

explore

An examination of Catholic identity and Ignatian character in Jesuit higher education

FALL 2004 . VOL. 8 . NO. 1

Community-Based Learning

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Santa Clara University
BANNAN CENTER FOR JESUIT EDUCATION

From the Center Director

Dear Friends,

It is a pleasure to have the Arrupe Center featured in this issue of *explore*. The Bannan Center has worked closely with the Arrupe Center for several years, sharing personnel, programs, and resources. Our alliance is a natural one: both Centers of Distinction are focused on the Jesuit and Catholic mission of Santa Clara. Santa Clara University President Paul Locatelli, S.J., captures the educational implications of this mission in the phrase “pedagogy of engagement.” Students learn best when engaged with the pressing issues of the world: that’s where the questions arise and where their idealism and energy are needed. The problems and suffering of the world challenge their faith and raise questions of justice, which are rigorously explored in the classroom. Unlike many “service learning” programs, the Arrupe Center does not shy away from the difficult questions of justice. Much human suffering arises from choices that individuals make and institutions perpetuate. The academy brings critical analysis and disciplined imagination to issues of poverty, racism, discrimination, and injustice.

When Santa Clara students engage actual people and communities through the Arrupe Center, they begin to ask why these people have to struggle to live with dignity. The classroom provides some answers, but only direct contact can evoke the solidarity and compassion that make these questions urgent.

I am especially grateful to Barbara Kelley, Department of Communication, for editing this issue, which will be my last one as director of the Bannan Center. I have asked to step down in order to address some pressing health issues. The past six years have been less a chore than a grace because of the wonderful staff at the Bannan Center and the DISCOVER programs. I will continue to be part of the team, but will gladly pass the leadership to Professor Dennis Moberg, Department of Management, who will serve as interim director. He is deeply committed to the faith and justice for which Santa Clara stands. I cannot think of a better person on campus to do the job.



William C. Spohn
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Founded in 1982, the Bannan Center for Jesuit Education, one of four Centers of Distinction at Santa Clara University, assists in maintaining the University's Catholic and Jesuit character. The center offers grants for faculty, staff, and students. It sponsors retreats, lectures, and conferences, and brings religious scholars and leaders to the University to engage in educational activities.

Santa Clara University, a comprehensive Jesuit, Catholic university located in California's Silicon Valley, offers its 8,047 students rigorous undergraduate curricula in arts and sciences, business, and engineering, plus master's and law degrees. Distinguished nationally by the fourth-highest graduation rate among all U.S. master's universities, California's oldest higher-education institution demonstrates faith-inspired values of ethics and social justice. More information is online at www.scu.edu

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Educating for Solidarity

BLAIR THEDINGER

Catherine Wolff has been director of the Pedro Arrupe, S.J. Center for Community-Based Learning since 1999.

This issue of *explore* magazine is devoted to the work of the Pedro Arrupe, S.J., Center for Community-Based Learning at Santa Clara University. We at the Arrupe Center are grateful to the Bannan Center, which fosters the Jesuit educational ideals that inspire and shape our efforts, for the opportunity to share with you the ideas and experiences of our student, faculty, and community partners.

The Arrupe Center began in 1986 as the Eastside Project, with the purpose of forming partnerships that would allow the University and the community to learn from each other. Almost two decades later, the Arrupe Center exists not so much as a physical space, or even as a campus program, but as a wonderfully diverse and lively group of people from different constituencies connecting to learn together through personal interaction, study, and reflection. We provide a wide variety of programs to foster this learning: community placements through academic courses, immersion experiences, student internships, and faculty research fellowships.¹ A facts-and-numbers description of the Arrupe Center would not begin to tell the whole story. For that we look to the people involved—professors who incorporate community-based learning into academic courses, community partners who welcome SCU students into their agencies and schools, and students who have participated in course placements and immersions. In their articles and stories in this issue, all attest to the challenges they have undertaken, the work they have accomplished, the inspiration and even transformation that have come about in their lives as a result.

The Arrupe Center exists not so much as a physical space, or even as a campus program, but as a wonderfully diverse and lively group of people from different constituencies connecting to learn together through personal interaction, study, and reflection.

My own interest in community-based learning grew out of my many years as a clinical social worker at an inner-city outpatient mental health clinic. All kinds of people came there for help, from a wide spectrum of social and economic circumstances, not to mention pathologies. I had one client early on who taught me essential lessons that form the basis of my work as a social worker and as an educator.

Earl was a man of sixty or so, a laborer and family man who showed up at the clinic one evening in mid-January. He was having difficulties; he had never asked anyone for help before; but it had gotten so bad that he'd swallowed his pride and sought us out. He had been injured in a factory accident and the disability benefits had run out. There was supposed to have been a lawsuit, but his pro-bono lawyer had been too busy to file. His wife of many years had become increasingly anxious and angry at his inability to support the family and had decided, rightly or wrongly, that she could get more public assistance if he were out of the house. Only in our final session did Earl confess, ashamed, that she had thrown him out a month earlier, into the dead of an upstate New York winter. This man who showed up

promptly for each session neatly dressed, who was making every effort to deal responsibly with his legal and health challenges, was living under a freeway overpass in freezing weather. I was stunned at this revelation, and realized immediately that I could not possibly have faced such a situation so courageously. I arranged for him to move into a faith-based shelter, and its staff was eventually able to assist Earl in getting back on his feet. I never saw him again, but not a week has gone by in the many years since that I have not thought of Earl and the lessons he taught me.

Opposite page: SCU students Robyn Dayton and Lindsey Lockwood embrace a young girl while on an immersion trip to Tijuana.



MARY NOVAK



COURTESY OF THE ARRUPE CENTER

Left: SCU President Paul Locatelli, S.J., far right, traveled to El Salvador on an immersion trip for senior administrators in September 2003. Right: While on an immersion trip to Tijuana, SCU students helped to frame a house.

Time and time again, returning from an urban plunge or an immersion trip to El Salvador, students and faculty express an urgency to do something in their lives here at home. The changes in their individual hearts lead them to act for the common good. They are becoming leaven for our community, and are growing in their understanding of the work they are called to do. They realize that they are God's only hands on earth, and that there is much to be done.

The first was that people whose circumstances I considered to be meager, even impoverished, can be resourceful and resilient in ways that I could not conceive. This lesson was borne out countless times in my practice, when clients who had multiple deaths in the family, or a debilitating illness, or a series of economic calamities, developed support networks to rely on, and new ways of conducting their lives to meet their challenges. But perhaps more importantly, they found within themselves deep wells of strength and energy and perseverance.

The second lesson I learned from Earl was even more essential. I was startled by my encounter with him into a realization, one which I am still somewhat embarrassed to admit. At some unconscious level I had not fully understood that what looked to me to be a shabby, painful, pitiable existence was just as important to Earl as my comfortable, well-organized existence was to me. I understood that for all my solid Catholic background, all my idealism and useful efforts as a social worker, I had never appreciated fully the radical equality of another human being. It was a glimpse of the preciousness of each individual life, not only to the person leading it, but to God as well. It has become for me a way of comprehending the

way in which we are all sons and daughters of God, and thus brothers and sisters to each other.

These themes recur throughout the following accounts by Arrupe Center partners of various dimensions and experiences of community-based learning. For what we strive for goes beyond the service-learning that is being developed in schools and universities all over the country. Instead of "service-learning," the term "community-based learning" is used at Santa Clara University in order to emphasize the context and resource for the learning, which is the community, rather than the service rendered by the student. For while students' service is much sought-after and greatly appreciated by our partner agencies and schools, we are also seeking to provide the opportunity for students to encounter people facing the problems or struggling with the issues the students are studying in their academic coursework. We send them out to listen and form friendships and work together with groups as varied as undocumented workers, autistic children, and Alzheimer's patients, all of whom live on the margins of our society. At the end of each placement, immersion trip, or summer project, we hear from the students that, whereas they may have gone into the experience with a sense of helping those



COURTESY OF MICHAEL COLYER



CHARLES BARRY

Left: While on an immersion trip to Nogales, students shared a meal in the home of a woman named Angelica. Right: An SCU student works with elderly Japanese people at Yu-Ai-Kai, a local Arrupe Center placement.

who have so little, they come away with the sense of having been taught, and greatly enriched, by those whom they initially came to serve. This leads to a development described by John Haughey, S.J.:

I think that what loving the marginal person will do is begin to stoke fire in your belly. And then I think you have to go from a relationship with your friend to a passionate concern about the particular policies, or their absences, that denigrate or ignore him or her. There is a direct continuum from those with whom you have in-depth friendship who are marginal to the system, to the efforts we take to change its policies. But you can't stop at one. It has to move to the other.²

This change, indeed transformation, in student attitudes directly reflects the call of the 34th General Congregation for every Jesuit institution to promote justice in one or more of these ways: 1.) direct service and accompaniment of the poor; 2.) developing awareness of the demands of justice and the social responsibility to achieve it; and 3.) participating in social mobilization for the creation of a more just social order.”³ As Joseph Daoust, S.J., points out, it is “the second level, developing social consciousness or conscience... that is the essence of Jesuit education.”⁴ As students work with marginalized people, they research and think critically about the cause of their difficult circumstances. They reflect on what their experience and study means for themselves, and for the life’s work for which

they are preparing. And they return to the work enlightened by their research and reflection. This enlightened doing⁵ is the basis for the formation of whole persons in “well-educated solidarity” with all God’s children, as called for by the Superior General of the Society of Jesus, Rev. Peter-Hans Kolvenbach, S.J.⁶

It also propels those engaged in it forward towards a more just social order. Time and time again, returning from an urban plunge or an immersion trip to El Salvador, students and faculty express an urgency to do something in their lives here at home. The changes in their individual hearts lead them to act for the common good. They are becoming leaven for our community, and are growing in their understanding of the work they are called to do. They realize that they are God’s only hands on earth, and that there is much to be done. ✱

ENDNOTES

¹ Please see Page 34 for a complete description of Arrupe Center programs, or visit www.scu.edu/arrupe for more information.

