



# Engaged Scholar Journal

community-engaged research, teaching, and learning

Volume 3 | Issue 1



**FAITH AND ENGAGED SCHOLARSHIP  
IN THE NEW MILLENNIUM**

Spring 2017

# Engaged Scholar Journal: Community-Engaged Research, Teaching, and Learning

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**ENGAGED SCHOLAR JOURNAL:  
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**"Faith and Engaged Scholarship in the New Millennium"**

Volume 3, Issue 1, 2017

Guest Editors: Rich Janzen, Alisha Pomazon, Christopher Hrynko

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## From the Guest Editors

### Faith and Engaged Scholarship in the New Millennium

**Rich Janzen, Alisha Pomazon, Christopher Hrynkow**

Despite the prominence of the “secularization thesis” among academics prior to the turn of the millennium, religion is not in decline worldwide. The Pew Research Center’s (2015) estimates show that until at least 2050 the number of people practicing a religion is expected to grow globally, particularly in Africa, the Middle East, and southern Asia. Democratic trends mean these regions are likely to remain major sources of immigrants to Western countries (United Nations 2015). These trends will supplement other trends towards growing religiosity in immigrant-receiving countries such as Canada, the United States, New Zealand, and Australia.

Given such demographics, this issue is timely. This issue brings a community-engaged perspective into the dialogue concerning how to properly understand the place of faith in contemporary societies (Ager et al. 2015; Bramadat and Biles 2005; Cnaan and Boddie 2006).

In light of the need for this aspect of the dialogue to more prominent, we invited contributions from community and university-based researchers, teachers, and scholars who actively and purposefully participate in faith-based work. Community-engaged research is understood to be community-determined, collaborative, and action-oriented. As a result, the research process and results are more likely to be useful to community members in making positive societal changes (Israel et al. 1998; Janzen et al. 2016). In this special issue, we profile a number of community-engaged research projects that explore and re-conceive the place of faith within society and the role of religious actors in positive social change. Submissions reflect a variety of religious traditions and from scholars engaging with diverse global perspectives.

All the contributions provide tangible illustrations of the potential for faith to both motivate and drive community engagement. The contributions show that faith is more than something held privately. In the examples that follow, religiosity has an integral community-based expression. In this regard, faith informs community action and helps to clarify the desired outcomes of engagement. This issue is multi-disciplinary and explores the nexus between faith and community in various formats.



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*Rich Janzen*



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*Alisha Pomazon*



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*Christopher Hrynkow*

The first section consists of a selection of peer-reviewed essays. Eduardo Soto Para offers wide ranging reflection about the home as a place to build community and substantive peace for released offenders. Next is a joint authored piece from Agatha Ogunkorode and Lorraine Holtslander, which effectively names the importance of parish nursing in offering community-based support and hope to women with breast cancer. Christopher Hrynkow then maps the significance of the concept men-and-women-for-others for identity formation geared toward community engagement. The final article in this section, co-authored by Rich Janzen, Sam Reimer, Mark Chapman, and Joanna Ochocka, analyzes the institutional drivers underlying community engaged research projects at two faith-based post-secondary schools in Canada.

The second section offers reflections on faith-inspired community action projects. One essay explores the efforts of the Mennonite Central Committee to engage international service learning in a post-colonial manner in Guatemala. Another contribution discusses bringing insights from the study of agricultural sciences into a program that attempts to heal addiction, in part, through gardening. The third piece surveys programming at universities in Indonesia that activate Islamic roots in establishing community-engaged research and learning.

The third section features exchanges with two academics. The first reproduces a conversation with an associate dean at a Catholic liberal arts college federated with a major public university. He discusses the establishment of healthy community engaged learning office and how it flowered from seeds within the Catholic intellectual. The second conversation is with Maria C. Power who works at a major British University. She helps to clarify what forms community engaged methodologies can take when researching peace and reconciliation within the academic study of history.

Rounding out the contributions in a section of book reviews. Here, a variety of works are surveyed and critiqued in a constructive manner. Topics addressed include climate change, civic engagement, and Indigenous and goddess spiritualities.

We hope you enjoy the variety of material on offer in this special issue.

## About the Authors

**Christopher Hrynkow** earned a PhD in Peace and Conflict Studies from the Mauro Centre for Peace and Justice, St. Paul's College, University of Manitoba and a ThD in Christian Ethics, specializing in Ecological Ethics, awarded jointly by the University of Toronto, the University of St. Michael's College, and the Toronto School of Theology. He is currently an associate professor in the department of religion and culture at St. Thomas More College, University of Saskatchewan where he teaches courses in Religious Studies, Catholic Studies, and Critical Perspectives on Social Justice and the Common Good. Email: [chrynkow@stmcollege.ca](mailto:chrynkow@stmcollege.ca)

**Rich Janzen** is co-director of the Centre for Community Based Research. Rich sees research as a tool for social innovation and change - to find new ways of bringing people who are on the edge of society to live within community as full and equal members. Rich has an academic background in community psychology and religious studies. He is an adjunct assistant professor at Renison University College at the University of Waterloo. Email: rich@communitybasedresearch.ca

**Alisha Pomazon** is an assistant professor of Religious Studies at St. Thomas More College at the University of Saskatchewan. Alisha teaches and researches in the areas of Modern Jewish Thought, Social Justice, and Religious Education. In her teaching, she uses engaged learning to study the thought and actions of religious communities. Email: apomazon@stmcollege.ca

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### Issue Statistics

#### A. Authors and Submissions

<b>Authors and Co-Authors</b>	
University-based	18
Community partners	2
<b>Total</b>	<b>20</b>

<b>Article Submissions</b>	
Original proposals for peer and editor review	23
Articles submitted for editor review	3
Articles submitted for peer review	7
Peer-reviewed articles accepted for publication	4
Editor-reviewed articles accepted for publication	3
Book reviews submitted for editor review	6
Book reviews accepted for publication	5

<b>Geographic Distribution (Corresponding Authors Only)</b>	
<b>Eastern Canada</b>	
Non-University Based	1
<b>Western Canada</b>	
St. Thomas More College	3
University of Saskatchewan	3
<b>International</b>	
Universitas Islam Negeri Sunan Ampel, Indonesia	1
University of Liverpool	1
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<b>Total</b>	<b>10</b>



**B. Peer-Reviewers and Peer-Reviewing**

<b>Peer Reviewers</b>	
Total invitations to peer review	32
Number of peer reviewers who accepted invitations	14

<b>Geographic Distribution (Peer Reviewers)</b>	
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St. Michael's College	1
Conrad Grebel University College	1
<b>Western Canada</b>	
Booth University College	1
Simon Fraser University	1
St. Thomas More College	3
University of Alberta	1
University of Victoria	1
Non-University Based	1
<b>International</b>	
Norwegian School of Theology, Oslo	1
Duquesne University, US	1
Fairfield University, US	1
<b>Total</b>	<b>14</b>



# Essays



## Conversational Narratives at Quixote House: How Released Offenders and Religious Members Build Community and Find a New Identity in Winnipeg

Eduardo E. Soto Parra, S.J.

**ABSTRACT** One of the most worrisome situations in current societies is the failure of their correctional system. Even though jails and imprisonment institutions, at least in developed countries, do not have the shameful conditions which characterized them in the past, the high rate of recidivism shows that the correctional function that morally justifies their existence, with its big budget, has not been successful. Individuals that enter into the correctional system barely escape from it during life. However, there is a house in Winnipeg that is making a difference. This essay is about this house, Quixote House, named after *Don Miguel de Cervantes'* novel hero, and my engagement to build community in it through conversational narratives. Also this essay shows how conversational narrative plays a role in healing trauma and building a community through which released offenders can find a new identity. For this purpose, it is necessary to set first a theoretical context, addressing the situation of recidivism and parole releases and the efforts to reinsert former offenders into society, which entail many challenges such as clean and affordable housing. Then, there is an explanation of how storytelling addressing trauma and community building, the importance of emotions in this kind of narrative, and the possibility of storytelling in ordinary life, especially in finding personal identity. Following Lonergan's approach, there is a description about Quixote House and my engagement as priest but also as a another member of the community in which parolees can find a new identity.

**KEYWORDS** community, parole, housing, home, religious peacebuilding

Every house has its own history, beyond owners and successes (Burley & Maunder, 2008). This paper is about the house where I live. A house that is identifiable in the neighborhood because in the winter the Christmas lights shine on the porch and in the summer it is decorated with flowers. Indoors, the smell of burnt popcorn often invades all three floors, subtly inviting everyone to leave their rooms and go down to the main floor to watch a movie together. Sometimes when a movie is about second chances and love, tears are shed. This becomes a good excuse for poking fun at someone and, after laughter, to start a conversation.

This house for male adults transitioning from prison to the city of Winnipeg was the dream of a Catholic nun, Sister Carol Peloquin and a Jesuit priest, Father David C. Creamer. She worked as a chaplain in the region's large federal penitentiary for men and, over the years, saw

how many guys never succeeded in their reinsertion into society, after serving their sentences. The priest, an associate professor of Education and Catholic Studies at the University of Manitoba, often celebrated mass in the prison on weekends. Both of them had in common their concern for some men who never seemed able to have a clean and affordable start on the outside after their experiences in prison. Their dream for a program and housing for men such as this, led them to establish a contract with the housing authority in town. Then, Sister Carol will look over the house and select the men who will dwell in it, and Fr. Dave Creamer will become the landlord of the house. Also they will give residence to occasional Peace and Conflict Studies (PACS) graduate students to share their lives with each other and build a community of support.

In 2011, I came from South America to live in this house. I was sponsored by the Jesuits of Winnipeg to learn English and pursue graduate studies in the Arthur V. Mauro Centre PhD program in PACS at the University of Manitoba. My research area was the ongoing socio-political conflict in my country of birth, Venezuela. However, my participation as “one more” in the dynamics of the house, noticing the ways in which community is built and impressed by the quality of the conversations and the relationships among my housemates on an everyday basis, sparked my interest in changing my topic. The experience of living among those guys for more than 5 years, and my frequent visits for presiding at masses, and having coffee with the inmates at Stony Mountain Institution (the Federal Penitentiary of Manitoba) made me realize some failures of correctional systems in rehabilitating its population.

In addition to that qualitative approach, the quantitative high rate of recidivism shows that the correctional function that morally justifies their existence, with big budgets, has not been successful. Individuals who enter into the correctional system barely escape from it during life. Therefore, I became engaged in studying why and how the place where I was living, Quixote House, is making a difference. My current PhD dissertation is about this place. In a few months, I hope to present all the results coming from my data gathering and analysis. However, in this short essay, I will address and explain one of the many aspects in my current study of Quixote House: how storytelling plays a significant role in healing trauma and building a community with religious members (Roman Catholic priests known as Jesuits), through which released offenders can find a new identity and avoid recidivism.

### **Recidivism and Stigmatization**

High rates of recidivism are characteristic of contemporary society and this phenomenon has sparked many research projects and scientific undertakings in order to try to reduce what seems to be a failure of the current correctional and justice systems (Amos & Newman, 1975; Benson, Alarid, Burton, & Cullen, 2011; Craig, Dixon, & Gannon, 2013). The term “recidivism” is given many interpretations with various political consequences. But the rate of recidivism is simply the number of incarcerated people who are incarcerated again. The Canadian recidivism rate should be readily available because the justice system keeps a strict record of those who go in and out of prison.

Recent studies describe the difficulties of rejoining society after prison (Ross & Richards,

2009). Some studies link the rates of recidivism to individual characteristics, such as mental illness or the conviction for certain types of offence (Collins, Vermeiren, Vahl, Markus, Broekaert, & Doreleijers, 2011; Serowik & Yanos, 2011; Langevin, et al., 2004; Webster, Gartner, & Doob, 2006). Other studies focus on social and structural factors that impede the “desistance from crime” in the growing convict population (Farrall, Sharpe, Hunter, & Calverley, 2011). For example, the criminal record of an individual creates “a chronic and debilitating badge of shame that plagues exconvicts and exoffenders for the rest of their lives” (Murphy, Fuleihan, Richards, & Jones, 2011). Of course, this kind of labeling affects not only individual released offenders but their principal relationships.

Imprisonment, even when it is a socially and morally justified condition for offenders, is by itself a traumatic experience that has its particular consequences (Haney, December 2001). Comfort (2007) further highlights the fact that the trauma produced in an individual by incarceration can be extended to an inmate’s family and acquaintances. Through their association with someone convicted of a crime, these legally innocent people have firsthand and often intense contact with criminal justice authorities. As they experience various consequences of incarceration, they are confronted by the contradictory nature of a state that has become the primary distributor of social services for the poor; jails included. This situation of “invisible punishments” and stigmatization, which undermines the ability of released offenders to succeed, has also been studied by Gunnison and Helfgott (2013). In their findings, ‘desistance’ from offending is due to both internal factors (such as attitude) and external factors (such as housing, employment, mental and aging health, and religion).

Regarding social conditions, Braithwaite (1989) was an early pioneer in explaining the relationship between social context, stigmatization and recidivism. In his opinion, a high level of stigmatization encourages the formation of subgroups in which those outcast with “no stake in conformity, [have] no chance of self-esteem within the terms of conventional society” (p. 102). The formation of this criminal subculture is fostered by a systematic obstruction of opportunities for this critical sector of the population (Braithwaite, 1989). However, the shame coming from stigmatization can be distinguished from a “reintegrative” shame. This shame is useful for desisting from crime and happens when the individual has a sense of belonging to a community which cares for the individual while acknowledging the harm that she or he has done to it (Braithwaite & Braithwaite, 2001; Tangney, Stuewig, & Hafez, 2011).

### **The Role of New Relationships in Finding a New Identity**

According to contemporary thought on this issue, personal agency and individual “desistance” from crime is the goal in any rehabilitation program (Craig, Dixon, & Gannon, 2013). This indicates a shift in personal narrative and cognitional transformation, considering both the self and its place in society. However, in addressing causes of failure in reinserting oneself into society, some studies focus on relationships and new identity in released offenders as opposed to “individual” attitudes. For example, by analyzing data that include both pre- and post-release factors, Berg and Huebner (2011) conclude that good quality social ties with family lower the risk for recidivism, in part, by facilitating post-release job attainment. Their study

sample comprised a group of men whose involvement in criminal behavior was tracked for more than three years following parole. The findings suggest that family ties have implications for both recidivism and employment. In fact, the results suggest that good quality social ties, and not only familial ones, may be particularly important for men with histories of frequent unemployment to succeed in their reintegration into society. However, the qualitative analysis is limited to a small sample, which may or may not be representative of “parolees”, and there is no indication of strategies which can be applied to strengthen or to create these “quality” ties.

Also, Gunnison and Helfgott (2013) highlight the broader importance of an environment which creates opportunities for change. In this sense, education and an approach that emphasizes humanity over safety and risk are crucial for changing the adversarial framework between community and ex-offender to promote safety. Even in activities in which the individual agency is overstressed, such as psychotherapy, special attention should be provided to the environment in which clients find meaning and have an opportunity to construct their own identity (Saari, 2002).

In fact, according to Saari (2002), to address individual situations using classical psychoanalytic tools, without a concern for the culture and the social conditions of the client, risks reproducing patterns of oppression present in the unseen environment. Restorative justice approaches and critical theorists of modernity find common ground when addressing the negative impact of interventions, such as psychoanalytic and psychosocial tools, without regard for places and relationships. This legacy of the modern era, that reproduced the older pattern of intervention through imposition, exclusion and domination, should be replaced by a new ecology, characterized by spaces born through negotiation (Andermatt, 2012). A space people find safe to speak out and invites the development of a sense of belonging. This process presumes and produces citizen-subjects, able to think about habitability and ecology; agents able to valorize the ‘precious little’ in critical interventions. It seems necessary to take into serious account the experience of dwelling, dialogue, mediation and conversation in everyday life.

Therefore, in building a social network for supporting released offenders with their reinsertion into society, one of the most important challenges is to address simultaneously the different interests and narratives that all participants have in that process. Parole officers and treatment providers hold onto prescriptive approaches because they know their own ‘truth’ about individual offenders. These approaches, based on qualifications and supremacy, are justified by the legal system. Timing and personal commitment are crucial to achieve success. However, this network quickly shows its fragility, if there is not a “where” in which the former incarcerated people can start a new narrative about his own life, heal from trauma and build a new identity in society.

### **Storytelling: Addressing Trauma and Community Building**

When offenders are released and go to community before the end of their time, they are called ‘Parolees’. Parolees are signaled as marked for transformation. Society expects a change in them. This is illustrated by the expectations and conversations with probation officers and



treatment providers. “Parole” means “word” in French, so, the word of the man or woman defines her or his identity in front of society, and allows them to be out of prison through a promise to stay away from crime and addictions. In the release process, a parolee’s word is often pronounced taken from a script given to them, to obtain the desired freedom. They say a word, but it is not “their” word. It is just something others want to hear. This is a different word from that word already told, by their actions and declarations in front of the Court, in which they were found guilty.

Parolees are surrounded by prescriptive approaches to their own truth. Sentences, law, medical health diagnoses are used by parole officers and treatment providers in order to assess the situation of parolees. Prescriptive approaches are based on oppression and supremacy, which in the legal system appears to be justified. The functionaries of the correctional System, acting under the law, can use force so that parolees will maintain their “word” which allows them to be out of prison. However, through storytelling another kind of approach is possible to find the word in them. This word really will emerge from within, and not only in response to others in society. A word that will help to resolve the conflicted identity of parolees: inmates who are out of prison.

According to Senehi (2009), storytelling is an innovative methodology in peacebuilding and conflict resolution. This approach is based on the importance of narratives shaping cultural attitudes in how groups and individuals address their conflicts. Storytelling is a universal event that is always related to truth, meanings and intentions of the participants, despite several sources, media, environments and audiences in which stories are told (p. 202). For this reason, through storytelling, participants can readdress their situation, raise awareness about the structures that have led them into conflict, and serve as a source for transmitting and assuring new understandings and settings for a more peaceful movement into society.

