I came to Zambia as a refugee and I lived in a refugee camp. My father died in the war, so my mother was unable to pay for my education. Therefore, my education at high school and university were through Jesuit institutions. I became very close to Jesuits. I felt that having lived a life where I know how difficult it is to suffer, I should do something to help.

So when I graduated, I decided to apply for a job at the JCTR. First I got an internship, which I did for six months. Then I was told there was no vacancy. I had to go back home and I waited for another year. Then they called me. So for me, I think there are two reasons. First, it’s a way of giving back to the Jesuits for being so supportive of my education. Secondly, I have lived in a refugee camp and I’ve lived in this position that allowed me to understand how it feels to go with no food and to be less privileged. I thought I should help others with the life I live.

That’s beautiful. Thank you for sharing. Has working at JCTR impacted your faith or faith development at all?
Yes it has, in the sense that most of our work involves the Church social teachings. Whatever we do at the JCTR, we ask ourselves: What would Christ do if he were in my shoes? We want the best for humanity and we want the best for the world. We want the best for the environment; everything that we do is for the betterment of humankind. In a way, it has impacted my faith because I see good in everything. Most times we don’t do things for our own good but for the good of the kingdom [of God].


10. Ibid.

11. Interview, Dr. Jairo Humberto Cifuentes Madrid, June 1, 2018.


13. Ibid.

14. Ibid.

15. Ibid.


17. Interview, Carlos Julio Ciautarz Chacín, June 6, 2018.

18. Interview, Marta Lucía Zapata Canelon, June 8, 2018.

19. Interview, Dr. José Manuel Salamanca, June 7, 2018.


22. Interview, Angela María Jaramillo, June 1, 2018.

23. Interview, Angela María Jaramillo, June 1, 2018.

24. Interview, Marta Camila Carvajal Gaona, June 1, 2018.

25. Interview, Julian Felipe Dorán Patino, June 1, 2018.

26. Interview, Dorán Patino.

27. Ibid.


31. Hinfelaar, History of the Catholic Church, 1.

32. Ibid, 98.

33. Ibid, 149.

34. Ibid, 162.


38. Ibid.

39. Ibid, 16.

40. Ibid.

41. Interview, Chanda Chileshe, May 21, 2018.


43. Interview, Sister Kayuda Losa, June 4, 2018.

44. Ibid.

45. Interview, Chanda Chileshe.

46. Seven Themes of Catholic Social Teaching. United States Conference of Catholic Bishops.

47. Interview, George Makaha, June 1, 2018.

48. Interview, Sister Kayuda Losa.


50. Interview, Kennedy Lushibashi, June 6, 2018.

51. Ibid.

52. Interview, Geoffrey Chongo, May 21, 2018.

53. Interview, Sister Kayuda Losa.

54. Interview, George Makaha.

55. Interview, Sister Kayuda Losa.

56. Interview, Chanda Chileshe.

57. Ibid.

58. Ibid.


60. Ibid.


64. Interview, George Makaha, June 1, 2018.


68. Interview, F&J Program Officer 1 and 2, May 21, 2018.

69. Ibid.

70. Ibid.

71. Interview, Micomiyana Dizimone.


75. Ibid.

76. Ibid.

77. Interview, Father Alex Mubeye, June 8, 2018; Interview, Focus Group with Kitwe Community Organizers, May 23, 2018.

78. Interview, Kennedy Lushibashi.


80. Interview, Kennedy Lushibashi.


82. Interview, Kennedy Lushibashi.

83. Ibid.

84. Interview, George Makaha.