² John Haughey, S.J. *Virtue and Affluence*. (Landham, MD: Sheed and Ward, 1997), 87.

³ Joseph Daoust, S.J. “Of Kingfishers and Dragonflies: Faith and Justice at the Core of Jesuit Education.” *Santa Clara Lecture*, Vol. 6, No. 1. (Santa Clara: Santa Clara University, 1999), 10.

⁴ *Ibid.*

⁵ Haughey.

⁶ Peter-Hans Kolvenbach, S.J. “The Service of Faith and the Promotion of Justice in American Jesuit Higher Education” *Santa Clara Lecture*, Vol. 7, No. 1. (Santa Clara: Santa Clara University, 2000), 10.



Seeing Others' Strengths

Frederick J. Ferrer '80 is the executive director of Estrella Family Services, a founding member of the Arrupe Center Advisory Board, and an adjunct professor in the Department of Education at SCU.

Each year, I invite my college students to come to the front of the class to share all their needs and weaknesses. I ask them to tell us all the ways they feel inadequate when they compare themselves to others. They can share possible solutions if they want, but that's not really necessary, as I tell them that the whole class will give them advice. We will suggest classes for them to take, therapies they should try, and the amount of time they will need to fix their issues. Funny, but in all my years, no one has ever taken me up on the invitation. It seems so obvious to my students: Why should they expose themselves—even in such a safe and supportive environment? But this is exactly the way that many attempt to help others in need.

Another story. I often tell students about Maria, who taught me the meaning of family support. Maria was a young mother of five children who were enrolled in our childcare center. She spoke Spanish, very little English, and was illiterate in both languages. We learned this by accident. When she would sign in her son each day at the center, she would count down a certain number of lines and then sign her name. After a new child enrolled and that line no longer matched her son's name, she continued to count down and sign on that line. She could not read her own son's name.

Of her five children, four were in special education classes and the fifth was on his way. The children had three different fathers, and only one of the three was marginally in the picture. There were allegations of abuse against him. Because of Maria's inability to speak English and her inability to read, she was unable to keep most jobs, even minimum-wage fast food jobs, because she was unable to read even simple signs. She could not help her children with their homework and, in fact, probably had her own learning disabilities that were never properly assessed. Because of her employment history, her income was extremely low. Her children were always in need of the basic necessities: clothes, shoes, and food.

And so I ask: how do you feel about her? Most folks say: "I feel sorry for her." Or "I feel like I want to help her," or "I want to help her children," or "I just want to take the kids home and take care of them." Now, what if I say: "She's pregnant." That's usually the turning point. Now folks say: "Oh, that's it, I'm angry now." We go from non-judgmental concern to strong, judgmental blame.



First of all, Maria is not pregnant. Now I will continue the story. Maria asked me to be godfather to her youngest son. She told me that I had to take a class and she told me how to call the church to register. We had the ceremony, and because her home was small, she had the party afterward at a local park. She asked me to bring a salad. Upon arriving, I saw that she had organized and hosted a wonderful celebration for her family and friends, preparing an incredible Mexican feast, and telling all of us exactly what she needed us to do.

I told her that I wanted her to come and present at our Parent Cooking Night, where parents and staff watch a fellow parent prepare their favorite dish and then share it. The next week she came in and presented to the group. Because she didn't have written recipes, she dictated the recipes to our staff.

Now if you were a parent at Parent Cooking Night, how would you view her? Most would say talented, skilled, and competent. You would want to learn from her. Rarely would you say you felt sorry for her or wanted to help her.

So what changed? Both parts of the story are still Maria. In the first instance, I described her only by her deficits, to which most people respond with charity. The initial human response to witnessing deficits is the desire to help. And certainly there is nothing wrong with this. But in the second part of the story, I described an environment where Maria could be viewed utilizing her strengths. When you see someone's strengths, you are more open to seeing opportunities and possibilities for that person. In community-based learning, we attempt to move students to this deeper and sometimes less apparent level.

When students begin community-based learning, they are often taken aback by the poverty they witness. They see kids who may not have the best clothes or may wear ratty socks. So they go buy a pair of socks and give them



As students who continue to engage in community-based learning begin to examine what they are learning from the people they are serving, they begin to discover that they have need as well.

SCU students study a brain with students at Sacred Heart Nativity School, an Arrupe Center local placement.

CHARLES BARRY

Community Partners



From its inception, Santa Clara University's Arrupe Center for Community-Based Learning has held strongly to the belief that the Santa Clara student was not going to serve others in the community simply to study "them." The student would make a contribution to the agency as well as the agency's making a contribution to the student.

to the child on their next visit. Both usually feel good, but if the students look around, they soon discover that other kids need socks, too, many more socks than a college student can afford to buy. Many students never move beyond the initial stage of seeing a need and fixing it, or deciding they can't fix it and letting it go. Their viewpoint is completely externally focused. For example, I often ask students who had been visiting our center in our midterm check-in what they have done in their placement. They respond readily with their list of activities, usually feeling either very proud of all they had done or feeling a bit bored, as if to say, "Is this all there is? I thought I was going to get more out of this." But when I change the focus from the external activities and ask, "So what have my children taught you?" the room becomes quiet. The move to internal reflection is a bit awkward at first.

But as students who continue to engage in community-based learning begin to examine what they are learning from the people they are working with, they begin to discover that they have need as well. To understand their own neediness and how they like to have it respected rather than fixed by others allows them to be in solidarity with those whose needs may look different from theirs, but still demand the same respect. This cognitive dissonance is the key to community-based learning: When I saw only Maria's neediness and material poverty, I was ready to help and bring the salad. But when I saw and really came to appreciate her strengths, I could see the opportunities and possibilities that were open to her all along. And though Maria had little material wealth, I came to recognize the incredible wealth of insight she gave me.

This developmental growth is mirrored in the institutions as well. From its inception, Santa Clara University's Arrupe Center for Community-Based Learning has held strongly to the belief that the Santa Clara student was not going to serve others in the community simply to study "them." The student would make a contribution to the agency as well as the agency's making a contribution to the student. The agency's contribution would be to offer a unique, real-world experience of the theory that was being studied in the University classroom. The Santa Clara student would go to the agency not as a volunteer but as a student. The analogy of a library illustrates this goal. If you go to a library as a volunteer you stack books, but if you go to the library as a student you *use* the books. I would expand the analogy slightly to make my point: If you go to the library as a student you also should contribute to the new book fund to support the library in the work it is trying to accomplish.

And so, the University supports the agency community through its vast resources to strengthen the community. This models the relationship of mutually supportive benefit: a true partnership with the community. Students learn not only about their own capacity to give and learn, they also witness institutions working in solidarity to meet their own needs. *



Measuring Success

Katie Stokes-Guinan is director of programs and quality control for Grail Family Services. She has worked closely with Arrupe Center students for four years.

Three Santa Clara University students, two young women and one young man, waited nervously at the entrance to my classroom, unsure of how to begin working with children in our literacy program. They did not go unnoticed by the first, second, and third grade students who looked up at the intruders with curiosity.

Before they arrived, these three Applied Sociology students studied sociological evaluation methods, familiarized themselves with the literacy program's curriculum, and were trained to implement a literacy skills evaluation. Now they were faced with using these skills to evaluate the impact of my program.

I welcomed the SCU students and invited one, a friendly-looking girl named Jessica, to follow me as I approached a normally very outgoing second grader named Juan. As we came near, Juan turned from staring wordlessly at the SCU students to examining the tops of his shoes, his hands in his pockets.

"Juan," I said gently, crouching down to his eye level, "I'd like you to meet Jessica. She really likes stories, and she would love to read one with you. Is that okay?" Juan shyly nodded his head, and I sent him and Jessica off to conduct an assessment of Juan's literacy skills.

An innovative collaboration

This exchange, awkward though it may have initially felt to the participants, was part of an important and innovative collaboration between Grail Family Services (GFS) and Santa Clara University.

Founded in 1995 and formerly known as San Jose Grail Development Corporation, GFS fosters learning and the empowerment of low-income families in San José's multicultural neighborhoods through the delivery of programs that educate, develop leadership skills, and build a sense of community. GFS is recognized as an incubator of high-quality, community-focused, results-oriented programs that respond to residents' needs.

