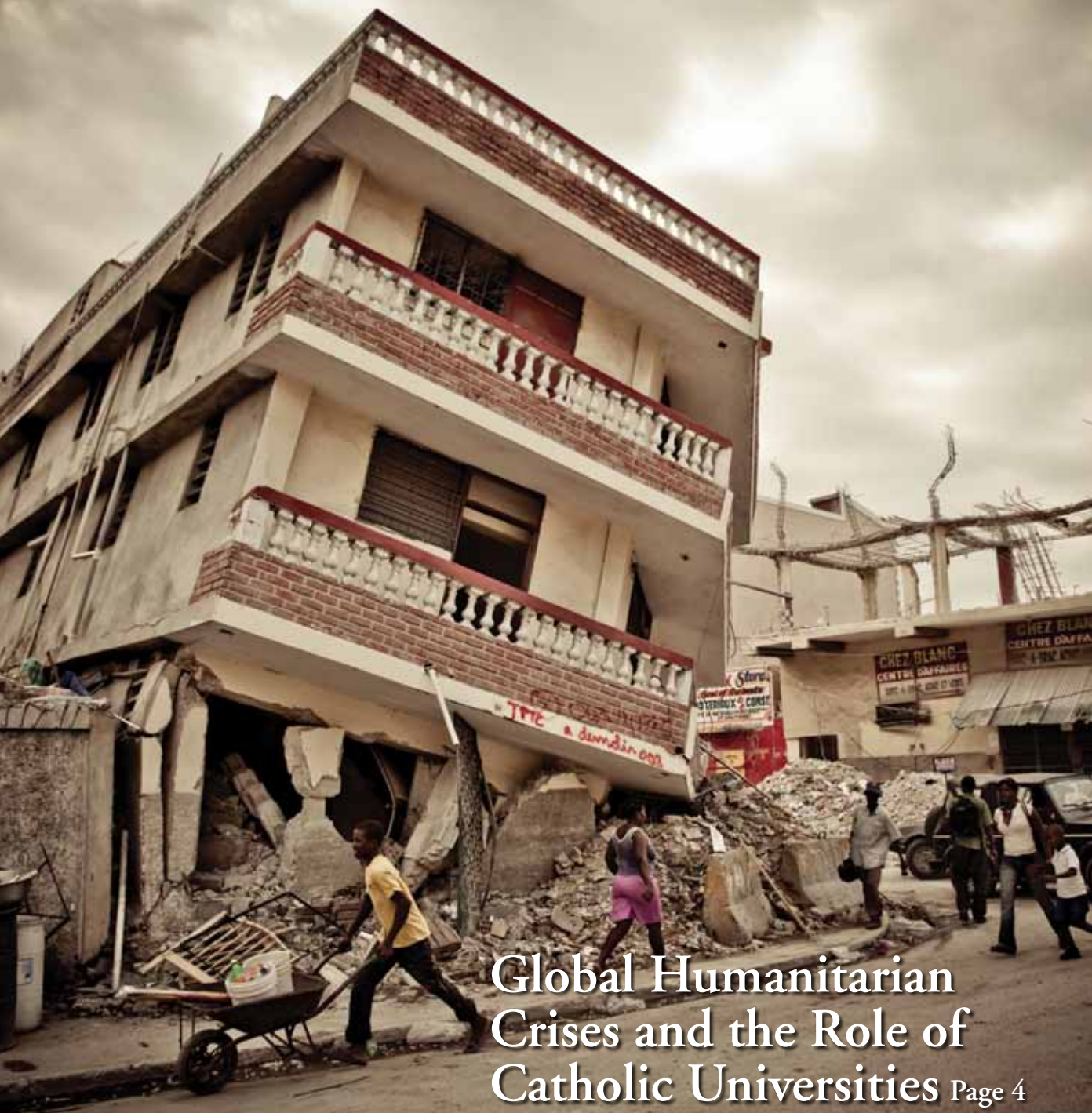


# explore

PUBLISHED BY THE IGNATIAN CENTER AT SANTA CLARA UNIVERSITY

AN EXAMINATION  
OF CATHOLIC  
IDENTITY AND  
IGNATIAN  
CHARACTER IN  
JESUIT HIGHER  
EDUCATION

FALL 2010 VOL. 14 NO. 1



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and the Catholic University

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Global Solidarity

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Bobby Moon SCU '10

FALL 2010

# explore

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JESUIT EDUCATION AT SANTA CLARA UNIVERSITY

## FROM THE CENTER DIRECTOR

What more can happen in Haiti? In early November, Hurricane Tomas threatened flimsy shelters and fetid camps where more than one million victims of the January 2010 earthquake still live. Inevitable flooding and damage to water systems continue to spread the cholera epidemic that has already killed more than 1,100 people. One current humanitarian crisis has only become worse. But let's not forget genocide in Rwanda, conflict in Darfur and Israel/Palestine, civil war in Sri Lanka and Afghanistan, war in Iraq, the 2004 Indian Ocean earthquake and tsunami, and Hurricane Katrina in August 2005. Humanitarian crises are tragically commonplace in our contemporary world.

To name an event as a humanitarian crisis is not a simple matter, but there is general agreement that armed conflicts, epidemics, famine, natural disasters, and other major emergencies may all involve or lead to a humanitarian crisis. In the face of humanitarian disaster, how should Catholic universities respond? This issue of *explore* examines that question.

In his lead article, David DeCosse challenges faculty and students to move beyond actions on behalf of justice prompted by the logic of human rights to the deeper questions. Students Mark Vetto and Quentin Orem answer DeCosse with questions of their own: "Who are our neighbors? How are we called to be in relationships with them?" And their answers are candid and inspiring. Recent law school graduate Caitlin Robinett describes how her second visit to Haiti after the earthquake was different: "Our first trip was so academic—full of talking and learning. Our second trip contained fewer words, but more love and heartache." Both responses would thrill DeCosse: Santa Clara students are examining the depth of the question itself in their own lives.

Catholic Relief Services (CRS), the official international humanitarian agency of the Catholic community in the United States, has formally partnered with several Catholic universities, including Santa Clara. Ken Hackett, CRS President and 2010 SCU honorary degree recipient, explores in his article the benefits and challenges of this ambitious partnership. For a different partnership among Jesuit universities—the Jesuit University Humanitarian Action Network (JUHAN)—read Bill Stover's fascinating article on conflict resolution computer simulation and its place in a Jesuit university curriculum.

Let the conversation about global humanitarian crises and the role of Catholic universities continue.

Peace,

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The views expressed in *explore* do not necessarily represent the views of the Center. We welcome your comments.

The Ignatian Center for Jesuit Education seeks to preserve and extend the Catholic identity and Jesuit mission at Santa Clara University. As a Center of Distinction, the Ignatian Center is dedicated to advancing the University's strategic vision of "educating men and women to be leaders of competence, conscience, and compassion," by serving students, faculty, staff, and community partners.

Santa Clara University, a comprehensive Jesuit, Catholic university located 40 miles south of San Francisco in California's Silicon Valley, offers its more than 8,000 students rigorous undergraduate curricula in arts and sciences, business, and engineering, plus master's and law degrees and engineering Ph.D.s. Distinguished nationally by one of the highest graduation rates among all U.S. master's universities, California's oldest operating higher-education institution demonstrates faith-inspired values of ethics and social justice. For more information, see [www.scu.edu](http://www.scu.edu).

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## Global Humanitarian Crises and the Catholic University



Bobby Moon, SCU '10

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ABOVE: Outside Port-au-Prince, a white metal cross interlaced with black cloth sits atop the hill overlooking a mass burial site where thousands of mothers and fathers, brothers and sisters, sons and daughters killed in the January 2010 earthquake have been laid to rest.

ON THE COVER: Coping with the devastation of the January earthquake in downtown Port-au-Prince, Haiti. Photo: Bobby Moon, SCU '10



# Global Humanitarian Crises and the Role of Catholic Universities



BY DAVID E. DECOSSE

*Director, Campus Ethics Programs, Markkula Center for Applied Ethics, Santa Clara University*

BETWEEN MY SCHOOLBOY FRENCH AND HIS HALTING ENGLISH, WE MADE OUR WAY THROUGH OUR INTRODUCTIONS AND FOUND A SPOT ON THE GROUND TO SHARE LUNCH. I ASKED HIM ABOUT THE EARTHQUAKE. HE SAID HE HAD LOST MANY. His face was supple and strong, sad and resolute, aware of a merciless reality but still confident in a triumphant mercy. How had he come to such faith, I wondered. My mind made another mad scramble for words in English and French to pray for him and his country.

I think of that wonderful Haitian priest I met at a theological conference in Europe last summer when I think of the challenge that global humanitarian crises pose to Catholic universities. Of course, there is the challenge to respond in service to the tremendous human suffering caused by an event like the Haitian earthquake of January 2010, in which 230,000 people died and 1,000,000 were made homeless. But the poignant lunch with my Haitian

friend also called to mind other factors that profoundly affect how Catholic universities should think about their responses to these catastrophes. One is the changing nature of moral discourse and political structures in the world: These changes tie my friend the Haitian priest and myself—and, by extension, the globalized world—together in a way that was not possible even 20 years ago. The other factor is the profound challenge to the interior life that such humanitarian crises pose, certainly for those immediately affected but also for our students. Catholic universities can make the mistake of “outwardness” in response to these crises, thinking that the only answer in the face of such overwhelming need is what we can do for others. Instead, I will argue, these cataclysms should also be occasions to invite our students to venture in their inwardness toward what Pope Benedict XVI has called the frontier where “faith and the fight for justice”<sup>1</sup> meet.

