

## Breakout Sessions

June 10<sup>th</sup> 2:45 to 3:45

### Session 1: Living the Faith–Justice Mandate Today (Dolan E116)

Fr. Cedric Prakash S.J. PRASHANT - A Centre for Human Rights, Justice and Peace  
([cedricprakash@gmail.com](mailto:cedricprakash@gmail.com))

Some fifty years ago Pope John XXIII through the Second Vatican Council “forced opened the doors and windows of the Church”; in doing so, the Lord’s Spirit seemed to have breathed a time of renewal for Christendom.

In 1974, thanks to the visionary leadership of the then Superior General of the Society of Jesus Fr. Pedro Arrupe, the historic 32<sup>nd</sup> General Congregation very emphatically stated that “*the mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement*” (D4 # 2). We have just completed forty years of that path-breaking mandate which in many ways have defined the way many Jesuits (and those who are engaged in our programs/activities) think and act today. A case-in-point are the brutal assassinations (a little over 25 years ago) of Ignacio Ellacuria, his six Jesuit companions and two women co-workers in El Salvador on November 16<sup>th</sup> 1989 because they had the courage to take on the powerful vested interests, the political ruling class and the army of their country. General Congregations 34 and 35 continued in the same vein challenging the Jesuit of today to be truly ‘**a servant of Christ’s mission**’ and ‘**a fire that kindles other fires**’.

In March 2013 the world and particularly the Church had another pleasant shock when a Jesuit was elected as Pontiff and took the name Pope Francis. So much of what he says and does has its roots in Jesuit spirituality. His first apostolic exhortation ‘*Evangelii Gaudium*’ (the Joy of the Gospel) which he promulgated on November 24<sup>th</sup>, 2013 has become a blueprint for every Christian who desires to live one’s discipleship in a more authentic way. Authentic discipleship, for Pope Francis, is to mainstream faith and justice in one’s life.

As we look around us we are plagued with humanitarian crises as never before: conflicts, divisiveness, displacement, environmental degradation and much more. The challenge then before us at this JUHAN Conference is to see how best we can live the faith-justice mandate to significantly end enduring human suffering.

## **Session 2: Jesuit Ideals in Action (Dolan E130)**

### **a) Hopeworks: A Healing Community in Camden**

Fr. Jeff Putthoff, SJ, Hopeworks ([info@hopeworks.org](mailto:info@hopeworks.org))

Working in America's most violent and poorest city of it's size, Hopeworks 'N Camden uses education, technology, and entrepreneurship to partner with young men and women as they identify and earn a sustainable future. Working together to develop men and women who are able to take advantage of available opportunities, Hopeworks seizes these opportunities to heal and thrive in the midst of violence and poverty. The focus on healing, the exposure to toxic-stress and the impact on of adverse childhood experiences has led Hopeworks to create a cutting edge program focusing on the brain health of it's community.

Most recently Hopeworks embarked on a journey to become a certified 'Sanctuary Organization'. A Sanctuary Organization is a resilient, tolerant, knowledge seeking, non-violent community where everyone recognizes that "what happened to you" is the starting place for any justice related activity. Therefore creating and sustaining a just environment is vital to everyone's safety and well-being.

Founded 15 years ago by three churches, two Lutheran and one Catholic, Hopework's has served close to 2500 youth in the Camden NJ area.

### **b) Title: Jesuit Shareholder Strategies to End Human Suffering**

Fr. Nicky Santos, Marquette University (email needed)

John Sealey, Midwest Jesuit Provincial Asst. for Social Justice and International Ministries ([jsealey@jesuits.org](mailto:jsealey@jesuits.org))

The Jesuit Committee on Investment Responsibility (JCIR) promotes social change in corporate practices through shareholder engagement. In light of Jesuit apostolic preferences, JCIR identifies social and economic justice priorities and collaborates with other religious institutional investors to advocate for corporate social responsibility. We strive to support internationally recognized norms for community and economic sustainability, environmental justice and human rights, and we present the fiduciary case that Catholic social teaching principles (such as respect for human life, environmental stewardship, sustainable development, rights of workers and communities) best serve the interest of *all* stakeholders and therefore preserve shareholder value. JCIR respectfully engages selected companies on issues in which we have proficiency, interest and capacity.

Faith-informed socially responsible investment (SRI) is a work of structural justice. JCIR seeks to increase the participation, prayerful solidarity and awareness of SRI at Jesuit-sponsored institutions and among our friends and public. As active shareholders, the

JCIR expresses to corporations the concerns and experiences of Jesuits and religious communities who witness the social impacts of multinational corporations both here and abroad.

This presentation will draw from JCIR experience to examine ways in which shareholder advocacy has addressed human suffering and enhanced social awareness and engagement by the corporate sector.