One of our most successful programs is the Children's Best for Achievement (BEST) After School Literacy Program. Our connection to and collaboration with SCU enabled GFS to gain broader recognition for the program from local schools and the Alum Rock Union School District, all of which have called BEST an exemplary program that fosters learning, meets its stated objectives, and has a measurable impact on children's literacy skills. Our program is among the few to have a structured curriculum with clear objectives and a sig-



nificant evaluation component, which SCU students helped us develop and refine, and this fact helped us to gain attention and funding.

The GFS-SCU collaboration began in 2000, bringing together one small, start-up non-profit which had yet to fully establish itself in the community, with one well-established, well-respected university. The collaboration has provided GFS valuable assistance with several aspects of the BEST project, while SCU students have had hands-on opportunities to learn skills in data analysis, observation, and evaluation, as well as ample opportunity to work with children.

In fall 2000, GFS was busy laying the foundation for a community-wide early literacy initiative. Its flagship program was to be an eight-week after school program with a literacy focus for first, second, and third graders. I was hired to help develop and implement the program, as well as to evaluate the program's impact on the participants. Since GFS was a fairly new non-profit at the time, I had virtually no resources—no money, no staff, and no evaluation instruments—with which to conduct the evaluation. Regardless, GFS understood the need for program evaluation and was committed to finding a way to make it happen. After all, without a rigorous evaluation, how would we know if the program worked? How would we show prospective funders that our program was making a difference in the lives of the children it was serving?

In the midst of discussions about how to best evaluate the program, we received a phone call from Laura Nichols, assistant professor of sociology at SCU. Through a referral from the Arrupe Center, she contacted us to explore our interest in partnering with her Applied Sociology class during the winter quarter of 2001.

Nichols was searching for organizations that could provide her students, in the course of a 10-week quarter, with hands-on experience in learning how to do research that helps organizations work better. The timing couldn't have been more perfect. It was agreed that GFS would create and implement an evaluation tool, then provide the data to the Applied Sociology students who would analyze the data, evaluate the results, and produce a report based on their findings.

Our first collaboration was a success on many levels. The SCU students got a sense of what it looks like to implement a pre- and post-evaluation instrument in a real organization. Both sides learned to expect the unexpected and be resourceful problem solvers when dealing with unanticipated data. And GFS learned that our first literacy skills evaluation tool was in need of an overhaul. The feedback and suggestions from the SCU students showed that our group testing method did not provide a wholly accurate assessment of each child's skills, as some of the children copied their answers from their neighbors. Additionally, we realized the need to make tighter links between the program's objectives and what the evaluation tool was measuring. We decided to re-write the evaluation tool and continue the collaboration with Nichols' next Applied Sociology class the following year.

In the meantime, we continued to strengthen the program's curriculum and search for funding to continue the program. Our observations of the children showed that the program was having a positive impact on their literacy skills. Parents and teachers alike were making positive comments about the progress they had seen in the children. We were encouraged, but still wanted objective, empirical data to demonstrate our results.



Improving the Tools

The next winter, we again tackled the challenge of evaluating the BEST program, this time armed with the wisdom and insights from our first experience. Incorporating suggestions made by the first group of SCU students, we rewrote the evaluation tool to allow us to test the children individually to get the most accurate picture of their skills. I met with the next group of SCU students before they came to my class to provide a crash course in working with children. In the evaluation process, each child was asked to read a short story and then answer some questions about the story. The SCU students timed each child's reading speed and noted how well they answered the questions to get a sense of their comprehension skills.

This time, the collaboration was stronger and the outcome was better. GFS got empirical data about our program, and the SCU students had first-hand experience in implementing an evaluation tool. But they also grappled with important sociological considerations such as how to ensure the validity of the measures, create a positive testing environment, and ensure uniformity in the scoring process.

During the third year we further improved our original evaluation tool, and also developed an additional tool to measure the children's motivation for reading. SCU students piloted the tool with the children in the BEST program, revised the tool based on their pilot test, and again collected pre- and post-test data and analyzed the results. The final product was a written report clearly showing that children in the program increased their reading speed, reading and listening comprehension, and their interest in reading over the course of the eight-week program.

With a report written by outside evaluators demonstrating the positive impact of the program, we approached some prospective funders with an eye toward expanding the program to additional sites. These reports, written by SCU students, proved to be instrumental in helping GFS secure funding to expand the BEST program to a second site so we could double the number of children served.

The Future Looks Bright

The BEST program has evolved tremendously over the past four years, thanks in large part to help from students from SCU. With SCU students, GFS developed and implemented three separate evaluation tools to measure such indicators as the increase in children's literacy skills, the increase in children's motivation for reading, and the impact of the program on the children's parents.

SCU students working through the Arrupe Center have helped ensure a brighter future for hundreds of East San José elementary school children. And for many SCU students, it all started when they met with a shy second grader in my classroom.

For more information on GFS, see www.gfsfamilyservices.org. ✧

GFS got empirical data about our program, and the SCU students had first-hand experience in implementing an evaluation tool. But they also grappled with important sociological considerations such as how to ensure the validity of the measures, create a positive testing environment, and ensure uniformity in the scoring process.



Modeling Success

Greg Lippman served from 2000-2004 as the founding principal of Downtown College Preparatory, a charter high school that prepares underachieving students for college success.

Some of the toughest work at Downtown College Prep (DCP) begins after the “regular” school day is over. From 3:45 to 5 p.m., DCP’s entire student body takes part in Tutorial, a mandatory study hall/tutoring session where our students—most of whom come to high school three or four grade levels behind in reading and math—learn how to act like students.

For our lowest performers—students who either have serious skills gaps, are still learning English, or have real difficulty concentrating on their work—we try to make sure that they get the most personalized attention possible during Tutorial. It is here where the work of the Arrupe Center, and the tutors who come week in and week out, has the biggest impact. The individual attention, both academic and personal, that the Santa Clara students provide is a critical element of our efforts to help students not only achieve at DCP but gain the confidence that they can succeed in the college classroom as well.

DCP, founded in 2000 in downtown San Jose, is a college-prep high school of 375 students. The first charter high school in Santa Clara County, DCP has a single mission: to prepare low-achieving urban students to be the first in their families to graduate from a four-year college. We recruit students from public middle schools with below a 2.0 GPA, and place them in a rigorous academic program specifically tailored to their academic and personal needs.

When we began the design process for DCP, we knew that we had to find ways to get our students into as many intimate, one-on-one educational situations as possible. Arrupe Center tutors have played an important role in this effort, spending hours and hours tutoring and mentoring the weakest and most challenging DCP students. The tutors’ work is not so much about helping students in any particular area of the curriculum; the work is harder and more subtle than that. What Arrupe tutors do is provide a critical model for DCP students, many of whom have never had a personal relationship with a college student.

Alicia Gallegos, the ninth grade principal, is an SCU grad who taught College Readiness at DCP. She has been with the school since the beginning and



has seen how the tutors' role has evolved as the school's understanding of its students has deepened. "In the beginning, we wanted tutors to help students do their homework, to support teachers in helping students to understand the material," she says. "But now we hope that tutors can show our students how college students act: how they respond to work, what they do when they don't understand something, how they need to persist even when things are difficult."

And things are often difficult at DCP. After years of failure in school, students don't have the habits that contribute to success. In educator's lingo, they lack necessary "habits of work" and "habits of mind" that all proficient students share, and they come to high school with a severe lack of confidence in their ability to do good work. The work of the Arrupe tutors directly addresses these needs: by modeling academic behavior and supporting students through difficult work, the tutors help build habits and a sense of hope.

And while their behavior doesn't always reflect it, DCP students prize the opportunity to work with Arrupe tutors. "My tutor talks to me," says one DCP student about her Arrupe partner. "If I don't understand something, she helps me. We talk about college and sometimes she tells me what she does, too."

The individual attention, both academic and personal, that the Santa Clara students provide is a critical element of our efforts to help students not only achieve at DCP but gain the confidence that they can succeed in the college classroom as well.

Another student points out the one major difficulty that Arrupe tutors face: trying to build relationships in a short time. One student says, "It's hard sometimes when I don't want my tutor to know that I don't get the homework. I didn't want my tutor to see that, so I would tell him I was finished with my work." Breaking through these kinds of personal obstacles quickly is critical to the tutors' success.

Many tutors have come back after their Arrupe responsibilities have ended, and have become regular fixtures at Tutorial. DCP has also been lucky enough to have an Arrupe intern, Caitlin Bristol, who will work 6-8 hours per week for the entire 2004-05 academic year. The Arrupe Center pays Bristol a stipend, so the service is at no cost to DCP. These interns, as well as the tutors who return, have helped create a culture in Tutorial that is warm and welcoming but demanding as well.

"At DCP, we're all supposed to go to college," says one student who has worked with several Arrupe tutors. "They don't even let you graduate if you don't get into a four-year college. It's good to have college students help us, because they know what we need to do."