First, it is important to speak of service. In the face of a humanitarian crisis, the Catholic

university's imperative to serve derives from the Catholic conviction that each human being is made in the image of God and possesses an inalienable and equal dignity. Here Catholicism encounters contradictory trends alive and well in our culture that militate against paying too much attention to desperation on the other side of the world. There is, for instance, the danger of self-absorption by students, staff, and faculty shaped in an attention-grabbing, consumerist culture. There are also the strategic views of national interest that bear longstanding disregard of humanitarian concerns, with no room for the basic duty to help a country that may be of no further use to us. Of more recent origin is a bellicose American communitarianism fueled by resentment over the attacks of September 11, 2001, and marked by contemptuous indifference to Muslims the world over, all of whom are held collectively responsible for the homicidal acts of a few. In the face of such trends, many of which course through our campuses, the Catholic university should boldly affirm its belief in the moral claims arising from universal human dignity—and in the special nature of those claims arising from the poor. Moreover, the Catholic university should affirm that it is consistent with its role as a university to respond in service to such crises. What St. Ignatius of Loyola said when explaining why the Society of Jesus would assume the responsibility for universities provides justification for such a response: to spread the benefits of “improvement in learning and in living...more universally.”<sup>2</sup>

But how concretely, in the face of humanitarian disaster, should the Catholic university respond? I assume that the usual efforts—especially sending money to relief organizations—will take place among campus denizens, whatever the university at large does. But such individual efforts for immediate assistance can be enhanced by all sorts of resources on campus: by the particular knowledge some persons on campus may have of the affected area; by the efficient use of community networks to provide contact information where donations and supplies may be sent; by the gathering and posting of such information in one office, such as Campus Ministry. Campus officials should never

underestimate sounding out students for the best ways to communicate quickly to a broad group of people. Of course, educational events are also in order in the near term, especially ones featuring persons who were at the scene of the disaster or who may have up-to-date information from the scene. YouTube can be an indispensable classroom tool for bringing the sights and sounds of what happened before our students.

Beyond the indispensable importance of these short-term efforts, though, Catholic universities should come to see humanitarian crises not only as catastrophic irruptions outside the normal course of events, but also as crises that occur amid long social histories. The love that animates the immediate service of a Catholic university must not be separated from the scrutiny of the histories of injustice that almost always compound these disasters. This insistence on the inseparability of love and justice should not only play a role in the classroom, at campus religious services, and in public statements from university officials—it should also inform decisions that the university makes about how to address a humanitarian crisis in the years of rebuilding that may follow. In such times, teams of faculty and students may bring to the affected area needed expertise in engineering, agriculture, or law. But such teams should see the larger institutional and political context amid which such work takes place.

It is also important that Catholic universities move from a model of one university responding to a crisis to a model of collaboration with other key institutions also helping with relief efforts. One such option, for instance, is to seek a closer collaboration with an organization like Catholic Relief Services, which has had boots on the ground for years in many areas throughout the world. Another such option was advanced in an April 2010 speech by the Jesuit Superior General Adolfo Nicolás when he urged Jesuit university presidents throughout the world to become far more networked with each other. As he put it: “Can we not go beyond the loose family relationships we now have as institutions, and re-imagine and re-organize ourselves so that, in this globalized world, we can more effectively realize the universality which has always



*The love that animates the immediate service of a Catholic university must not be separated from the scrutiny of the histories of injustice that almost always compound these disasters. This insistence on the inseparability of love and justice should not only play a role in the classroom, at campus religious services, and in public statements from university officials. But it should also inform decisions that the university makes about how to address a humanitarian crisis in the years of rebuilding that may follow.*

been part of Ignatius' vision of the Society?"<sup>3</sup> Whether it is with an organization like CRS or with another university in the developing world, such collaborations hold the promise of more efficient delivery of service in the aftermath of disaster; of more fruitful exchanges of knowledge in all fields relevant to a crisis; and of more lasting bonds of solidarity not only for the disaster today but also for the next one that is sure to come.

It is an axiom of globalization that new modes of communication have created a smaller world. But it is not just the technical possibility of streaming news live onto flat-screens in campus dining halls that has brought global humanitarian crises to the attention of Catholic universities. The causes of our increased attention go deeper, and among them are fundamental shifts during the last decades in moral discourse and global political structures.

The first shift to note is the increasing prominence of human rights discourse throughout the world—a discourse on behalf of which Catholicism since the 1960s has been the world's most passionate advocate. At the least, this language of rights has injected into public conversations a set of concepts and obligations by which humanitarian crises can be assessed and addressed. It is one thing to feel compassion for the thousands of Haitians who lost their homes in the January 2010 earthquake. It is

another thing—and something more specified and obligatory—to say that the dignity of men, women, and children is the basis of the human right to have a roof over your head; and, furthermore, to say that on the basis of such a right we are all under some obligation to help provide such a roof for the thousands of Haitian homeless.

The discourse of human rights—and the catastrophic violation of such rights in events such as the Bosnian and Rwandan genocides—has also given rise to new global political structures. In particular, I am thinking of the effort called the Responsibility to Protect (also known as R2P), which emerged in 2001 from the Canadian-sponsored International Commission on Intervention and State Sovereignty and has since been affirmed if not codified at the highest levels of international politics.<sup>4</sup> Contrary to an older global system in which the sovereignty of states was all but absolute, the R2P movement has more clearly specified how sovereignty is conditioned by the human rights of citizens. Thus a state cannot as easily invoke sovereignty—although, of course, some still do—to mask either its oppression of its own citizens or its failure to protect them from massive violations of human rights. To be sure, deference is still given to the sovereignty of a state. But if a state manifestly fails to protect human rights

*After science has explained how shifting geologic faults have caused an earthquake and after history has demonstrated the decades of injustice that made an earthquake so much worse than it had to be, we are still left with these ultimate and profoundly personal questions. As educators, our primary task is to invite students into the depth of the questions themselves—not only in the lives of those on the other side of the world but also, even primarily, in our students' own lives.*

within its borders, then the responsibility to protect falls on the international community. In turn, the international community may exercise its responsibility by intervening in many forms—for instance, by convening intensified political discussions by parties in conflict or by the provision of humanitarian aid—short of the armed crossing of borders. But, finally, in the face of the most repressive and extreme rights violations—genocide would qualify, the Haitian earthquake would not—R2P argues that military force may be used to cross borders to protect civilians without the consent of the government in question.

The language of human rights, then, has focused the world's attention on global humanitarian crises. And the logic of human rights has evoked a more explicit justification both for states to take care of their own citizens and for the international community to step in when states do not. But neither of these trends that support global responsibility in the face of humanitarian disaster can mask the increasing weakness of states themselves.<sup>5</sup> In the language of political science, we are moving from a world of nation-states to one of market-states. While the nation-state sought to maximize its citizens' welfare by the provision of basic necessities, the market-state aims at the maximization of citizens' opportunities by increasing reliance on the market. Thus, in the face of humanitarian crises, governments, even in the developed world, that

once stanching the bleeding of life and limb now may be limited in how they can respond because they have outsourced essential services. Legal scholar Philip Bobbitt spoke of this phenomenon when he noted that “our infrastructures [are] so much more fragile that even the wealthiest states—indeed, especially the wealthiest states—will face insecurities hitherto thought to be the domain of the poorest countries.”<sup>6</sup>

The aftermath of Hurricane Katrina was the bitter fruit of such a process. The government certainly failed in New Orleans. But its failure was born of years of neglect until, when disaster finally struck, the emperor truly had no clothes. The inundation of a huge American city, the attacks of September 11, and the fear of a dirty bomb going off in Manhattan or Chicago or Los Angeles—these disasters, real or imagined, project a random vulnerability across the United States that is associated with the declining power of the state and that was unthinkable 20 years ago.

I cannot imagine the scope of the loss that my friend the Haitian priest suffered. But I can imagine it better than I could 20 years ago.

I would like to close by cautioning against the risk of “outwardness.” By that word, I mean a response by a Catholic university to a global humanitarian crisis that consists of nothing more than service, actions on behalf of justice, immersion trips to the affected area, and the like. Of course, all of these are indispensable. But they are not enough.




The sudden, massive, and ferocious scope of humanitarian crises also poses profound questions of meaning. How can a good God permit such suffering? What is at the heart of reality? After science has explained how shifting geologic faults have caused an earthquake and after history has demonstrated the decades of injustice that made an earthquake so much worse than it had to be, we are still left with these ultimate and profoundly personal questions. As educators, our primary task is to invite students into the depth of the questions themselves—not only in the lives of those on the other side of the world but also, even primarily, in our students' own lives.

To do this, Catholic universities may need to be more proactive in countering what Jesuit Superior General Nicolás has called a “globalization of superficiality” amid which our students live—a world of terse, text messages and Twitter feeds that discourages a depth of inwardness. Catholic universities may also need to ensure that these questions are addressed in course offerings in such areas as metaphysics, Christology, the doctrine of God, psychology, literature, and non-Christian religions.

But, in the end, the Catholic university should honor the salience of these questions by creating a community in which the divine answer—given especially in the choice to become one of us—is made plausible and near and tangible for our students. The God who freely chose to create the world to share the divine goodness is also the God who became one of us to break the bonds of injustice that make

things so much more than they have to be and to accompany us in the dark, empty spaces of our finitude.

In the face of the enormity of suffering, I cannot pinpoint how my Haitian priest-friend found such strength. But, as I think back to my lunch with him, I reflect on the answer that was given because, beyond our fumbling English and French, we broke bread together. 

#### ENDNOTES

- 1 Pope Benedict XVI, “Address of His Holiness Benedict the Sixteenth to the 35th General Congregation of the Society of Jesus” (February 21, 2008); available at Creighton University Online Ministries, [http://onlineministries.creighton.edu/CollaborativeMinistry/GC35/CG35\\_21\\_02\\_2008\\_attachment\\_eng.doc](http://onlineministries.creighton.edu/CollaborativeMinistry/GC35/CG35_21_02_2008_attachment_eng.doc). Quoted in Adolfo Nicolás, S.J., “Depth, Universality, and Learned Ministry: Challenges to Jesuit High Education Today,” 10, lecture at Universidad Iberoamericana, Mexico City (April 23, 2010); available at <http://www.ausjal.org/files/Nicolas-2010.pdf>.
- 2 *Constitutions of the Society of Jesus*, no. 440. Quoted in Nicolás, 9.
- 3 *Ibid.*, 7.
- 4 For this discussion of the Responsibility to Protect, I am indebted to Alex J. Bellamy, “The Responsibility to Protect: Five Years On,” *Ethics and International Affairs* 24, no. 2 (Summer 2010): 143–169, and to David Hollenbach, S.J., “‘The Responsibility to Protect’ and National Sovereignty in a Globalizing World: The Relevance of Catholic Tradition,” presentation at conference on Catholic Theological Ethics in the World Church, Trento, Italy, July 24–27, 2010.
- 5 For the following discussion, I am indebted to Philip Bobbitt, *Terror and Consent: The Wars for the Twenty-First Century* (New York: Knopf, 2008), 3–20, 521–46.
- 6 *Ibid.*, 9.



Bobby Moon SCU '10

A tent city in Jacmel, Haiti (southern Haiti) housing over two thousand people following the January 2010 earthquake.