### **Session 3: Unique Approaches to Humanitarian Intervention (Dolan E134)**

#### **a) ImPOWER (Program on Wellness, Empowerment and Rehabilitation)**

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All authors are from Ateneo de Manila University

Dance movement therapy (DMT), an emerging rehabilitation intervention for people with motor-related disabilities, is used to supplement traditional means of physical therapy. Apart from allowing access to rehabilitation outside of formal institutions, the lively and fun atmosphere also serves as motivation to boost frequency of therapy. Despite this, there is little evidence to demonstrate its effectiveness with respect to mobility and functional ability.

This single group pretest-posttest pilot study design evaluated the impact of a physical therapy program adapted into a dance video for five children (ages 6 to 11), with varying types of cerebral palsy and congenital talipes equinovarus, or “clubfoot”, from a Community-Based Rehabilitation center in Payatas, Quezon City. Mobility and functional ability were measured by taking the range of motion (ROM) of upper and lower extremity joints. Semi-structured interviews were conducted to assess ability to perform activities of daily living (ADL). Baseline values, taken before the launch, were compared to posttest assessments conducted six months later.

The Wilcoxon-signed rank test shows a 65% increase ( $p < 0.000$ ) in the ROM, the degree of effectiveness ranging from 32% to 77% improvement compared to baseline. Significant increases were observed in five of six synovial joints ( $0.000 < p < 0.021$ ) resulting to improved day-to-day functions, such as the ability to: go up and down the stairs, use eating and drinking utensils, and clean up after themselves.

These promising results suggest that further investigation of the impact and effectiveness of dance therapy intervention, as an adjunct to physical therapy, for children with motor-related disabilities is warranted.

## **b) Students Weekly Outreach to the Homeless**

David DeFlorentis, John Carroll University ([ddeflorentis16@jcu.edu](mailto:ddeflorentis16@jcu.edu))

The Labre Project was founded more than a decade ago at John Carroll University in honor of Saint Benedict Joseph Labre, patron saint of all homeless people. Since Labre began in 2004 hundreds of Carroll students have spent their Friday nights feeding homeless people in the Greater Cleveland area. Every Friday afternoon at 3 p.m., 20 or more students start cooking food for the night. They then gather in the Rodman Chapel for reflection and prayer. By 5:30 p.m., the students are in vans driving around Cleveland delivering hot meals, warm clothing, hygienic supplies, basic medicine, and comradeship to Cleveland's homeless community. After four to five hours of serving, students gather again in Rodman Chapel to reflect on the experience.

What makes the Labre Project more than just a homelessness project is its purpose: To not only feed the homeless, but provide them friendship. It is through the meal we bring that we build friendship with those we encounter every Friday night.

## **Session 4: Migrant Farmworkers (Dolan E228)**

### **a) Migrant Suffering and the Price of Cheap Food**

Dr. James Menkhaus, Gannon University ([jimmy.menkhaus@gmail.com](mailto:jimmy.menkhaus@gmail.com))

The tomato fields of Immokalee, Florida are also a battleground for justice for migrant workers. Many are illegal immigrants who work tirelessly in the fields to supply this country with cheap fruits and vegetables. As the subject of the recent documentary, *Food Chains*, the injustices in Immokalee are slowly being brought to light, but the struggle for justice in this part of the United States is still far from being achieved.

This presentation will offer different perspectives on the unjust social structures that keep migrant workers in a state of poverty in Immokalee, Florida. The work of organizations such as the Coalition of Immokalee Workers, charity organizations, and volunteer programs will help explain the enigma of life in Immokalee. The presentation will also touch upon fair immigration reform and a living wage to help Immokalee workers maintain a sense of human dignity.

As an Ignatian conference calling to end enduring human suffering, it is important to recall the words of former Superior General, Fr. Pedro Arrupe. Arrupe challenged people to come face to face with poverty because these experiences “enable us...to get away from a world in which we feel secure...and experience in our own flesh something of the insecurity, oppression and misery that is the lot of so many people today.” In keeping with the Jesuit focus of encountering suffering in the world in order to create

transformation, the presentation will also include personal stories from students who have visited Immokalee and are inspired to work for justice.

## **b) Catholic Migrant Farmworkers Network**

**Miriam Bannon** ([cmfnetwork@gmail.com](mailto:cmfnetwork@gmail.com))

The mission of CFMN is to promote the formation of welcoming church communities by advocating social justice, dignity, and respect for all in order that we may be a missionary church. The seasonal farmworkers who CMFN serves are highly mobile immigrants, residing in isolated rural areas, and are nearly invisible in our society and in our Church. Our work is guided by Leviticus 19:34 “You shall treat the stranger who resides with you no differently than the natives born among you, and you shall love him as yourself.

## **Session 5: International Efforts (Dolan E241)**

### **a) Building Peace through Accompaniment and Action**

Mary Ann & Doug Kerr, Interfaith Peace Builders ([maryannkerr@aol.com](mailto:maryannkerr@aol.com) & [douglas.kerr@case.edu](mailto:douglas.kerr@case.edu))

Interfaith Peace-Builders fosters a network of informed and active individuals who understand the Israeli-Palestinian conflict and the United States’ political, military, and economic role in it. To build and nurture such a network, we lead diverse delegations to Israel/Palestine. IFPB’s two complementary programs, the Delegation Program and the Education and Advocacy Program, ensure that the US based movement for Israeli-Palestinian peace is rooted in the activism and life-stories of those that live the conflict everyday.