Tutorial is in many ways the crucible for the DCP vision. It is the time and place where students work to make up for lost time, to fill in all the gaps, to learn how to expect success. The DCP students themselves point to Tutorial, and the help of their Arrupe tutors, as a key factor in getting through the arduous process of transforming themselves from indifferent low-performers into academic achievers who are ready to go off to college as pioneers in their families and communities. *

Making Meaning

Barbara Kelley is a journalism lecturer at SCU who has incorporated the core Arrupe Program into her advanced classes for the past seven years.

I found a quote that I love in a small journal called *Points of Entry: Crosscurrents in Storytelling*. In an article entitled “Journalist, Teacher and Storyteller,” editor Terry Lee suggests that the purpose of literary journalism, like realist fiction, is to “invite readers into the story to participate in the business of making meaning, and to learn something about the business of being human.”

It reminded me of Arrupe Center placements, which I have incorporated into my advanced journalism classes for the past seven years. What I have learned over time is that when it comes to community-based learning, this “business of making meaning” is a constantly shifting, evolving process whose elegance is its continuing challenge. The learning curve, for professor and student alike, is steep.

Many students enter the program wary at best, recalcitrant at worst. Placements take time. Students must venture outside their comfort zone. They have to talk to strangers. Hard questions arise. And yet, and this is the alchemy of Arrupe, almost all of these students come out of their placements ten weeks later not only in love with the program, but transformed as well. The beauty of Arrupe is its capacity to bring out the best in our students.

I recall a discussion last year when one young woman reflected upon a young Mexican girl she had befriended while helping her with math at the Sacred Heart Community Services Homework Club. The child wanted to know what college was like, and confessed her dream of attending Santa Clara one day. “I realized right then,” said my student, “that this little girl could have been my mother, who might have

pursued her education too if she’d ever had the chance.”

A small moment, but significant nonetheless, as a deeper discussion took flight. We talked about dreams and opportunities and the systemic problems in our society that prevent those who live on the margins from realizing them. Clearly, this student had stretched her worldview. So had her classmates.

For the professor trying to make these connections click, it’s not always an easy journey. It can be messy. Unpredictable. Probably the hallmark of a successful Arrupe experience is the need for the professor to relinquish a certain amount of control, something it took me a while to figure out.

From the start, I found Arrupe an easy fit with course objectives: Long-term placements in community agencies provided students with an experience in “immersion journalism,” where they could learn about another reality from the inside out. Students produced a final enterprise story, based on their Arrupe experience, that served to give a voice to those on the margins, who rarely have one in mainstream media, and to bring a significant social issue into the public discourse.

Over the years, students produced evocative pieces, some worthy of publication, ranging from a profile of a young single mother who had turned around her life of addiction and prostitution to a piece on the little-recognized but growing cohort of senior citizens with AIDS.

But while learning outcomes were never in doubt, I came to realize that I had only gotten this complex and layered program half right. The point was not to use Arrupe to serve the coursework, but to elevate it: to give the coursework purpose by using the students’ experiences in the field to trigger a deeper discussion of the causes of poverty and marginalization, and to tackle those complex issues within the context



of the journalist's mission—to put a meaningful debate on the table.

I've since reframed the experience around two issues: strength vs. weakness and arrogance vs. humility. In reflection sessions, we talk about the strengths of those living on the margins, rather than, as most media does, focusing on weaknesses. Abandoning the pathology paradigm allows students not only to consider the similarities between themselves and those in their placements, but also helps them focus on the larger context. And, by stressing that the people the students encounter are the experts, students realize the necessity of learning—and connecting—before they can be agents of change. By quarter's end, most students understand that for journalists to truly address issues of social justice, it's imperative to explore the issues from the grass roots, rather than from the top down.

We also talk about solidarity and, by the end of the quarter, most students have found a

piece—the need to take action—when one young man who had spent the quarter at a shelter for homeless adults, many with dual diagnosis, began to voice his frustration that the men he had gotten to know were unable to take any action to improve their situation. He'd give them advice one week, and come back the next to find they hadn't followed up.

"You see a sort of paralysis?" I asked. "What do you think causes it?" Students often have a difficult time seeing past the prism of their own experience, and this one was no exception. He had trouble confronting the deeper realities of their situation without falling back on the facile explanations: Drugs. Laziness. No will. I tried to push. "What's going on at a more systemic level that could trigger that kind of inertia? What can be done about it?" Among his classmates, the tenor of the discussion changed, along with the questions, which no longer centered on what the homeless men were doing wrong, but what

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lingering sense of connection. Often the desire to take action transcends quarter's end. One student has taken it upon herself to work with homeless women in publishing a regular newsletter for the agency. Another who interned at an alternative weekly in Portland sought to humanize the local hunger stats by writing a feature that examined the issue through the lens of a family of teenagers on food stamps.

Clearly, these students "got it." As for me, I'm still learning. I'm thinking specifically about a reflection at the end of winter quarter last year. It was a sunny day and, bowing to pressure, I agreed to hold class on the lawn outside our classroom building. I sat under a leafy tree, feeling just the slightest bit Socratic, with the students sprawled around me on the grass. We were discussing the underlying problems the students had observed and how to address them. We were moving toward the transformative

we as a society were doing wrong. As the debate progressed, the young man was uncharacteristically quiet. As class ended, he picked up his backpack and headed off. Had his mind changed? I can't guarantee that it had. Was he uncomfortable as the conversation challenged him to question his assumptions? Probably.

I was uncomfortable as well, as I continued to second-guess myself well into the next quarter. Had I missed a "teachable moment" with this student along the way? Was a previous class on stereotyping not deep enough? Was there a failure on my part not to push the discussion further, sooner? I wasn't sure.

But then I remembered the learning curve. In this business of finding meaning, student and teacher alike learn from the uncomfortable questions, the doubts, and the dissonant experiences.

Next time, I'll do it better. *



Unforgettable Journey

Cynthia A. Mertens is a professor of law and the executive director of the Katharine and George Alexander Community Law Center, which uses Arrupe Center volunteers as interpreters. She went on a faculty immersion trip to El Salvador in 2001 and then organized and led an immersion trip there for law students in January.

Change is absolutely essential to continued growth. Facing new challenges, putting aside fear, embracing differences—all are part of what keep me motivated, intellectually engaged, and happy. In March 2001, I anticipated the experience of traveling to El Salvador on a faculty immersion trip with some trepidation. I knew I would not come back exactly as I had left, but little did I know that the trip would change the direction of my life in a significant way.



SUPRIYA BHAT

I wrote the last entry in my journal on the plane coming home: “I hope to create the opportunity for law students to feel the same passion, the same flame—the need—to make the world a more equitable place.”

The immersion experience was more intense than any of us could have anticipated. We were exposed to the warmth and openness of people who had suffered the horrors of war and who lived in extreme poverty. Their resilience and honesty amazed us, and we were touched by their request that we tell their story—a story filled with oppression, loss, sadness, and tremendous hope that life would get better. All of us returned from our week uncertain of what we would do but with a commitment to do something. I wrote the last entry in my journal on the plane coming home: “I hope to create the opportunity for law students to feel the same passion, the same flame—the need—to make the world a more equitable place.”

Yet I had no idea how I was to go about doing this. I knew I had to figure out a way to give a voice to the voiceless, to return to the roots of why I had gone to law school, to do something that would allow me, a California lawyer and law professor, to use my talents within our own society right here in Silicon Valley. Within two weeks of returning, the answer literally knocked on my door. Dean Mack Player had a request. Would I take over as director of the law school’s civil clinical program, located in an East San Jose ware-

On an immersion trip to El Salvador, SCU law student Supriya Bhat (center with hair down) met a group of children and women in the village of Copapayo, El Salvador.

The trip's intensity is impossible to put into words. It was an educational experience with tremendous emotional impact. In short, it was the best educational experience I have provided students in my 29 years of teaching law school and rates as the best professional experience of my career as a lawyer.

house, serving Silicon Valley's most underrepresented? In light of my recent El Salvador experience, I knew I could not refuse the dean's request, although it meant facing a new and difficult challenge. I put aside my fear and embraced the job of "managing partner" of a firm that employed five supervising attorneys who in turn educated over 100 law students a year as they served over 1,000 individuals who would otherwise have no access to legal services. Little did I realize what the job would entail.

The three years I have spent as director of what was formerly called the East San Jose Community Law Center and is now the Katharine and George Alexander Community Law Center have been some of the most rewarding of my academic career. I see the profound impact that the clients and their stories have had on hundreds of law students. I know that the experience is instilling a lifelong commitment to provide some type of *pro bono* service to those most in need. Many students feel the same passion I felt after returning from El Salvador, the same flame—the driving need—to do something to make our world a better, safer, more equitable place.

However, there was another desire that continually re-surfaced after my return from El Salvador. I had made a commitment to myself that I did not articulate to anyone at the time because it seemed so unrealistic. I wanted to give law students the opportunity to go to El Salvador to study the justice system and its relation to human rights. I wanted it to be an immersion experience: short and profound and life changing. Finally, after much thought and planning, I presented the idea to Dean Mack Player, who was immediately supportive. A Bannan grant allowed me to offer a course in Fall 2003 entitled "Legal Systems in El Salvador" taught primarily by experts from around the country. The Arrupe Center undertook the organization of the trip, working closely with a group in El Salvador to incorporate numerous visits focusing on the justice system, something that neither the Arrupe Center nor the El Salvador-based organization had ever done. In January, fourteen second- and third-year law students and I embarked on an eight-day immersion trip to El Salvador. (Fifteen was the maximum number that could be accommodated. Many students were turned away.)