# Catholic Relief Services and the Catholic University

Exploring the Benefits and Challenges of Partnership



BY KEN HACKETT  
*President,*  
*Catholic Relief Services*

ABOUT A DECADE AGO, WHEN THE JESUIT SUPERIOR GENERAL PETER-HANS KOLVENBACH DELIVERED A MAJOR ADDRESS AT SANTA CLARA UNIVERSITY ON THE COMMITMENT TO JUSTICE IN JESUIT HIGHER EDUCATION, HE TOOK NOTE THAT HE SPOKE AT THE CROSSROADS OF “(THE) MISSION AND (THE) MICROCHIP.”<sup>1</sup>

Although the Santa Clara Valley where the University is located is “named after the mission at the heart of this campus,” he said, it is now known worldwide as Silicon Valley, “the home of the microchip.”<sup>2</sup> His juxtaposition of mission and the microchip struck a note with me, and I was happy to reference it when I delivered the commencement address at Santa Clara University this past June.

It is self-evident that the technologies spawned by the microchip have accomplished many wondrous things. They have revolutionized the way we live, work, and communicate.

But they’ve done some other things, too.

The Internet will sell anything people will buy, ideas and products, good and evil. It has become one of the main recruiting tools for terrorists. Hate groups form many of its virtual communities.

This technology is not inherently evil. Nor is it good. As Pope Benedict XVI tells us in “*Caritas In Veritate*,” “Technology...is ambivalent.”<sup>3</sup> It is indifferent. It has no moral sense. The microchip might make people a lot of money. But it cannot reach its full potential in service to humanity without the mission. Again, as expressed by Pope Benedict in the same encyclical, “Deeds without knowledge are blind, and knowledge without love is sterile.”<sup>4</sup>

And here is where the contribution of a Catholic university education comes in. Cutting-edge technology, research, and specialized knowledge, so much of which is born on the university campus, are not ends in themselves, but tools that can and must be used for God’s mission, to the building of a world of peace, justice, and love.

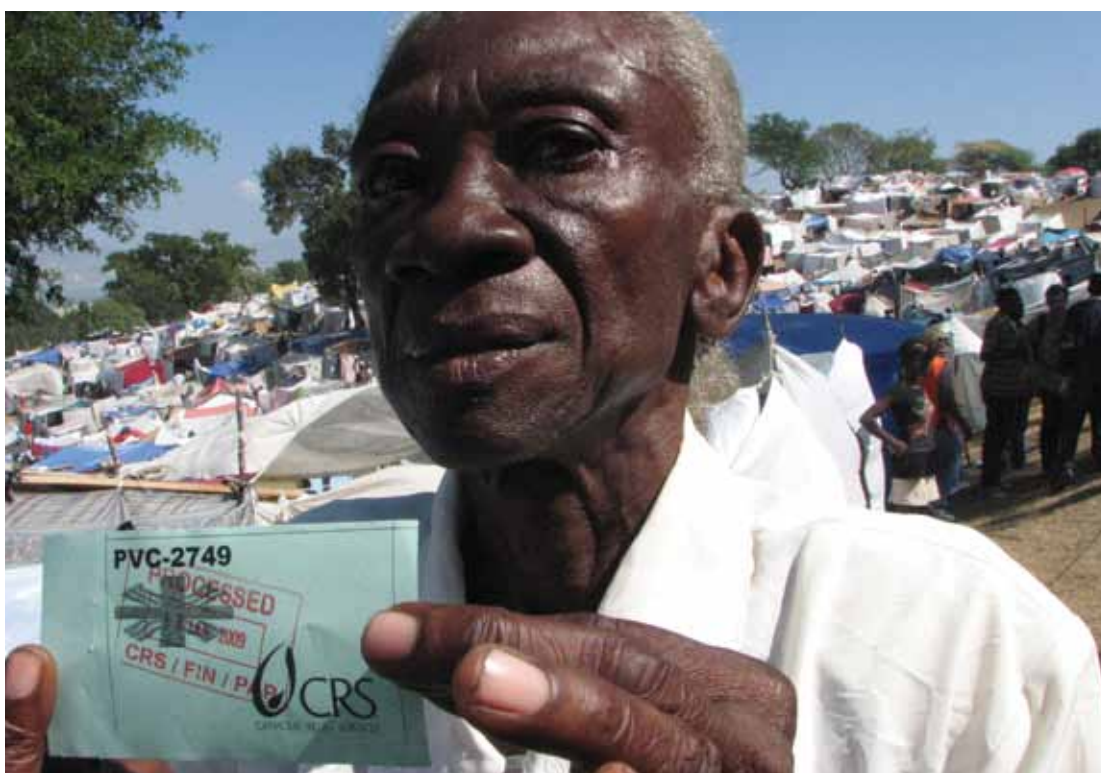
Father Kolvenbach talked of this 10 years ago, of the need for Jesuit institutions to apply knowledge and wisdom “to the promotion of justice as a concrete, radical but proportionate response to an unjustly suffering world.”<sup>5</sup>

“This sort of justice,” he said, “requires an action-oriented commitment to the poor with a courageous personal option.”<sup>6</sup>

That is exactly what we try to do at Catholic Relief Services (CRS), the official international humanitarian agency of the Catholic community in the United States. This commitment is the basis of our attempt to reach out and collaborate with Catholic colleges and universities as we pursue the common cause of social justice and the fostering of integral human development around the world. In this collaboration, we rely on our common commitment to the teaching and tradition of the Church, particularly as it is borne out in Catholic Social Teaching. CRS helps universities to focus on the global dimensions of their Catholic identity, giving faculty and students opportunities to act on our faith commitment to global solidarity.

Like Catholic colleges and universities, the importance of mission is critical to CRS. We uphold the highest professional standards and hire the most technically competent staff as we pursue our work of relief and development around the world. Our programs are among the most highly regarded in the humanitarian sector. But our efforts will be incomplete at best, and possibly even harmful, if we do not connect our work with the Catholic mission of fostering integral human development that embraces and enhances all aspects of the human person. As Pope Benedict says in “*Caritas In Veritate*” (quoting Pope Paul VI from “*Populorum Progressio*”), “The Christian vocation to development helps to promote the advancement of all men and of the whole man.”<sup>7</sup>

It might not be surprising that a Catholic social service agency like CRS relies heavily on the Church’s rich tradition of Catholic Social Teaching in approaching its mission and would seek to engage with Catholic colleges and universities in this endeavor. What might be surprising is that in the not-too distant past, this would



Lane Harrill/CRS

**In Port-au-Prince, Haiti** Celestina Estana, 70, shows a food voucher she received from CRS. Following a 7.0 magnitude earthquake that shook Haiti on January 12, 2010. Celestina and her four children lived at the Petionville golf course, where some 50,000 Haitians gathered during the day. At night, the camp grew to nearly 100,000 people. Families redeemed the food vouchers for bulgar, vegetable oil, and lentils that might last them about two weeks.



not have been the case. To trace this evolution, I need to tell a short story of our past.

CRS was founded in 1943 by the bishops of the United States, born in response to the needs of thousands of refugees displaced and traumatized by the violence of World War II. In the post-war years, we expanded our mission to Africa, Asia, Latin America, and the Middle East. Our Catholic identity was strong, as we then understood it, and we engaged in the works of mercy: feeding the hungry, clothing the naked. As we moved into the late 1960s and beyond, we began to focus more on developing first-rate programs that fostered socio-economic development. We became known as one of the country's premier relief and development agencies. Our staff was top-notch. Our Catholic identity, however, became an afterthought. We were almost indistinguishable from other secular American aid agencies, like CARE or Save the Children.

As we began to enter the decade of the 1990s, the landscape in which we operated began to shift noticeably. Ethnic conflict was on the rise and we became all too familiar with the concept of the “failed state.”

At about the same time, we were seeing the deadly results of ethnic conflict in Africa and Europe. In the early '90s, a major uprising in Rwanda foreshadowed the ethnic violence and genocide that would erupt in 1994. In the Bosnian city of Sarajevo, the reality of ethnic cleansing shocked us into realizing the need for reconciliation. It was a profound wake-up call. Ethnic differences, cultural differences, and class differences—all these had to be acknowledged and addressed before real peace could be achieved.

Then came a turning point: the genocide in Rwanda. For about 100 days in 1994, an estimated 800,000 people were slaughtered, most of them Tutsis, as well as many moderate Hutus.

CRS had worked in Rwanda, a Catholic country, since before independence in the 1960s. After the 1994 genocide, we realized that all the good work we had been doing—the silos and schools we built, the children we fed, the farms we planted—was not enough. Rwanda shook our agency to the core.

We realized that we had to start addressing the justice issues relating to the societal



CRS Staff

**Paris, France, 1945** In its early years as “War Relief Services—National Catholic Welfare Conference,” Catholic Relief Services supplies hot soup and milk to the day nurseries of Paris conducted by the Sisters of Charity. Pictured is Rev. Father James H. Hoban of Cincinnati, director of the program, and Dr. J. Henry Amiel of New Orleans, assistant director, during an inspection tour of the work in Paris.

*Catholic Social Teaching provides the perfect framework for an organization like CRS that seeks to bridge differences and resolve conflict in a myriad of countries and cultures. These principles call people to live in solidarity and harmony. They place the sanctity and dignity of the human person at the center of all we do. They remind us of our rights and responsibilities to the poor. They confirm us as members of society and of the human family.*

relationships that were imbalanced in Rwanda. After much reflection, we began incorporating a justice-centered focus in all our programming. And we rediscovered a jewel in our religious tradition that has enabled us to effectively do this: Catholic Social Teaching.

Catholic Social Teaching provides the perfect framework for an organization like CRS that seeks to bridge differences and resolve conflict in a myriad of countries and cultures. These principles call people to live in solidarity and harmony. They place the sanctity and dignity of the human person at the center of all we do. They remind us of our rights and responsibilities to the poor. They confirm us as members of society and of the human family. They uphold the common good.

At the same time, Catholic Social Teaching speaks universal truths to people of other faiths and to all people of good will. As an international agency, CRS faced the challenge of getting back to our roots. We embraced our Catholic identity. At the same time we maintained and strengthened our community of staff and partners. Our partners are a tremendous resource for us. They represent religions and cultures from every corner of the globe. Catholic Social Teaching made it possible and imperative for us to be catholic with a small “c,” too.

