

**Task Force 5: Education for the Marginalised and the Refugees.
Conversation Reports – Deusto Assembly, Bilbao, July 2018**

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Conversation 5.1.
Including the marginalized in the Jesuit University
Moderator: Mary McFarland

Introduction:

Dynamic and thought-provoking examples were given by a majority of participants. Some examples included:

- Participants from India, including northern and southern India reported many of the colleges have a majority of women, but many are blocked from higher education because of Cast discrimination. Many Jesuit Universities have special programs for the Dalit people, so they can complete higher education;
- Thailand has a new Jesuit program to serve the poor, with a focus on the Hill Tribe people. The new organization provides programs in learning English;
- Loyola Arrupe College, Chicago, Illinois, USA, offers an AA degree for the poor in the Chicago area – funding model was shared, student support, curriculum, faculty model also shared;
- LeyMoyné College, Syracuse, NY, USA is working with local business to partner for scholarships and development of the needed workforce of the future;
- Jesuit Worldwide Learning (JWL) Higher Education at the Margins: Model of blended learning, established global classroom; using technology as a tool to expand access to higher education along with on-site support.

Common themes that emerged in the discussion:

- Hunger: All programs reported models of providing food for students from the margins. Some served meals, some engaged students in growing crops for their consumption;
- Admission Standards: High quality maintained but the colleges and universities established admission processes that recognized applicants from the margins often have no documents to show secondary, or secondary scores were low and remediation opportunities were needed;
- ‘Special preference’ criteria were developed for admission by several programs;
- Group recognized there are people at the margins who work in our Jesuit Universities. For example, employees in the service sector may need help to access our higher education programs.

Solutions for further consideration:

- Through the IJAU, share models that colleges and universities are using to serve those at the margins;
- Raise awareness at every Jesuit University that our own employees may be at the margins and consider ways to support their education, so they can be prepared to enroll in higher education;
- Encourage Universities to serve those at the margins through partnership with JWL, or by bringing the poor in the local community in to the University (for

example, Indian colleges bring in the Dalit people, Loyola Chicago Arrupe mode, Thailand and Madagascar opening a new program to serve the poor in the community).

- Through IJAU share models of preparing students from the margins for success (food plan, tuition coverage, Bridge courses or other academic support);
- Many from the margins are first generation college students for their families – support their success and others in the community will follow their example;
- Don't let money be a blocker – find ways forward. For example, include businesses who will benefit from educated employees to contribute financially and with internships;

Summary: UNHCR reports over 65.5 million people are in forced human migration, and over 17 million girls around the world are denied education or forced to drop out of school. The poor work in our colleges and universities, the poor live in our communities, our region, and in the world. Jesuit higher education can make a difference through partnership with JWJ, through local models that bring the poor in to the university family. Be creative, be the solution.

Conversation.

Where are we now, including what works and what does not?

Moderator: Alba Lucy Guerrero

1. Social practicum and social service.

- There are different modalities of social practicum and social service. These programs serve mainly rural and marginalized urban populations. In Mexico and Guatemala, the programs are focused on indigenous people. In some universities, the social service has been established as a mandatory requirement for all undergraduate programs.
- In Guatemala and Colombia, social practices have been articulated -through the Office of Social Projection- with organizations of the Society of Jesus such as the Jesuit Refugee Service and Fe y Alegría. In some universities, social practices have been established with marginalized communities abroad (India, Nicaragua Salvador).
- In Venezuela, Chavismo incorporated the mandatory law of community social service. This implies that all university students are required to be involved in programs that serve vulnerable populations.

2. Scholarship programs.

All universities have scholarship programs to support the marginalized. Following there are some examples, including the challenges they face:

- Guatemala. There is a scholarship program for indigenous populations called Pedro Arrupe. The scholarship covers 100% of the tuition (15 - 20 students per academic period). Students need to study Spanish. The program is financed entirely by the University.
- In Salvador there is a scholarship program for marginalized young people. The 80 scholarships are financed with private funding from the USA. Additionally, in 2011, the university's fees increased by 40% and a partial scholarship program of 25%, 50% and 75% was created.
- In Dominican Republic, the Loyola Polytechnic Studies Institute is an institution created by law and with funds from the State that serves the vulnerable population. The financing of the State makes it possible to offer an accessible tuition. 75% of the students belong to marginalized groups.
- In the University Iberoamerica in Mexico, a fifth of the university's income is allocated to provide full scholarships to marginal populations (peasants, indigenous people, poor populations, street vendors). The scholarship includes food and transportation assistance.
- In Venezuela, 30% of the population has some kind of subsidy or scholarship.