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The trip began with a visit to two women who founded one of the first domestic violence programs in the country, located in the town of Suchitoto. After explaining the extent of the domestic violence problem (they estimated that 90 percent of women and children in the countryside experience some form of physical abuse), the women accompanied us to Copapayo, a remote



village in the “campo” or countryside, where we met with the village council. Council members related the villagers’ experience of walking under cover of darkness to Honduras in 1982 to a refugee camp during the civil war as their area was being heavily bombed. During the day, they hid under the vegetation, hoping to escape the ever-present eye of the military. The council carefully explained the role of the United Nations High Commissioner of Refugees who arranged for their repatriation a couple of years later. The intricacies of the endeavor and the reality of the struggle could only be understood by listening intently to the stories of those who had experienced it. Several hours later, the SCU students had a real-life perspective regarding the role of the UN in a civil war, the politics involved in repatriation, and the hardships endured by the innocent victims.

The village embraced us in a way almost incomprehensible to the “American” (U.S.) mind. We were a diverse group, including many individuals who did not speak the language. Yet we were welcomed into the lives of the villagers. The families brought mattresses and light blankets from their simple dwellings so we could spend the night in comfort on the floor of the community building. There was no running water in the village, although electricity and even a television or two were obvious. The serenade of the cows, pigs, sheep, chickens, roosters, dogs, and cats awakening us about 5 a.m. is a sound none of us will ever forget.

The next day, the village leader had us all board his little boat to cross the lake bordering the village. An elderly couple then led us on a rather long hike through the jungle to a makeshift graveyard where several of the young teenagers (including two of their own) from the village were buried, innocent victims of random attacks during the civil war. There, Tita, one of the women



SCU law student Kimberly Pederson plays with a little boy outside the community building in Copapayo, El Salvador.

SUPRIYA BHAT

who runs the domestic violence center in Suchitoto, kept the group mesmerized with her stories of her life as a guerrilla during the war. Once again, we saw in vivid detail the realities of politics, greed, and misunderstanding, and the effect that misguided power can have on individuals.

After that weekend in the countryside, we began our study of the legal system in the capital of San Salvador. Two law professors, one criminal and one civil, and two law students from the National University introduced us to the basic structure of the Salvadoran legal system, which differs substantially from the U.S. legal system. (An example is the law relating to gangs. If a young person has a visible tattoo, that individual may be picked up by the police and jailed immediately. There will be a hearing soon thereafter, but many judges simply uphold the allegations. The prisons are filled to overflowing with young people falsely accused of being gang members because of tattoos.)

The dialogue with these two law professors lasted late into the evening.

Our encounters during the next several days are difficult to recapture. They ranged from meeting with union leaders and lawyers involved in the labor struggles of the *maquilas* (sweat shops prevalent in El Salvador), to sitting in on domestic violence cases in a nearby small town where the judge was attempting to mediate very personal and complex family disputes. In one case, an older woman, who turned out to be the defendant, sat on one side of the table, and a young mother with a nursing infant was on the other. The defendant was the

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While on an immersion trip to El Salvador, SCU law students visited the ARENA party headquarters in San Salvador and heard a talk by members of the assembly.



SUPRIYA BHAT



There is much to be learned from the people of El Salvador, and immersion trips are an extremely effective way to bring this knowledge home. The law students agree that this trip is one they will never forget. The psychological impact is impossible to put into words. The educational value will be difficult, if not impossible, to duplicate. Without a doubt, the experience changed the life of every student who participated.

young woman's mother-in-law who was threatening to take the children away from the mother. The husband (and mother-in-law's son) had died in an accident, which complicated the matter substantially. After the tears and mutually recriminating statements were exchanged, the judge got the parties to agree to try to work out a solution. The two women sold fruit along the roadway together, which was their sole source of income. They needed to get along. The judge gently reminded the young woman, "This is your children's grandma. You chose her son as your children's father." The judge also stressed that if they couldn't work out a solution, the case would go to trial and could even become a criminal case, resulting in one of the parties going to jail. We last saw the plaintiff and defendant in the courtyard, both very emotional, struggling to come to terms with each other.

In the cases we witnessed, poverty and unemployment obviously contributed to the problems. Before the hearings, the judge explained the procedures and law even though her calendar was packed. Court personnel took the time to explain many other aspects of the system. For instance, domestic violence, both psychological and physical, is common in El Salvador. The Family Code now allows even the poor to bring charges without paying a fee. Access to justice is slowly becoming a reality for abused spouses and children.

Each day was filled with a wide variety of educational experiences. We met with a lawyer/legislator from each of the two major political parties, personnel at the U.S. Embassy, and lawyers involved in current human rights work, among others. The visit culminated on our last day in a two-hour dialogue with El Salvador Supreme Court Justice Mirna Perla who related some of the issues facing the legal system today. Justice Perla, a human rights lawyer during the war, continues to fight for rights of those unjustly accused and wrongfully imprisoned. We will always remember her courage and commitment to justice.

There is much to be learned from the people of El Salvador, and immersion trips are an extremely effective way to bring this knowledge home. The law students agree that this trip is one they will never forget. The psychological impact is impossible to put into words. The educational value will be difficult, if not impossible, to duplicate. Without a doubt, the experience changed the life of every student who participated. The law school, the profession, and the community will benefit from the perspective that these students will bring to their courses and eventually to the practice of law. These students, like many of the students who work at the law center, feel the same passion, the same flame—the burning need—to do something to make our world a better, safer, more equitable place. *



Opening My Eyes

Irene Cermeno is a Spanish and business major. She has both participated in and coordinated Arrupe Center immersion trips.

It wasn't until I got my first bloody nose in a small El Salvador village that I realized what it meant to see the world with new eyes. One person in particular, a ten-year-old girl named Katalina, was responsible for that change. I was staying with Kata, whose mother had left her and her brother in the care of a very loving grandmother, and her family. Kata was a beautiful girl, always smiling, always wanting to make me feel welcome. As she took care of me when I got that bloody nose, I realized that the people I had come to help were the ones who were helping me. After my nose stopped bleeding, we sat down and talked, about her life, about her impressions of the world. I discovered that this little girl knew more about life than I or any other 21-year-old college student I know. She told me that things happen for a reason, and that she knew I was there because God had led me there. Kata knew that she did not have a mother, but she believed that she was blessed nonetheless to have a loving grandmother. She taught me that instead of asking God for what I don't have, I should thank God for all that God has given me.

See the world with your eyes wide open. I had heard this advice all my life and honestly thought I was living up to the challenge. But it wasn't until I spent those ten days with Kata in El Salvador that I began to understand what those words might mean.

See the world with your eyes wide open. I had heard this advice all my life and honestly thought I was living up to the challenge. But it wasn't until I spent those ten days with Kata in El Salvador that I began to understand what those words might mean. I have been privileged to travel to many places—from the beautiful waters of Hawaii to the over-populated cities of China—and have had the opportunity to explore much of the world and its virtues. However, no matter where I went I saw many of the same things: the luxuries surrounding us, the two cars we don't need, the ten pairs of shoes we don't wear, the excess food we can't finish, and all the ways we find to complain about our lives.

During the fall quarter of 2002, with the hope of seeing something different, I decided to participate in a spring break immersion. I wanted to see the world in a new way and believed an immersion trip would allow me to go



somewhere to help, to truly make a difference. I hoped to visit El Salvador. It was there, I felt, where I was truly needed. I thought that the country's poverty meant unhappiness, and unhappiness led to destruction. My desire to go there was so intense that the only way to calm it was to apply. I was selected to go.

And it turned out that I was the one who was helped. It was in El Salvador that I had the strength to open my eyes, which, until then, had seemed to be half closed.

El Salvador made me realize how easily and how often I take things for granted. I was sure my family would always be together. I was sure I would always have food on my table. I was sure I was never going to need anything, and that happiness would forever define my life. Most importantly, I took life itself for granted. But it was in that small, "poor" village, staying with Kata, that I discovered an incredible richness of family, of community, and of life. My eyes delighted in the beauty of a country that had been devastated by war but touched and remade by the hands of God. My eyes saw what they had never witnessed before: a life of color and beauty, a common humanity. I felt that I had been led to El Salvador for a reason and had been given the gift of sight. As I focused on the realities of life in El Salvador, I began to re-evaluate the way I see the world, to consider the injustices committed by me and the people who lived like me in this world full of materialism.