With Catholic Social Teaching as our guide, we adopted a new perspective on our work. In 1996, as the result of a series of retreats and executive workshops, we determined that the concept of *justice*, as defined in Catholic Social

Teaching—the establishment and maintenance of right relationships among all people—should be the foundation of our agency strategy. Now we look at everything we do through what we call a “justice lens.” We examined our programs and our policies. We studied how we related to the people we serve and how we related to the Catholic community in the United States. We observed how we related to one another as fellow employees of CRS. Then we evaluated these relationships in terms of whether they help to build a culture of justice, peace, and reconciliation.

Taking a long, hard look at ourselves through the justice lens led us to get involved in some new initiatives. We began what became a deep commitment to peace-building. We began to look at economic justice in the countries and communities where we work. We began analyzing the effects of extractive industries such as oil and mining. These industries create riches for a few but often have a negative impact on the majority of poor people. We started advocating Fair Trade so that people involved in the production of commodities like coffee, chocolate, and handcrafts would receive just compensation for their labors.

This focus on justice eventually led us to another principle of Catholic Social Teaching: solidarity. In the year 2000, we once again took time out as an agency to reflect, pray, and contemplate where God was calling us for the future. That time of reflection led us to a profound vision that only through fostering right relationships could we ever hope

to permanently better the lives of poor and suffering people overseas. We realized that as a Catholic agency, we had a responsibility to join our voices with those of the U.S. bishops to call our fellow Catholics in the United States to solidarity with those we serve overseas. We echoed the belief that the Gospel calls all of us to love our neighbors as ourselves, especially those who are poor and marginalized.

So solidarity became our watchword. We have adopted a motto: *Solidarity will transform the world*. Our goal is to build solidarity within the communities where we work overseas and to serve Catholics here in the United States by helping them live their faith in solidarity with those who are the poorest of the poor overseas. As a Catholic organization that can contribute significantly to the understanding of international social justice issues because of its experience on the ground, CRS came to recognize that it had not only an opportunity, but also an obligation, to offer concrete ways for Catholics in the United States to respond to the Gospel call to be concerned about the needs of our most vulnerable brothers and sisters.

To that end, CRS created a U.S. Operations division to expand our work in the United States. Through prayer, education, advocacy,

global exchanges, and other programs, our U.S. operation is seeking to journey with Catholics in the United States so that we more fully understand that all aspects of our lives—the way we live, consume, vote, invest, and give—affect all of humanity, both at home and abroad.

A major part of this effort has been our outreach to Catholic universities and colleges. CRS has worked with colleges and universities and other Catholic institutions for many years, but those relationships were ad hoc, relying on our relationships with individual faculty members and campus ministry officials. While this was fruitful for the individuals and parties involved, we saw the value in forging more formal institutional partnerships in order to gain greater breadth, depth, and stability over time.

In 2005, CRS signed formal agreements with four Catholic colleges and universities: Cabrini College, Santa Clara University, Seattle University, and Villanova University. Later, we added the University of Notre Dame.

CRS's goal in forming these partnerships is to assist these institutions of higher learning to advance their mission of forming faith-filled citizens of the world by connecting CRS's extensive global experience to their academic expertise, Newman Centers, and



Jim Stipe/CRS

Cabrini College students in Washington, D.C., during a lobby day visit arranged with the help of CRS. The students met with their legislators to discuss foreign aid.



*As a Catholic organization that can contribute significantly to the understanding of international social justice issues because of its experience on the ground, CRS came to recognize that it had not only an opportunity, but also an obligation, to offer concrete ways for Catholics in the United States to respond to the Gospel call to be concerned about the needs of our most vulnerable brothers and sisters.*

other social mission offices. Our hope is that through collaboration on many different levels within these institutions we might engage administration, faculty, campus ministers, staff, and students in the academic, theological, and practical considerations of the intersection of faith and social justice as applied to international issues and situations. We want to support faculty research and teaching by grounding their scholarship in the reality of today's global society. In addition, we want to expose students to the work of the Catholic Church around the world and to provide resources and opportunities that enhance their academic achievement and social outreach.

Finally, we want to provide concrete opportunities for Catholic colleges and universities to contribute to a more just and peaceful world. In the long term, colleges and universities have great influence in the attitudes, beliefs, knowledge, choice of lifestyles, careers, and political perspectives of society. This happens not only by the education and experience that students obtain while at school, but also by the presence of the institutions themselves in the communities where they are located. In addition, Catholic colleges and universities strive to integrate Catholic Social Teaching and the social mission of the Church into their campus life and academic programs. There are many opportunities for mutual benefit and support, as both the academic community and CRS attempt to understand and work within a variety of economic, political, and social environments using Catholic Social Teaching that guides who we are, what we do, and how we do it.

CRS's partnerships with Catholic colleges and universities have spawned a number of programs. Here are a few highlights:

- **Santa Clara/CRS Partnership Website**—Santa Clara University has created a special part of its website dedicated to the CRS Partnership (<http://www.scu.edu/ignatiancenter/partners/crs>). It includes a section that helps faculty preparing courses for the University's new Core Curriculum to integrate resources from CRS.
- **Tech Awards**—Through Santa Clara University and its late president, Paul Locatelli, S. J. (who served as a member of the CRS Board of Directors), CRS has become a Global Outreach Partner of the Tech Awards, which honors innovators from around the world who are applying technology to benefit humanity. The awards are a program of the Tech Museum, located in Silicon Valley.
- **The Global Solidarity Network (GSN)**—An online learning community, GSN brings together CRS field staff and our Catholic college and university partners to discuss social justice and humanitarian issues around the world. The GSN uses modern information technology to allow students and faculty to access social justice course materials, readings, links, best practices, research, and video and audio resources; reflect and discuss social justice issues with students and faculty in the United States and CRS personnel overseas; and organize advocacy efforts. Sessions for the 2010–2011 school year include Economic Justice and Fair Trade, Peacebuilding, Water, Food Security, and Migration.

*What we need in the next phase of our university collaborations is the creativity of the Catholic university community, whose ability to raise the “why” questions and envision new approaches will enable us to raise the bar and reach an even greater number of faculty and students.*

- **Academic events and symposia**—CRS’s university partners periodically hold events and symposia exploring topics related to humanitarian issues and social justice that include participation by the academic community as well as CRS staff. For example, Villanova University last year convened three events: a faculty workshop on the economic crisis that drew faculty presenters from political science, sociology, ethics, law, and nursing; a symposium, *The Economic Crisis and the Common Good: Local and Global Dimensions*; and an Earth Day symposium, *Beyond Fair Trade: Global Poverty Reduction, Sustainability, Agro-enterprise, and Corporate Responsibility*. The two symposia each drew more than 500 faculty and staff members.

Over the past five years of our university collaborations, we’ve celebrated successes and have faced some challenges. Budgetary constraints are always an issue, as is the capacity of CRS field programs and university faculty to accommodate another program into their already busy schedules. Along the way, there have been some lessons learned that we are applying as we go forward.

**Faculty engagement is critical.** The faculty is a university’s permanent community that provides continuity and whose engagement with social justice determines long-term success with students.

Our university partners tell us that their collaboration with CRS has paid some additional dividends. Projects and symposia associated with their relationship with

CRS bring together faculty from various disciplines who have not necessarily been in conversation with one another, but who share common concern for poor and marginalized people around the world. And in university communities that have long struggled with how to maintain Catholic identity, working with an organization like CRS that consciously seeks to embody the social teaching of the Church offers an opportunity for various schools and disciplines to contribute specifically to the Catholic mission of the university.

**A valuable source of energy for successful CRS collaboration comes from students.**

From the creative response of student groups to disasters like the earthquake in Haiti to the CRS Ambassadors and many other initiatives, students have been among the most enthusiastic boosters of CRS on campus and beyond. For example, students from Cabrini College and Villanova University have gone on advocacy trips to Washington, D.C., to lobby Congress on issues like support for overseas food aid and long-term development. In the words of one Cabrini student,

It felt so amazing to know that because of a 15-minute lobbying session, I was able to give a voice to people who are poverty-stricken, malnourished, and starving, and as a result, hopefully produce legislation that will directly help them improve the status of their life.


**CRS can benefit from academic technical assistance in the field.** The academic community is a source of a wealth of knowledge and experience that can benefit CRS programs

in the field. We've found that with longer term university commitments, faculty can offer technical expertise to CRS field staff. Students can also benefit by participating in research projects led by their professors. For example, Susan Jackels of Seattle University is using her expertise in chemistry to assist small-scale farmers in Nicaragua improve the quality of Fair Trade coffee. She is working in partnership with CRS, a Nicaraguan agricultural NGO, and the University of Central America in Managua to help farmers to enhance the quality and consistency of their product.

Catholic colleges and universities are continually seeking to reinforce their Catholic identity and integrate Catholic Social Teaching into campus life, academics, and service to the wider community. The Catholic university is an important source of intellectual leadership and of scholarly thought to the Church. It is the place where scientists, scholars, and thinkers of the Church are trained and educated. It is where the creative thinking that nurtures the Church's renewal is born.

Going forward, we can take guidance from Pope Benedict, who in "Caritas In Veritate" says: Technological development can give rise to the idea that technology is self-sufficient when too much attention is given to the *how* questions, and not enough to the many *why* questions underlying human activity.<sup>8</sup>

In the CRS story, we originally faced the crisis in Rwanda from a perspective of *doing*. We gave too much attention to the *how* question and not enough to the many *why* questions. Only because of our Catholic identity could we ask that more profound question. And only because of Catholic identity and Catholic Social Teaching could we envision a different future.

What we need in the next phase of our university collaborations is the creativity of the Catholic university community, whose ability to raise the *why* questions and envision new approaches will enable us to raise the bar and reach an even greater number of faculty and students. We believe that if CRS and Catholic universities harness our collective relationships and resources in pursuit of the vision of solidarity that underlies the Gospel of Jesus Christ, together we can and will change the world for the better. 

#### ENDNOTES

- 1 Peter-Hans Kolvenbach, S.J., "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education," The Santa Clara Lectures 7, no. 1, Santa Clara University (October 6, 2000), 1.
- 2 Ibid.
- 3 Pope Benedict XVI, Encyclical Letter, "Caritas In Veritate" (June 29, 2009) n. 14.
- 4 Ibid., n. 30.
- 5 Kolvenbach, 5.
- 6 Ibid.
- 7 "Caritas In Veritate," n. 18.
- 8 Ibid., n. 70.



The Rwanda genocide, which left nearly 800,000 people dead, marked a turning point in the way CRS began to approach development, incorporating a justice-centered focus in programming. Shown is a genocide memorial at a former church. The crosses were erected to remember the victims of the genocide.