Based on Foucault’s assumption that discourses may serve power within society, as long as the power is shared (Senehi, 2009, p.203), storytelling is accessible to everyone. In fact, stories could bring with them stereotypes and jeopardize the identity and mutual recognition of the groups involved in conflict (p. 204). So, regarding identity, storytellers in their conflict transformation have to balance the different experiences, world views and meanings brought in those stories and channel them to gain in mutual recognition and respect (p. 205). Nevertheless, sharing stories could also fuel emotions when not well done, can perpetuate hatred and antagonism. So, storytelling confronts the dilemma of how to comprehend these emotions and to learn from them without being stalemated by strong feelings (p. 206).

Storytelling must also face morals that underlie any story. In these morals, religion, values, and worldviews play a double role: on one hand, they will justify discrimination and rejection; and on the other, they will advocate for higher values which lead to unselfish behavior. For that reason, it is problematic to deal with different perceptions and cultural values in shaping stories, without subtle preaching for conversion to another religion or worldview. Hence, storytelling may help any particular dynamicity in order to find non prescriptive ways to find and adapt values that support a more peaceful life (p.207).

Storytelling shows many advantages that contribute to its implementation in a conflict

transformation process. In fact, storytelling promotes social openness and awareness through personal interaction; also, storytelling is accessible to everyone because neither costly training skills nor high-priced instrumentality are required (p.209). As intersection between human agencies and structures, storytelling could provide a safe space in which intimacy, mutual listening, dialogic behavior, joint work and collaboration, can be experienced by members of any group. Therefore, storytelling has an important role, not only in conflict resolution or transformation processes, but also in peace education, violence prevention and community empowerment (p. 210).

All these useful purposes for storytelling are possible because, through this activity, everyone can have a voice (word) which is embedded in the flow of temporary and fragile outcomes. Law, with its necessary general and permanent statements, and only coming from the powerful state, seems exactly the opposite. Storytelling can counteract the effects of prescriptive approaches to parolee's conflicted identity and humanize the process for their transformation, not just as "law-abiding citizens", but as full human beings and conscious adults.

In this sense, through narrative therapy research, Cade D. Mansfield, Kate C. McLeana and Jennifer P. Lilgendahl (2010) have recently found how individuals can process their difficult times in life storytelling, linking those events to the self, in creative ways, which is "especially important to self development and to well-being". (Mansfield et al., 2010, p. 249). Stories inside and outside prison can provide offenders with an alternative mechanism to deal with the labels that society, law, officials and treatment providers place on them. In fact,

...narrative processing involves recollection, reflection, and the formation of connections between events and characteristics of the self. Furthermore, we propose that a more complete understanding of how individuals use challenge to develop the self can be gained by studying the relationships between narrative processing and important outcomes, such as wisdom and well-being, in different types of challenging events.

.....

We view the processes of narrating personal growth and thinking complexly about past events as mechanisms serving self-integration, which may connect past events to the current self. Specifically, we expect that these are complimentary processes that lead individuals to think about the current self in relation to past events, and to the formation of a narrative of how the self has positively evolved since that event. Resolution, on the other hand, serves to allow an individual to "let go" of an event, perhaps lessening the need for further processing and searching for self-understanding. (Mansfield et al., 2010, p. 249)

Through storytelling, parolees can also deal with unresolved narratives that have hindered their humanization process and played a role in justifying their past criminal activity. Storytelling can provide to parolees a vision of the complexity and the necessity for growth, which will serve to construct the self through linking past events to an understanding of

the current situation. Finally, these stories can open up possibilities for the future self, by distancing certain painful events from the self (Mansfield et al., 2010, p. 250). At this stage, parolees may see their transgressions as a source of wisdom in distinguishing personal and mainstream narrative, which does not guide individuals to deal positively with transgressions. As Mansfield et al. (2010) state:

One reason that we expected narrative processing of transgressions to predict wisdom is that our culture does not appear to have a clear template, or master narrative, to guide individual reasoning in transgressions. In fact, if there is any master narrative for dealing with transgressions it is one that does not explicitly encourage self-exploration (p. 252).

At this point, parolees will deal with their reality with “a word” that is outside law and medical (prescriptive) approaches: Ambiguity (p. 253). By tolerating their self-ambiguity, parolees will create strategies to deal with past painful events and opportunities for their future. In fact,

Management of this ambiguity also invokes the potential for personal growth. Although we expected that narrative processing in the form of personal growth would be less common in transgressions than in traumas, we also expected that those who did the hard narrative work of finding personal growth in the context of a transgressive event would be especially likely to develop wisdom. (Mansfield et al., 2010, p.253).

Recalling painful events to shape stories can lead to emotions. In turn, emotions in storytellers and story-listeners can hinder the whole process if they are not well addressed. Unresolved narratives have the potential to keep the self “stuck” in the painful emotions of difficult events, which may be harmful to a healthy, positive sense of identity (p. 250). Therefore, using storytelling with parolees for their reinsertion into society will require an especial attention over the emotions, which narrated events will spark in searching for a new identity.

Studies about the strong relation between identity and emotions are abundant. Emotion could be an indicator for dealing with really important issues in the shape of identity. Also, any personal identity is illustrated by how and what leads someone to express her/his emotions. Emotional management is a topic that has many new approaches and followers, because emotions are part of everyday life, in connection to the human pursuit of happiness. “Defining emotions”, as is stated by Aubrie Horrocks and Jamie L. Callahan (2006), “and understanding how it affects us all, is crucial to success for both individuals and for society as a whole” (p.6).

This understanding and definition of emotions is also crucial for success in rehabilitation, because released offenders need a new identity to fit again into society. Moreover, “the importance of emotion within the process of identity creation is apparent when concepts are specifically applied to a variety of social contexts and structures” (p.71). In the case of

parolees, they face a new setting for their social context and structures once they are out of prison. So, one of their first tasks in the new identity search is to find out which emotions to feel and manage, and also with whom and where to communicate these emotions (p. 71). According to Horrocks and Callahan (2006):

Identities are created and maintained through communication and interaction, resulting in a structure that allows individuals to feel comfortable, confident and safe in sharing their thoughts and experiences, while substantiating functionality and productivity. Through expression, we are valued and respected in both the public and private arenas of our lives (p. 71).

Therefore, although managing emotions in front of the correctional system officials is absolutely necessary for building a new identity for parolees, it does not seem enough, due to the high rates of recidivism. The place in which a new identity should be constructed and emotions managed is not just the medical or parole office, but the place where parolees share their ordinary lives. Places where they can talk about themselves, work together and create new stories, in which the emotions fueled can be understood and truly heard. If parolees and other people in rehabilitation are empathically heard and supported in the recognition and acceptance of the emotions produced by their stories, according to Carl Rogers (1940 [1992]), healing is possible (pp. 163-164). However, this success is more achievable if parolees can find people willing to listen to their stories, without any monetary interest, and share their emotions every day within a community, in their own place of living.

### ***Ordinary Life and Storytelling***

Behavioral economics and social psychologists have researched the importance of listening and storytelling in everyday life. The work of C. Callahan and C.S. Elliot (1996) highlights the influences of informal and everyday life context to assess values and to understand decision making-processes in individuals, which are crucial activities in that type of psychology:

...since each person has a unique history, he or she constructs and experiences a different frame of reference. This implies that people are influenced not only by frames suggested by a specific situation, but most important, they often create their own contexts - constructions of their own unique memories. It is these local, intrinsic frames, rather than some 'objective' reality (or experimental situation), that influence a person's interpretations and judgments (p.86).

Free-narrative approaches, listening and conversation are now among the tools available for researchers in order to “describe the interpretations and conceptual accounts that people use to assign meaning to their experiences” (p. 110). Learning about ordinary people's accounts and justifications or their preferences and beliefs require the use of this narrative approach. In fact, “We are constantly required both to interact with others and to reflect upon our own thoughts, and telling stories is the fundamental way for us to interpret

situations and understand experiences” (Horrocks and Callahan, 2006, p.73). However, at this point, the interest in storytelling in everyday life is focused more on research methods than as a healing source for traumatized people attempting to build identity.

The first step to this shift in the role of storytelling is the importance that storytelling has as a channel of communication. This communication in informal settings reveals the interplay of emotions and interactions, external or internal, circumstances and values that lead the people in their decision-making process. Through this listening, people feel encouraged to talk about “what happened” and “why I did what I did” finding by themselves answers to questions that they never asked themselves before. These ideas, that come with feelings and emotions expressed in every day communication and storytelling, start to build a sense of “who I am” through this private experience, that can be complemented with public experience. Therefore, “interactions influence our thoughts and, likewise, our thoughts influence our behaviour. It is this cyclical process, influenced by emotion, which builds an identity” (Horrocks and Callahan, 2006, p.73). Authenticity and functionality in the individual:

...is produced through balancing emotion management with identity management, maintaining it all through story telling. The way we communicate our emotions builds a history of identity, and we can rely on this history of experience to determine an individualized balance of authentic expression (p.73).

Based on this same idea, Mariana Souto-Manning (2012) considers the importance of conversational narratives in identity building and behavioral changes. Through conversational narratives individuals can question their realities, identify the influences that have brought them to the situation there are currently facing and the conception and role of their worldviews, beside systemic and institutional discourses (p.3). More in depth, narrative therapists “believe that people give meaning to their lives and relationships through stories” (Combs and Freedman, 2012, p. 1034). Based on Michel Foucault’s concept of power, in narrative therapy:

...even in the most disempowered of lives, there is always lived experience that is obscured when we measure those lives against abstract, universalized norms. Narrative therapists seek to continually develop ways of thinking and working that bring forth the stories of specific people in specific contexts so that they can lay claim to and inhabit preferred possibilities for their lives. (Combs and Freedman, 2012, p.1039)

Also, narrative therapy addresses identity as a fluid matter of relationships. All persons are performers of their own story and have the task to merge and add meaning to all the stories distributed in the many places they act. In fact,

Each of us is always performer and audience at the same time. On one hand, we become who we act like we are. We constitute ourselves through the choices we make. On the other, we are shaped by the responses and expectations of those around us. Our notions of how we can act in a given event are influenced by our memories of

how people have responded in similar past events, and by which particular people are present in the current episode (p. 1044).

Parolees are permanently confronted by institutional and abstract discourse, but through conversational narratives they can find their authentic expression. If their stories are heard, emotions can be expressed, and the new identities that they are finding can be safely developed. This task should be faced every day, beyond the stereotypes or strategies they might have developed for self-protection during their incarceration. In my opinion, religious communities were able to provide that space and promote this process of healing and community building by founding Quixote House.

### **Quixote House**

In 1994, a Roman Catholic nun, Sister Carol Peloquin, SNJM, shifted her mission from that of a teacher in a private girls' high school to become the Roman Catholic chaplain in a male federal penitentiary. During her chaplaincy she required the services of many priests in the city. One of those who frequently celebrated Mass in the prison was Father David Creamer, S.J., an associate professor of education and religious studies at the University of Manitoba.

Sister Carol realized that many men were returning to the prison due to a lack of support in the community. She was given authorization to conduct a pilot project that would take the format of peer support. It was approved and started, in 2001, under the name "Next Step". Through the Next Step peer support program, parolees and volunteers meet weekly to talk about their experiences, to exercise compassionate listening, and to take advantage of opportunities for personal development (Rosemberg, 2003, p.4).

In these conversations, the issue of clean and affordable housing was often present. After some time, the idea of having a clean and safe house, in which parolees could have an affordable room and support themselves so that they do not return to prison, seemed real and approachable. This was due in large part to the willingness of Father Creamer to act as the landlord of such a house. In this role, Father Creamer was to collect the rent and to make sure that the house was always in good condition. However, his role expanded to sharing much of his free time with the men, and also writing letters of reference, related to jobs and housing, for men who had to move on after the expiration of parole.

In December 2007, at a Next Step meeting, when the topic of a name for the house came up, one of the parolees said that, for him, such a house was like a dream, and people who would live there would be living a dream. This was reminiscent of the song "To Dream the Impossible Dream" from the Broadway musical *Man of La Mancha*. He proposed naming the house after Don Quixote, who in the play sings that very song. The Next Step group agreed and the name stuck, as Don Quixote is a universal symbol of how impossible things can come true if there are those with the "eyes" to see them. Even though the apparent goal of the house since its inception was only to provide clean, affordable, alcohol-free and drug-free housing for parolees, Quixote House also became a safe place for them to share stories, anxieties, and dreams through everyday conversations and sharing (Creamer, 2013).

Quixote House has a simple schedule and simple rules. Residents are not allowed to smoke or drink alcohol in the house. Everybody has daily and weekly chores for the maintenance of the house. A weekly schedule is posted on a board near the kitchen, and residents sign up to cook one meal per week for the group. There is no curfew, but residents have to inform the house, or at least indicate on the board where they are. Everybody in the house does the dishes and prepares the list for grocery shopping. Nobody is forced to live in Quixote House, and not every parolee can live in Quixote House. Ordinarily, candidates are carefully evaluated by the coordinators of the Next Step program while the men are still imprisoned and participating in Next Step. In fact, everyone in Quixote House has participated in the Next Step, although not every participant of the Next Step lives in Quixote House. Also, those who live in Quixote House must pay room and board each month (for utilities, a furnished room, wireless Internet and food).

As it happens in every shared residence, the men at Quixote House are permanently embedded in the dynamic of continuous non-coercive conversation and dialogue. This sometimes takes some weeks to start, but once it starts it stays and, as it happens every day with the same people, the men soon realize the necessity to be coherent with the stories they tell. As everybody pays to live at Quixote House (nobody is paid or forced to be there), all residents share the same simple lifestyle, irrespective of the background of each person. Through conversation, everybody can express his point of view, have the opportunity to assume responsibility for his actions and convictions and allow himself to be openly criticized by others through jokes or direct confrontation. Therefore, Quixote House is not only a building in the neighborhood, but a home. It is built and shared not just by its current residents, but also by ongoing contact with former residents, volunteers and religious members (Jesuits as well as the Sisters of the Holy Names of Jesus and Mary, such as Sister Carol), who believe in the same common vision of humanity that found and maintained through the parolees' stories. This sort of 'peace system' makes possible the mediation of the different narratives, with other agents involved in the process of the reinsertion of released offenders in society.

### ***The Presence of Religious Members at Quixote House***

According to Jeong (2000), to design a 'peace system' is to be against the militarist and neo-liberal paradigm currently commanding the world. The distinction between religious and secular powers has proven to be a "useful tool in conceiving and developing tolerant practices within institutions" (Bartoli, 2004, p. 148). Also, according to SpearIt (2012), balancing suppression coming from the state and intervention in the community is never an easy task, and analysis in gang research suggests that successful strategies of intervention depend on a coordination of both effects (p. 512). The efforts of ex-gang members and religious organizations who have been dedicated to the process of peacemaking include groups like the *Nation of Islam* and the work of organizations like *Homeboy Industries* (Boyle, 2010). Organizations like this provide spaces in which "many people connect with one another in activities that enrich their spirits: All can be crucial in healing, creating

community, giving back and teaching” (SpearIt, 2012, p. 514)

Contrary to what is commonly thought, the intervention of religious members in building a home, such as Quixote House, is not a matter of benevolence, as is traditionally seen in the colonial narrative (Fontan, 2012). Fontan (2012) makes the case for a different approach to peace, one that does not rely on “benevolence” or any other narrative that serves the social and economic interest of the complacent ruling elite. It involves the dismantling of “official” narratives, asserting the first person and subjective experiences of all those involved as visible and relevant (Fontan, 2012, p. 24). In Quixote House, religious and non-religious members interact from who they are, sharing their stories and experiences, reframing by themselves their conflictive identities and accepting failure as part of their process toward harmony and peace with the rest of the society. As Fontan states, there is no universal tool to bring peace, and so the positive peace and social justice are myths that should be transcended (Fontan, 2012).

Therefore, the role of the religious member of Quixote House is to be a “peacebuilder”. However, building a home with released offenders requires a paradigm shift that enables “peacebuilders” to employ a different array of understandings of what can be facilitated, strengthened and enabled to flourish on the “ground” (Fontan, 2012, p. 42). According to Fontan (2012), decolonizing peace stems partly from decolonization of the mind, so people do not need outsiders to have peace (p. 49). What they need is to develop a capacity for introspection, autonomy and self-confidence as a community, and this only happens through living with the people affected on a daily basis, and observing more than claiming to know what they need (p. 51). Home is the place in which this capacity can happen and be developed. This transformation addresses the structure of the society by giving more attention to human needs than serving merely institutional values. This happens on the micro and macro level: the individual, who tries to avoid the use of violence towards any person to achieve a collective peace, which is more than mere tranquility; and the broader relationships, by trying to make them fair and based on truth and happiness. Therefore, as the transformation touches the rest of the institutions and communities involved in the process of re-entry, a mediation that comes from members of the religious community is needed. In this regard, the process is not anymore ‘former offender—correctional services and its sponsored programs’, but instead ‘released offenders—correctional services and its programs—home’. While the dyad is unstable, “the triad is the human way of gaining support, power, leverage and stability” (Augsburger, 1992, p. 153). The Home, whose continuity is supported by religious members, become the third party in the conflict, and mediates towards its transformation (Bush & Folger, 2005). This transformation reaches not only the immediate ones implied but also it focuses on fair relationships among all entities in society.