This session will include a brief overview of the current situation, followed by details of travelling to Israel/Palestine with IFPB and what specific enlightening experiences to expect. We will also discuss the wider aspects of the movement for peace and justice in the US related to this concern.

### **b) Peace-Building and Conflict Transformation: Narrating Northern Ireland**

Dr. Dianna Taylor, John Carroll University ([dtaylor@jcu.edu](mailto:dtaylor@jcu.edu))

Rory O’Neil, John Carroll University ([roneil@jcu.edu](mailto:roneil@jcu.edu))

Emily Tusick, John Carroll University ([etuscik16@jcu.edu](mailto:etuscik16@jcu.edu))

Karly Kovac, John Carroll University ([kkovac16@jcu.edu](mailto:kkovac16@jcu.edu))

For the last ten years, John Carroll has been sending students and faculty to Northern Ireland to explore the ‘troubles’. The program is designed to explore the dynamics of conflict and peacemaking at work in the region. Students examine the historical and cultural roots of conflict from a multidisciplinary approach by reading histories, cultural studies, literary narratives, and film. While we will establish a firm background for how and why these conflicts persisted, we will focus on how we can participate gaining skills

necessary to do the courageous but difficult work of peace-building, conflict transformation, reconciliation, and social restoration. We take as our inspiration the call for a well-educated solidarity, in which we pose the question, “How can we live together in this time and place?” Participants in recent Northern Ireland trips will discuss their experiences and reflections.

**June 10<sup>th</sup> 4:00 to 5:00**

**Session 1: Practicing What We Preach: Worker Justice on Our Campuses (Dolan E116)**

Vail Kohnert-Yount, Georgetown University, Kalmanovitz Initiative for Labor and the Working Poor ([avk26@georgetown.edu](mailto:avk26@georgetown.edu))

Devan Gisoni Catholic Charities of Collier County ([dgisoni14@jcu.edu](mailto:dgisoni14@jcu.edu))

Worker justice is an important part of Catholic social teaching, but are our universities practicing what we preach? We'll discuss the importance of protecting workers' rights on our campuses and hear from students at Jesuit schools who have taken action to ensure that all members of their community are treated with dignity and respect.

**Session 2: Problems with Humanitarian Operations (Dolan E130)**

**Experiential Learning for Humanitarian Operations: A Simulations Survey**

Andrew Baer, George Mason University ([abaer3@masonlive.gmu.edu](mailto:abaer3@masonlive.gmu.edu))

Inculcating and ameliorating extant experiential learning programs and field training exercises within higher education curricula offers a three-dimensional interactive format for preparing students to operate in the developmental and humanitarian sector. Subsequently, this survey evaluates over a dozen governmental and state agency, non-governmental, and academic simulation exercise programs designed to orient, evaluate, and prepare participants for deployment to conflict zones where humanitarian operations are being conducted. The survey highlights innovations, best practices, and trends among the various programs reviewed specific to the design phase, movement from theory-to-practice, content and context, and methodologies for conducting participant reflections, assessing program efficacy, and program refinement. Additionally, the survey examines the rationale, strengths, and benefits of utilizing experiential learning and simulation exercises to augment higher education programs in conflict resolution, humanitarian action, and peace-building.

**Session 3: Studies in Human Dignity (Dolan E134)**

**a) Native American Achievement Project**



## **Karen Posner - Cuyahoga County Community College**

Beautiful landscape and colorful sunsets provide a backdrop for the haunting poverty and despair that encompass the lives of the residents of Pine Ridge Indian Reservation. People are living in third world conditions, right here in our own backyard, but there is hope. My goal was to raise awareness and promote education on the reservation as a way to rise above the past and create a better future. Collaborative education and diversity awareness is key to alleviating many problems that arise between Native and Non-Native Americans and to combat the discrimination and racism often experienced on and off the reservation.

### **b) Wrongful Convictions: Assisting at the Undergraduate Level and Beyond**

Sarah Spangenburg, John Carroll University ([sspangenburg@jcu.edu](mailto:sspangenburg@jcu.edu))

For decades, the wrongfully convicted and their families have undergone immense suffering. In order to end the suffering of those already affected and prevent future suffering, the issue of wrongful conviction needs to be addressed. With the development of DNA testing in the 1990's instances of wrongful conviction became more prevalent. One result was a greater awareness of wrongful convictions and the development of a research agenda that explore the topic. As this agenda developed the causes of wrongful convictions were broken down into six components; eyewitness misidentification, false confessions/admissions, government misconduct, unvalidated/improper forensic science, informants, and inadequate defense. A second result was the development of the Innocence Network and various Innocence Projects. While law schools often provide much of the staff for these projects, there are actions that can be taken at the undergraduate level. This paper aims to discuss the issue of wrongful conviction, what is being done currently, and what can be done at an undergraduate level both in terms of wrongful convictions and criminal justice as a whole.