# Educating for Global Solidarity

Perspectives from Faculty Teaching and Research



Michael Ballen

BY WILLIAM JAMES  
STOVER  
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JESUIT HIGHER EDUCATION PRESENTS A VISION OF INDIVIDUALS BECOMING LEADERS OF “COMPETENCE, CONSCIENCE, AND COMPASSION,” MEN AND WOMEN PREPARED FOR “PROFESSIONAL EXCELLENCE, RESPONSIBLE CITIZENSHIP, AND SERVICE TO SOCIETY, ESPECIALLY ON BEHALF OF THOSE IN GREATEST NEED.”

This mission integrates “rigorous inquiry and scholarship, creative imagination, reflective engagement with society, and a commitment to fashioning a more humane and just world.” Among its fundamental values is service to others, “not only to those who study and work at Santa Clara but also to society in general and to its most disadvantaged members.”<sup>1</sup>

This compassion extends to the poorest of the poor, individuals who exist in the least developed countries. They face grinding poverty that numbs the senses, dispels hope, and challenges faith. Approximately one half of

the world—over three billion people—lives on less than \$2.50 a day.<sup>2</sup> The richest 20 percent of the world’s population receive 75 percent of global income, while the poorest 40 percent get only 5 percent. Over 80 percent of the world’s population lives in countries where disparities of income are widening.<sup>3</sup>

Each year 2.2 million children die because they are not immunized, while 15 million are orphaned due to HIV/AIDS.<sup>4</sup> UNICEF reports that 24,000 children die each day due to poverty; and they “die quietly in some of the poorest villages on earth, far removed from the scrutiny and the conscience of the world. Being meek and weak in life makes these dying multitudes even more invisible in death.”<sup>5</sup> When these conditions are worsened by war, natural disasters, epidemics, or internal conflict, the lives of these poorest of the poor are further threatened. In Darfur, armed militias hunt down displaced persons to rape, mutilate, and kill them.

*How can we as a community provide for immediate needs through service, research, teaching, advocacy, and formal partnerships with organizations such as Catholic Relief Services? More importantly, how can we encourage students to engage with individuals who are suffering the most?*

How can we help our students comprehend these horrendous conditions? How can we encourage them to respond to global humanitarian crises and their aftermaths? How can we as a community provide for immediate needs through service, research, teaching, advocacy, and formal partnerships with organizations such as Catholic Relief Services? More importantly, how can we encourage students to engage with individuals who are suffering the most?

This essay presents a way that one experimental course, International Humanitarian Crisis: Darfur (Political Science 117), made such an attempt. It was inspired by currents of support from three sources—the broad international community of Jesuits, a faculty member’s research about teaching and learning, and Santa Clara’s new core curriculum. Let’s explore each of these currents before describing the course.

### COMPASSIONATE ACTION

The Jesuit University Humanitarian Action Network (JUHAN) was an inspiration for the course and its attempt to focus students’ perspectives on global humanitarian crises. Created through collaboration among Fairfield, Fordham, and Georgetown Universities, JUHAN’s purpose is to increase the effectiveness of Jesuit universities’ efforts in response to humanitarian crises both in the United States and throughout the world. The main focus of JUHAN is on undergraduate education, including traditional academic courses as well as informal learning through conferences, workshops, and service. JUHAN also provides faculty and staff at Jesuit

universities opportunities to cooperate through research and curriculum development. The goal is to educate campus communities about humanitarian crises and create leadership groups at each university to facilitate effective responses to future humanitarian disasters.<sup>6</sup>

JUHAN’s first conference for undergraduates from the 28 Jesuit colleges and universities in the United States took place at Fordham University in June 2008. Seminars explored the concept of humanitarianism, the relationship between global civil society and humanitarian action, humanitarian intervention by military and civil organizations, health, nutrition, sanitation, logistics, and security. Workshops focused on the skills necessary for effective responses, such as leadership, fundraising, communication, advocacy, and media relations.<sup>7</sup>

Six Santa Clara University undergraduates attended the JUHAN conference at Fordham. They raised half of their expenses, and the other half was donated by the Ignatian Center, the College of Arts and Sciences, the Jesuit community, and Campus Ministry, among others.

One of the highlights of this conference was an action plan presented by students from each university. This sought ways that students could share knowledge about JUHAN at their own campuses and bring together Jesuit universities in a common purpose. Santa Clara students wanted others to experience in some way what it must be like to work for a nongovernmental or international organization in a humanitarian crisis. To do so, they proposed the creation of an online, interactive simulation of these organizations operating in Darfur.

**COMPUTER SIMULATION**

Simulations have become an important laboratory in the teaching of social science and international relations. They permit students to become active participants rather than passive observers, motivating learning. I've used simulations since the start of my academic career, publishing a brief monograph about the pedagogy in 1983.<sup>8</sup> In 2000, Santa Clara University's Information Technology Steering Committee granted funding to develop online simulations. During the next five years, Michael Ballen of SCU's Media Services and I developed several.

One permits students to transcend ethnocentric attitudes, assuming the roles of Middle East leaders and joining individuals in the region to simulate conflict resolution. The publication *Teaching and Learning Empathy...* introduces the concept of empathy as a means for better understanding international relations, and suggests that the use of computer simulations helps students achieve a higher level of this important trait.<sup>9</sup>

A second website allows religious teachers from Islam, Judaism, and Christianity to transcend national borders through online discussions of Middle East conflict in a "Dialog of Faith." Students from Santa Clara as well as other universities in Europe, the Middle East, and North America observed the dialog, and research published in the *Journal of Political Science Education* suggests that such

observations changed students' attitudes about Christianity, Islam, and Judaism.<sup>10</sup>

A third simulation lets students transcend time, taking them to an earlier historical period when the threat of nuclear war was acute. Research published in *International Studies Perspectives* suggests that participants intensely experience the anxiety and fear of the Cold War during the Cuban Missile Crisis through simulating decision-makers representing the United States, the Soviet Union, and Cuba.<sup>11</sup>

Given these findings, it seems reasonable to expect that simulations could help students understand international humanitarian crises and experience a sense of participation in the groups that work to assist refugees and displaced persons. Simulations may also engender feelings of empathy and solidarity with those who suffer.

Simulations present students with the need to play a role, either as a specific character from a known institution or as a general actor from an undisclosed or fictional one. Role playing links simulations with empathy, part of a continuum in which increasing levels of role attainment correspond to greater experience of the values, feelings, and perceptions of another.

On one end of the continuum, a condition of role absence, students may be completely unaware of a role and have no empathetic feelings toward the character they will be asked to play. Presented with the need to join the simulation, however, they



A screen shot of the portal to the International Conflict Resolution website and Darfur Simulation developed by Professor William Stover, Santa Clara University, online at [www.scu.edu/crs](http://www.scu.edu/crs).



*Fitting such experimental pedagogy into a university curriculum could be a difficult task at many institutions of higher learning. Faculty resistance to departures from the traditional methods of teaching, administrators' bureaucratic inertia, and students' desire to get the degree and get out could hinder such innovation. Fortunately, at Santa Clara students, faculty, and administrators were open to new approaches as part of developing the University's core curriculum.*

move to a state of role awareness. They accept the challenge to act in the learning process, beginning to consider alternative ways to view a situation.

The next point on the continuum, role acquisition, requires students to acquaint themselves with the role they will play, learning more about the character or institution they will represent. Finally, role adoption occurs when students assume the characters they are simulating, experiencing their values, feelings, and perceptions.

Research suggests that, in some situations, students may reach a level of solidarity with the group or organization they are simulating. They begin to feel what it is like to be in another situation, to adopt the "other's" values, and sometimes take action on their behalf. Thus, a simulation dealing with nongovernmental and international organizations operating in Darfur could be a meaningful learning experience.

### CURRICULUM INNOVATION

Fitting such experimental pedagogy into a university curriculum could be a difficult task at many institutions of higher learning. Faculty resistance to departures from the traditional methods of teaching, administrators' bureaucratic inertia, and students' desire to get the degree and get out could hinder such innovation. Fortunately, at Santa Clara, students, faculty, and administrators were open to new approaches as part of developing the University's core curriculum.

Based on the Jesuit vision of higher education, "the university core aims to prepare students for professional excellence, responsible citizenship, and service to society, especially on behalf of those in greatest need."<sup>12</sup> It seeks to impart knowledge, "habits of mind and heart, and the practices of engagement with the world that are fundamental to citizenship in a globalizing world." It integrates the values of Jesuit education with "a new emphasis on international, integrative, and engaged learning."

Using three types of courses, the core curriculum promotes "an understanding of God through...reason, a humanistic education that leads [to] an ethical engagement with the world" [and] students prepared for "intelligent, responsible, and creative citizenship." Foundations courses introduce university learning and "trace relationships among ideas, cultures, and traditions." They include "writing, language, culture, mathematics and religion." Exploration courses "foster the breath of knowledge...and values needed for contemporary life [such as] civic engagement" that prepare our students for "civic dialogue in an increasingly global and technological world." Integration courses reexamine engaged learning, critical thinking, civic life, and social justice.<sup>13</sup>

The proposal for a course and simulation dealing with the humanitarian crisis in Darfur was accepted as part of the civic engagement requirement. Its learning objectives were to evaluate and express reasoned opinions about the role of public organizations, as well as engage

in active, collaborative learning with peers, participate in civic life, and connect with civic organizations beyond the walls of the University. The course was supported by grants from the core curriculum committee and the Ignatian Center at SCU to purchase books and DVDs.

Thus, the innovative core curriculum adopted by Santa Clara University, the broad concerns and organization of the Jesuits for humanitarian action, and the teaching and research of faculty and staff came together to support a new course, Political Science 117, International Humanitarian Crisis: Darfur.

### COURSE ON HUMANITARIAN CRISIS ACTION

With assistance from Michael Ballen and Tony Pehanich of Media Services we began to develop the simulation and course. Using the same technology and applications that were successful in other simulations, we modified the rules of engagement, interactive communication, and content of webpages.

The situation in Darfur is so complicated that it makes the Middle East look almost simple. To help students get a general overview of the ongoing situation in Darfur, we presented a background briefing and crisis chronology, beginning with the Arabs' arrival in the 14th century and continuing through the independent sultanate, colonialism, independence, the rise of General Omar al-Bashir, the civil war and genocide, broken peace agreements, and finally the International Criminal Court's warrant for Bashir's arrest.