The platform, mediation and meaning that a home provides works along with other instances in the transformation of the conflict between society and former offenders. In the international peace system, according to Diamond and McDonald’s (1996) multi-track diplomacy, institutions, communities, individuals and activities, with a different level of involvement, “work together whether awkwardly or gracefully, for a common goal: a world at peace” (Diamond & McDonald, 1996, p. 1). In the case of released offenders, home



will be part of the system with its own perspective, languages, attitudes and memberships, impacting the rest of the tracks of the system, including other religious communities and the state. Moreover, applying System Thinking to peacebuilding, Diamond (2012) finds some dimensions in peacemaking that receive little attention; such as the inner dimension, the energy dimension, and the evolutionary dimension (Diamond, 2012, p. 623). The importance of the inner dimension to peacebuilding demands the creation of a safe space for developing emotional reactions (Diamond, 2012, p. 627). Then, home will be the space in which those emotions are developed, and a new meaning found. Home mediates so that emotions are not suppressed but connect participants at home and members in the whole peace system toward a more fair and respectful treatment of those journeying out of prison.

According to Augsburger (1992), a mediation position is always vulnerable and delicate, and thus mediation can only happen when a basis of common commitment—common connections between parties and a continuity of the outcome—is assured (p. 197). In urban societies, the identity of parties is framed by individualism, an ego-centered and autonomous context. However, home can provide a collective identity, softening individualism and the preferred highly rational and formal approach coming from the state, in which structure for achieving individual performance with the outcome is crucial. On the contrary, the need to create a home, as it is in traditional societies, the process is affective and informal, and relationship is crucial for achieving an outcome that favors, not only individuals, but the community as a whole (Augsburger, 1992). Mediation follows in order to preserve these relationships and mutual respect. This respect and preservation benefits not only the particular former offender dwelling at home, but, and especially in the case of a home built by religious members and former incarcerated people, impacts the whole community. According to Senehi (2009), regarding identity, storytellers as peacemakers have to balance the different experiences, world views, and meanings brought through stories that are shared in order to gain in mutual recognition and respect. The presence of a home like this invites further reflection about the treatment applied to released offenders and how social justice matters to everyone in the community.

Paulo Freire (1970) also addresses the importance of narrative in achieving the goal of any education process, which is humanization. In the process of education, instead of appealing to imposed codes that ignore the narratives of those who are learning how to be fully human, a new codification, made through reflection by those whose narrative has been ignored is indispensable to reach authentic humanization. In fact,

This method does not involve reducing the concrete to the abstract (which would signify the negation of its dialectical nature), but rather maintaining both elements as opposites which interrelate dialectically in the act of reflection. This dialectical movement of thought is exemplified perfectly in the analysis of a concrete existential, “coded” situation (p. 21).

According to Freire (1970), ignoring narratives in education has proven to be oppressive,

because it forces learners into a static fatality, which leads to resignation, alienation or violence (p. 85). Therefore, storytelling allows non oppressive education, in which cognition and narration are exercised simultaneously (Freire, 1970, p.80). The dynamicity of storytelling and continuous dialogue deepens the consciousness of all the participants because, while they learn about every situation as a historical reality, they also learn that these situations are susceptible to transformation. Through their own inquiry, everyone involved in the process will comprehend their real situation and together find means for its transformation.

For instance, parolees, at the moment of their release, need to learn skills to manage their new reality, which is perceived “as dense, impenetrable, and enveloping” (Freire, 1970, p.21). According to the problem-posing education model, occasions for relapsing, as one of the common problems parolees have to face, could be a topic for dialogue and discussion in order to find, through narrative, a better knowledge and creative ways to deter relapse. This knowledge can be acquired without repeating the oppressive approaches which denies the creativity, singularity and humanity of any stakeholder during the learning process.

Freire (1970) appeals to a de-codification of that reality that should be made by the same participants or victims of that problematic reality (p. 104). Abstract concepts codified from another concrete situation, cannot address different realities except through oppression. Therefore, parolees require, in order to avoid recidivism, a decoding process in which storytelling plays a role, because participants commonly express world views through their personal representation, such as folk tales, life stories and also, their silence (Freire, p. 105). Paraphrasing Freire (1970), when that reality is clearly seen in their own codification, this awareness will give to parolees the subjectivity required to deal with the oppressive conditions of their release and to grow in humanization.

This contrast between “more abstract realms” (on which the legal system is built) and “spaces, practices and ethics” toward peace, demands an understanding of the everyday life in which those practices and integrative power are exercised. In fact, when integrative power is practiced, it communicates appealing images of the future to persuade other people that these are valid, despite other discourses (Boulding K. E., 1990, p. 122). Everyday practices shows that every form of peace “is unique, dynamic, contextualized and contested” (Richmond & Mitchell, 2012, p. 33). However, “more abstract realms” set aside everyday practices of peace by labeling them as a “utopian experiment” (Boulding E. , 2000). In this process the new identity is not also found by former incarcerated people, but also for the religious members, whose actions are also criticized and tested in everyday narratives and conversations flourishing on on the “ground” (Fontan, 2012, p. 42) and not under institutionalized discourses.

## **Conclusion**

In my five years living at Quixote House, I have seen how the process of finding a new identity in former incarcerated people happened, thanks to the engagement of religious people and volunteers in building a home for and together with them. I have seen the impact in the community and the open possibility to network with other initiatives, faith-based or not. I have met more than 20 men who lived at Quixote House, and since then, they have never come

back to jail.

However, the identity found at Quixote House is not a definitive one. It is signaled by ambiguity. As identity is relational, those who reside at the house cannot decide or decree in isolation “who” they are. For many in the broader community, the Quixote House residents are still dangerous men who should be locked up, and this identity comes from the information displayed if someone searches for their names on the internet. But, in Quixote House, the information displayed by computers, registries or diagnoses is complemented with the new knowledge and identity that comes from every day conversation. The pervasive objectification of them as victims is transformed through fluent relationships in a house where everybody is free to serve and care together about what they have attained: freedom and trustworthiness as a former incarcerated people and the religious members who accompany them.

Therefore, conversational narratives and storytelling play a role in healing trauma and building a parolee’s new identity. This educational and identity-building process requires a safe place where conversational narratives or storytelling can happen in ordinary life. This storytelling is promoted, listened to, and exercised freely thanks to the everyday presence of religious members (Jesuits) in the home of released offenders, consciously searching for a new identity to re-start in society. In this new identity, despite other discourses, particular human dignity is recognized and encouraged, and peace at home and in the rest of society becomes feasible and real.

## About the Author

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## Hope and Advanced Breast Cancer: Engaging with the Parish Nursing Community to Explore Hope in Women with Advanced Breast Cancer in Nigeria

Agatha Ogunkorode, Lorraine Holtslander

**ABSTRACT** Women with advanced breast cancer living in Nigeria face many obstacles and are very reliant on the support of faith communities, including parish nurses, who have a strong presence in Nigeria. Research with people with advanced cancer has shown the importance of hope as a source of strength and an important spiritual concept in their lives. Parish nursing focuses on the promotion of health within the context of the values, beliefs, and practices of the faith community. What distinguishes parish nursing care is the intentional integration of the body, mind, and spirit to create wholeness, health, and a sense of well-being even when the patient's illness is not curable. This specialty nursing practice holds that all persons are sacred and must be treated with respect and dignity. In line with these beliefs, the parish nurse serves her community with compassion, mercy, presence, and justice. Community-based research is needed to explore what hope means for women in Nigeria with advanced breast cancer, in order to build essential and innovative nursing knowledge and provide opportunities to identify meaningful interventions and ways the faith community can support these women, their families, and their communities.

**KEYWORDS** advanced breast cancer, palliative care, parish nursing, community-based research, faith community

According to GLOBOCAN (2012), breast cancer is the most common cancer among women in developing countries like Nigeria (World Health Organization [WHO], 2013a). Approximately 70-79% of women in Nigeria present with an advanced stage of the disease (Jedy-Agba et al., 2012). Despite this high incidence, there is paucity of literature exploring the hope and coping experiences of this population. In an African context, including Nigeria, a woman's breast is an organ whose psychological functions are as important as its physical determinant of feminine attractiveness; any illness that affects the breasts therefore has the potential of threatening the psychological and emotional well-being of women (Akin-Odanye, Asuzu, & Popoola, 2011). Findings from a study in Zambia by Maree and Molonda (2015) suggest that women experience psychological distress during their diagnosis and treatment with advanced breast cancer. However, even when cure was not a feasible option, hope helped the women to cope during palliative care (Maree & Molonda, 2015). In an integrative review of the literature on hope in palliative care, "living with hope" and "hoping for something" were identified

as the two overarching themes of patients' hope (Kylmä, J., Duggleby, W., Cooper, D., & Molander, G., 2009).

Parish nurses have strategic roles to play in engendering hope and coping in their patients living with advanced breast cancer in a country like Nigeria, however, not much is known about that particular experience. Faith-based organizations through their parish nursing activities are well poised to provide holistic care to members of their congregation, particularly women living with advanced breast cancer. The purpose of this paper is to explore the role of the community- engaged faith researcher in enhancing hope in women living with advanced breast cancer in Nigeria. Living with an illness like advanced breast cancer requires appreciable healing resources and hope has been identified as an important concept "that nurses have the potential to facilitate or sustain in others" (Tutton, Seers, & Langstaff, 2009, p. 120).

### **Parish Nursing**

Parish nursing offers holistic care within the faith community. It is a specialized practice of professional nursing, addressing the spiritual, physical, and emotional health needs of clients within a faith community (King, 2011). The faith community is a natural support system that provides for all members, irrespective of their age, ethnic background, or socioeconomic level, health care services that they might not otherwise receive (Striepe, 1993). Throughout history, health and healing have been integral parts of the religious practices of faith communities. Parish nursing is rooted in the Judeo-Christian tradition (Patterson & Slutz, 2011). In ancient times, the beliefs of Buddhism, Hinduism, Judaism, Christianity, and Islam were used to treat sick individuals (Shores, 2014). The nuns, deaconesses, and other consecrated religious women who promoted holistic health in their parishes began what is now known as faith community nursing or parish nursing (Shores, 2014). Florence Nightingale advanced social activism for health promotion and actively encouraged nurses to honour the psychological and spiritual aspects of patients while providing healthcare (Balint & George, 2015; Pappas-Rogich & King, 2014). In the 1960s, Reverend Granger Westberg, a Lutheran pastor affiliated with the College of Medicine, University of Illinois (Chicago, USA), was instrumental in starting holistic health clinics. These clinics were efficient and effective because the nurses understood and connected the languages of science, health, and religion (Shores, 2014).

A parish nursing specialty challenges the nursing profession to reclaim the spiritual dimension of the health care system so as to provide whole-person care. Parish nursing also challenges the faith community to restore its healing mission. This is because faith-based or parish nursing is a specialty nursing practice, which combines the concepts of professional nursing with the faith-based community to provide holistic care. The faith-based healing mission provides services by integrating faith and healing. From birth to death, in times of stress, in health and illness, and in joy and sorrow, the faith-based healthcare ministry uses presence as a powerful tool. Spiritual formation, which is an essential aspect of the ministry, is ongoing (Pappas-Rogich & King, 2013).

The American Holistic Nurses Association (2007) described the goal of parish nursing as the treatment and healing of the whole person by recognizing the interconnectedness of body,



mind, spirit, and the environment. Some of the strategies used for carrying out this goal are health education, health counselling, home visitation, integration of health and faith, advising referral, health advocacy, initiating support groups, and coordinating various groups within the faith community (Pappas-Rogich & King, 2013). What distinguishes parish nursing from other nursing specialties is that parish nursing intentionally integrates body, mind, and spirit so as to create wholeness, health, and a sense of well-being even when the patient's illness is not cured (King, 2011). The focus of parish nursing is to promote health in line with the values, beliefs, and practices of the faith community; "this specialty practice holds that all persons are sacred and must be treated with respect and dignity" (Pappas-Rogich & King, 2013, p. 228). In line with these beliefs, the parish nurse serves, advocating with compassion, mercy, presence, and justice. Parish nursing assists and supports individuals, families, and communities in becoming more active partners in the stewardship of personal and communal health. Parish nursing has been described as holistic care (King, 2011). Maitlen, Bockstahler and Belcher (2012) used a community-based participatory research method in parish nursing. Their findings indicate that the application of community-based participatory research principles helped the parish community to develop, implement, and evaluate effective community interventions within the faith based community. Following the same trend, faith-based, community-engaged researchers have a role to play in addressing the challenges of poverty and social stigma that affect the outcomes for women with advanced breast cancer in Nigeria.

### **Breast Cancer**

Breast cancer is the most common cancer among women in developing countries and the second most common cancer globally (WHO, 2013a). It was estimated that approximately two million new breast cancer cases were diagnosed in 2012. This number accounted for 25% of all cancers (Ferlay et al., 2015; WHO, 2016). Predictions based on GLOBOCAN 2012 suggest that there will be an increase to 19.3 million new breast cancer cases per year by 2025. More than half of all cancer incidences (56.8%) and cancer-related deaths (64.9%) occurred in less developed regions of the world in 2012 (WHO, 2013b). Across world regions, there is disparity and inequality in breast cancer incidence. The rate ranges from 27 per 100,000 in Middle African and Eastern Asia to 96 per 100,000 in Western Europe (Ferlay et al., 2015). However, breast cancer mortality rates in these regions are almost identical at 15 per 100,000, which clearly indicate the fact of poorer outcomes in Middle Africa and Eastern Asia (Ferlay et al., 2015). Breast cancer is the second cause of cancer-related deaths in developed countries (Ferlay et al., 2015). It is the fifth cause of cancer-related deaths globally (WHO, 2016).

Women in lower middle-income countries like Nigeria usually present with late or advanced stages of the disease (Cleary et al., 2013; Taib, Yip, & Low, 2014). Advanced stages are described as stage 3 and stage 4 of the disease, when cancerous cells have spread to the lymph nodes and infiltrated other distant sites in the body (Willis, Lewis, Ng, & Wilson, 2015). Some of the factors responsible for the late stage of disease at presentation are lack of breast cancer awareness programs, lack of breast health education programs, social barriers, misconceptions, and taboos about breast cancer treatment outcomes, fear of losing an employment, inadequate

government support, lack of adequate infrastructure and resources for routine screening, lack of standardized treatment protocols and guidelines, poor follow-up, and lack of accurate data (Tfayli, Temraz, Abou Mrad, & Shamseddine, 2010). Other factors that may be responsible for the increase in incidence rates are the adoption of Western lifestyles that tend to encourage and promote delaying childbearing, decreasing the number of children, reducing physical exercise, and changes in dietary habits (Porter 2008). For instance, as more women enter the workforce, they tend to exert more control over their reproductive lives thereby delaying childbearing. Women also shorten the period of breastfeeding, and they give birth to a fewer number of children. With an improvement in nutrition, the age of menarche decreases while the age of menopause increases. These changes are some of the factors that are associated with the risk of developing breast cancer (Porter 2008; Yip & Taib, 2012). Because of economic and resource constraints globally, the ability to improve early detection, diagnosis, and treatment of breast cancer is limited despite significant scientific advances (Anderson & Jakesz, 2008). With an increase in life expectancy and reduction in mortality from infectious diseases, it is predicted that there most likely will be an increase in the incidence of breast cancer in low-middle-income countries (Igene, 2008; Youlden, Cramb, Yip, & Baade, 2014).

In low middle-income countries like Nigeria, the poor prognosis of metastatic breast cancer is related to the stage of disease at presentation and the limited diagnostic and treatment capacities (Anderson et al., 2008). For metastatic breast cancer, the cure is usually not a realistic treatment outcome (Rayson et al., 2011). However, “site-specific interventions aimed at prolonging life, supportive care measures aimed at the treatment of side effects of therapy, both physical, psychological, and palliative care measures including pain management, psychosocial and spiritual issues, can enable patients to maintain a reasonable quality of life” (Cleary et al., 2013, p. 617). Because of the available treatment options, palliative care in breast cancer is usually prolonged. This implies that suffering will be prolonged for women with advanced breast cancer because of inadequate infrastructure and resources (Yip & Taib, 2012).

Findings from studies by Jedy-Agba et al. (2012) indicated that the most common cancer in women in Nigeria from 2009-2010 was breast cancer. In Nigeria, 70-79% of breast cancer patients still present with advanced disease (Adesunkanmi, Lawal, Adelusola, & Durosimi, 2006; Adisa et al., 2011; Jedy-Agba et al., 2012). Advanced stages of disease can give rise to limited treatment options and poorer outcomes. Many factors are responsible for the advanced stage of disease presentation in Nigeria. Delays in the presentation may come from the patients; it may also come from the healthcare provider who may be responsible for delays in referrals and treatments (Adisa et al., 2011; Ezeome, 2010). Many factors contribute to patient-related delays in Nigeria. It can be related to some factors ranging from lack of awareness about breast cancer, misconceptions about breast cancer and its treatment outcomes, prolonged denial by patients, patient’s socioeconomic problems, readily available alternative treatment options such as herbal and spiritual remedies, and other sociocultural issues (Adesunkanmi et al., 2006; Adisa et al., 2011; Ibrahim & Oludara, 2012). Another problem preventing early presentation of women with breast cancer is the fear of mastectomy (Ajekigbe, 1991). Healthcare provider-induced delays may be a result of the lack of referral or delayed referrals, false reassurances

by health personnel, and failure to obtain histology after biopsy (Ezeome, 2010; Ibrahim & Oludara, 2012).

### **Experiences of Women Living with Advanced Breast Cancer**

Diagnosis with advanced breast cancer can be a devastating experience, because it is often accompanied with experiences of severe physical, emotional, and psychological distress (McClement & Chochinov, 2008). This is likely the case because the breast is a very significant organ in the body particularly because of its nurturing and aesthetic roles. Although hope has also been identified as helping individuals to cope during times of suffering and uncertainties such as in living with advanced breast cancer, and despite the fact that 70-79% of women in Nigeria living with breast cancer present with advanced stage of the disease, no literature was found to address the hope and coping experiences of this population. Therefore, the faith-based researcher has an essential role in exploring and understanding the hope experience of this population so as to make contributions in assisting these clients in living optimally despite their illness situation. However, there were findings from studies from some developing countries that can help the faith-based, community-engaged researcher to appreciate the experiences of women living with advanced breast cancer in Nigeria.