## **Session 4: Student Led Efforts to Reduce Suffering (Dolan E228)**

### **a) STAND: A Student Led Movement to End Mass Atrocities**

Francesca Freeman, STAND Student Director, ([ffreeman@standnow.org](mailto:ffreeman@standnow.org))

Born out of the fight to stop Genocide in Darfur, STAND is devoted to creating a sustainable student network that actively fights genocide wherever it may occur. By creating political will STAND helps hold elected officials accountable for preventing and ending genocide and mass atrocities.

Every successful social movement in history has included a vibrant student voice, STAND is the only student-led organization focused on atrocity and genocide prevention because they believe students are the agents of change. As such their student members are indispensable in the long-term fight to make "never again" a reality. Through regional and campus wide mobilization, meaningful relationship with

members of congress, leadership development and inventive advocacy, STAND is a leading member of the anti-genocide movement.

### **b) JUHAN Student Fellows Program**

Nicole Davidow, Fairfield University ([nicole.davidow@student.fairfield.edu](mailto:nicole.davidow@student.fairfield.edu))

Deirdre McElroy, Fairfield University ([Deirdre.mcelroy@student.fairfield.edu](mailto:Deirdre.mcelroy@student.fairfield.edu))

This presentation will focus on the JUHAN Student Fellows Program at Fairfield and Georgetown Universities and how it can serve as a model for other schools. The program aims to promote research and raise awareness on Jesuit campuses of the meaning of humanitarian response and its implications for the Jesuit ideology of “men and women for others.” Through the development of student leaders, the Fellows program seeks to create teams of faculty, staff, and students to develop effective campus responses to humanitarian crises, both domestic and international.

### **Session 5: Global Partnerships as a Catalyst for Social Justice and Transformation around the World (Dolan E 241)**

Joseph F. Cistone, International Partners in Mission ([www.ipmconnect.org](http://www.ipmconnect.org))

IPM was founded in St. Louis, MO, in 1974 and relocated our International Headquarters to Cleveland, OH in 2001. Over the past forty years, IPM has partnered with 306 community-based organizations around the world to implement 348 Project Partner initiatives in over forty countries. IPM’s mission is to work across borders of culture, faith, and economic circumstance with children, women, and youth, to create partnerships that build justice, peace, and hope. In 2014 alone, IPM impacted the lives of some 60,000 of the most marginalized individuals around the world through accompaniment, awareness raising, facilitating technical assistance & training programs, convening bi- & multi-lateral sharing opportunities, and providing financial assistance to more than 60 Project Partners in some 20 countries. Through our Partnerships, IPM has managed to empower hundreds of thousands of individuals, families, and communities to create and implement sustainable Projects that improve their quality of life while encouraging social and environmental justice.

This session will focus on our unique model of Partnership, as a long term and sustainable approach to development, highlighting Project Partners in Latin America & the Caribbean, South Asia, and Sub-Saharan Africa, as IPM continues to nurture and strengthen relationships one person and one community at a time, in our commitment to inspire, immerse, and invest in an inclusive and just future for generations around the world.

IPM has partnered with several local, national, and international Jesuit institutions in providing opportunities for transformative education & outreach, such as our Immersion Experience Program, including John Carroll University, Saint Ignatius High School, College of the Holy Cross, Loyola University of Chicago, Spring Hill College, Hekima



College (Kenya), St. Xavier's College (India), and Universidad Centroamerica, UCA (El Salvador & Nicaragua)

**June 11<sup>th</sup> 2:30 to 3:30**

**Session 1: Jesuit Commons: Higher Education at the Margins (JC:HEM)  
(Dolan E116)**

Dr. Karen Cordova, Regis University ([kcordova@regis.edu](mailto:kcordova@regis.edu); [Karen.cordova@jc-hem.org](http://Karen.cordova@jc-hem.org))

JC:HEM is an initiative of the Society of Jesus that brings Jesuit higher education to those at the margins of our society. It draws on the rich and centuries long Jesuit tradition of higher education and mobilizes the resources of the Jesuit worldwide network of educational institutions. We are currently working in collaboration with the Jesuit Refugee Service to offer online higher education courses to more than 500 refugees in Afghanistan, Chad, Jordan, Kenya, Malawi, Sri Lanka, Syria and Thailand. Academically, JC:HEM offers a Diploma in Liberal Studies and several Community Learning Service Tracks. Our volunteer International Faculty are drawn from institutions of higher education from around the world.