- In Colombia, 25% of students have some kind of scholarship. In addition, there is the state program "ser pilo paga", which at this moment finances 1,800 students from marginalized populations. There are scholarships alliances with Fe y Alegría, with a state program for victims of armed conflict. Additionally, there is a program from the President's Office that supports 300 students each academic period.
- In Brazil, 2 out of 10 students receive scholarships. In the government of Lula a public policy of scholarships was created. With the change of government, it is hoped that this program can be maintained.

3. Volunteering programs.

In most universities there are volunteer programs in which professors and students collaborate with different associations. Some of the examples mentioned include work with the immigrant population, internally displaced people and refugee camps, among others.

4. Strategies for social inclusion in the curricula.

- In Guatemala the Rafael Landívar University, the undergraduate students of the 9 Faculties have to do a community development project that lasts for 3 years and includes: diagnostic phase; planning phase with community participation, and project development phase with the community. The program is part of the curriculum and supported by the Office of Social Responsibility. In the 9 faculties there is an RSA link that coordinates and accompanies the students with the projects.
- In Colombia, specialization and master's programs in peace studies have been created. In Javeriana in Cali, a program has been created that seeks to review the curricula of all undergraduate programs with the purpose of including or strengthening the social component of the curricula.

5. Other programs:

- In Andalucía, a community center has been created in an area of the marginal city with high rates of violence. Projects are carried out with the participation of the community, particularly education projects with women and immigrants. The Center has articulated with local authorities, the industry and the community. Additionally, the center has a virtual training program with marginal communities in Paraguay and Peru.
- In El Salvador and in the Dominican Republic there are blended model programs of teacher training to improve the quality of education in marginal rural areas. In Venezuela there is also a program called Educa 20 20 that seeks to encourage young people to get in the teaching career. The program links the university with schools in marginal areas.

- In Venezuela there is an alliance with Fe y Alegría with those who work in the IUJO (University Institute of young workers) to support low income students. The diplomas are certified by public universities.
- In El Salvador there is a free residence program for people who come from the rural areas. The residences are self-managed by the students
- In the Dominican Republic, a training program has been created with children from 3 years of age to higher Ed. It offers elementary and a technical secondary education that guarantees a good level of performance of the students in the higher education level.
- In Bogotá, Colombia, Javeriana offers free courses for students from marginalized populations including Afro-descendants and indigenous people to prepare for the national tests required to enter the level of higher education. Additionally, there are partnerships with the private sector to strengthen the middle and basic education systems of marginal sectors to improve the quality of these levels and enable these students to access higher education.
- The University Iberamericana of Mexico has created an intercultural indigenous university supported by the Instituto Superior Intercultural AYUC in Oaxaca. The University integrates indigenous professors with professors from the Universidad Iberoamericana.

Conversation.

How can we improve?

Moderator: Alba Lucy Guerrero

- By creating alliances with organizations such as the RJS to create programs (virtual and blended) to reach the refugee and displaced population.
- By creating alliances with multilateral organizations that allow the development of sustainable programs to serve people in situations of vulnerability.
We need to transform the perspective on poverty and marginality to generate more inclusive societies. It is possible by recognizing that marginalized people are subjects of knowledge . Need to work on discrimination is essential to generate more inclusive societies. It must be recognized that the subaltern groups have the possibility of qualifying the university. The programs should be proposed in collaboration with them.
- By using the networks of Jesuit universities. Create exchange strategies to know what we do and intensify cooperation. In this sense, mechanisms must be created to disseminate, and exchange knowledge and practices.
- Generate education programs for women in vulnerable situations. The situations of marginality are more accentuated for women.
- Manage alliances with the public and private sectors to have greater funding to support programs and scholarships for marginal populations.
- Need of participating on the formulation of public policies to promote more socially inclusive models of education.
- Develop regional training models that respond to the particularities of the territories. • Through networks of Jesuit universities, it is suggested to build a ranking on social incidence in a way that motivates universities to develop concrete actions of social inclusion.
- It is recommended to generate alliances with other Catholic universities to have a greater incidence at national and international level.
- It is necessary to put a greater emphasis on the work that is being done in Africa at the level of Higher Education.

Conversation 5.5
Involving students in helping educate the marginalized
Moderator: Kizito Kiyimba, S.J.