Findings from a qualitative study with eight Turkish women undergoing chemotherapy and radiation treatments as a result of breast cancer indicated that when women are diagnosed with advanced breast cancer, the diagnosis is usually accompanied by feelings and concerns for one's femininity, sexuality, appearance, capacity for nurturing, and motherhood, because of the crucial roles these aspects play in one's life (Cebeci, Yangin, & Tekeli, 2012). The diagnosis was perceived as a threat to life and family-functioning, as a result of potential family role and responsibility redistribution. The participants also indicated that breast cancer treatments caused uncomfortable side effects such as fatigue, pain, nausea and vomiting, and hormonal changes. In another study using the phenomenological approach conducted with thirteen Iranian women living with advanced breast cancer, the findings showed that the diagnosis was accompanied by fear, feelings of loss, uncertainty, a need for support, and emotional dizziness. The study also indicated that the spouse's reaction to the physical defects arising from advanced breast cancer treatments could negatively affect a woman's self-esteem and confidence (Joolae, Joolae, Kadivar, & Hajibabae, 2012). Participants in another phenomenological study of the lived experiences of the spouses of women diagnosed with advanced breast cancer conducted by Sprung, Janotha, and Steckel (2011) described various emotional reactions to the diagnosis of advanced breast cancer at different stages of the illness trajectory. Some of the emotional reactions were: feeling overwhelmed, anxious, depressed, and angry. The diagnosis was also accompanied by feelings of a threat toward one's independence and the role of the strong one in the family. The participants reported using "spirituality, optimism, humor, self-care, wanting to maintain control, and a head-on approach to coping with the situation" (Sprung, Janotha, & Steckel, 2011, p. 622). Women living with advanced breast cancer who participated in the Banning and Tanzeem (2013) qualitative study to explore the psychological impact of the diagnosis of advanced breast cancer narrated that they experienced devastating psychological

outcomes due to the public perception that cancer is a communicable disease. They also stated that they experienced negative responses from their families, had uncomfortable treatment side effects, and fears of uncertainties related to recurrence and death. Some described that they had problems with marriage and breastfeeding their babies.

In another qualitative study conducted with a group of women living with advanced breast cancer in Zambia, the participants stated that the experience of having to live with advanced breast cancer changed their lives (Maree & Mulonda, 2015). According to the participants, the diagnosis of advanced breast cancer added a new role of cancer patient that made it difficult for them to fulfill their roles as mothers and wives. Mastectomy that resulted in their living with altered bodies added to their emotional distress (Maree & Mulonda, 2015). Participants also stated that some side effects of chemotherapy such as hair loss, fatigue, nausea and vomiting, oral mucositis, and anorexia affected them psychologically. Some participants in the same study stated that they “lost the support of family, friends, and the church due to stigmatization” (Maree & Mulonda, 2015, p. 28).

A narrative interview with the aim of exploring women’s meaningful perception, semantic understanding, and their experiences of breast cancer in a religious context was carried out by Sadati et al. (2015). Eight women with advanced breast cancer who had had mastectomy were participants in the study. Findings from the study revealed two themes or trends associated with women who suffer from advanced breast cancer. The first was fatalism, while the second was hope and empowerment. Fatalism was a concept that was constructed immediately after the diagnosis of breast cancer. It pervaded the crisis time that started when a woman became aware of the problem (noticing a lump in the breast, breast pain, breast swelling, trying to understand the cause of these signs, and their implications). Fatalism was characterized by fragility, high anxiety, frustration, tiredness, and disintegration. Patients also exhibited sentiments regarding the concept of death, nature of life after death, guilt, comparing themselves with others who are healthy, helplessness, and questioning concerning the reasons why they got the illness. However, in a religious context, by using prayers, readings from the sacred scriptures, consultation with religious leaders, vows, and faith, fatalism took on a positive function of hope and empowerment (Sadati et al., 2015). This hope and empowerment were dependent on the support networks of family, community, and personal attitude towards life and death, in accordance with their beliefs. It was characterized by harmony and coherence in all dimensions of human life and meaningful perception of life and death. In this context, patients defined a new relationship with their God and their beliefs by engaging in reflexivity. This reflexivity had three components: continual relationship with God as a supreme being, with self, and with others, and it assisted with coping with the new condition. This coping strategy opened up a new glow to a future filled with hope and happiness. The results of the study also pointed to the important role that religion and its context play in the health domain (Sadati et al., 2015). Because of the significance and importance of the role of faith and the faith community in situations like this, the parish nurse is adequately and ideally positioned to study the hope experiences of women living with advanced breast cancer in Nigeria, a country where religion and parish nursing have a pivotal role in everyday life.

## **Hope**

Dufault and Martocchio (1985) defined hope as “ a multi-dimensional dynamic life force characterized by a confident yet uncertain expectation of achieving a future good, which to the hoping person, is realistically possible and personally significant” (p. 380). Chi (2007) also defined hope as a “profound feature of human life that allows the living to keep on living and the dying to die more comfortably and with dignity” (p. 2). Folkman (2010) described hope as being a contextual and complex concept that waxes and wanes, as having a cognitive base that contains information and goals, as generating energy, as having a motivational quality, as having both negative and positive emotional tones due to the possibility that what is hoped for might not be realized, and as having basis in religion or spirituality whereby it can be seen as equivalent to faith.

Dufault and Martocchio (1985) identified two categories of hope namely generalized hope and particular hope. Generalized hope was described as a feeling of general well-being. It is faith in the future that provides protection against despair and protects an individual by casting a positive glow on life. Generalized hope is influenced by personality disposition, a developmental history that entails coming through past stressful situations quite well. A particularized hope, on the other hand, is concerned with a particular object of hope such as hope for a cure, or hope for pain relief. It helps people to put their significant life issues in order of priority. This category of hope assists in restoring meaning to life, and it also encourages commitment to something that expands beyond here and now (Martocchio, 1985). When particularized hope is threatened, a generalized hope can rescue the hopeful person. The two categories of hope share six components: affective, cognitive, behavioural, affiliative, temporal, and contextual (Dufault & Martocchio, 1985). Folkman (2010) identified a third category of hope called “situational hope or goal-specific hope” which is obtained through “a process of revising goals by letting go of targets that are no longer tenable in identifying and obtaining meaningful and realistic goals that are adaptive for coping in the present situation” (p. 5). Such a situation can enable a person to have confidence that whatever he/she is going through presently can also be managed well (Folkman, 2010). Goal-specific hope is influenced by some factors such as: “beliefs, personality disposition, previous experience with stress, meaning of what is currently at stake, what else is going on in the person’s life, interactions with significant others, and the quality of patient-caregiver communications during the period” (p. 6). Hope is affected by factors such as family, friends (social support) and religious beliefs (Denewer, Farouk, Mostafa, & Elshamy, 2011). From the perspectives of Chinese patients living with advanced cancer, hope consists of five components: “living a normal life, social support, actively letting go of control, reconciliation between life and death, and well-being of significant others” (Mok et al., 2010, p. 3). Hope variables can be located along a continuum of hopelessness and hopefulness. Hope as defined by the participants in this study can be partly universal and it can also be partly cultural (Mok et al., 2010).

Health and hope are closely and positively linked. Hope has also been identified as an important coping strategy for enhancing the quality of life in cancer patients (Herth, 2000). Therefore, increasing hope is an important and a core value in healthcare (Nekolaichuk, Jevne,

& Maguire, 1999). Each person as part of being human, experiences hope. However, the nature of this experience is highly individualized. Therefore, healthcare professionals need to be able to capture the uniqueness of the experience in their clients (Nekolaichuk et al., 1999). This is important because the level of distress experienced by women living with advanced breast cancer varies from woman to woman.

Antecedents to hope identified by Alidina and Tettero (2010) are “a stressful stimulus such as loss, suffering, uncertainty, connectedness with God, positive personal attributes.... a sense of meaning and optimism” (p. 3). Miller (2007) also identified the following antecedents of hope: “a pivotal life event, stressful stimuli such as loss, major decisions, hardship, suffering, uncertainty, philosophy of life that conveys a sense of meaningfulness, sense of optimism, and personal beliefs that growth results from struggle, and connectedness with God” (p. 3). Acknowledgement of threat according to Miller (2007) is a stimulus for hope and key to suffering. Individuals usually monitor themselves and the environment for signs that reinforce hope in the process of hoping. Such signs can come from supernatural signs, physiological signs, or the behaviours of supportive others. Threats to hope identified by Miller (2007) include: “pain, uncontrolled symptoms, spiritual distress, fatigue, anxiety, social isolation, loneliness, and perceptions of hopelessness from powerful others such as the health team and the family” (p.3). All persons need hope throughout the individual’s life cycle (Miller, 2007).

### ***Hope and Advanced Breast Cancer***

There is paucity of literature on the hope experiences of women living with advanced breast cancer in Nigeria. However, findings from Kashani et al. (2014) suggested that patients living with advanced breast cancer suffer from distress, stress, and anxiety during and after treatment. However, creating and promoting hope experience in the patients resulted in a reduction of distress, re-description of the future, having a meaningful life, increasing tranquility, and increasing energy levels. The findings from the study also indicated that hopeful people have more commitment towards their mental health, satisfaction with life, and higher adaptation. When confronted with adverse events, they seek several sources of support and therefore experience less mental suffering. In a qualitative research study conducted by Lee (2001) to assess the relationship between fatigue, hope, and psychological adjustment in 122 Korean women receiving chemotherapy and radiation therapy for advanced breast cancer, the findings from the study indicated that hope was a significant factor affecting adjustment in the population studied. Findings from Hasson-Ohayon, Goldzweig, Dorfman, and Uziely (2014) study of women with breast cancer and their spouses indicated that social support and hope were important contributors to the psychological well-being of the study participants. The study findings also showed that hope mediated the relationship between social support and depression. For the participants, hope was an inner resource. Higher levels of social support were associated with more hope, and this hope was associated with lower depressive symptoms. In another study conducted by Chen, Komaromy, and Valentine (2015) with older Chinese patients living with advanced cancer, hope was identified as a vital resource in helping the participants to cope with advanced cancer. The hope experiences of the participants were

sustained through interpersonal connectedness and supportive relationships. Participants in Schampire, Head, and Faul (2012) phenomenological exploratory study identified hope and encouragement from supportive and compassionate healthcare providers as helping them in their struggles with advanced cancer.

Participants in a qualitative study that explored the experiences of women living with advanced breast cancer have described hope as the heart of palliative care that can thrive during terminal illness even when no cure is possible (Maree & Mulonda, 2015). Participants also narrated that they experienced various losses such as loss of femininity, physical strength, roles, and support that changed the lives they lived before becoming ill. They battled through the treatment such as chemotherapy, and they feared stigmatization, “yet receiving treatment and care brought hope” (Maree & Mulonda, 2015, p. 29).

Hope and coping are interdependent particularly under conditions of a prolonged stressful situation such as living with advanced breast cancer (Folkman, 2010). Knowing that one has a severe disease often changes how things have been for the patient, the patient’s family and friends. This is particularly the case because the world they have known has changed. The future is suddenly filled with uncertainties about what lies ahead, and how it will affect the physical, psychological, and spiritual well-being of the patient and their significant others (Folkman, 2010). When living with a stressful condition like advanced breast cancer, if the patient perceives a favourable outcome, the hope level will likely be high. However, if the patient sees that the result of his or her illness will be unfavourable, the hope level will be most likely to be low or even absent. In such situations, the patient initiates a reappraisal process of his or her personal strength, opportunities, and other benefits that can improve the perceived outcome. This process tends to give hope a stronger foothold within the individual’s psychological circumstances (Folkman, 2010). Kim et al. (2011) carried out a study to evaluate the relationship between hopefulness, and immune function in a group of women living with early stages of breast cancer. 196 Korean women diagnosed with breast cancer were participants in the study. Findings showed that hopeful attitude might be associated with strong cellular immunity in the population studied. Hopefulness was strongly associated with lower level of depression and a higher quality of life. The authors concluded the study by stating that hopefulness might be related to actual better clinical outcomes of breast cancer patients through strong cellular immunity enabling resistance to the adverse effects of the illness on the body.

### **Enhancing Hope**

Hope has been viewed not only as a coping strategy for people living with advanced cancer but also as associated with dignity in dying patients (Alidina & Tettero, 2010). It is a precondition for health, and it alleviates suffering in different forms. It is seen as nourishment for vitality, which is the core fabric of health (Lindholm, Holmberg, & Mäkelä, 2005). For women struggling with advanced breast cancer, the major sources of hope are family, friends, healthcare providers, fellow workers, fellow patients, and others who share the same destiny (Lindholm et al., 2005). The concept of faith was identified to be crucial to hoping in a group of terminally ill patients.

That is faith in God, belief in the afterlife, confidence in the family and friends, as well as trust in healthcare providers. Findings from Jafari et al. (2010) with 120 cancer patients revealed a significant relationship between spiritual well-being, hope, and life satisfaction. The results of the study suggested that more emphasis should be placed on spiritual, religious, and existential variables so as to enhance the psychological adaptation of cancer patients, thereby promoting their health level and life satisfaction. Empathetic and caring relationships with patients based on trust promote hope in the terminally ill (Herth, 2004). The study by Herth (2004) also identified the uniqueness of faith for each person.

Herth (2000) identified some hope enhancing strategies that nurses can use while taking care of cancer patients. Some of those activities include: establishing a caring and supportive environment; encouraging patients to become aware of and express their fears, questions, expectations, and hopes; assisting patients to identify areas that promote hope as well as areas of threats to hope in their lives; helping patients to recognize the dialectic relationship between hope and hopelessness; assisting patients to acknowledge the interdependence of the influence of family and friends; supporting patients to identify the resources that are available in the community; encouraging activities that enable patients to reflect on the meaning and purpose of life, death, and suffering; encouraging activities that help patients to identify and appreciate their sources of strength; encouraging activities that are geared towards appreciation of the positive role of interaction with nature and positive memories; providing information that are geared towards increasing the patient's cognitive understanding of their illness, treatment options and control of symptoms; and light-heartedness. Other hope enhancing strategies identified in literature include: inviting and talking with patients about hope, telling stories about hope, listening and being willing to walk with patients through their pain and illness, maintaining a positive nurse-patient relationship, journeying with patients and building trust over time, providing honest and accurate information, controlling pain, being knowledgeable about patients cancer, answering their questions, using humour appropriately, value clarification, supporting their dignity, affirmation of their worth, and caring for the patients in a holistic way (Kylmä, Duggleby, Cooper, & Molander, 2009; Maree & Mulonda, 2015; McClement & Chochinov, 2008; Turner & Stokes, 2006). Maree and Mulonda (2015) stressed that the understanding of hope in the caregivers' lives will help them to nourish, enhance, and sustain it in others. Turner and Stokes (2006) argued that the ways in which these strategies are used depend on the context. For example, those who work in acute care settings can facilitate and enhance hope in their patients by talking with them, using therapeutic touch, giving them encouragement, offering them choices, listening to them, and maintaining a positive attitude when providing care. While nurses working in long-term settings can facilitate and enhance hope in their patients by showing the patients: love, affection, empathy, Other ways in which nurses can enhance hope in their patients sharing pleasant memories, developing relationships of trust, and making connections that happen at the heart level.

Hope-shattering activities identified by McClement and Chochinov (2008) included: inadequate pain management, heightened anxiety, depression, ineffective coping, reduced quality of life, hopelessness, and poor communication with care providers. Other hope



hindering activities identified in literature are: abandonment, loneliness, devaluation of personhood, uncontrollable pain, discomfort, treating patient in a disrespectful way, being unconcerned about patient's situation, giving discouraging facts without offering assistance or the way out. These hope-shattering activities should be avoided (Alidina & Tettero, 2010).

### ***Enhancing Hope in Patients Living with Advanced Breast Cancer through Parish Nursing***

What makes the holistic approach to care of parish nursing different from other nursing specialties is the key application of spiritual care. Parish nursing activities closely attend to the inseparability of the physical, emotional, and spiritual health and well-being of their clients. The clients of the parish nurse can be individuals, families or groups within the faith community (Bergquist & King, 1994). Those who engage the services of the parish nurse do so because they seem to have seen it as an extension of the church. Because the church is vital to their lives, they naturally accepted the parish nurse and the services provided (Scott & Summer, 1993). In response to a research question on why clients choose the parish nurse for healthcare services, the participants responded that the care they received from the parish nurse was holistic that is physical, emotional, and spiritual. The respondents stressed that they appreciated the religious components to programs and healing services (King, 2011). The ways in which the parish nurse makes the faith community to become a caring community are by mobilizing and working with church committees, pastors, and parishioner volunteers to assist faith community members in need (Bergquist & King, 1994). Major parish nursing interventions are caring, support and social support. Caring which involves making oneself available to the client is of particular importance because it is an indication that the client is valuable (Bergquist & King, 1994).

There should be cooperation between parish nursing activities and the local hospitals so as to create a link between them. Parish nurses are expected to “assist local church pastors in their hospital visitations, work with hospital chaplains, and interact with the hospital’s social services or discharge planning department” (Nelson, 2000, p. 3). This will help in ensuring a smooth transition to the home setting. After assessing their clients, parish nurses can refer the clients to a pastor of client’s choice for spiritual care and interventions (Fehring & Frenn, 1987). They can also assist the client in seeing their condition from a religious perspective. Other ways of providing care include the use of prayer, the use of touch when it is appropriate, visiting homebound clients, making home visits with pastors, and teaching and encouraging family members to care for their family members at home (Fehring & Frenn, 1987). Prayer and presence can enhance increased feelings of peace, hope, worth, self-esteem, strength, importance, and improved view of the purpose of life in the parish nurses’ clients (Scott & Summer, 1993).