**Session 2: University Led Efforts to Promote Healing (Dolan E130)**

**a) A Data-Driven Approach to Effective and Efficient Medical Brigades**

Dr. Erin Johnson, John Carroll University ([exjohnson@jcu.edu](mailto:exjohnson@jcu.edu))

Dr. Colin Swearingen, John Carroll University, ([cswearingen@jcu.edu](mailto:cswearingen@jcu.edu))

Thousands of people in low- and middle-income countries (LMICs) receive medical care exclusively through volunteer brigades sponsored by charitable and religious organizations. Given this reality, some scholars call for an improvement in planning, monitoring and evaluating these brigades. In this paper, we analyze data from 10 medical brigades in rural Honduras conducted from 2013-2014. We argue for a three-pronged approach to improve the effectiveness and efficiency of medical brigades. The first prong specifically focuses on obtaining an accurate description of our patients (i.e., basic demographics and nativity) and providing quality treatment through rapid diagnoses (such as tests for UTIs, *H. pylori*, diabetes, and high blood pressure). The second prong emphasizes utilizing data related to the first prong to promote the efficient usage and dispensing of medication, which involves unique year-to-year purchasing plans in order to bring targeted medications to villages. Finally, we advocate for education and autonomy for long-term disease prevention rather than simple short-term treatments associated with brigades. Using anecdotal evidence, we suggest that building positive relationships with community leaders to gather qualitative data will

serve to supplement quantitative data and provide the opportunity for organizations to deliver improved and dynamic patient care.

### **b) From Emergency to Recovery: Ateneo de Manila University's Evolving Outreach during Typhoon Haiyan**

Ma. Regina M. Hechanova, Ph.D., Ateneo de Manila University, Manila Philippines

As a Jesuit University located in “ring of Fire” and ranked the third most exposed country to natural disasters, the Ateneo de Manila University's (ADMU) response to its mission of service to the nation has frequently manifested itself in terms of disaster response. This presentation, shows the journey of ADMU in responding to what is said to be the strongest typhoon in history, Typhoon Haiyan. It presents the University's efforts to address basic needs of survivors from being a hub of relief good operations providing more long terms solutions such as potable water and homes. The evolution of ADMU's disaster response also showcases its movement towards discipline-based outreach and multi-disciplinary approaches in addressing issues of internal displacement and mental health. In addition, the presentation highlights efforts of university to contribute to disaster science through evidence-based interventions. In keeping with the principle of praxis, courses on disaster risk reduction and management have been developed to capture both research and experience and ensure sustainability of efforts. Challenges, strategies and key learnings during the process are presented.

### **Session 3: Unique Approaches to a Better World (Dolan E134)**

#### **a) Mentoring At-Risk Youth through Basketball**

Ned Barnes, John Carroll University ([ebarnes15@jcu.edu](mailto:ebarnes15@jcu.edu))

Rebecca Barsa, John Carroll University ([rbarsa17@jcu.edu](mailto:rbarsa17@jcu.edu))

Dr. Peggy Finucane, John Carroll University ([mfinucane@jcu.edu](mailto:mfinucane@jcu.edu))

The Carroll Ballers program is a student initiated and student run award winning mentoring program that uses basketball to build mentoring relationships between John Carroll students and male and female youth confined at the County Detention Center. The Detention Center praises it as one of the best programs they have ever been able to bring to their Center.

#### **b) Creating Durable Solutions to the Challenge of Enduring Human Suffering**

Sister Lorraine Lauter OSU, Water With Blessings, Inc.  
([lorraine@waterwithblessings.org](mailto:lorraine@waterwithblessings.org))

In the professional field of humanitarian action, we may lose sight of the wisdom and endurance of those whom we seek to serve, seeing ourselves as the actors and “them”

as the acted upon. Short-term mission experiences can be especially prone to this particular blindness, focused as they are upon the experience of students or church members, especially when they emphasize the accomplishment of photo-worthy projects. In contrast, the award-winning Water With Blessings model for water project interventions sets “the needy” in the forefront as the prime actors of intervention, a simple shift that sets the stage for the “human solutions” called for in Gaudium et Spes. Participating in the WWB model calls for growth in humility and thoughtful observation and reflection on the part of those who seek to serve, while equipping “the needy” to rise to their destiny as agents of the Gospel for their own peoples and communities.

#### **Session 4: Addressing Life on the Margins (Dolan E228)**

##### **a) Fair Trade as Human Dignity: Coffee as an Act of Justice**

Alexandra Carroll, Boston College ([alexandra.carroll@bc.edu](mailto:alexandra.carroll@bc.edu))

This paper will explore the benefits of purchasing fair trade products for the lives of those suffering the effects of economic poverty. Fair Trade is one way that farmers who work on the production side of many market goods are guaranteed justice and dignity as human beings. The ethical demands of fair trade –ensuring a just wage and recognition of human dignity –align with both the teachings of human rights and Catholic Social Teaching. This paper explores how the principle of fair trade works to reduce human suffering through the Catholic Church’s call to respect the human dignity of all people. Through the study of the experiences of individual farmers this paper illustrates how the principle of fair trade as an economic practice is shown to have wide-reaching positive social effects for the entire family. Human dignity calls for an economic ethic that ensures a fair and proper wage for all and the principles of human rights demand that each worker is treated justly. This paper proposes that it is within the power of the consumers of the global market to choose to act with justice by purchasing fair trade.