With help from Paul Neuhaus, associate librarian, we presented a webpage containing more than 50 sources from scholars and current media as well as governmental, nongovernmental, and international organizations. Additionally, we listed potential teams for the simulation, more than 20 nongovernmental and international organizations, including Catholic Relief Services, the Jesuit Refugee Service, Doctors Without Borders, Oxfam, Save the Children, and the International Rescue Committee, as well as the International Committee of the Red Cross, the United Nations High Commissioner for Refugees, and the United Nations Office for the Coordination of Humanitarian Affairs. While

several of these organizations had been expelled from Darfur and the Sudan, we reinstated them as part of the simulation.

We assigned reading on international humanitarian law, humanitarian action in the 20th century, a United Nations handbook for humanitarian emergencies, and a history of Darfur. We also chose several DVDs about Darfur and humanitarian crises for class viewing.

Students taking courses at Santa Clara, Fairfield, and Fordham Universities joined the simulation as part of a course requirement or class supplement. A small group of students from Saint Joseph's University (Lebanon) also participated. Representation from this Jesuit university in Beirut made the simulation a genuinely international experience.

Participants had specific roles within the various teams. The nongovernmental organization (NGO) or international organization (IO) chief executive officers were team leaders charged with final authority for decisions and moves. These executives developed immediate goals, planned policies consistent with the goals, and selected appropriate means to carry out policies. The team leader could also delegate responsibilities to other team members.

Team advisers served as specialists in the sectors of food, water and sanitation, health, education, human rights, security, and media-government liaison. The simulation also had a World Press page, where simulated journalists representing international news media reported on the humanitarian crisis as it transpired during the simulation.

The simulation director played the roles of governments, international organizations like the United Nations Security Council, armed groups within the Sudan, and refugees or displaced persons suffering the consequences of the humanitarian crisis.

Student participants were required to prepare for the simulation by writing a five- to eight-page research paper with carefully documented notes and bibliography. They were informed that the paper should be a subjective, not an objective effort. It should be presented from the simulated teams' perspective, using sources from the organization being simulated as well as news reports and academic, scholarly work.

For example, participants taking the role of an operations specialist for the NGO Doctors Without Borders looked for websites describing the organization's values, interests, and activity in Darfur. Additionally, they reported on the sector that is their NGO's main concern (health, water and sanitation, or human rights, for example), describing conditions in Darfur. Advisors representing international organizations (IOs) looked for websites presenting the organization's values, interests, and activities, as well as the specific services the international organization provides, describing the conditions in Darfur.

Students were asked to write the paper in an innovative manner, attempting to achieve a sense of empathy with the simulated organization. For example, the paper format could be notes for a speech and explanatory memos by an IO executive, a call for contributions and international support by a nongovernmental organization executive, e-mail messages from an

advisor in Darfur, a report on safety by an NGO or IO advisor, a diary, or a blog.

Using these kinds of sources and subjective format, individuals wrote the paper around their role within the team.

Chief executive officers wrote a paper that reflected the organization's view of the humanitarian crisis and its medium- to long-range goals in the region (one to four years). What would constitute a successful outcome to the immediate crisis? How might relations with other parties in the crisis help achieve a successful outcome?

Advisory group members of NGOs and IOs focused on the organization's view of the humanitarian crisis and its short-range goals in the region (one year). How could the organization's sector specialties help accomplish these goals? How could relations with other parties in the crises help achieve a successful outcome?



Charles Barry

Santa Clara University held several on-campus activities to raise social consciousness around the Darfur Genocide.

After studying the “rules of engagement,” each team was given a scenario that presented the situation in Darfur a few months in the future:

- Sudanese troops swept into Darfur as part of what the government called “an internal security operation to maintain the country’s sovereignty and territorial integrity and to fight terrorism.”
- Deteriorating conditions in Darfur were described using a brief, graphic video.
- Eight humanitarian aid workers lost their lives when their helicopter was shot down over Darfur.
- Representatives of the League of Arab States called for all countries to respect the sovereignty of the Sudan, and an African Union spokesperson reaffirmed its commitment to members’ territorial integrity.
- Russia and China pledged to continue their expanding trade with the Sudan, Russia increasing its exports of oil drilling and storage equipment, and China importing more oil. Despite differences with Sudan that had been expressed tacitly at the United Nations, diplomats from China and Russia reported no plans to curtail their trade.
- Finally, the Sudanese government contacted NGO and IO team leaders in a secret memo demanding that 20 percent of each agency’s budget be spent in Khartoum, the capital of the Sudan, and that suspected terrorists in the refugee camps be turned over to the Sudanese government or its “representatives.” Foreign nationals who were staff members at NGOs would be required to purchase a special visa in order to remain in Darfur, each costing as much as \$10,000 per person, ostensibly to fund antiterrorism activity.

In this memo, teams were instructed to remain silent about its content and told that disclosure to other NGOs or governments could result in deportation or incarceration. Teams had to decide whether they would risk disclosure in cooperation with others or deal with the Sudanese government on their own.

Each team could communicate with its own members though a secure conference on

the website reserved only for team members. The teams could communicate with each other through conference rooms on the website, e-mail, telephone, or social networking sites. Moves in the simulation were made either as the unilateral action of one team or as an agreement among two or more teams.

You can view the website for International Humanitarian Crisis: Darfur at [www.scu.edu/crs](http://www.scu.edu/crs). Enter as a guest and scroll down to the first item under International Relations.

### CONCLUSION

The simulation was a useful educational endeavor. Eight students from Santa Clara joined 22 from Fordham, 40 from Fairfield, and five from Saint Joseph’s University (Beirut). Faculty-staff cooperation involved three from Santa Clara, five from Fordham, and four from Fairfield. This represents substantial faculty-student-staff collaboration on an important academic and humanitarian project.

Some of the participants were able to meet a few weeks after the simulation during the JUHAN conference at Georgetown, where the simulation was discussed in a luncheon plenary meeting. There students expressed enthusiasm for the project, a sense of empathy for the members of NGOs and IOs working in Darfur, and increased understanding about international humanitarian crises.

Due to differences in university calendars involving the timing of final exams and the end of the academic year, we were unable to obtain survey data from all participants. However, Santa Clara students were asked about their attitudes and behavior toward the people of Darfur before and after the simulation, and seven completed the survey.

Participants were presented with several choices regarding their attitudes toward the people of Darfur, with each choice an incremental increase from the previous one in knowledge, empathy, and solidarity. The lowest choice was very little knowledge; the second, basic knowledge; the third, basic knowledge as well as a sense of empathy toward suffering people; and the last category included basic knowledge, empathy, and solidarity, a desire to support people in their suffering.



The following table summarizes the results:

**Attitudes and Number of Students**

	Before	After
Little Knowledge	4	
Basic Knowledge	1	
Knowledge and Empathy	2	1
Knowledge, Empathy, and Solidarity		6

Before the simulation, four participants chose the lowest category, little knowledge, while one chose basic knowledge, and two chose knowledge and empathy. After the simulation, one student chose basic knowledge and empathy, while six chose basic knowledge, empathy, and solidarity. With such a small number of respondents and no control group, this pilot study is very limited, of course. However, it does suggest that participation in the simulation may be associated with an increased sense of solidarity with the people of Darfur, as participants were drawn to support them and work toward lessening their suffering.

Narrative responses support the limited survey data: “I changed from indifference to (an interest in) creating change.” “I feel much more informed about the situation and a pull to help those affected.” “I do feel empathy for these people’s suffering and moved to do something.” “I’m far more personally concerned and have found myself more interested in learning what I can do to help.” “After putting so much effort into understanding the situation in Darfur we wanted to make sure...we didn’t just walk away, but...did something about it that would last and make a difference.”

More important than survey results is the action of these students. On their own initiative, all eight worked to establish the Bronco Action Network, obtaining over 700 petition signatures of support. In their own words, their mission statement announces that this student organization will provide an optional donation program “translating our Santa Clara University

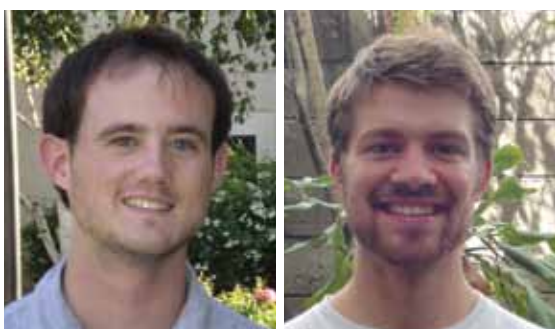
social justice education and civic engagement course...into tangible action within the global community.” Specifically, the initiative will allow students to donate two dollars each quarter when they register for classes. Funds will go “to Catholic Relief Services’ efforts at providing clean water, sanitation, and food to internally displaced persons in Darfur.”<sup>14</sup> This action represents real movement from knowledge to empathy, and global solidarity with the people of Darfur. e

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# Global and Local Neighborhoods

“Who are our neighbors? How are we called to be in relationships with them?”



BY MARK VETTO, SCU CLASS OF 2011 (LEFT),  
AND QUENTIN OREM, SCU CLASS OF 2011 (RIGHT)

## “WHO ARE OUR NEIGHBORS? HOW ARE WE CALLED TO BE IN RELATIONSHIPS WITH THEM?”

As students at Santa Clara University, we find ourselves continually faced with these two questions and their wider implications. As we navigate through our undergraduate careers, we are challenged to consider the larger political, economic, theological, ecological, and social realities that impact our world. Our education shapes our vocational choices and sense of calling, prompting us to move away from the safe confines of the University and work toward achieving good for and with others.

Because we are students of the 21st century, and because we were literally in different countries at the time of this writing, we kept a blog to share our thoughts back and forth. Mark Vetto wrote from Santa Clara, where he is a senior religious studies major, living on campus in the Loyola Residential Learning Community, which is committed to the exploration of faith and social justice.<sup>1</sup> Mark also serves as the

associate director of the Santa Clara Community Action Program (SCCAP), a student-run social justice organization,<sup>2</sup> and has served as a campus associate for Catholic Relief Services at SCU. Quentin Orem wrote from San Salvador, El Salvador, where he is a senior philosophy major in SCU’s praxis-oriented study abroad program, La Casa de La Solidaridad.

**MARK:** Who are our global or local neighbors, and how are we called to be in relationship with them? What makes a total stranger, whose life can be so physically distant from mine, my neighbor?

I could not begin to approach either of these questions if I had not gone on an immersion trip to Juárez, Mexico, for a social justice project during my sophomore year of high school.