In a qualitative study by Shores (2014) involving 35 faith community members, six clergy representatives, and 11 faith community nurses to identify the spiritual nursing interventions used in the local faith community nursing program, the participants identified the following interventions: Active listening, which entails the recognition of the client’s verbal and nonverbal messages; coping enhancement, which requires helping the client in handling

perceived stressors, changes, and threats that interfere with meeting roles and demands in life; dying care, which involves sitting with a dying person and his/her family, and promoting physical and psychological peace towards the end of life; forgiveness facilitation, which implies encouraging individuals to be willing to replace feelings of anger, annoyance, bitterness, envy, hostility, and resentment towards self, another person, and even a higher power with feelings of beneficence, understanding, empathy, compassion, generosity, and humility; grief work facilitation, which consists of the resolution of a significant loss. Shores also describes the need for family members to come together during important anniversaries to have a remembrance service. Other interventions that impact spiritual care includes: “anxiety reduction strategies, calming techniques, counselling services, crisis interventions, decision-making support, and emotional support” (Shores, 2014, p. 304).

The family is a very crucial resource in handling stress and crisis, particularly during times of illness like advanced breast cancer. The parish nurse can help families cope, remain supportive, and express their fears during times of distress arising from a loved one living with advanced breast cancer. The role of parish nursing is to practice, promote, and ensure that family members understand and adopt those strategies that will ensure adaptive coping. Such strategies are the ones that relieve acute anxiety, confusion, and hopelessness; strategies that enable alternative solutions to problems; strategies that lead to a new or larger repertoire of coping behaviours; and strategies that restore hope and a sense of the future (Dufault & Martocchio, 1985). They can be invited to share insights into how well the family has coped with the difficult situation, and how they have been using available resources to accomplish the tasks that the family was unable to perform (Martocchio, 1985).

### **The Role of the Faith-Based, Community-Engaged Researcher**

In a country like Nigeria, where a high percentage of women present with an advanced stage of the disease, community-based research is needed to explore how these women cope with their illness experiences. Nigerians exhibit a high level of trust in their faith-based institutions. Therefore parish nursing represents a significant perspective that is valuable to many people in Nigeria. Specifically focusing on the concept of hope brings a practical and valuable psychological resource that is beneficial for individuals and families in the context of various illnesses such as advanced breast cancer (Duggleby et al., 2007; Duggleby, Williams & Wright, 2005; Martocchio, 1985; ). However, according to Nekolaichuk et al. (1999), the nature of the hope experience is individualized within unique contexts. This implies that women living with advanced breast cancer will experience hope in unique and diverse ways. The faith informed, community-engaged researcher, through parish nursing activities, needs to capture the uniqueness of the experience of hope particularly in women living with advanced breast cancer in a country like Nigeria. This will enable the development and testing of individualized hope-enhancing strategies that will help their clients living with advanced breast cancer cope and find meaning in their illness situation.

## Conclusion

Faith community nursing provides healthcare in a holistic manner to all clients. The clients of the parish nurse can be individuals, families, groups within the faith community, and the community as a whole. The services of the parish nurse are well accepted by members of the faith community. Diagnosis of advanced breast cancer can have both physical and emotional implications related to self-esteem, self-image, sexuality, femininity, reproductive health, and nurturing capacity. Any disease that threatens the breast will endanger a woman's sense of psychological well-being. This can be accompanied with pain, uneasiness, devastation, panic, anxiety, depression, hopelessness, fear of uncertainties, and being abandoned by loved ones.

Hope has been identified as a vital coping strategy for individuals experiencing difficult situations. It has been found to help individuals to adapt to illness, maintain a high level of well-being, avoid psychological hardships, and to cope with stressful, life threatening situations such as living with advanced breast cancer. Parish nurses have a strategic role to play in enhancing hope in their clients so as to help their clients to cope and find meaning in life. The provision of these activities by the parish nurse in a country like Nigeria, where healthcare infrastructure and resources are limited, will go a long way in seeing that women living with advanced breast cancer enjoy improved quality of life. Even if they have to die, the interventions of the faith-based community-engaged parish nurse will enable them to do so with dignity.

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# Educating Men-and-Women-for-Others: Jesuit and International Educational Identity Formation in Conversation

Christopher Hrynkow

**ABSTRACT** In a globalising world that often appears overrun by corporate and consumerist values, international education can be tempted to follow suit and support elitist transnational learning. Such an outcome may emerge intentionally or through an unreflective embrace of an unjust status quo. It follows that students and alumni of international education institutions may have little concern for more broadly communitarian values such as social justice, solidarity, and active care for those on the margins of local and global societies. However, for those craving alternatives that counteract segmented interests, this article demonstrates one such alternative. It maps how ‘men-and-women-for-others,’ a concept with worldwide traction in Jesuit education, can both inform and learn from international education concepts and practices. Further, this article employs the case of two remarkable Jesuit nativity schools to ground that dialogical process of meaning making, as men-and-women-for-others interacts with the International Education Studies literature in a mutually enhancing manner. The results will be of interest to those committed to fostering social justice, solidarity-based action, and a glocal ethic of care amongst the students and alumni of both Jesuit and international educational institutions.

**KEYWORDS** Jesuit education, international education, men-and-women-for-others, social justice, Pedro Arrupe, nativity schools

Jesuits are members of the all-male Roman Catholic religious order, the Society of Jesus. In 1973, their Superior General, Pedro Arrupe, delivered an address to an international group of Jesuit Alumni in Valencia, Spain. In that speech, he called on Jesuit educational institutions around the world to work to ensure all their students and graduates act as ‘men for others’. That day, Arrupe offered a vision of what the resultant ethic of community engagement would entail in terms of education for social justice and social action. More recently, this call often proceeds with the framing of ‘men-and-women-for-others,’ in order to reflect more adequately the composition of the student bodies and alumni of contemporary Jesuit educational institutions. The present article will proceed in dialogue with international education concepts and practices. It will source these concepts in the International Education Studies literature. However, it will also draw out treatments of international education concepts and practices as articulated, often for different purposes and with divergent framings, from Jesuit sources,

along with perspectives on international issues from other disciplines. Here, it is important to emphasize that ‘Jesuit’ when used as descriptor in this article invokes a broad sense of the term to denote a worldview inspired by the Jesuits’ integrated approaches to learning and their distinctive spiritual practice, which, as expressed in school, college, university contexts focuses on education for the whole person.

Though only focussing on education for justice, which is but one part of the integral Jesuit worldview, bringing such a perspective into conversation with community-engaged scholarship will also allow this article to make a modest contribution on the data normally considered by those addressing the subject matter of international education concepts and practices. Such a conversation will serve to benefit both Jesuit and international perspectives on studying and participating in the educational project in dialogical manner (i.e., fashioning a positive feedback loop). Through that dialogical approach, this article will explore how Arrupe’s call has been brought forward in contemporary articulations of Jesuit education, with a particular focus on its ethical implications in a globalising world, and with reference to the two Canadian nativity schools, which were recently constituted with a goal of fostering deep equality. Select insights emerging from this dialogical mapping process will be highlighted below for their potential to inform values-based international education geared towards fostering social justice, solidarity-based action, and a glocal ethic of care (i.e., combining international and local concerns, cf. Vallaeys, 2014 on universities’ social responsibility). In this manner, the present article will move from providing a survey of the relevant contexts and theoretical reflections to the rendering of two case studies and an analytical synthesis.

### **A Particular Type of Identity Formation**

One place begin to see the resonance of this article’s titular term amongst alumni of Jesuit schools is in the lead story in the sports section of the *Winnipeg Free Press* on January 30, 2016:

Mark Chipman went to St. Paul’s High School. So did I.

He turned out a little more successful than I did. But what we both had drummed into us by the Jesuits all through high school that our purpose on this planet is to be a “man for others”.

It’s a simple Jesuit idea: the meaning of life is a life with meaning, and the route to finding that meaning is to be of service to those around you.

Again, Chipman embraced this concept a little more fully than I did.

I cut my neighbour’s lawn; Chipman is rebuilding Winnipeg’s downtown, one block at a time.

But what happens when a “man for others” finds himself owning a team in a league in which all the players are in it for themselves? (Wiecek, 2016, p. C1).

While the newspaper feature proceeds to discuss about National Hockey League team ownership in a small market, it introduces a derivate of the central concept of this article and the standing of that model in contemporary Jesuit education. This article returns to a discussion of the person of Chipman below, but first it is important to explore how men-and-

women-for-others is a much thicker concept than is implied in these few lines.

Jesuits concentrate upon identity cultivation, both in terms of their extensive formation process and their related work as instructors of school, college, and university students. The term 'Jesuit education' is, however, more expansive, including not only members of the order but also indicating how lay people now participate in the mission of Jesuit educational institutions as instructors, administrators, and visionaries. The holistic spirituality related to this endeavour often earns the title 'Ignatian', flowing from the name of the order's founder, Ignatius of Loyola. As will be unfolded below, Jesuit education supports an internationalising project in a non-statist sense. This support is the origin of the pairing of Jesuit education and other solidarity-oriented form of international education with 'glocal ethics' in this article. As will become evident, the full meaning of global ethics invoked below includes this 'glocal' variety, which places the local and the global in relationship and hence counts local, national, international, and transnational concerns as integral to any full global consciousness. Invoking such dynamics, this article demonstrates that Jesuit education, when fostering identify formation around 'men-and-women-for-others', represents a confluence working towards the incarnation of principles associated with glocal ethics, that is, morality that holds in creative tension global, internationalist, and local ethics (Cf. Urkudi, 2010).

This article's central term and its derivatives are phrases that grow out of Arrupe's aforementioned 1973 address on education for social justice and social action. Those imperatives relate well to the 'see, judge, act' methodology, which underpins praxis as it informs expressions of Catholic identity that are both socially engaged and internationalist (Cf. Barre, 2001; Alonso, 1961; Segundo, 1976). It also receives support from the Catholic Social Teaching tradition, notably in John XXIII's encyclical *Mater et Magistra*, which upholds the spirit of 'see, judge, act' processes as a method for reading and responding in a practical manner to the signs of the times: "It is important for our young people to grasp this method and to practice it. Knowledge acquired in this way does not remain merely abstract, but is seen as something that must be translated into action" (John XXIII, #237; cf. Ochocka & Janzen, 2014).

*Mater et Magistra* can be read here as an international education document in a broad sense, encouraging interaction with both local and global contexts. Hence, the document can be shaded as naming an imperative for Catholic education to cultivate glocal consciousness, which is community-engaged in both a transnational and local sense. Such papal invocations as the one found in John XXIII's social encyclical are important in the context of Catholic education and have an international reach into multiple contexts worldwide. The Jesuits have a parallel reach across the globe. In the case of a men-and-women-for-others framing, the assumed outcome of such community-engaged interaction with diverse contexts is a multi-faceted, relational altruism.

Prior to Arrupe's first articulation of the men-and-women-for-others concept, Ronald Modras (2004) imagines the Superior General applying the basic Jesuit rubric of examination of conscience to the Society of Jesus as a whole. A particular point of reflection was the Synod of Bishops' (1971) statement: "Action on behalf of justice and participation in the

transformation of the world fully appears to us as a constitutive dimension of the preaching of the Gospel” (#6). Given the centrality of the Gospel to Christian living in the world, such an examination of conscience supports the conclusion that social justice is also essential to the life of the Roman Catholic Church and its religious orders. As such, men-and-women-for-others can be understood as one significant implementation of John XXIII’s formulation of ‘see, judge, act’ methodology in Jesuit education.

An important goal of this article will be to map instances of the impact of a men-and-women-for-others framing as expressed through the type of values extolled by Jesuit schools, colleges, and universities, particularly in terms of the qualities they aspire to see incarnated in their students and alumni, and then to bring that mapping into conversation with international education concepts and practices. As one result of this approach, the present article will be international in terms of the (1) location of educational institutions discussed, (2) the origins of policies, practices, and principles mapped, and (3) articulating the significance of ‘men-and-women-for-others’ for mainstream international education theory and practice.

### **Jesuit Education in an International Perspective**

Jesuit education and international education are two idea-driven fields oriented towards practice with a great more deal in common than might be expected. Jesuit identity has a tendency to be cosmopolitan, communitarian, internationally minded, and oriented towards inter-cultural understanding. For example, Canadian Jesuits International (2016), drawing on the talents of both members of the order and lay people, focuses a large percentage of its work on educational projects and other sustainable development initiatives to overcome global inequality (cf. Hall, Escrigas, Tandon & Granados Sanchez, 2014). This internationalist orientation transfers to the order’s selection of full members (they will not allow individuals who do not embody core Jesuit values to continue in the order). Additionally, as mentioned above, this orientation transfers into Jesuit educational efforts to which, it is important to emphasize, the adjectives ‘Jesuit’ or ‘Ignatian’ now frequently apply even as they extend to lay students, staff and, in the contemporary era, to teaching faculty who are not members of the order.

Tapping into these dynamics, there is both a transnational and local dimension to Jesuit education. These dimensions are cultivated through professional development initiatives, inter-institutional workshops, formative retreats, and other training events. This programming can extend to the appointment of dedicated staff, such as identity and mission officers in the USA, who work to foster Jesuit principles within their institutional communities. As a result, Jesuit education is a global effort; presently, there are close to 700 Jesuit or ‘Ignatian’ schools, colleges, and universities located in over 65 countries around the world (for an interactive global map plotting these institutions, see Educate Magis Staff, 2016).

Moreover, educational networks associated with the schools and other Jesuit networks are involved in transnational partnerships with what Joseph M. O’Keefe (2011) expresses as a goal of fostering “a more humane, just, and sustainable global society” (p. 336). The relationship with context, both local and global, is key here and is summarised by Kavanaugh (1989):

“Jesuit education if it is to be real will both influence and be influenced by the socio-political order and the lived concrete praxis of the persons educated and educating” (p. 168).

Men-and-women-for-others can be read as an expression of this Jesuit worldview. Noteworthy in this regard is the concept’s orientation towards reflectively fostering a particular type of morally-infused identity that, in accord with International Education Studies theorist Richard Bates’ (2012) view that citizenship needs to move beyond narrow associations with specific nation-states, is at once transnational but grounded in place via concern for both local and global justice. In order to begin to understand such connections and their roots in the order, it is necessary to briefly survey Jesuit history as it relates to education, and, in particular, to international education concepts and practices.

In 1534, an international group of students nearing the end of their studies in a transnational context at the University of Paris formed what was to become the Society of Jesus (O’Malley, 1993). The Jesuits remain an international order. Further, because its members are not bound to dioceses, to a certain extent the Society of Jesus transcends nationalist socio-geography. Influenced by Renaissance humanism, their formation was within a context international education in a pre-modern global system (cf. Therborn, 2000) during a time of religious upheaval in Europe and European expansion into the New World (see Modras, 2004), which was in part fueled by a desire to ‘win’ souls, that, in turn, resulted in violent evangelism (see, for example, Christensen, 2013).

Eight years after the order’s approval, the Jesuits founded their first school at Messina in 1547-1548 (Padberg, 1991). The curriculum at Messina was a response to the state of formal schooling in Europe. At that time and sharing some resonance with the justification for international schools today (cf. *The Economist* Staff, 2014), the educational system was deemed poor or inappropriate to meeting local demands for skills and knowledge in relation to the then contemporary globalising reality (cf., Brown, Lauder & Aston, 2010). From this situation today, as in the Catholic Reformation period, flows the perceived need for an alternative.

Within a generation of their formation, the Jesuits also established a school at Macao in 1585 (O’Malley, 2000). As part of the then current wave of globalisation (cf. Therborn, 2000), Macao was a colony of Portugal, ruled by a prominent monarch of the Catholic Reformation, Phillip II of Spain. In general, King Phillip was keen to employ the Jesuits in his empire-building projects (see Parker, 1998). In another parallel to contemporary international schools, the Jesuit school at Macao had a trans-border character, inclusive of a student body consisting of expatriates and the children of local elites. Indeed, by this time across Europe, a critique of elitism had already formed against the Society of Jesus (O’Malley, 2000). Elite and upwardly mobile parents were attracted to Jesuits schools and colleges in places like the Italian peninsula, where the established universities fees. In contrast, the Jesuits provided an education, one understood as appropriate for the emerging challenges of the global system, at no charge (see Consolmagno, 2014). Hence, it was sometimes difficult for the Jesuits to keep up with demand for their services, balancing the teaching of a reinvigorated Christian humanism and meeting the more pragmatic educational needs of the day (Ganns, 1956). In line with contemporary international schools of the sort who like to ensure quality in teaching and

enjoy being oversubscribed (see Boland, 2011), the order insisted its educational institutions be well-endowed and not just opened or unduly expanded to fill the obvious demand (Scalglione, 1986). Although the time of standardised curriculum for all Jesuit educational institutions is now past, core features of Jesuit education remain. These features are reinforced by regular lateral correspondence between Jesuit institutions (a tradition dating to back to St. Ignatius [Padberg, 1991]), international meetings (notably, General Congregations, of which there have been 36), and transnational issue-based organisations that pervade the Ignatian universe. In the contemporary era, meetings between Jesuit advocacy networks serve to share insights and resources in order to live out their charism of working for justice (e.g., Garcia & Sendin, 2015).