##### **b) Building Communities: Serving Victims of Severe Poverty**

Emily Syal - International Samaritan ([emily@intsam.org](mailto:emily@intsam.org))

International Samaritan serves victims of severe poverty in developing countries by partnering with them and others to alleviate hunger, homelessness, endemic disease and ignorance.

Based upon the parable of the good Samaritan IS strives to build good communities for the people living in and around city garbage dumps. Garbage dump dwellers are some of the poorest people in the world. They barely survive by digging through the city dump for tin and other recyclables to sell. Many eat food discarded at the dump. Most of these communities do not have running water, or electricity. Children often don’t have shoes or proper clothing. They live in homes made of cardboard, tin and other items that the families collect.

IS first starts working with local governments and other non-profits to try to bring basic infrastructure to garbage dump communities. We can then start to address the vital needs of each community. In Guatemala, that meant building a nursery first, in order to get babies and toddlers out of harm's way. Schools are constructed so children can get an education and be fed nutritious meals.

Based upon the core values of Humility, Empathy, Reverence, and Excellence IS extends God's through their work in Guatemala, El Salvador, Honduras, Panama, Haiti and Egypt.

## **Session 5: Solidarity with Others (Dolan E241)**

### **a) Suffering and Solidarity in the Context of Jesuit Higher Education**

J. Christopher Bauer, Boston College ([bauerjc@bc.edu](mailto:bauerjc@bc.edu))

Mary Kate Curry, Boston College ([currymj@bc.edu](mailto:currymj@bc.edu))

What does it mean to be in solidarity with the poor? And what is the obligation of the Jesuit university towards the formation of a student body that is conscious of their positionality? Understanding solidarity as it pertains to global suffering is difficult to make sense of unless one has an understanding of solidarity with the suffering in one's local community. We propose a paper that seeks to develop a definition of solidarity in relation to those who are suffering within the context of a university setting and will utilize work by Jon Sobrino and Johannes Baptist Metz in this exploration. Further, with a more nuanced understanding of solidarity and human suffering, we seek to engage the university community to view suffering as an experience without borders, not something that only happens 'elsewhere.' This would necessarily require the university to look within their own community for members who have been excluded or are suffering; as well as engaging the university with the local community it finds itself in. Alleviating suffering on a global level is certainly not a practical goal for most students, but creating a conscious awareness of the location one finds themselves in trains students to recognize what they can and must do, and how this work builds into a greater vision of a world without suffering. Once a student who has engaged themselves in a critical way with the question of solidarity within the structure of the university setting, they can apply community participation and building wherever they might find themselves - as parents, as part of the professional workforce, as leaders.

### **b) Student Engagement in Social Justice at the Universidad Centroamericana Education and Social Justice Project 2014: Managua, Nicaragua**

Gianna Maita, Georgetown University ([gnm2@georgetown.edu](mailto:gnm2@georgetown.edu))

The civic engagement of young people has evolved in Nicaragua as its political environment has changed. There is a marked difference between youth involvement in

Nicaragua during the Sandinista Revolution from 1979 through the early 1980s, when it was a cultural norm for young people to serve in solidarity with the poor, and today, when universities must push students to connect and learn with disadvantaged communities. Interviews about service-learning, community-based research and other programs in marginalized, local communities and the broader Nicaraguan society were conducted at the Universidad Centroamericana (UCA) with students, faculty, staff and community members to explore what this evolving dynamic of social justice engagement looks like at a Jesuit University. On the campus of the UCA, the change in youth interest in civic involvement is clear; though the possible reasons for this change vary.

**June 11<sup>th</sup> 3:45 to 4:45**

### **Session 1: CRS Student Ambassadors Program (Dolan E 116)**

Danielle Roberts, Catholic Relief Services ([danielle.roberts@crs.org](mailto:danielle.roberts@crs.org))

Through the CRS Student Ambassador program, colleges and universities form on-campus chapters of student leaders who are trained by CRS to mobilize their peers and bring to life the mission of global solidarity on campus. Chapters are connected to one another and to CRS in order to build a national movement for social change.

CRS Student Ambassador chapters engage the campus community to act on global emergencies and injustices. Ambassadors organize awareness campaigns, prayer services, candlelight vigils, faith-sharing groups, legislative advocacy, and fundraising campaigns for global emergencies as well as participate in CRS programs such as CRS Rice Bowl, CRS Fair Trade and CRS Helping Hands. National and regional conferences and trainings are held each year to bring chapters together and form a national community of students committed to advancing global justice, peace and human dignity.