After my time in El Salvador I recognized a desire to become an instrument of peace and love, a desire to change the world by helping others attain a critical consciousness of the world's most pressing needs. The following year, I led an immersion trip to Nogales, Mexico. While my hope was to help others open their eyes in much the same way that I had, leading the Nogales trip broadened my own vision of the realities that shape the entire human community. As I came to appreciate the lives of people who live on or try to cross the border, I began to understand the interconnectedness of us all. I finally could see that I am a part of this complex and interrelated world. With eyes wide open, I realized that this is the model for the person I want to become. ✨



MICHAEL COLVER

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SCU students Irene Cermeno and Chris Haughton on an immersion trip to Guarjila, El Salvador.



Finding a Purpose

Alison Easter graduated from SCU in 2004 with a degree in psychology. She received a Jean Donovan Summer Fellowship to work with Mother Teresa's Home for the Destitute and Dying in Delhi, India.

My last day at the Home began like the others, although I arrived a bit early—anxious to get in as much time as possible before leaving for the States. After morning Mass, I said goodbye to the sisters then proceeded to the women's main ward. I wrapped the women in towels as they exited the shower and did my best to sort through the huge heap of spare clothing to find something that was a reasonable fit. I felt a little sentimental as I went through this routine one last time, noticing how comfortable the routine had all become. As was the case on most days, the routine was interrupted. On the floor near the shower lay an old woman, eyes closed, still. A group of women circled around her, speaking in Hindi. It was just a few moments before I realized the woman was dead.

This didn't surprise me. She had refused food the past few days. She was sick, frail. The group was asked to leave and I was left with Nisha, a woman who worked at the Home, to dress and prepare the body. I cannot properly express the intense realness of this experience, which remains one of the most significant incidents of my trip to India. I forgot my own emotions about my expected departure as I focused my attention on the woman, dying alone in the night, no family to care for her, no one who even knew her full name. In those moments, the reality of death and the fragile nature of life became crystal clear.

In the summer of 2001, I traveled to Delhi with nine other SCU students, just days after we finished our finals. Living in Majnukatilla, a Tibetan refugee settlement in Old Delhi, we decided to split up and volunteer at different locations in the area. Another student and I spent most of our days in the women's ward at Mother Teresa's Home for the Destitute and Dying.

My initial experience at the Home was not pleasant. As a young, white visitor, I felt out of place and often useless. At certain times of the day, it was clear I could help by dressing the women after showers or serving food and feeding some of them at lunch time. But there were hours in between when I had difficulty finding purpose. For about two weeks I had trouble getting myself to the Home every day: the smell when I entered made me queasy; I was disturbed and discouraged by the way some of the women were treated; and my position there was not clear. I found it difficult to watch as some of the women gradually deteriorated.



They had taught me about sharing and suffering and while their daily reality would remain the same, I was leaving a place where people who had little to offer were nonetheless incredibly giving of anything they could and heading back to a place where sharing is often buried in greed.

One of them was Savitree, who I fed every day, and who taught me why I was there.

I had never seen her strong enough to feed herself, but over time the amount she would eat diminished. Some days she would refuse to eat anything at all. She had very sensitive skin and bedsores were forming all over her body. Her flesh was weak and attempts by workers at the Home to bandage the bedsores resulted in more pain, as tape pulled off the fragile skin around the sores when I tried to change or adjust the bandages. It was in Savitree that I finally found purpose to be at the Home. She was not always fed when we were not there, and we could provide her with the gentleness she did not ordinarily encounter in her surroundings.

I also befriended some of the children living at the Home, orphaned or recovering from an illness away from their own homes. Despite their bleak surroundings, these children and young women retained much vitality and happiness. I also learned to just sit with people and be with them as they rested in bed or sat outside. It did not matter if they could speak English or not; it was easy to communicate through tears and smiles.

My last day was appropriately draining. Savitree had not been eating for days but as if to appease me, she suddenly had a small appetite again. All day I said goodbye and thank you to the women. We hugged one another and cried. They had taught me about sharing and suffering and while their daily reality would remain the same, I was leaving a place where people who had little to offer were nonetheless incredibly giving of anything they could and heading back to a place where sharing is often buried in greed.

Returning to Santa Clara University, I was able to better understand and reflect on my experience as I shared stories and photographs with the SCU community and other Donovan Fellows. Later, I had the opportunity to study abroad in India and visited the Home, where I saw many of the same women I met on the first trip.

I feel that my life has been forever changed by the opportunity the Donovan Fellowship provided. It has inspired in me a call to work with those who have not been afforded the same privileges I have experienced. My interest and knowledge of South Asia has been fostered by course work at Santa Clara University and study and further travel in India and Sri Lanka. This early encounter with India and the Home for the Destitute provided me with a very rich experience that I carry in my heart, along with an appreciation of another reality and new perspective, which I am constantly working to observe and share. *



BLAIR THEDINGER

SCU student Alison Easter dances with a child in Delhi, India, where she was a Jean Donovan Fellow for the summer.



Hearing the Call

Vince Prietto graduated from SCU in 2004 with a degree in Spanish. As part of the DISCOVER Spring Break Immersion Trips, Vince led a delegation to Stockton and Modesto to learn about the struggle of migrant farm workers. This December, he will begin a two-year teaching commitment in Nicaragua with the Jesuit Volunteer Corps International.

“**W**ait, Vicente!” he called out to me as I left. “I made this for you.” Rigo reached out his right hand and offered me a piece of paper. On the top, he had written, “*Para Vicente.*” Below he had drawn a picture of a boy picking his nose. I laughed. Rigo had reproduced an illustration from the book that I had just read to him. All along the bottom of the page he had signed his masterpiece: RIGO RIGO RIGO RIGO. I smiled as I accepted his spontaneous gift. “Thanks, Rigo,” I said. “See you next week.”

Throughout the winter and spring quarters of my freshman year, I tutored bilingual kids such as Rigo at a local San Jose elementary school. I signed up for this program through the Arrupe Center, which was a component of my Spanish classes at Santa Clara. I’d talk to the kids in English or my broken Spanish, whichever language would help with their reading and math homework.

That same spring of my freshman year I applied to participate in an immersion trip to El Salvador. Since I was a freshman and the Salvador trip was popular, I didn’t expect to be chosen—but I was. C.S. Lewis once said, “When the most important things in life happen, we quite often do not know, at the moment, what is going on.” Being accepted to go to El Salvador was one of those moments for me.

We arrived in San Salvador and immediately left for the small village of Guarjila, which had been a war zone where the Salvadoran Army had fought against the guerilla squadrons during the country’s bloody 12-year, U.S. funded, civil war. We lived with members of the *Grupo Tamarindo*, a youth group dedicated to rebuilding their community through service, education, and prayer. Our purpose was not to bring food or build houses, but rather to build community with the Tamarindos. We did. We played soccer together and went swimming together and danced together and sang songs together. We ran and laughed and jumped together. We ate and drank together. We *were* together.

During those days we also listened to the stories of our new friends. We listened to mothers who had lost husbands and sons in the war, and sisters and brothers whose siblings had fled to the U.S. in search of a better life. We heard stories of poverty, of abandonment, of lack of education. Stories of brokenness. Stories of suffering.



On the fourth day our group returned from rural Guarjila to the capital to visit the holy sites in memory of Archbishop Oscar Romero and the Jesuit martyrs. We also took a tour of the UCA (Central American University) and met with the vice president. Many people in our delegation became indignant as the vice president discussed the tuition. Though they had a sliding scale to help make it more affordable, our group still felt strongly that the UCA was still way too expensive for the majority of the population. “That’s not enough,” one person exclaimed. “These kids need access to the University, and they need it now! They’ll never be able to afford this!” After all, we had just come from living with our hosts. We still had dirt and sweat in our hair, on our faces, and in between our toes. Their struggle was our struggle.

I’ll never forget the feeling that struck me in that room in the UCA. A tiny realization clicked as I traveled 2700 miles and back again in a single second. A curtain had been pulled back and I could suddenly see: Santa Clara was the Universidad Centroamericana. The struggle of Rigo was the struggle of the Tamarindos. It was my struggle as well.

The relationships that I had formed called me to service. If I did nothing to improve the lives of the marginalized, to assist and accompany them in their plight, I felt that my education would be empty and meaningless. The “togetherness” I felt called me to generously share my gifts, just as the community had shared everything with me. Such relationships have contributed to my ongoing conversion of becoming a “man for others,” a man of integrity, whose passions are in continual dialogue with the true needs of community. How often I fail to listen, yet how often I am awakened and encouraged by selfless, unexpected gifts. Just like Rigo’s. ✨

I’ll never forget the feeling that struck me in that room in the UCA. A tiny realization clicked as I traveled 2700 miles and back again in a single second. A curtain had been pulled back and I could suddenly see: Santa Clara was the Universidad Centroamericana. The struggle of Rigo was the struggle of the Tamarindos. It was my struggle as well.



CHUCK BARRY

SCU student Vince Prietto (right) talks with some boys in Guarjila, El Salvador.



Changed by Children's Hands

Karen Dazols graduated from SCU in 2004 with a degree in English. As a DISCOVER Ministry Intern, she worked with underprivileged children in rural Kentucky.