One night, I stood on the patio of the house in which my immersion group was staying. I looked out beyond the sprawling slum where we were building two small houses for indigent

Mexican families. The house I was staying in was crammed into the slope of a hill, and I could clearly see the border fence less than a mile away. I stood in awe as I realized that because the slum itself had little electricity of its own, the bright lights of an interstate highway, strip malls, and fast food restaurants on the northern, U.S. side bathed the southern expanse of ramshackle buildings and unpaved streets of Juárez with moonlike luminescence. Physically, these scenes were separated by a barbed wire fence and a few miles of desert, but in relation to each other, they may as well have been alien worlds. Faced with this juxtaposition of poverty and wealth, I wondered why this extreme between human beings needs to exist.

I believe this exposure to wide disparities of living is when I first began to think of what a neighbor is, and why it matters that I care.

**QUENTIN:** During the summer between my sophomore and junior years of college, I was given the opportunity to work in a school in Calcutta through the Donovan Fellowship at SCU.<sup>3</sup> This was my second trip to India within a year and I surprised myself by returning there,

as I had struggled through my earlier two-week journey.

One sweltering afternoon about halfway through my summer in Calcutta, after sweating through one of my English classes (my students had so much patience with my speaking very little Bengali), I rushed to cross the street with my eight-year-old student Uttam, and decided to walk him home. After winding through a maze of back alleys, we arrived at a dirty mat on a busy and noisy sidewalk. A woman was sitting on the mat, begging for money from the stream of legs hurrying by. Uttam dropped his backpack right here, and turning to me, proudly introduced me to this woman, his mother; and this mat was his home.

Burning with awkwardness and shock, I sat down and introduced myself to Uttam's mother in the two Hindi phrases I knew. "My name is Quentin. What's your name?"

What had happened in my *first* trip to India had been a rude interruption of my context, my normal way of thinking about the world. As I had stumbled in a state of shock through the poorer parts of the country, I had felt further and further away from the faces staring back at



Quentin Orem SCU '11

Students in Quentin's summer class in Calcutta, India; Uttam (mentioned above) is pictured on the left.

me as I passed. I was strange to them and they were strange to me.

However, during this second trip, on this mat, something different happened. Uttam dropped his backpack down into his reality and invited me to sit with him, there in his place. Because I had really grown to love him like a little brother, he had taken the strangeness and distance of the lives of the people of Calcutta and written them on my heart. I like to think of Uttam opening me, because *opening* implies a broadening of what's already there (like opening a circle of people), a journey ahead to come (like opening new doors), and the discovery of something new (like opening our eyes). Having become bound up with Uttam, the circle of my context opened to include him, and emotions arose in me that continue to move me to places like La Casa de La Solidaridad in El Salvador, where I am writing from today. I was able to really feel in a new way the sadness of a boy living on the street.

**MARK:** As college students, how can we be present to each other so that we can realize the



Quentin Orem, SCU '11

Quentin's summer classroom in Calcutta, India.

value and dignity of our lives and those of our neighbors?

I live a rather sheltered life at Santa Clara University and am far removed from the events that plague our world daily. I also tend to have a short attention span; memories of the earthquake in Haiti, the floods in Pakistan, the mudslides in China, as well as the stories of genocide, war, disease, malnutrition, or hate from around the world are things that I let slip from my memory from time to time. I think that this is true for many Americans, and for many university students. Our lack of attention to events and issues occurring oceans away, as well as the serious problems that affect our community here in the Bay Area and in other parts of the United States, reflects a pervasive sense of disconnectedness.

How can we be so apathetic? Are we forgetting or ignoring what defines our lives and those of others as valuable and worth living? To quote a song by Gregory Dale Schultz, the director of liturgy and music at SCU, "What are we living for, what would we die for?"

If we are honest with ourselves, I think we will realize that it is impossible to get anywhere, to do anything, without the help of other people. The paychecks we receive, the roads we drive on and the cars we drive in, the buildings we use, the clothing we wear, even the languages we speak, have all been distributed, invented, created, or passed on by other people. In fact, most of the things we learn, own, and use for our benefit are the products of someone else's ideas and efforts (except when it comes to academic integrity, of course). The fact that I am writing this and that someone is reading it testifies that at some point, someone took the time and was able to feed, nurture, and educate me during infancy and onward. A person who does not realize this has not reflected on the complexity of privilege that is his or her life, and is missing something important about the interconnectedness of all of our lives.

**QUENTIN:** In the same way that it is far richer (though yes, sometimes harder) to know a person we love *fully*, in the complexity of their lights and shadows, it is far richer to know our world in its fullness, in its lights and shadows.



*I came to SCU with a well-defined comfort zone. The Santa Clara Community Action Program (SCCAP) changed that in an irrevocable fashion. When I took volunteers to Julian Street Inn, a local homeless shelter, every Saturday morning to cook breakfast for the residents, a relatable human face was placed upon the often nebulous and misunderstood issue of homelessness.... I began to understand how important realizing the humanity and dignity of others is to building meaningful and positive relationships.*

We can carry anger, sadness, frustration, and other difficult feelings as we come to know and love people who struggle with realities more difficult than our own, but it calls us to deeper and fuller love, understanding, and faith in healing. And if we are tempted to believe that the Santa Clara University bubble in which we live is already big enough, your words here push us to see how even within the comforts of our own context, so many people from different backgrounds are contributing to our lives.

**MARK:** As students of SCU, we hear about the “three C’s,” competence, conscience, and compassion. Put briefly, these three C’s embody key values a Jesuit education works to instill in students by the time they graduate. I’d like to add a fourth C that seems to be implicit in each of these three virtues: courage.

I came to SCU with a well-defined comfort zone. The Santa Clara Community Action Program (SCCAP) changed that in an irrevocable fashion. When I took volunteers to Julian Street Inn, a local homeless shelter, every Saturday morning to cook breakfast for the residents, a relatable human face was placed upon the often nebulous and misunderstood issue of homelessness. I began to think differently about my relationships with others. Namely, I began to understand how important realizing the humanity and dignity of others is to building meaningful and positive relationships.

I was pushed to reflect upon my own life when I went with my fellow students in

SCCAP’s Meals-on-Wheels program to distribute food to people whose home was (and likely still is) St. James Park in downtown San Jose. Superficially, this was just a charitable deed, and it seemed like a nice thing to do. The act of giving homeless people sandwiches, coupled with conversations of varying length and detail, made us volunteers feel good about ourselves. More importantly, however, these experiences moved us on a deeply personal level. They prompted us to consider how important it is to stand in solidarity with the poor, to acknowledge and respect their inherent dignity, and to work to assist them out of poverty. I realized my own dependencies and vulnerabilities were mirrored in the lives and circumstances of these other people.

Similarly, United Hands, a SCCAP mentorship program that works with teenagers who are living with their families in a transitional housing complex, pushed me further to realize the importance of taking an active role in confronting negative social structures and influences, racial stereotypes, and discrepancies in education and other forms of privilege. Each week, these teenagers would share stories that revealed a world that segregates us because of the color of our skin, the work our parents do, and our education. These marginalized teenagers provoked me to not merely articulate the central question of this essay (“How can I stand in relationship, in solidarity, with my global and local neighbors?”) but to realize that it takes real courage, integrity, and humility to live into this question.

*We are not college graduates standing before a perfect and pristine world—but our suffering neighbors call us to be real college students and graduates actively engaging the real world.*

**QUENTIN:** Uttam is one boy of several million who live as he does in India. How can I be attentive to billions of neighbors in need while I have very real and important things that demand my attention in my own life? Questions of self, future, happiness, relationships, friendships, homework, 21st birthday parties—all of these are important in their own way. We don't have the space in our lives to be attentive to every need and also nurture our own needs and hopes. Jon Sobrino, S.J., offers solace when he says that in the Scriptures, God modeled *universal care* for humanity *through particular care*, that is, through God's care for the Israelites. In this I find comfort, because I don't have to personally feed every hungry person to be in solidarity with those who are hungry. I know a professor who shows universal care for the downtrodden by paying special attention to undocumented immigrant students in her class. My particular care for Uttam draws out a universal care for people who live without a roof over their heads.

In a way, being attentive to the needs of the suffering multitudes limits our ability to graduate from college completely free to exercise our greatest personal potential without a sense of responsibility. The needs of our neighbors limit us because they call us to respond, they call us to focus our gifts and questions, and put them to use. By entering into another reality, our own reality is deeply affected. We are not college graduates standing before a perfect and pristine world—but our suffering neighbors call us to be *real* college students and graduates actively engaging the *real* world.

So instead of letting the reality of the world *limit* us, let us allow our neighbors to *focus* us. This does not mean that everyone must do international social work, but rather, to the best of our ability, we ought to bring with us,

wherever our passion and strength take us, a sense of the real, fallen, struggling nature of our world.

I hope we can meet each day with eyes and hearts open, to see the opportunities to build these emotional connections with our neighbors, helping us focus more and more on the reality of the one world we live in and our neighbors who live in it.

**MARK:** The opportunities and experiences that we've been fortunate enough to be exposed to as students at Santa Clara University instill in us a calling to act for and with our neighbors. Our hearts and minds know the importance of living for and with others. Our experiences during our college years have called us to not simply step over the poor in our doorways (Luke 16:19–31) or walk past the wounded, assaulted person lying in the ditch (Luke 10:29–37). Rather, we are called to take notice of what is happening in and to our world. We are moved to form relationships with our neighbors, whomever and wherever they may be, so that we all can empower one another and build a more just and humane world together. e

#### ENDNOTES

- 1 For more information on Residential Learning Communities at Santa Clara University, please visit [www.scu.edu/rlc/basics/whatare.cfm](http://www.scu.edu/rlc/basics/whatare.cfm).
- 2 For more information on the mission and philosophy of the Santa Clara Community Action Program, please visit, [www.scu.edu/sccap](http://www.scu.edu/sccap).
- 3 For more information on the Donovan Fellowship at Santa Clara University, please visit <http://www.scu.edu/ignatian-center/students/internships/donovan/index.cfm>.

# Nou se Ayiti

(We Are Haiti)



BY CAITLIN E. ROBINETT  
SCU J.D. '10

I NEVER REALLY MADE A DECISION TO GO TO HAITI. IN SOME WAYS, IT FEELS LIKE HAITI FOUND ME. There was an idea to go, a desire to go, and then a confirmation e-mail affirming plane flights had been booked. I think that's part of the reason I was nervous. That, and the U.S. State Department website discouraging travel to Haiti.