### **Session 2: Equity in the Workplace – Adjunct Concerns (Dolan E 130)**

#### **a) Applying Gaudium Et Spes to Adjunct Wage Inequality**

Dr. Henry J. Davis, Fordham University ([hdavis8@fordham.edu](mailto:hdavis8@fordham.edu))

Introduced on December 7, 1965, the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* carefully laid out Catholic social teachings as they pertained to current cultural, technological, and economic developments. This socially explicit work became a major breakthrough for promoting justice and peace through a faith-based lens. Almost a half century later, *Gaudium*'s themes relating to the socio-economic lives of laborers remains relevant for victims of wage inequality. Using critical analysis, this paper examined how *Gaudium* could be utilized by academic leadership to assist underpaid adjunct instructors in American higher education receive fair wages. The results found that *Gaudium*'s words on the dignity of labor sanctified by Christ's own works and placing human beings above

production forge a management paradigm where wages must reflect an adjunct instructor's inherent worth.

### **b) Non Ex Corde Ecclesiae: The Adjunctification of Jesuit Education**

Dr. Yvonne Bruce, John Carroll University ([ybruce@jcu.edu](mailto:ybruce@jcu.edu))

A perusal of recent AJCU conferences—even those expressly devoted to justice issues within Jesuit higher education—reveals almost no acknowledgement of the potential threat to Catholic teaching posed by the increasing reliance on outsourced, part-time employees and faculty. Our breakout panel will discuss this threat and the recent work that has been done on Jesuit campuses by students, faculty, and union activists to bring labor practices in line with Ignatian teaching; we will share the results of our survey of adjunct faculty at John Carroll University, and we will invite conversation on the way forward—which entails a recognition that the increasing reliance by Jesuit colleges on part-time workers condemns many employees to poverty and is incompatible with Ignatian spiritual values.

### **c) The Movement for Investing in Part-Time Faculty: Georgetown's Adjunct Union**

Dr. Kerry Danner, Georgetown University, ([kerrydm@gmail.com](mailto:kerrydm@gmail.com))

The underpayment and lack of benefits for part-time faculty is a pervasive and thorny challenge across the globe and an issue of integrity for Jesuit Universities. To better understand faculty justice, pay disparity amongst disciplines and faculty type, benefits thresholds, and debate about faculty responsibilities will be addressed. Challenges and benefits of the newly formed adjunct union at Georgetown will also be discussed as well as other ways for campus communities to promote justice for adjuncts.

## **Session 3: Rescuing Lungs and Rescuing Lives (Dolan E134)**

### **a) A Quasi-Experimental Study on the Effectiveness of a Fuel-Efficient Cookstove in the Reduction of Perceived Respiratory Symptoms among Mothers in Selected Households of Purok 6in Brgy. Santa Cruz, Sto. Tomas, Batangas**

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There is a worsening burden of indoor air pollution (IAP) in the Philippines. Indoor cooking with solid biomass fuels is a daily practice in 30% of poor Filipino households, contributing to a 76% accruable burden of respiratory diseases. An estimated 57% of the population with incomes under Php 5000 will be vulnerable to exposure and possess the least access to healthcare, making access to IAP-reducing interventions vital.

This project determined the efficacy of a locally produced Fuel Efficient Stove (FES) design in reducing exposure risk and perceived respiratory health conditions of mothers in households in a rural district in Batangas, Philippines. Efficiency and carbon monoxide (CO) emissions of the FES and TSF were compared with traditional Three Stone Fire (TSF) stoves in the community. Participants answered an abridged questionnaire on perceived respiratory health.

The laboratory test for stove efficiency showed that the FES boiled water 43% faster, consumed 28% less wood per minute, heated 60% more water per gram of wood, and transmitted 171% more heat to the pot compared to the TSF. The FES significantly reduced 73% CO emissions. Continued usage of the FES is expected to lead to better health outcomes in the future despite not significantly decreasing the symptoms within the study duration. With the eventual transfer of technology for livelihood to the community, the project is perceived to be a sustainable venture that has the potential to lower exposure risk and improve health outcomes in the future.

## **b) A Cross-Sectional Study of Risk Factors associated with Recidivism among Center-Based Children in Conflict with the Law**

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Despite the presence of government laws and institutions that should cater to specific needs of children in conflict with the law (CICL), their numbers have been on a steady rise in the Philippines. Worse, two in ten CICL commit repeat offenses, which may very well continue on until adulthood. With the lack of available information and research on juvenile recidivism, this cross-sectional study aims to determine the exposure factors associated with the recidivism among CICL in the Philippines. Specifically, it hopes to identify and measure the association of individual, relationship, center, and community level factors through a socio-ecological framework.



A total sample of 271 stay-in juveniles, aged below 18 during their first offense, were interviewed via stratified random sampling across four government- and one NGORun youth centers. By means of validated questionnaires, information was collected and sorted, followed by the use of thematic clustering analysis for qualitative data. Quantitative data were subjected to chi-square and independent sample t-tests to determine the differences between recidivists and non-recidivists. Furthermore, confounders such as current age, poverty index, and offense type were adjusted for using binary logistic regression analysis.