It was in this spirit of amplifying the order's charism for justice that Pedro Arrupe delivered his landmark speech. In addition to the aforementioned influence of the 1971 Synod of Bishops, which he attended, Arrupe was motivated to promote an option for social justice, partly because of his international educational and formative experiences in Spain, Holland, Belgium, the USA, and Japan. In that last case, he administered to the need of victims in the immediate aftermath of the bombing of Hiroshima, having been at the Jesuit novitiate on the outskirts of the city and literally knocked over by the force of the blast after the first deployment of a nuclear weapon. Some 28 years later, the occasion for this new defining moment was the 1973 International Congress of Jesuit Alumni held in Valencia, Spain. That day started a process that included the integration of men-and-women-for-others, originally a protestant concept developed by the Lutheran theologian Dietrich Bonhoeffer, into the Jesuit ethos (Modras, 2004). In summarising the magnitude of that day for Ignatian values, Paddy Walsh (2000) states that Arrupe's address, "rapidly became part of the canon of modern Jesuit thinking on education and is frequently cited in later documents" (p. 135). This process benefited from the feeling amongst many Jesuits, some of whom had heard his international lecture tour on his experience in the aftermath of the bombing of Hiroshima, that Arrupe himself was a man-for-others and could thus promote the ideal with a significant measure of integrity (cf. Madelin, 1991).

The context of the speech in Valencia may be familiar to those involved with alumni events at international schools. Perhaps a more focussed parallel would be the case of the United World Colleges (UWC) as discussed below for the way they represent a group of educational institutions joined through a common framework that is value-laden and whose alumni form sub-networks amongst themselves within a larger framework of shared identity and ideology (cf. Tsumagari, 2010). At such alumni gatherings, the imperative to raise funds to ensure the financial health of schools and the educational network is never far from the surface. Despite the risk of alienating a key constituency of transnational funders, Arrupe chose the occasion of an international gathering of Jesuit Alumni to set a prophetic challenge: Jesuit education would henceforth address what he defined as a major gap in terms of what Jesuit education ought to be. His methodology for filling that gap was through actively fostering social justice marked by community engagement. Ronald Modras (2004) sets the scene: "Arrupe knew the men seated before him were not expecting anything like this... These prosperous, well-dressed products of Jesuit schooling expected to be congratulated on their successful careers and

commended for their loyalty to the Church and their alma maters. They had not come to be told there had been deficiencies in their Jesuit Education” (p. 243).

In his typical pastoral style, Arrupe (1973) located the lack of substantive consciousness of social justice as the major deficiency, which mandated a reorientation of Jesuit educational institutions’ learning outcomes in accord with a glocal ethic of care fostered by deep, religiously inspired community engagement:

Today our prime educational objective must be to form men-and-women-for-others; men and women who will live not for themselves but for God and his Christ—for the God-man who lived and died for all the world; men and women who cannot even conceive of love of God which does not include love for the least of their neighbors; men and women completely convinced that love of God which does not issue in justice for others is a farce.

This kind of education goes directly counter to the prevailing educational trend practically everywhere in the world. We Jesuits have always been heavily committed to the educational apostolate. We still are. What, then, shall we do? Go with the current or against it? I can think of no subject more appropriate than this for the [Superior] General of the Jesuits to take up with the former students of Jesuits schools.

The danger implied here is that knowledge production at Jesuit schools, colleges, and universities and the graduates of those institutions themselves will merely reproduce an unjust status quo (cf. Gaventa, 1993). Arrupe was prescriptive in terms of how to address the resultant gap between Gospel values centred on justice and the lived reality of too many people that is often marked by oppression and marginalisation. Addressing the gathered alumni directly, he further presented that ethical gap as leaving Jesuit education wanting when judged against a yardstick of contemporary Catholic Social Teaching:

Let me ask this question: Have we Jesuits educated you for justice? You and I know what many of your Jesuit teachers will answer to that question. They will answer, in all sincerity and humility: No, we have not. If the terms ‘justice’ and ‘education for justice’ carry all the depth of meaning which the Church gives them today, we have not educated you for justice.

What is more, I think you will agree with this self-evaluation, and with the same sincerity and humility acknowledge that you have not been trained for the kind of action for justice and witness to justice which the Church now demands of us. What does this mean? It means that we have work ahead of us. We must help each other to repair this lack in us, and above all make sure that in future the education imparted in Jesuit schools will be equal to the demands of justice in the world.

Arrupe (1973) went on to decry not only personal sin that treats people as mere instruments, but also social sin that creates a system of domination, which negatively affects both persons and nations (cf. Sobrino, 1991). Additionally, he called for deep personal conversion and structural transformation in order to humanize all moral associations and achieve a more just world (cf.

Vallaes, 2014). As a result, men-and-women-for-others represents a sort of shorthand for the type of person who positively participates in the transformation of the world within this rubric of “Earthy liberation” (Arrupe, 1973; cf. Hall, Escrigas, Tandon & Granados Sanchez, 2014). The superior general mandated that all Jesuit educational efforts around the world must commit to this set of goals. Indeed, for Arrupe (1973), this transformative commitment was absolutely essential for forming human agents in the face of a globalising reality, a point he makes with reference to a key text penned by the Society of Jesus’ founder: “Men-and-women-for-others: the paramount objective of Jesuit education—basic, advanced, and continuing—must now be to form such men and women. For if there is any substance in our reflections, then this is the prolongation into the modern world of our humanist tradition as derived from the *Spiritual Exercises* of Saint Ignatius. Only by being a man-or-woman-for-others does one become fully human”.

An important confluence is present in these moral sentiments between (1) the concept of “international-mindedness”, a state of cross-contextual awareness, framed as an antidote to segmented interest from the International Education Studies literature (cf. Hill, 2012), and (2) the justice-infused Jesuit values that both students and alumni are meant to take into the world with them. Here, there is a slight contrast with the youthful location of ‘see, judge, act’ as articulated by John XXIII (1961). In regards to identity formed through community engagement, a parallel with men-and-women-for-others as an educational outcome on the level of identity is evident with the International Baccalaureate (IB) learner profile. That profile, of the characteristics an IB student should come to embody, includes a measure of global ethical content. Similarly infused with values that, as per the case of Jesuit education, if incarnated, would serve as an antidote to segmented interests, the IB Profile describes learners who are “inquirers, knowledgeable, thinkers, communicators, principled, open-minded, caring, risk-takers, balanced, and reflective” (IBO, 2013).

An area of divergence here is that men-and-women-for-others acts as catchall, summarising and pointing back to a whole host of Jesuit values in a way that is relatively more communitarian than the more individualistic IB learner profile. Such ‘profiling’ of characteristics of IB school alumni ought to incarnate also points back to values-based commitments referenced in the International Education Studies literature (see Hill, 2012). Despite its promise, this learner profile seems more easily co-opted into an agenda for globalising business as evidenced by the authorised adoption of the IB Diploma Program by for-profit international schools, including ones within major transnational networks (cf. Bunnell, 2000). A notable example is Global Education Management Systems, owned by the Dubai-based entrepreneur Sunny Varkey, which runs 88 for profit international schools in 13 countries. This corporation also invokes core values as one of the reasons for its success (see GEMS staff, 2016). However, its corporate structure and ethos retain much of individual self-interest driving an international network of schools and colleges with a limited moral compass. Herein, education, inclusive of the articulation of values becomes a commodity and profit-oriented success for both owner and customers (i.e. parents and students) is what is on offer. As a result, self-referential globalised business norms take on a more significant role than altruistic internationalism also.



For contemporary Jesuit education, the self is also certainly important, as evidenced in the associated methodology of examination of conscience and other practices, some of which are related to the aforementioned ‘see, judge, act’ approach concerning the necessity of personal reflection. Nonetheless, in contrast to an atomistic-individualist perspective and flowing from the general orientation of Ignatian spirituality to see God as present in (and, therefore, binding together) all things (see Ignatius of Loyola, 1991), it is almost invariably understood as a self-in-representations (cf. Bai, Cohen & Rabi, 2014). Hence, the Society of Jesus’ emphasis on both (1) obedience within the order (see Perry’s [2015] proposal that this is the true Jesuit charism) and (2) efforts to incarnate social and ecological justice in the world based upon being a ‘contemplative in action’ (see Barry & Doherty, 2002).

A common focus here is on integral identity formation of the sort that recalls Kubow, Grossman, and Ninomiya’s (2000) articulation of a goal for international education of helping to establish multidimensional citizenship in the 21st century. Both strains of identity formation draw upon personal, social, spatial, and temporal dimensions, and are inclusive of systematic critical thinking, an embrace of service learning, and a willingness to engage in social and public life at the local, national, and international levels. In considering such parallel commitments, a cogent conversation partner for Jesuit education in terms of an international education network is UWC (United World Colleges).

Founded in 1962, UWC (2016) is a network of 17 schools, with national committees in over 150 countries. UWC take as foundational strong commitments to human rights and other internationalist programming associated with the best features of organisations like the United Nations, including an emphasis on the importance of students and teachers from diverse national backgrounds interacting and learning with each other. UWC schools often offer IB programming. In that light and as opposed to institutions oriented towards a globalising business agenda, UWC mission and values statement can be read as a way to articulate the IB learner profile in a more communitarian direction, recalling Mestenhauser’s (2002) point that internationalising education has to be about more than preparing students for careers. For example, UWC (2016) group of international schools’ mission statement emphasizes a commitment to “make education a force to unite people, nations and cultures for peace and a sustainable future”. UWC (2016) also lists a number of related values they promote as part of their contribution to international education (cf. Cambridge & Thompson, 2004).

### **Men-and-Women-For-Others and Jesuit Education**

Like the UWC group example, Jesuit schools invoke values as part of their formative ethos. *Go Forth and Teach: The Characteristics of Jesuit Education*, unambiguously states that in a Jesuit school: “Justice issues are treated in the curriculum” (ICAJE, 1987, #78. All emphasises in the citation of this document are in the original). In accord with Phillips and Schweisfurth’s (2008) reflections on global citizenship education and its close association with international education, this priority can be read as supporting a global ethical consciousness as integral to the aforementioned education of the whole person:

For 450 years, Jesuit education has sought to educate “the whole person” intellectually and professionally, psychologically, morally, and spiritually. But in the emerging global reality, with its great possibilities and deep contradictions, the whole person is different from the whole person of the Counter-Reformation, the Industrial Revolution, or the twentieth century. Tomorrow’s “whole person” cannot be whole without an educated awareness of society and culture with which to contribute socially, generously, in the real world. Tomorrow’s whole person must have, in brief, a well-educated solidarity. We must therefore raise our Jesuit educational standard to “educate the whole person of solidarity for the real world” (Kolvenbach, 2008, p. 155).

In a point recognised by publicly accessible codes of conduct for faculty at international educational institutions (e.g., CIS, 2015), crucial here is that teachers and professors embody these values. To this end, the Society of Jesus’ norms mandate that: “The adult members of the educational community – especially those in daily contact with students - manifest in their lives concern for others and esteem for human dignity” (ICAJE, 1987, #84). As also active in a number of international schools (e.g., Gerlicz and Stavarz, 2011), Community Service Learning (CSL) is another expression of the desired character outcome for students and alumni of Jesuit educational institutions. CSL is in accord with “a community-based research approach recognizes the community as knowledge-rich partners and does not portray knowledge as the some domain of academic institutions” (Ochochka & Janzen, 2014, p. 18). Further, a central concept of Jesuit education, connected to the promotion of social justice through community engagement, is committed to learn “through contact not concepts” (Kolvenbach, 2008, p. 155). Although, given the Jesuit focus on educating the whole person in all their physical and spiritual dimensions, although certainly not the only factor in play, a telling link here is with the notion that international mindedness is ‘caught’ and not solely formally taught (cf. Thompson, 1998). Further, such a synthesis accords well with desired ethical outcomes of experiential learning for community engagement, signified when the vision invoked by ‘men-and-women-for-others’ is incarnated through CSL work. In this light, consider Ian Hill’s (2012) assertion that international mindedness is more about what is done within an educational institution rather than the demographics of the learning community. Charles Gellar’s (1993) adds that any school around the world, public or private, holds the potential to be international. Lending further support to Hill’s observation, Gellar continues that qualifying the category of ‘international mindedness’ is “not so much curriculum, but what takes place in the minds of children as they work and play together with children of other cultures and backgrounds. It is the child experiencing togetherness with different and unique individuals; not just toleration, but the enjoyment of differences and unique individuals” (p. 7). Jesuit educational institutions can qualify as international under this rubric, especially where not only cultural but also national, gender, and class differences are taken into account. Indeed when imagining such a situation and where the instructors, staff, and a critical mass of students model the ideal of men-and-women-for-others, it might be said that ‘caught not taught’ can take on qualities of a positive contagion activated through mimetic learning processes (cf. Girard, 2003) in both

Jesuit and mainstream international education institutions.

In a general confluence with the above discussion of ‘see, judge, act,’ Ralph Metz (1995) characterizes the Jesuit pedagogical paradigm as “context, experience, reflection, actions and evaluation” (p. 7). Invariably, such reflection is understood as properly motivated by the aforementioned Ignatian vision of the whole person. For its part, the International Commission on the Apostolate of Jesuit Education (ICAJE), when focussing on social justice and building upon insights gained in many contexts across the globe and during a seven-year, worldwide consultative process on the characteristics of Jesuit education, asserted: “In a Jesuit School, the focus is on education for justice. Adequate knowledge joined to rigorous and critical thinking will make the commitment to work for justice in adult life more effective” (ICAJE, 1987, #77).

In accord with University World Colleges’ (2016) ideologically driven pedagogy, this educational approach is concerned with both local and global issues of justice across myriad issues and concerns. As Halstead and Taylor (2000) note, such a focus on justice can positively shift the effects of schooling on moral development. In this regard, Robert Mitchell (2008) identifies a key definitive feature of Jesuit education in “a preoccupation with questions of ethics and values for both the personal and professional lives of graduates.... [Recently] Jesuit institutions have tried to focus attention on the great questions of justice and fairness that confront our age: economic problems, racism, and unemployment in our own country; peace and war and the proliferation of arms; and poverty and oppression in the third world” (pp. 111-112). As per the UWC (2016) example cited above, this preoccupation is very active, focusing heavily on civic participation and social transformation as the *telos* of community-engaged learning (cf. Spilker, Nagel, Robinson, Brown & Tremblay, 2016).

For example, Charles Bernie’s (2013) monograph on the University of Central America in San Salvador (where, in 1989, six Jesuits, their housekeeper, and her daughter were martyred) characterizes its expression of Jesuit education as value-driven, purposely seeking to foster agents of social change. It is authentic to read this transformative approach as representing sought after fruit of community engagement for Ignatian praxis buttressed by an integral view of the human person (cf. Gaventa, 1993). It follows that, in agreement with Bernie’s analysis and resonating with a full meaning of men-and-women-for-others as part of a survey of the value of social justice in Jesuit education, Kavanaugh (1989) asserts: “The theory and practice of justice can intensify the focus not only of an institution, but of an individual’s life” (p. 175). Such a dynamic orientation towards actively working for positive social change is discernible in the example of the Society of Jesus’ founder: “Ignatius asks for the total and active commitment of men and women who, to imitate and be more like Christ, will put their ideals into practice in the real world of ideas, social movements, the family, business, political and legal structures, and religious activities” (ICAJE, 1987, Appendix II). Here, *Go Forth and Teach* articulates the Jesuit worldview as it applies to imperative to incarnate social justice. Serving to reinforce that connection, the printed notes in margin at this point in the document reads, “Seeks to form ‘men and women for others’ – manifest a particular concern for the poor” (ICAJE, 1987, Appendix II).

For his part, Nicholas Rashford (1999) situates men-and-women-for-others as part of the international dimension of Jesuit education. Consider the trans-cultural and global nature of the order as an advantage in this light: “There is an international dimension to the Jesuit tradition...that reflects both the richness and the complexity of the world that we live in. Pedro Arrupe...framed the now world-famous statement on the call for Jesuit-educated individuals to men—and we now say women—for others. We continue this tradition and realize its profound effect on Jesuit Higher Education” (p. 2). In accord with the above discussion of CSL, Charles Currie (1999) makes links amongst Jesuit education, social engagement, and activism:

Closely related to the activity on behalf of identity and mission is the impressive record of how our...schools express the Jesuit commitment to link faith an authentic concern for justice, and to educate “men and women for others”. In addition to community service opportunities, service learning — which links service activity with reflection and classroom analysis — is becoming a staple in the academic life of our schools. Local, national, and international immersion experiences in Appalachia, Mexico, and various inner cities enrich the lives of students, faculty, staff, and, in many cases, our alumni. There are important examples of faculty sharing their expertise with communities and community leaders, linking academic research with social activism. Increasingly alumni participate in these activities. This bears testimony that we are indeed graduating “men and women for others” (p. 5; cf. Spilker, Nagel, Robinson, Brown & Tremblay, 2016).

Joseph O’Hare (1999) makes explicit the unity of this discourse, by coupling the concept of men-and-women-for-others with values-infused global citizenship education (cf. Davies, 2003): “the Ignatian contemplative who searches for God in all things must also be a contemplative in action....At a time when American educators are recognising the importance of education for citizenship and seek the elusive goal of developing character, the apostolic character of Ignatian spirituality summons us all, faculty and students, to be ‘men-and-women-for-others,’ and in this way redeems the university’s commitment to the wider community” (p. 442; cf. Vallaey, 2014).

This redemptive and community-oriented feature of Jesuit education is on display in the two Canadian nativity schools discussed in detail below and in the Jesuit Commons: Higher Education at the Margins (JC:HEM, 2016) project, which is a remarkable instance of international education. The latter project, run by the Jesuit Refugee Service, brings together international partners, including university faculty from around the world. Students take on-line courses, with no fees, from learning centres in refugee camps and rural areas. Each full module section of 15 students can be composed of people learning at up to ten of these centres. The graduates gain qualifications, such as the diploma in Liberal Arts from Regis University owned by the Society of Jesus and located in Denver, Colorado. Speaking on the occasion of a graduation ceremony at the Dzaleka Refugee camp in Malawi, Mary McFarland (2014), the JC:HEM International Director named the goal of the new alumni’s learning as transformation on the personal and global levels. In this manner grounding the potential of

bringing international and Jesuit identity formation into conversation, she explicitly emphasised that their qualification from a Jesuit university carried with it responsibilities to be men-and-women-for-others.