As a DISCOVER intern, I had the privilege of working as a counselor at a camp for underprivileged children in rural Eastern Kentucky. I left my California comfort zone and ventured into the foothills of Appalachia, leaving behind my cell phone, car, access to email, malls, fast food, and trips to Blockbuster to find a new world of canoes, fishing poles, hiking trails, campfires, a lake, and arts and crafts. I experienced God's grace and presence in the lush greenery, the glow of lightning bugs, the sound of cannon-ball splashes in the pool, and most of all, in all the sticky little fingers of the children at camp.

Abra, one beautiful 8-year-old girl with especially sticky fingers, was a particularly powerful reminder of God's grace. Late one night she, my friend Louis, and I walked up from the field towards the cabins as it was nearing bedtime. Abra was unusually quiet, and I sensed that this precocious child had something on her mind. The three of us were all holding hands: Abra was in the middle, her arms stretched high above her head, swinging back and forth, back and forth. But suddenly, she repositioned us. She took my left hand and slid it into Louis', then walked around and took my right hand in hers. Louis and I exchanged glances, as we wondered what was going on in that little brain of hers. Abra suddenly enlightened us.

"Look," she said. "Now we're a family."

It was only later that I was able to process the profound impact that Abra and I had both had on each other. She was a completely unexpected gift, someone I will probably never see again, but who has forever imprinted on my memory this gesture of love. She so simply implied the importance of family, the need for attention, the impact of trust and human touch. All of the kids at camp taught me love, patience, understanding, and compassion, and I left camp secure in the fact that I want to dedicate my energies to working with children. But most of all, Abra's hands touched me very deeply, shaping and molding the person I am and hope to become.

All of the kids at camp taught me love, patience, understanding, and compassion, and I left camp secure in the fact that I want to dedicate my energies to working with children.

I will soon begin a volunteer placement with the Jesuit Volunteer Corps in Sitka, Alaska, where I will be working as a children's outreach worker at a family violence shelter. I will also be working for the Sitka School District, implementing a substance abuse and domestic violence program for children in grades K-12. I am excited to once again leave California to explore somewhere new. I will bring with me not only the values and experiences I have gained during my time at Santa Clara University—but the gift of wisdom I received from a sticky-fingered little girl named Abra. *

postscript

Gerdenio “Sonny” Manuel, S.J., along with Dan Germann, S.J., and Steve Privett, S.J., founded the Eastside Project, which became the Arrupe Center. He currently serves as Rector of the Jesuit Community at Santa Clara University.

As I finished reading these essays about the work of the Arrupe Center, they brought to mind a favorite poem, “God Speaks to Each of Us as He Makes Us” (*Gott spricht zu jedem nur, eh er ihn macht*), by Rainer Maria Rilke.



COURTESY OF THE ARRUPE CENTER

SCU student Paulo Serna, who traveled to Tijuana on an immersion trip.

God speaks to each of us as he makes us,
then walks with us silently out of the night.

These are the words we dimly hear:

You, sent out beyond your recall,
go to the limits of your longing.
Embody me.

Flare up like flame
and make big shadows I can move in.

Let everything happen to you: beauty and terror.
Just keep going. No feeling is final.
Don't let yourself lose me.

Nearby is the country they call life.
You will know it by its seriousness.

Give me your hand.

(From Rilke's *Book of Hours*,
translated by Anita Barrows and Joanna Marcy)

To my mind and heart, the poem reflects the spirit and experience of the writers of these essays. In all the ways they have so eloquently described, the Arrupe Center has helped people of all faiths attend to their deepest desires—to discover the reality of the world, extend our hands to others in need, and find, in the hands we grasp, the depth and breadth of community...and perhaps even God.

I thank the community partners, faculty, staff, and students who have shared their stories. And I thank the Arrupe Center for helping us all aspire to promote justice and faith, to transform lives and communities. ✨

A Unique Partnership

The Arrupe Center and the College of Arts and Sciences collaborate to create a new faculty fellowship

Catherine Wolff is director of the Arrupe Center.

In the fall of 2003, Santa Clara University President Paul Locatelli, S.J., identified faculty mentoring and development as a key area of challenge to the SCU Centers of Distinction in carrying out the mission of the University and incorporating the vision and the function of the Centers into campus culture. This dovetailed with a strategic priority of the College of Arts and Sciences (CAS) to develop partnerships with the University's Centers of Distinction. With the goal of supporting and advancing the mission of the Centers while raising overall academic quality both within CAS and across the University, CAS partnered with the Centers to establish an Arts and Sciences "Scholar of Distinction" Program. Through this partnership, faculty scholars are provided with the opportunity to use the resources of the Centers of Distinction to advance their own scholarly activities. The first such partnership was formed this year with the Arrupe Center for Community-Based Learning.

The Arrupe Scholar will conduct research involving Arrupe Center community and student partners, assist with Arrupe Center faculty workshops on community-based learning, and produce a scholarly product such as an essay for publication. The award carries with it a course release granted by the dean and funded by gifts to the College, as well as a research fund, a stipend for a student research assistant, and the full support of the Arrupe Center staff, facilities, and resources.

A competition held in spring 2004 resulted in the choice of Mary Elaine Hegland, associate professor in SCU's Department of Anthropology and Sociology. Her proposal, "Care and Activity Centers in the San Jose-Santa Clara Area: Coping with Aging, Change, and Emigration and Developing Meaning and Community," is inspired by a concern regarding the changes occurring in the conceptions and practices regarding the place of immigrant elderly in families and communities. With the help of a research assistant and a class of students in the Spring 2005 Anthropology of Aging class, Hegland will investigate the role of day care and activity centers in the lives of elderly who are facing aging concerns, change, and sometimes emigration. She will address several issues, including home care for the elderly, participation in day centers, challenges and resources of elderly males versus elderly females, and the ways in which the elderly from various groups cope with their challenges and maintain a meaningful life.

To look into the role of day activity centers in the lives of the elderly, Hegland and her students will work with several Arrupe Center community partners, such as Alma Senior Center, John XXIII Neighborhood Center, Yu-Ai Kai, and the new Grace Center day activity center for elderly Iranians and Persian-speaking Afghans. A principal aim of the project will be to focus on Iranian aging and elderly in the American environment compared with elderly at the Arrupe Center community partners' centers for the elderly. Utilizing a participant observation methodology and open-ended interviews with day center staff, clients, and family members, the researchers will investigate how elderly Iranian Americans cope with their lives here, how and why issues of aging and the elderly are moving into public spheres, and the role that the Iranian older adult activity centers play in the lives of Iranian elderly and their families.

This inaugural Arts and Sciences/Arrupe Center research project will advance the mission of the Arrupe Center in a variety of ways. The study will focus on the elderly, a marginalized group. The researchers will reach out to, focus attention on the lives of, and form relationships with elderly in various ethnic and non-ethnically identified groups. As they compare elder care centers at Arrupe Center community partner agencies with those of the Iranian community, they will learn from a group marginalized not only by age, but also by language, religion, and American politics. Students will be assisting with English conversation and reading, as well with classes in citizenship, computers, and the Internet. It is hoped that this project will lead to new partnerships between the Arrupe Center and local centers serving Muslim, Middle Eastern, and South Asian elderly. Such partnerships will yield a broader spectrum of placement opportunities for students and more firmly root the University in the surrounding community. *



CHARLES BARRY

An SCU student works with elderly Japanese people at Yu-Ai-Kai, a local Arrupe Center placement.

About the Arrupe Center

Mission Statement

The Arrupe Center at Santa Clara University educates students, and the University as a whole, in the realities of the lives of the marginalized and the poor. The Arrupe Center creates partnerships for active engagement, research, and service, serving as a catalyst for a unique collaboration between scholars and community members. By providing students and faculty members opportunities for real-life, community-based learning experience both at home and abroad, the Arrupe Center seeks to advance the Jesuit tradition of the service of faith and the promotion of justice, uniting and transforming both University and community in a common effort to respond compassionately and self-critically to those most in need.

Core Program (CONTACT: SHIRLEY OKUMURA)

Over the past 16 years, the core program of the Arrupe Center has grown from 8 community placements involving fewer than 100 students from 10 academic courses during its first year, to more than 40 community placements throughout Santa Clara Valley involving 450 students from up to 30 courses each quarter. SCU faculty members assign students an Arrupe Center placement as part of their coursework. Students choose from a variety of placement sites specified by their professor as community-based learning opportunities appropriate to their academic discipline and course material. These include homeless shelters, multilingual/ESL educational programs, law clinics, immigrant service centers, preschools, church parishes, health care agencies, and an intergenerational theater company. The placement process is facilitated by the Arrupe Center, and includes an orientation at each placement site, opportunities for students to report and reflect on their placements, coordinating student use of its fleet of cars, and fingerprinting and TB testing, as needed. Community partners who serve as on-site mentors identify activities and tasks for students who participate at the placement for 8 weeks for approximately 2 hours each week during the quarter, or in a variety of projects specially adapted to course requirements. Together, Arrupe Center faculty partners, community partners, and students reflect on both classroom and placement learning, yielding tangible benefits to the community as well as an integrated educational experience.