Last March, Santa Clara Law Professor Cynthia Mertens sent an e-mail to all of her students who traveled with her to El Salvador encouraging us to meet Mario Joseph, the winner of the Alexander Prize. More than anything, I went to support Cynthia. While walking over to hear Mario speak, I saw my friend Daniel Zazueta and asked him to come along. He agreed and that moment changed both our lives.

Mario told us the story of Marie Jean Jeanne and her community of Raboteau, a small town on the west coast of Haiti. Approximately 40 people were murdered in an attempt by the paramilitary group FRAPH (Front for the Advancement and Progress of Haiti) to suppress pro-Aristide demonstrations in Raboteau. The

protests called for the return of Jean-Bertrand Aristide, Haiti's first democratically elected president. Aristide won the election by a landslide in 1990. Within seven months of his presidency, a military coup removed him from power.

On April 22, 1994, at around 3 a.m., Marie was home with her husband and young children when the paramilitary men began pulling people out of their homes in Raboteau and beating them in the street. Marie's husband ran out the back door to join dozens trying to escape the violence by swimming out to sea toward fishing boats. But the men in the boats weren't fishermen; they were paramilitary who were waiting with guns. They shot into the water. The body of Marie Jeanne's husband was found in a fishing net three days later.

After an internationally acclaimed trial in Haiti in 2000, where many of the military officers responsible for the massacre were tried and convicted, Marie Jeanne served as the lead plaintiff in a subsequent lawsuit filed in the United States against one of the officers, Col. Carl Dorelien.



Caitlin Robnett SCU J.D. '10



Bobby Moon SCU '10

Haiti is too big, too much to even describe. Haiti is intensely poor, yet intensely proud. Haiti has a rich history and enduring spirit. Haiti is music, and art, and a dance that is so slow that it looks like breathing. Haiti is so broken, yet so beautiful. Haiti is pollution and trash, but the bluest water you've ever seen. Haiti is unlikely friendships and sacrifice. HAITI IS HUMANITY.



Bobby Moon SCU '10



Dorelien had fled to the United States in 1997 to escape prosecution and subsequently won \$3 million in the Florida state lottery. The Center for Justice and Accountability, an international human rights organization, filed suit against Dorelien. A Florida court ultimately awarded Marie Jeanne \$430,000. Instead of keeping the money for herself, Marie Jeanne spread the settlement award among the victims in her community.

Daniel, Cynthia, and I applied for and were awarded a Bannan Grant through the Ignatian Center for Jesuit Education at SCU. Through that process we manifested our intentions to tell this remarkable story. The idea was to go to Haiti to tell a story of community. We wanted to find a story of justice and the success of “the rule of law.” What we found was different and bigger than we could have ever imagined.

This is the part where I wish I were a poet. Haiti is too big, too much to even describe. Haiti is intensely poor, yet intensely proud. Haiti has a rich history and enduring spirit. Haiti is music, and art, and a dance that is so slow that it looks like breathing. Haiti is so broken, yet so beautiful. Haiti is pollution and trash, but the bluest water you’ve ever seen. Haiti is unlikely friendships and sacrifice. Haiti is humanity.

We didn’t find a story of justice waiting for us in Raboteau. There was only the aftermath of devastating hurricanes. There is no translation for “the rule of law” in Creole. There is only survival. We left Haiti wondering how we could get people to pay attention to the exigent need permeating the country, and, unfortunately, our answer came in the form of a devastating earthquake.

Four days after our return to the United States, I stood in the rain upon hearing the news. I was waiting for Daniel to come tell me what to do. I remember thinking about how dark it must have been. There were already so few streetlights in Port-au-Prince and the earthquake hit not much more than an hour before dark. I thought about all the friends we had made. Images and sounds were still so fresh in my mind. But more than anything, I felt ashamed. I was embarrassed that I had been nervous to go to Haiti. I felt unworthy of the

love I experienced from a place that had nothing else to give.

I don’t think Daniel and I ever really made a decision to return to Haiti after the earthquake, we just knew we would. There was a piece of each of us there, and our research paper now couldn’t be complete without a post-earthquake perspective.

The Santa Clara community rallied around us to help with our return. We received donations from students, professors, the Ignatian Center, and the Jesuit community on campus. During our spring break in 2010, we flew to Santo Domingo and then bused to Port-au-Prince with three 50-pound boxes of goods, donated funds, and heavy hearts in tow.

At the bus stop in Port-au-Prince we climbed into a taxi to head to our Haitian home, Matthew 25, a guesthouse started by a parish twinning program, that had become a tent city. The taxi driver brought along an English-speaking friend who sat in the front passenger seat. The English speaker, Jude, asked us if we thought Haiti would be different after the earthquake. Daniel smiled and said, “Well, life



Caitlin Robinett SCU J.D., '10

Caitlin visits an amputee and her friend in the recovery tent located on the soccer field next to Matthew 25. With little medicine and equipment, emergency surgeries including an amputation took place on the kitchen table in the guesthouse.

goes on, doesn't it?" Jude said, "For some, but not for others. I lost my wife, my home, and now I sleep in the streets."

When we made it safely inside the gates of Matthew 25, we set up our tent in the backyard. On our first trip, our room had been located on the roof of Matthew 25, but that part of the structure had not survived the quake. We quietly sat on the roof, marveling at the place where we had once slept, and looking at the tops of hundreds of tents in the adjacent field.


During our short second trip, we went through an array of emotions. Once we dropped off the practical supplies and money we intended to bring to our friends, we worried about being in the way. But that feeling quickly evaporated as we set to work. We cleaned storage rooms that had been destroyed in the quake, revealing much-needed food and supplies. We even volunteered in the tent-city clinic, learning how to take blood pressures.

Our final day, our host and friend Sister Mary drove us around the heart of Port-au-Prince before taking us back to the bus stop. Things were worse outside the Matthew 25 community. It was seven weeks after the earthquake, but it looked as though the disaster had just happened. There was no organization.

People just stood in the streets, seemingly waiting for someone to tell them what to do. Almost every building seemed to have some level of destruction. Some buildings looked as though they had gone soft and started to sag. Some looked flattened. And then in some places, there were piles of rubble so fine, they looked like piles of ash.

Our first trip was so academic—full of talking and learning. Our second trip contained fewer words, but more love and heartache.

This summer, while studying for the California Bar Exam, Daniel and I finally finished the first draft of our paper. It is a culmination of all we learned in Haiti. We intended to write a story of justice and victory for the victims of Raboteau. But what does justice look like in a place where there isn't enough food, resources, or infrastructure for its people? Our paper explores that question through the lens of the Raboteau massacre.

If we are Haiti, it is the best part of ourselves. It is our compassion, our complexity, and our will to survive. But it is the generosity of the Santa Clara community that allows us to tell the story of the people who live and struggle there, every day. 



Bobby Moon SCU '10

Caitlin saw the presidential palace on her last day in Haiti while Sister Mary showed Daniel and her the devastation outside of Matthew 25. Daniel and Caitlin had been awed by the beauty and grandeur of the building just seven weeks before.

## UPCOMING EVENTS

### Sustainability Initiative at Santa Clara

This yearlong initiative responds to the challenge given by SCU President Michael Engh, S.J. in his 2009 inaugural address—to deepen and renew SCU's commitment to sustainability and environmental justice and to become a major center of innovative practice, study, and debate around issues of sustainability.



### Sustainability Lecture

**FEBRUARY 17, 2011: Sandra Postel**, director of the Global Water Policy Project and author of the books *Rivers for Life: Managing Water for People and Nature* and *Pillar of Sand: Can the Irrigation Miracle Last?* will speak on the sustainable use of water.



### Sustainability Teach-In

**APRIL 19-21, 2011:** A series of panel discussions, open forums, and classroom workshops on sustainability and environmental justice, including a lecture by **David Orr**, the Paul Sears Distinguished Professor of Environmental Studies and Politics, Oberlin College.



### 2011 Bannan Visitors

**JANUARY 18, 2011:** lecture by **Donna Freitas**, author of *Sex and Soul: Juggling Sexuality, Spirituality, Romance, and Religion on America's College Campuses*.

**JANUARY 27, 2011:** concert by **Guillermo Cuéllar**, Salvadoran composer, who was commissioned by Archbishop Oscar Romero to write the *Misa Popular Salvadoreña*.



**APRIL 7, 2011:** lecture by **Paul Coutinho, S.J.**, author of *How Big Is Your God? The Freedom to Experience the Divine* and *An Ignatian Pathway: Experiencing the Mystical Dimension of the Spiritual Exercises*.

### 2011 Retreats

**APRIL 8-10, 2011: Faculty and Staff Retreat—Ignatian Pathways: Engaging Ignatian Spirituality from a Multi-Religious Perspective**

Join us for a weekend retreat at beautiful Villa Maria del Mar in Santa Cruz, CA with retreat director **Paul Coutinho, S.J.**, noted Ignatian scholar, author, and spiritual director. This retreat will offer participants the opportunity to personally engage practices of Ignatian discernment, contemplation, and meditation from a multi-religious perspective.



**MAY 21, 2011: Day of Mindfulness and Meditation**  
Zen Master **Bon Soeng** will offer a day of practice and teaching on Zen meditation and mindfulness practice, as well as talks on compassion and living as a contemplative in action.



### 2011 Search for What Matters Luncheon Speaker Series

This luncheon speaker series aims to provide a space on-campus for a discussion of personal experiences and values—among faculty, students, alums, and staff of the University.

**FEBRUARY 3, 2011:**  
**Lulu Santana**, Director of Faith Formation, Campus Ministry



**APRIL 28, 2011:**  
**Michael Zampelli, S.J.**, Rector of SCU Jesuit Community, Locatelli University Professor, Department of Theatre and Dance



For more complete event details, please visit [scu.edu/ignatiancenter/events/calendar/](http://scu.edu/ignatiancenter/events/calendar/)



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## Eight Days in Haiti

Bobby Moon SCU '10 traveled to Haiti over his March 2010 spring break to document the catastrophic devastation of the quake-ravaged country. He continues to work to keep these images of the Haiti earthquake alive to assist victims in need. "I want the photos to remind people of the ongoing crisis in Haiti and hope that the images ignite a desire to help the victims who are in desperate need," he says. For more of Moon's photos and reflections, see [www.eightdaysinhaiti.com](http://www.eightdaysinhaiti.com).

Bobby Moon SCU '10