### **Tensions and Promises**

The fostering of ‘global citizenship’ of the type referred to by McFarland is a common theme in the International Education Studies literature (e.g., Bates, 2012). Read in light of that theme, men-and-women-for-others emerges as an instance of internationalising identity. Significantly, in the case of Jesuit Education, one can discern an identity with a strong normative orientation *for* social justice and community engagement (a particular kind of open/international mindedness). Here is an example of a place for dialogue, other roots of which are evident throughout this article, about how a Jesuit pedagogical approach can both inform and be informed by international education concepts and practices. It is important to consider how undertaking such a conversation can theory and praxis in both cases. For example, Jeff Thompson and Mary Hayden (2008) make links amongst shared value systems, diversity and balance as key features of international education. Considering social justice and community engagement amongst such values can be fruitful to the theoretical understanding and effectiveness of both projects as they are each read in light of the other. In this manner, several tensions and promises come into view from a perspective concerned with emancipation-oriented community engagement when International Education Studies concepts, interact with Jesuit educational vision as they both relate to identity formation.

It is informative, for instance, to consider the nature of the authority that both sanctions and supports the educational vision of ‘men-and-women-for-others’ mapped above. In this regard, there is value of reading Arrupe’s landmark speech as roughly parallel to the authority given to IB norms because of their role in certifying schools (see IBO, 2014). Notably, however, in the former case there is a potentially stronger duty and level of accountability to the Superior General and Provincials in regards to individual members of the Society of Jesus and Jesuit schools. Seen through such a comparative lens, the consequence of this situation is that there is a discernible pull towards hierarchical, rather than participatory, models of education when actually implementing men-and-women-for-others in identity formation processes. Such dynamics may be active, for example, when imposing the concept within a military framework that tends towards viewing the Society of Jesus’ charism as ‘obedience’ as transferred not only to Jesuits, but also to lay teachers and staff, and students at Jesuit educational institutions. Moreover, there remains a tension within Jesuit schools, colleges, and universities in terms of educating student bodies composed of elites. This tension is particularly pronounced in exclusive, male-only Jesuit schools. Notwithstanding other social justice and community-engaged educational projects like the nativity schools explored below, the continued staffing and maintenance of elite educational institutions can seem juxtaposed to Arrupe’s vision of fully integrating the ‘preferential option for the poor’. In this regard, Jesuit education, similarly to international schools, may tend towards lending greater support for a trans-global ‘Jesuit-educated old boys’ culture rather than fostering the incarnation of social justice and a creative

common good (cf. on networks, Spilker, Nagel, Robinson, Brown, & Tremblay, 2016).

Here, it is rather haunting to read Cambridge and Thompson's (2004) frank assessment of a tension in international education and to consider whether Jesuit alumni networks are much different. During their discussion of varieties of 'international education,' which they rightly shade as an ambiguous term, Cambridge and Thompson (2004) note, "it encourages positive attitudes to community service, global citizenship and meritocratic competition whilst it is used as a means of enhancing positional competition and personal economic advancement" (p. 172). In contrast to the values of responsible citizenship and more integral moral development associated with 'internationalist' pedagogy, Cambridge and Thompson (2004) also discern another variety of international education: 'globalist.' This globalist approach serves segmented interests that tend to benefit from the current wave of globalisation (cf. Therborn, 2000). Cogently for this article, they assert, "an outcome of globalist international education is global cultural convergence towards the values of the transnational capitalist class" (Cambridge & Thompson, 2004, p. 173).

However, in the Ignatian context, while globalist cultures still persist at Jesuit educational institutions, an antidote to transnational capitalist class production is discernible in programming like bursaries. Moreover, specially constituted schools may represent an attempt to tap into Jesuit alumni networks to broaden their composition. Bursaries, or at the very least scholarships, are often on offer at international schools. When the former are a tangible possibility for students coming from marginalised communities that opens up what may otherwise be elite institutions in a more lateral direction. However, an issue remains as to whether bursaries to attend elite educational institutions are sufficient in terms of a substantive vision for social justice and community engagement lived out on the level of identity like the one espoused by Arrupe.

In terms of a grounded methodology oriented toward deeply incarnating that vision, consider the emergence of Jesuit nativity schools working toward equality of opportunity for marginalised groups. These schools have a history in the United States dating back to before Arrupe's speech. In community-based research terms, such schools represent a particular application, which as demonstrated below is not without tension, of the insight that "that they have an institutional contribution to make in building sustainable communities in the broadest sense.... [This] work is with and not on communities" (Graham, 2014).

Drawing on that community engaged insight, the basic formula for nativity schools, first articulated and practiced by Jesuits working with immigrant groups in New York City in 1971, is to provide students from economically marginalised areas with extra support, including nutritious meals, longer school days, and summer programming. This support is structures to be available throughout their whole school, post-secondary education, and early working careers. The term 'nativity' invokes images of caring and incarnation, in this case the coming alive of ideals of social justice and solidarity along the lines of Arrupe's articulation of men-and-women-for-others. These schools are international in character in a much different way than a typical international school. The Mother Teresa Middle School in Regina and the Gonzaga Middle School in Winnipeg offer cases in point. This article now moves to discuss the former.

A long time in planning, Mother Teresa Middle School celebrated its first graduating class in June 2014 (MTMS, 2016). Interestingly in terms of the subject matter of this article, the Mother Teresa Middle School employs an international assessment measure (a rare approach outside IB programs in Canada), and is part of the NativityMiguel Coalition (2016). With the addition of Mother Teresa Middle School, the latter networking group expanded outside of the USA and became an international organization, which connects school communities that seek to employ Catholic (mainly Jesuit) education to empower students in marginalised urban areas. The school references this article's central concept in its articulation of its desired community-oriented character outcomes for alumni: "to create, 'Men and Women for Others' using Jesuit philosophies, models and teaching methods to graduate students who are: Loving, Religious, Intellectually Competent, Open to Growth and Committed to Doing Justice" (MTMS, 2016).

A tension remains here of seeking to turn 'the poor' into the elite by giving the best students exit points from marginalised communities. In the case of Mother Teresa Middle School, the majority of students at the school identify as Indigenous people. This can be a further point of tension in terms of a cogent instance of international identities (here as they interact within a particular nation-state) as Canada's settler society takes its first steps toward overcoming a deeply problematic and regrettable colonial past, with sources in a previous period of globalisation, by forging nation-to-nation relationships with Indigenous peoples. One horrific result of failures to build quality settler-Indigenous relationships, manifest in the area of education was the Indian Residential School system, which ran as a partnership with the Government of Canada and various wings of Christian denominations, including the involvement of the Jesuit order. The resultant educational institutions attempted to impose a Western uniformity on First Nation, Inuit, and Métis people (see Wotherspoon and Schissel, 2003). That attempt at the imposition of Western uniformity is both legitimately described as 'cultural genocide' and merited a multi-year truth and reconciliation commission (see TRC, 2015).

There are major social justice issues at play here. Applying an international development index to Indigenous peoples living in Canada as a cohort is illustrative of these issues. Shamefully, in terms of quality of life factors like access to safe drinking water, housing, rates, and life expectancy, Indigenous people score significantly lower than other Canadians do in international development-correlated demographic data. One symptom of this malaise is that Indigenous people have the poorest self-reported physical and mental health of all demographic groups in Canada (see Na & Hample, 2016). A global heartfelt conscience, of the type pointed to by men-and-women-for-others, would view such inequalities as not only unjust but also untenable within (1) specific communities, and (2) Canadian and international society. Here is another link amongst a men-and-women-for-others identity, global ethics, and community engagement as discussed in the International Education Studies literature.

As demonstrated above, *Go Forth and Teach* is clear that such realities are of deepest concern to Jesuit education. Moreover, that document recommends engagement within the local context as essential to learning and links such engagement to a fruitful interchange of ideas amongst the global community of Jesuit educational institutions. For example, the document asserts,

“the interchange of ideas will be more effective if each school is inserted into the concrete reality of the region in which it is located and is engaged in an ongoing exchange of ideas and experiences with other schools and educational works of the local church and of the country. The broader the interchange on the regional level, the more fruitful the interchange amongst Jesuit schools can be on an international level” (ICAJE, 1987, #147). Within the Canadian Prairies context, in particular, addressing injustice in terms of settler-Indigenous relations as discussed above, clearly counts amongst the local concrete reality referenced here by the International Commission on the Apostolate of Jesuit Education. Given the order’s former participation in multiple colonial projects in a previous world system, the resultant need for more supportive community engagement ought to count amongst the reasons for nativity schools to feature in a fruitful dialogue within international networks of Jesuit education institutions. With the right will and approach, that dialogue could easily extend to mainstream international education schools, colleges, and universities.

Considering further the concrete reality of the Canadian context as a settler society, in the cross-cultural sense, most schools in Canada, most especially in urban areas, are international. However, a sensitive cross-cultural approach to education is particularly significant in the case of the two nativity schools, located respectively in Regina and Winnipeg. This is especially true, when those schools community outreach successfully resonates with the goals associated with building nation-to-nation relationships between Indigenous peoples and settlers (cf. Williams, Tanaka, Leik & Riecken, 2014). Here, with further study, there can emerge a number of insights that may be valuable to international education theory and practice in general.

Considering the above-discussed set of class, cultural, and nation-to-nation tensions brings us back to Mark Chipman, described as a man-for-others in the opening quotation of this article. Chipman is the Chairperson of the Board and one of the backers, along with several other alumni of the local Jesuit high school, of the new tuition-free nativity Gonzaga Middle School in the Point Douglas neighbourhood of Winnipeg, which welcomed its first class in September 2016. Like Regina, Winnipeg has a large urban Indigenous population. Too many members of that community live in poverty and experience the effects of racism and inter-generational trauma often resulting from colonial ventures like the Indian Residential School system. The Gonzaga Middle School has been careful to forge links with Indigenous leaders, including as board members and advisors, and to support Indigenous spiritual practices (GMS, 2016). Regardless, it has also proved controversial in the wake of the Indian Residential Schools’ legacy, inclusive of the correlated inter-generational trauma. Even as it attempts to integrate the Truth and Reconciliation Commission of Canada’s recommendations in all its programming, the spectre of a private Catholic school in area of the city with a large population of Indigenous people looms too large for some community activists (see Swan, 2016; cf. Israel, Schulz, Parker, Becker, Allen & Guzman, 2008). Notwithstanding remaining tensions, due the outreach by Gonzaga school staff, there has been a transformation of the conflict revolving around identity in this regard. Board members and advisors have made a concerted effort to reach out to community-based activists, including Larry Morissette who was a co-founder of the well-known Children of the Earth High School, which celebrates Indigenous identities as



one of its central focuses (see Meeches, 2006). Morisette initially voiced his opposition to a Catholic order re-engaging with Indigenous students but now supports the project. Facilitating this transformative dialogue are continuing, concrete, and community-engaged commitments including installing a permanent art exhibit in the school addressing the legacy of Indian Residential Schools in Canada and a pledge to support neighbourhood businesses, like the Neechi Commons Co-Operative, to cater feasts and functions (see CBC News Staff, 2016).

Issues of class are also relevant here, as the school will provide optional tuition-free access points to Catholic secondary schools in more affluent areas of the city, including the aforementioned Jesuit St. Paul's High School. Since the 1950s, St. Paul's has been located in the Tuxedo neighbourhood, which has the highest average and median incomes in the city (author correlating 2011 household survey data at City of Winnipeg Staff, 2016). Given its pertinence to this article's subject matter, it is important to note some key points projected toward its learning and large communities via the Gonzaga Middle school's mission statement. These points include a commitment to culturally sensitive education for students from low-income families from urban core neighborhoods and a commitment to adapt the international framework of the NativityMiguel Coalition of Schools in order to meet local needs effectively. In this community-engaged light, the school asserts that it:

Will lower barriers to educational advancement and success through its strong academic program, longer school day, before and after school programming, extended school year (including summer camp weeks), enrichment activities, and mentoring and graduate support programs. The school will also provide a nutrition program (breakfast, lunch and two snacks), transportation to and from school, technology and other supports.

GMS seeks to develop 'men and women for others' while preparing students for success in high school and post-secondary study. It will strive to graduate students who are loving, intellectually competent, open to growth, spiritually alive and committed to doing justice.

GMS will support its students of all cultural and faith backgrounds in their growth toward becoming hopeful, confident, morally responsible leaders for love and service of their families and communities (GMS, 2016).

Notice here the invocation of language also found in the Mother Teresa Middle School statement, including men-and-women-for-others articulated as a learning outcome on the level of identity. This statement responds to international concerns not only in terms of the new-Canadian population, but also in the sense of nation-to-nation dynamics that properly come into play when Jesuit schooling seeks to build relationships with Indigenous families and communities. Here, Jesuit and mainstream international education practitioners can enter into a fruitful dialogue about culture, class, and international relationships.

Considering his example in conversation with the International Education Studies literature and principles of social justice and community engagement, the person of Mark Chipman

is emblematic of some the tensions and promises that are active when a men-and-women-for-others identity meets the realities of Jesuit education's location amongst both those with economic wealth and those living poverty. In not only the Winnipeg context but also in global terms, Chipman counts amongst the elite. He is a successful business owner and proprietor of an iconic sports franchise (the Winnipeg Jets) in an international league (the NHL), that ranks the dearest of all athletic ventures to the majority of Canadians. Chipman has amassed resources, including economic and cultural capital, which can make both local and global community-engaged impacts. That he turns to a group of concerned citizens, including some of his fellow alumni of a Jesuit school, and directs a portion of that capital towards seeking to address inequality in his home city is admirable compared to more self-referential alternatives. This statement rings true even as the education initiative he is supporting in a core neighbourhood is attracting controversy. The very existence of that controversy points to the need for trust building and community-based reconciliation of a type supported by the central concept of this article. Chipman's story points to how, in a cogent sense, a well-formed men-and-women-for-others identity may be a path to transform what could merely be 'old boys' networks into associations aiming for positive social change—a transformation that has already taken place in part. Yet, the partial nature of this transformation should not be underplayed. Indeed, the elitism active in an old boys culture also points to a real tension in both Jesuit and International Education's approaches to community-engaged learning, were, most especially outside of dedicated institutions like the nativity schools discussed above, there is a tendency to focus on serving the marginalized rather than learning from and with people living in poverty. In broad terms, as indicated above the spectre of elitism even haunts the nativity school model, wherein a concerted effort is made to value different knowledge sets, in combination with learning geared towards rather more mainstream definitions of success. Here, returning to this article's dialogue with the International Education Studies literature, Tristan Bunnell's (2010) discussion of the IB dynamics of a 'class-for-itself' are operative. These dynamics may be read as active within what Bunnell (2010) might label, in parallel with his discussion of an 'agenda for world peace' in the IB context, the 'irenical' Jesuit rhetoric of men-and-women-for-others. According to such a reading, the central concept of the present article may merely produce, at best, benevolent elite, who are business-oriented but sometimes socially responsible. Indeed, in all fairness, while there are many Jesuit alumni who are supportive of an agenda for substantive world peace, which would necessarily be inclusive of social justice and community engagement, others can easily be classified as supporting Bunnell's (2010) other category of more segmented 'agenda for world business'. The tension between internationalist and globalist identity remains active here.

From a perspective concerned with deep equality and solidarity, as pointed to by the concept of men-and-women-for-others and the aforementioned UWC (2016) values, it is important to take into account the realities of such mixed orientations present amongst graduates of both Jesuit educational institutions and international schools, colleges, and universities. However, properly activated, a men-and-women-for-others identity is itself a redeeming feature of Jesuit schools, colleges, and universities' alumni networks. For instance, if someone benefits

during a hiring process because of a sought-out correlation between a diploma from a Jesuit educational institution and the host of values invoked by the hinge concept of this article, then that mode of advantaging emerges as a legitimate form of merit. In turn, such merit acts a redeeming feature of an elitist Jesuit old boys culture. Imagine here seeing a credential from a Jesuit school, college, or university on a CV and then reasonably trusting the person before them is likely to be a woman or man-for-others. When and where Jesuit education adequately heeds Arrupe's call to form men-and-women-for-others, the reasonableness of that scenario should follow. A similar point applies to the aforementioned UWC alumni networks. Here, emerges one tangible result of social justice oriented and community-engaged learning being integrated on the level of identity.

Further, in the former case, as Michael Holman (2014) highlights during his treatment of men-and-women-for-others: "Arrupe was not against students from our schools seeking to occupy positions of power and influence; but if they did, they should have been educated to use those positions to bring about change in favour of the poorest" (p. 142). In line with this reception of Arrupe's internationalist teaching, in contemporary Jesuit education, through programming like means-tested bursaries and, in particular, nativity schools, the transformation implied by invoking the concept of men-and-women-for-others is also now aimed at reaching further, helping to empower students from marginalised communities. International educational institutions that take seriously an imperative to support a truly global common good can learn from these developments. In these emerging models of Jesuit education, this is an empowerment not envisioned in solely economic terms. Rather, it is a concerted effort to empower students, in our last case from in and around the Point Douglas community in Winnipeg, to develop a host of virtues and attitudes, encompassed by the term men-and-women-for-others. In this sense, Jesuit nativity school alumni do not earn unencumbered exit paths from marginalised communities through their educational experiences. Rather, they learn the skills to activate their potential as community-engaged agents. As a result, agency expands, so that it no longer only exists in elitist venues, which have characterised so much of the human geography of both Jesuit and international education (cf. Cambridge & Thompson, 2004).