Faculty/Staff Immersion Program (CONTACT: LAURIE LAIRD)

The Arrupe Center, in conjunction with the Bannan Center for Jesuit Education, sponsors community-based learning for faculty and staff members. A 15-year SCU tradition of yearly faculty/staff immersion trips to Central America has been expanded to a yearlong program. Following their trip, delegation members meet periodically to reflect on their experiences and to support each other as they develop community-based learning components to their courses and/or make their expertise available to community groups. Arrupe Center staff provides resources for these gatherings and projects.

Faculty Development in Community-Based Learning

(CONTACT: CATHERINE WOLFF)

The Arrupe Center provides ongoing faculty development opportunities. Quarterly workshops address both the theory and the practice of community-based learning. Every few years, a weeklong program in June is held that includes on-site tours, interviews with community partners, and workshops on integrating community-based learning into classes in a variety of disciplines. In May 2004, the Arrupe Center published a manual for SCU faculty that includes program resources, course syllabi, scholarly articles, and a bibliography on community-based learning.

Loyola Residential Learning Community (CONTACT: BETH EILERS)

The Arrupe Center is strategically located in Sobrato Hall, a residential learning community for 286 lower- and upper-division SCU students with a special interest in faith and justice. Arrupe Center staff member Beth Eilers is director of vocational discernment for the community. As part of their commitment as members of the Loyola community, residents have been involved in a wide range of activities connecting with the broader San Jose area. The Arrupe Center supports these efforts by serving as a resource for community outreach, connecting residents with community-based learning courses, and coordinating reflection around these experiences.

The Jean Donovan Summer Fellowship (CONTACT: LAURIE LAIRD)

The Arrupe Center provides students with personal and financial support to deepen their understanding of social justice through a summer community-based learning experience. Through the Jean Donovan Summer Fellowship, funded through a Jesuit endowment, grants up to \$1000 are made to students who have developed a plan to engage with a community locally or abroad. Since 2000, the Donovan Fellowship has enabled a least 10 students each year to work in all parts of the world, from Tanzania to Peru to Bosnia,

The Arrupe Center

teaching, ministering to the sick, participating in community organizing, and living in solidarity with a community. Students share their summer experiences with the University community in creative ways as well as play a critical role in selecting the next year's Fellowship recipients.

Student Immersion Program (CONTACT: MICHAEL COLYER)

Through its student immersion program, the Arrupe Center offers students the chance to listen to and learn from marginalized individuals and communities around the world. Immersion experiences are offered each year during spring break, Thanksgiving recess, and the summer. The Center collaborates with faculty, staff, and student leaders to provide the necessary preparation before departure as well as vocational reflection upon return to campus. Each year approximately 180 students participate. Groups have traveled to a Navajo Nation Reservation in Arizona; migrant farm working towns in Central Florida and in Central California; the border towns of Tijuana and Nogales, Mexico; as well as San Salvador, El Salvador.

Ministry Internships (CONTACT: MICHAEL COLYER)

In collaboration with the DISCOVER program funded by the Lilly Endowment, Inc., the Arrupe Center offers undergraduate students internship programs in a variety of ministries, ranging from parishes to national and international faith-based organizations. Students use these internships to broaden their understanding of possible career choices, to test their interest in ministry, or to lay the foundation for a lifelong habit of volunteer ministry combined with professional and family life. The Arrupe Center provides resources and guidance for these students to design internships that enable them to make wise decisions about their lives after graduation.

Arrupe Internships (CONTACT: BETH EILERS)

Arrupe Internships are open to upper-division SCU students who wish to work for the academic year at an Arrupe Center community placement where they've had considerable previous experience. Arrupe Interns are asked to mentor other SCU students onsite, develop and carry out an independent project in collaboration with Arrupe and placement staff, and participate in the ongoing work of the agency or school. The Arrupe Center provides placement assistance, ongoing mentoring, and a stipend to Arrupe Center interns. Through their internships, students discern how best to use their gifts in the promotion of justice in ways that establish lifelong dedication to this Jesuit ideal. *



During an immersion trip to Guarjila, El Salvador, SCU student Bruce Martinez talks with students.

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coming events

Staff Reflection Series

OCTOBER 2004—APRIL 2005

This is a continuation of last year's series of monthly small group staff gatherings. In these reflection groups, we will create a space to share reflections on our work life at Santa Clara University. Together, we will discover and claim the ways in which our work is integrated into the mission of the University, and examine how our spirituality can help us achieve a greater sense of calling in our work. This group is by invitation only.

Bannan Center Retreat

“The Dynamics of Hope: A Light Shining in the Darkness”

NOVEMBER 12–14, 2004

Jesuit Retreat House, Los Altos

Our times and culture present a unique challenge to living a rich, spiritual life. This retreat will help participants find ways to enrich their spiritual lives amid this darkness. We will reflect together on the dynamics of hope, the need for ongoing conversion, the wisdom of prayer, and adaptations of Ignatian Spirituality. The ancient image of a light shining in the darkness will inspire us throughout the retreat. The retreat director, Anne T. Flood, S.C., is a Sister of Charity of Mount Saint Vincent, New York. To register call Jane Najour at 408-551-1951.

Jesuit Conversations at Santa Clara University

NOVEMBER 15, 2004

This series of three dinners is designed to explain the Catholic, Jesuit language that is so often used here at Santa Clara in hopes that we can all begin to share this language. Third- and fourth-year tenure track faculty are invited to participate. People of all faith traditions are welcome. The remaining sessions will be held on February 7, and April 18, 2005.

DISCOVER Luncheon Speaker Series

“The Search for What Matters”

NOVEMBER 16, 2004

Benson Center Parlors

Talk by Jeanne Rosenberger, Dean of Student Life, Santa Clara University

This DISCOVER luncheon speaker series aims to provide a space on campus for a discussion of personal experiences and values among faculty, students, alumni, and staff of the University. Each speaker gives an informal, 20-minute talk addressing the single question: What matters to me and why? It is a place for members of the University community to share what is in our hearts as well as what is on our minds. In this talk, Rosenberger will discuss some of the individuals and events that shaped her values, and more broadly, her life. After the informal lecture, there will be time for a conversation with the audience. Box lunch provided. To RSVP, call Jane Najour at 408-551-1951.

Sudanese Gathering A Workshop on “Healing of Trauma”

JANUARY 5–7, 2005

Reverend Paul Boyle, MHM, program director for Healing the Healers, a program of the Sudan Catholic Bishops’ Conference. Co-sponsored with Catholic Charities of San Jose

In this workshop for Sudanese young adults who have survived the devastation of war, participants will work to address their own experiences of trauma so they can become effective leaders capable of stopping the cycle of violence. The event will be coordinated by Elijah Riek, one of the Sudanese young adults resettled by Catholic Charities here in San Jose. He is president of a newly formed non-profit organization dedicated to improving the lives of the Sudanese in the Bay Area and in Sudan. The workshop is made possible by grants from Mercy Action, Resources for Communities & Families, and through the generosity of the Bannan Center at Santa Clara University. By invitation only.

Bannan Visitor, Daniel Berrigan, S.J.

February 13 – 19, 2005

Berrigan, a long-time peace activist and poet, is a Poet in Residence at Fordham University’s Lincoln Center campus and the author of more than 50 books of prose and poetry. He will visit campus for a week of poetry readings, small group meetings with students, and luncheon gatherings with faculty and staff. On Feb. 16 at 7:30 p.m. in the Recital Hall at SCU, he will give a lecture entitled “The Peace Making Question in a War Making State.” The talk will examine the spiritual roots of the Christian tradition in contrast with the political role that the U.S. plays today in Iraq and elsewhere in the world. For more information, contact Jane Najour at 408-551-1951.

next issue:

SPRING 2005

Fostering
Inter-religious
Understanding

In the world today, religion is increasingly at the center of political struggles and international conflicts. Even in our local communities, we often see discrimination based on religion. In our next issue, we will explore the many ways that religion contributes to our University community and to our society as a whole. Our authors will discuss significant contributions made by Islam, Judaism, Buddhism, Hinduism, and Christianity in the areas of spiritual practice, sense of community, and support of social justice. We hope to give readers practical ways to help themselves and others understand and value our religious diversity.

2004 DISCOVER LUNCHEON SPEAKER SERIES

The Search for What Matters

“What ought I to do?” is the Socratic question that drove the tradition of liberal arts that has been the core of Western education. That question is especially urgent for undergraduates who must choose a path for their lives.

The DISCOVER luncheon speaker series aims to help undergraduates explore vocational questions through a discussion of personal experiences and values among SCU faculty, students, alumni, and staff. Each speaker gives a brief, informal talk addressing the single question: What matters to me and why? Speakers will discuss some of the individuals and events that shaped their values and their lives. After the informal lecture, there will be time for a conversation with the audience. A box lunch will be provided.

FALL 2004 SPEAKERS:

October 12:
MEIR STATMAN,
Glenn Klimek Professor of
Finance, Santa Clara University

November 16:
JEANNE ROSENBERGER,
Dean of Student Life, Santa Clara
University

To RSVP, call Jane Najour
408-551-1951.

For more information on this and
other Bannan Center events,
please visit www.scu.edu/bannancenter/eventsandconferences.cfm



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