Regression models revealed five factors to be statistically significant predictors of recidivism. These factors are: age at first crime (OR=0.207, 95% CI: 0.136 - 0.316, p

Regression models revealed five factors to be statistically significant predictors of recidivism. These factors are: age at first crime (OR=0.207, 95% CI: 0.136 - 0.316, p<0.001), illegal drug use (OR=2.325, 95% CI: 1.166-5.999 p<0.019), access to and use of weapons (OR=3.035, 95% CI: 1.113-8.278, p<0.030), and association with delinquent peers (OR=5.846, 95% CI: 1.577-21.954, p<0.009). The significance of these individual, peer, family, and community factors suggest that specific attention to these factors may prove to be important in reducing repeat offenses in the future.

#### **Session 4: Refugee Education - Ensuring a Better Future for those on the Margins (Dolan E228)**

Giulia McPherson, Jesuit Refugee Service ([gmcpherson@jesuits.org](mailto:gmcpherson@jesuits.org))

Children typically make up one half of most refugee populations, and are among the most vulnerable people in any situation of displacement. As a result of war casualties and the chaotic circumstances of flight, many refugee children are orphaned or separated from their parents and find themselves in precarious situations. JRS/USA advocates for a better and quicker response to the needs of vulnerable refugee minors, including immediate protection, best interest screening for separated children, and durable solutions including family reunification and resettlement, as appropriate. JRS enables approximately 240,000 children, young people and adults to receive primary, secondary, tertiary and vocational education services each year. JRS places the highest priority on ensuring a better future for refugees by investing heavily in education and training.

Access to schools and quality education is an urgent priority for all refugee children and youth. Education is the key to a better the future for refugees whatever form that future might take. Importantly, education provides a sense of stability, dignity and hope for the future both for refugee children and for their families. It has important ramifications for mental health and for social cohesion of the refugee community. For these reasons JRS/USA advocates for the fundamental right to emergency and long term educational opportunities for refugee children and youth and calls for better access to schooling at the primary, secondary and tertiary levels for refugee children and youth.

## **Session 5: The Diversity of Humanitarian Concerns (Dolan E 241)**

### **a) Upholding the First Principle of Humanitarian Action**

Cecelia Plaehn, Holy Cross College ([ccplae16@g.holycross.edu](mailto:ccplae16@g.holycross.edu))

In upholding the first principle of humanitarian action, “the humanitarian imperative comes first,” aid organizations have adopted their own interpretations of subsequent principles, particularly neutrality and impartiality, according to their convictions on how best to preserve human life. This paper undertakes to determine whether differing understandings of impartiality, as a resolution to bear witness versus a commitment to aid without judgement, allow comparable access and thus lifesaving intervention.

These opposing courses of action stem from different schools of humanitarian thought, one prioritizing relief of suffering immediately at hand and the other focused on solutions to institutional problems that cause the crises.

The first tradition is best exemplified by the International Committee of the Red Cross, and that which is compelled to speak out is best represented by Médecins Sans Frontières. To investigate which sect is most effective in adhering to the principle of humanity requires exploration of cases involving both contrasting groups. I will study specifically the conflict in South Sudan and measure the participation of each agency. I will look for data on the treatment provided and the populations reached, as well as statements from both organizations regarding their aid in the situation. The research question expects considerably more involvement by ICRC to indicate that speaking out and bearing witness impede the humanitarian imperative. Results will either dispel or reaffirm the notion that humanitarians must remain impartial to be able to do their work and will thus expose one approach or the other as inadequately fulfilling humanitarian principles.

### **b) Persisting Racial Inequalities in Public Schools**

Sara Newstein, Holy Cross College ([snewst17@g.holycross.edu](mailto:snewst17@g.holycross.edu))

American public schools are at once the institution through which we hope to offer greater equality and the institution in which we still see entrenched racial inequalities. The contemporary segregation within public schools results from both historical and current institutional racism that systematically puts white students at an automatic advantage at the expense of their nonwhite counterparts. The 1954 *Brown v. Board of Education* theoretically desegregated schools; however, the majority of American public schools have student bodies that are either primarily white or nonwhite. This is especially problematic since institutions with a nonwhite population have significantly less access to resources and provide students with an inferior education, due, in part, to the use of income taxes as the primary source of funding for public schools. Historically, systems such as the GI Bill which only granted housing loans for white veterans, “redlining” the informal, racially discriminatory denial of jobs and services, and white flight from urban to suburban residential areas have all contributed to this defacto segregation of schools. Presently, measures like No Child Left Behind, which regulates matriculation through standardized test scores, only deepens racial inequalities by

favoring schools that already have enough resources. It seems the only way to ameliorate this crippling inequality is by equally distributing income taxes across the state, rather than to specific neighborhoods and towns. In this paper I examine efforts and obstacles to redistribute the economic resources in a way that would equalize the opportunities offered across public schools.