Attendance: Sixteen participants from across the globe: Zimbabwe, Kenya, Canada, India, United States, Sweden, India, Korea, etc.

Key ideas shared by the members in the workshop

1. What about reversing the trend? Reverse the idea of education in the margin to learning from the margins. Students aren't only to teach and educate the marginalized, they can also learn from them. A multidimensional approach to learning from each other
2. Indeed, the idea is confirmed by many returning students (from immersion experience). They testify to the positive experience they have had and what they have learned from it
3. Service-learning should always involve some reflection. Not use the pre-written text books but make use of the students experiences, the questions they encounter in the fieldwork as the textbook for teaching in the classroom
4. The joy of giving. In Indian experience, school students sharing among themselves: The One-Rupee-A-Day scheme to help those who do not have it.
5. Immersion program to help find the needs of the community in order not to impose a preconceived solution to imagined problems.
6. Collaboration with Jesuit universities (Sophia in Tokyo)
7. The violence in the language of marginalized, carrying out the power of the language to define and determine the other. Who are the marginalized? Where are the margins? Avoid a condescending attitude in the approach
8. The role of culture: the Canadian experience of reconciliation with indigenous people. Learning together instead to avoid a one-way traffic in the process of teaching and learning.
9. The university students repackaging what they already know into approaches, content and methods that can be used by pupils/students at the margins – less privileged, going out to teach or share it, learning from their encounter, and then presenting an account in such a way as to continually adjust their studies at the University. “Lab-to-Land and Land-to-Lab.”
10. Requiring of every university student an account of community service, as part of the process to obtain a degree certificate from the university.

Conversation 5.6
Expanding opportunities for women
Moderator: Mary McFarland

Introduction:

There was a robust conversation among the women and men present. The discussion included two focus areas: Bring to light model programs that foster opportunity for women to enter higher education, and how can Jesuit universities expand opportunities for women to advance their career in higher education.

Pope Francis remarks' in support of bringing women in to decision making of the Catholic church were mentioned as an opportunity for the Society of Jesus to determine how they could respond to the Pope's message of women and leadership within the Society. Universities could then incorporate strategies of the Society to ensure women are at the table of decision making.

Common themes:

1. Bring to light model programs that foster opportunity for women to enter higher education:

- Programs noted the growth of female students in their universities and colleges. An Engineering school in India reported enrollment of 80% women. Some felt the university/college setting was seen by the family as a safe place for their daughters to go;
- Some universities/colleges that were male only have now opened to be co-educational so there are more choices for girls in some communities;
- For people at the margins the university/college needs to go out in to the community to welcome the people, to invite the people in;
- Until recently, in some countries infanticide was common if a girl was born – now cultural attitudes about girls are starting to change;
- Dowry is an issue in some cultures, i.e. the more educated the woman, the higher the dowry required so a young woman is denied education;
- Early marriage, violence against women, and cultural norms that prevent women from being educated all need to be addressed - how can Jesuit Universities give voice to these societal concerns?

Suggestions:

- Through the IAJU help Universities learn about strategies being used to address cultural constraints;
- Educate communities about education for girls and women;
- Work with secondary schools to keep young women in school;
- Offer bridge to success courses to those at the margins prepare to succeed in higher education.

2. How can Jesuit universities expand opportunities for women to advance their career in higher education?

- Women are needed in top leadership (presidents, Board Chairs) within Universities:

- Women leaders serve as role models to women and men;
- Some Colleges in India have a rotating position for the President with a term limit of five years – opens the door for women;
- Some universities require that the president/Rector be a Jesuit – oppression of opportunity for women sanctioned by organizational structure;
- Women who stop out of a career track for pregnancy or to raise children can be penalized by the tenure- promotion system. Some universities are addressing this by changing policies;
- Problem with how reporting is done in higher education related to women employed. For example, if all women are included in the data the reality of few women in decision making roles can be hidden.

Suggestions:

- Add a plenary session at the next IAJU meeting on the experience of women and leadership in Jesuit Universities;
- As an Association, encourage awareness of how policies can create an even playing field for women and men;
- GC34 – regain momentum for women and lay partners;
- IAJU could commission a worldwide review of the literature and learning resources students read in Jesuit universities – explore male: female authors, exposure to the literature of many cultures and countries, i.e. what knowledge base is laid in the curriculum?
- Establish a conversation network within IAJU to continue this conversation;
Provide leadership development for women with a commitment that the development has corresponding opportunity for women.