In so much as it accords with Arrupe's vision, and when integrated on the level of identity men-and-women-for-others, at its best, helps to set a series of transformative goals for students from marginalised communities. These goals are akin to the ones set for all students and alumni of the order's educational institutions since Arrupe's life-defining speech, which calls on all Jesuit-educated people to employ their agency and take up their potential to be contemplatives in action for positive social change. Taking up that call or working towards incarnating similar values, as appropriately articulated in mainstream international education contexts like the UWC (cf. Bunnell, 2010), can help build healthy communities and quality global relationships. In this manner, learning that activates the full and tangible potential of all that is invoked by the concept of men-and-women-for-others within Jesuit education as it might inform, and be informed by, the praxis of international education can positively contribute to international transformation.

## Conclusion

This article has engaged in a conversation on the level of theory and practice between Jesuit and international education as they related to identity formation. Several of the confluences and divergences mapped above showed a particular concern for education that is community-engaged, solidarity-oriented, and otherwise supportive of a glocal ethic. The challenge now is to move forward with actual collaborations, so that diverse constituencies, inclusive of internationalist and Jesuit educational communities in particular, can come together, despite different motivations for doing so, to work on specific community-engaged projects in the service of social justice and a creative common good.

The relevant challenge for both Jesuit and international education is how to ensure that pulls towards corporate globalist orientations do not submerge a fuller meaning of integrated identities like men-and-women-for-others in their wake. The tension here is real. It is related to the expectations of certain fee paying parents, whose definitions of success may be more concerned with monetary wealth than building a strong, equal society characterized by community-engagement across diverse identity markers. The above discussion of the adaptability of IB norms to for profit schools is a case in point. However, these tensions are also present at Jesuit educational institutions in different forms. Setting educational outcome goals on the level of identity formation calls students and alumni back towards community engagement and other work to establish fuller conditions of social justice across multiple societies. In this manner, and others surveyed above, it thus provides an important moral yardstick, a measure that invokes the dangerous memory of the Ignatian and internationalist ideals against which contemporary Jesuit and international education are appropriately measured.

A question remains about how serious of a hold such a moral measure has in both Jesuit and international educational institutions in the face of globalist and self-interested segmentation that too often characterizes the current world system. From a community-engaged perspective, this question must not go unaddressed. Otherwise, neglect will only serve an unjust status quo. Men-and-women-for-others undertaking CSL for and with diverse communities is medicine to inoculate against manifestations of globalist ethics that work against much needed transformative, empowering, and cooperative social change. Ensuring that concepts like men-and-women-for-others, in both their Jesuit and internationalist strains, are both ‘caught and taught’ in this integrative sense thus emerges a cogent task for the educational project as it seeks to meet contemporary challenges to the benefit of social justice and a creative common good.

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## Community-Based Research and the Faith-Based Campus

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**ABSTRACT** Over recent decades a significant shift has been taking hold on campuses of higher education in Canada and around the world. It is a shift towards community engagement. In this article our focus is on the research aspect of community engagement, and explores how this shift towards community-based research is playing itself out on the faith-based campus. We provide examples of two Canadian faith-based universities (Crandall University and Tyndale University College & Seminary) who were involved in a two-year community-campus research partnership called “The role of churches in immigrant settlement and integration”. Reflecting on this experience we learned that, similar to other institutions of higher education, an intentional shift towards community-based research on the faith-based campus requires attention to both the internal and external drivers that support such a shift. We also learned that faith-based campuses have their own unique ethos and therefore have distinctive drivers that can be leveraged to support such a shift. While our learnings arise out of the experience of two participating universities, their applicability may be of interest to other faith-based campuses in Canada and elsewhere.

**KEYWORDS** community engagement, community-based research, faith and society

Over recent decades a significant shift has been taking hold on campuses of higher education in Canada and around the world. It is a shift towards community engagement. The Carnegie Foundation, which has developed a community engagement classification system for universities, defines community engagement as “the collaboration between institutions of higher education and their larger communities for the mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity” (New England Resource Center for Higher Education, 2015). Indeed, community-campus engagement networks are increasingly being seen as beneficial in addressing complex social, economic and environmental challenges that require the active involvement of diverse organizations and individuals (Spilker et al., 2016). Such a perspective is helping to bolster a shift of identity that is being promoted by campuses of higher education; a shift from detached ivory tower to that of engaged citizen.

While this shift encompasses teaching and community service through the proliferation of community service learning opportunities, in this article our focus is on the research aspect of community engagement. There are many terms being used to describe research approaches that stress community-engagement. Some common terms include: community-based participatory research (e.g., Israel, Eng, Schulz & Parker, 2005; Minkler & Wallerstein, 2008),

action research (e.g., Stringer, 2007), community-engaged scholarship (e.g., Kajner, 2015), and participatory action research (e.g., Kemmis & McTaggart, 2005). For our part, we will use the term “community-based research” as it seems to be gaining global traction as a synthesis term, as evidenced by the establishment of the UNESCO chairs of Community-based Research and Social Responsibility in Higher Education (Etmanski, Hall and Dawson, 2014; GUNi, 2014).

Regardless of terminology, and after decades of practice, the point is that a community-based approach to research is becoming mainstream in many institutions of higher education around the world (Hall, Tandon, & Tremblay 2015). In Canada, the shift began in earnest in 1998, the year that the Social Sciences and Humanities Research Council of Canada (SSHRC) launched its Community University Research Alliance (CURA) granting program, which began to institutionalize engaged scholarship on the Canadian campus (Brown, Ochocka, de Grosbois & Hall, 2015; Lévesque, 2008). A second watershed occurred in 2012 with a speech on knowledge democracy made by David Johnson, the Governor General of Canada. The speech, and the resulting Community Campus Collaborative Initiative that followed, signaled that a shift in valuing co-constructed knowledge (in which academics and community members collaborate in research) was indeed attracting the attention of Canada’s senior leadership both within and outside of the campus (Graham & Hall, 2016).

There are compelling reasons for why this shift is occurring, reasons which we have reviewed in more detail elsewhere (see Brown et al., 2015; Ochocka & Janzen, 2014; Janzen, Ochocka & Stobbe, 2016). These reasons include the practical advantage of recognizing community members as knowledge-rich partners who offer their experiential and practical knowledge, in complement to theoretical knowledge held by outside experts, which serves to maximise research utilization (Heron & Reason, 1997; Small & Uttal, 2005; Wallerstein & Duran, 2003). From a theoretical perspective, community members are seen to provide insider knowledge useful in shaping the inquiry’s purpose and research questions, and in collaboratively refining theories (Cargo & Mercer, 2008; Fitzgerald, Burack & Seifer, 2010). Finally, a community-based approach responds to fundamental issues of fairness and equity. Knowledge democracy is advanced by recognizing knowledge creation as a matter of cognitive justice in which community members are seen as full partners in research that impacts their lives (de Sousa Santos, 2006; Gaventa, 1993; Hall, 2011).

There are a number of drivers leading to the greater uptake of a community-based research agenda on the Canadian campus. Some drivers are internal to the institution and include the growing interests of individual faculty members and students towards applied research, supportive institutional policies such as tenure and promotion policies that credit community-engaged scholarship, and the emergence of community-engaged research centres on campus (Graham, 2014). Supporting these internal drivers are national initiatives which externally resource the on-campus shift. These include: Community Based Research Canada (a network facilitating community-campus engagement); the Rewarding Community Engaged Scholarship partnership (aimed at transforming university policies and practices); the previously mentioned Collaborative Community Campus Initiative; and increasing conference venues to showcase exemplars in community-based research, such as the biennial Community University

Exposition (CUExpo, see Ochocka, 2014). In addition, a growing number of publication outlets (such as this journal) have emerged in support of engaged scholarship, as have increased funding opportunities, both in support of individual research projects (e.g., SSHRC partnership grants; CIHR community-based research grants), and in support of broader institutional change (e.g., McConnell Family Foundation's RECODE). While challenges and barriers to advancing engaged scholarship on the Canadian campus remain (see Brown et al., 2015; Eckerly-Curwood et al., 2011), the drivers listed above have combined to embolden many post-secondary institutions to actively pursue collaborative community-campus research agendas, and to do so with excellence (Janzen, Ochocka & Stobbe under revision).

But what about the faith-based campus? What do we know about how religious post-secondary schools are promoting community-engagement through research? To what extent have they embraced community-based research within the scholarship agenda of their campus?

Faith-based campuses have faith communities as primary constituents. Schools range in their age, size, geographic location, administrative and funding model, and theological orientation. They include theological seminaries and Bible Colleges, as well as liberal arts institutions affiliated with public universities, or operating as private universities. Their research capacity range from those with established research track records, to those with relatively new research programs, to those who remain primarily teaching institutions. A national network called Christian Higher Education Canada (CHEC) includes thirty-four post-secondary institutions, while other faith-based schools exist in Canada which do not affiliate with CHEC. We are not aware of any previous attempts to assess how the internal and external drivers of the shift towards community-based research (described above) are playing out on faith-based campuses.

The purpose of this article is to fill this gap and provide some insight into engaged scholarship on Canadian faith-based campuses. We will do this by critically reflecting on the experiences of scholars from two faith-based universities who collaborated on a community-based research partnership called "The role of churches in immigrant settlement and integration" (hereafter referred to as the *Churches and Immigrants* project). We begin by introducing the project and the two universities before describing their respective involvement in the study. We will critically reflect on: 1) the community-engagement agenda on campus, 2) their research capacity, and 3) the contribution of the study to how the campus engages its constituency. We end by discussing what we have learned about promoting community-based research on faith-based campuses in Canada.

### **Two Campuses Involved with the Churches and Immigrants Project**

The *Churches and Immigrants* project was a research partnership (2013-2015) that focused on equipping church groups across Canada to help immigrants and refugees settle and integrate into Canadian society (see Janzen et al., 2015). The research was funded by a Social Sciences and Humanities Research Council (SSHRC) Partnership Development Grant and received ethics approval through the Community Research Ethics Office. The eleven research partners included leading Canadian academics in the field of religion and diversity located in five selected

sites across the country (Vancouver, Toronto, Montreal, Moncton, and Halifax) as well as leaders of national denominations and major Canadian interdenominational networks (see the project website for a list of partners - [www.communitybasedresearch.ca/Page/View/PDG](http://www.communitybasedresearch.ca/Page/View/PDG)). The project represented a rare opportunity for multiple faith-based campuses to collaborate on SSHRC-funded research.

This community-university research initiative twinned research and knowledge mobilization activities over the course of two years. The first year focused on research using mixed-methods conducted in parallel (Teddlie and Tashakkori, 2003). To begin, three national methods provided breadth of insight (literature review, key informant interviews with national denominational/interdenominational leaders, and a national on-line survey of denominations across Canada - see Janzen et al. 2016 for survey results). In addition, each of the five selected sites conducted both focus groups and case studies of promising practice that provided context-specific insights (see Reimer et al. 2016 for case study results). In year two, partners shared what they learned using various written formats and holding knowledge exchange events across Canada. This knowledge mobilization phase included a practical congregational *Guide to Action* ([www.communitybasedresearch.ca/Page/View/Guide\\_to\\_Action](http://www.communitybasedresearch.ca/Page/View/Guide_to_Action)), community blogs, articles in Christian periodicals, academic publications, conference presentations as well as numerous synergy sessions and social media strategies which engaged local and national stakeholders.

Both the research and knowledge mobilization activities were guided by the community-university partnership group which met every three to four months throughout the project duration. The partnership group followed principles of community-based research that emphasizes meaningful involvement, ongoing engagement, and production of useful results for positive change (Ochocka and Janzen 2014). The community-based research approach enabled power-sharing among researchers and congregational, denominational, and interdenominational leaders, both in terms of sharing control of the study design and implementation, as well as in sharing future action. Over the course of the project, partners engaged a growing network of groups and individuals interested in equipping church groups to better work with today's immigrants.

The two universities featured here are similar in size and mission, but operate in very different locales. Crandall University is in Moncton, one of Canada's smallest metropolitan areas with a total population of roughly 140,000. By comparison, Tyndale University College and Seminary is located in Toronto, Canada's largest metropolitan area, with a population of 5.6 million. Toronto's population is much more diverse in religion and ethnicity than the comparatively homogenous (white, Christian) population of Atlantic Canada.

### ***Crandall University***

Crandall University is a Christian liberal arts and science university that is located in Moncton, New Brunswick. Its denominational affiliation is with the Convention of Atlantic Baptist Churches, with about 450 churches in the region (<http://baptist-atlantic.ca>). Crandall University was started in 1949 as a bible school, received the right to offer baccalaureate degrees in 1983, and was named a university in 1996. At present, over 800 students are taking

courses at Crandall toward degrees at both the undergraduate and graduate level. The mission of the university is to “transform lives through quality university education firmly rooted in the Christian faith” ([www.crandallu.ca](http://www.crandallu.ca)).

Crandall University has strong connections with several community-based organizations. First, the university has a natural affiliation with Christian churches, and many churches are actively involved in their communities. Second, students are required to complete a certain number of community service hours for graduation. Community service is not limited to churches or religious organizations, as part of the faith-based mission of the university is to positively impact their broader community. They are actively involved in homeless shelters, recovery programs, schools, and many not-for-profit organizations. All students in education—the largest major at Crandall—complete many practicum hours in local schools. Similarly, business students participate in work-term placements in local businesses. Crandall has a Director of Community Practicum. Community service opportunities are provided and service hours are recorded for each student through this office. Fourth, many community groups make use of Crandall’s facilities, including permanent space allocated to a day care for the community. Infrequent users/renters include the RCMP, sports camps and teams, and many other community groups.. Finally, faculty promotion and tenure requires active service in the community. All these activities provide community linkages.

Prior to 1996, research was not emphasized for faculty. There were no resources for research, except for leaves granted to complete graduate degrees. After 1996, a tenure process was instituted, which included expectations for research, teaching and service. Now, most the roughly 25 fulltime faculty have active research agendas.

Small private institutions like Crandall University face certain impediments to research. The greatest is lack of finances. There is minimal support for research in terms of external funding opportunities or internal support. There is still no official research centre, but the university has recently hired a Dean of Faculty Development, and promoting faculty research is part of his mandate.

Despite these constraints, Crandall faculty have pursued research agendas on community topics. Faculty have studied evangelical churches in Canada and in the Atlantic region (e.g., Reimer & Wilkinson, 2015; Reimer 2003; Chan, Fawcett & Lee, 2015; MacDonald & Frazer 2014; Freeze & DiTommaso, 2015, 2014). Faculty have also completed multiple studies of Baptist youth and youth leaders in the region (e.g., Fawcett & Stairs, 2013; Fawcett, Francis, Henderson, Robbins & Linkletter, 2013). Crandall faculty also research local educational organizations, including Crandall University itself (Fawcett & Ryder 2014), local schools (e.g., MacDonald & Steeves, 2013) and education students (e.g., Bokhorst-Heng, Flagg-Williams and West, 2014). Other research completed by Crandall faculty include studies of local businesses and governmental organizations (e.g., MacDonald & Steeves 2015, 2011; MacDonald, MacArthur & Ching, 2014) (MacDonald & Laidlaw, 2003). Local populations were used in studies of drug recovery (Federicks & Samuel, 2014) and the resettlement experiences of south Asian women in Moncton (Samuel, 2009). Finally, Crandall enjoys a 200-acre campus, with a stream and large wooded areas. Science faculty have studied reforestation and tree

growth, water quality in the stream, and other research of the local habitat.

The volume of community-based research has increased significantly in the last decade, along with the total research output. The best explanation for this trend is not only the pre-existing linkages with community organizations noted above, but also the ethos of a faith-based university. Faculty at Crandall are expected to be committed Christians, who integrate faith and learning in the classroom. They are also expected to be active in their local congregations and in the community. Naturally, then, many faculty lean toward applied research, since they are invested in the success of churches, schools, and other community organizations. The summary of research above shows high investment in Christian congregations in the region particularly. These churches also shape Crandall University. The majority of the university's board are members of Baptist churches, and the Baptist Convention support the school financially. In addition, teachers and school administrators in the public school system evaluate Crandall's education students, providing feedback to the university.

The *Churches and Immigrants* project was part of the growing body of research by Crandall faculty on Christian congregations in this region (Reimer, Chapman, Janzen, Watson & Wilkinson, 2016; Reimer & Janzen, 2015; Reimer & Maskery, 2014). For the project, we completed three group interviews—one in each of Shediac, Moncton, and Halifax—and fifteen individual interviews with church leaders. We also completed three case studies of churches exemplary in their service to immigrants. Finally, we interviewed six immigrants who benefited from the services of these churches. We found that our pre-existing connections with church leaders, particularly Baptist church leaders, led to many open doors for research. This research led to stronger relationships between Crandall University and local churches. The researchers knew little about the immigrant support provided by the churches in the Atlantic region before this project, and many church leaders knew little about Crandall University. Relationships developed during the research process built mutual understanding and respect, especially with Catholic, Anglican, United, and Presbyterian churches. Many of the church visits and interviews were completed by a Crandall student. More importantly, the focus groups brought together church leaders from variety of churches, which strengthened relationships between them and allowed them to strategize future plans for immigrant support.

This applied research is particularly timely in light of the current Syrian refugee crisis. Many churches in this region have increased their support for refugees by sponsoring a refugee family or by assisting in the settlement of the 25,000 Syrian refugees brought in by the Canadian government in 2015-16. Our *Guide to Action* provides churches resources and encouragement to support immigrants. This guide and other resources were widely disseminated to churches involved in our study, and is accessed by many others.

### ***Tyndale University College & Seminary***

Tyndale University College & Seminary was founded in 1894 as the Toronto Bible Training School and was the first school of its kind to be founded in Canada ([www.tyndale.ca](http://www.tyndale.ca)). It merged with the London College of Bible and Missions in 1935 and changed its name to Ontario Bible College in 1968. By the time it changed its name to Tyndale in 1998 it had



added a graduate school of theology and moved from its former downtown location to a large campus in the north of Toronto. Tyndale officially became a University college in 2003 which allowed it to offer Bachelor of Arts degrees. In 2014 Tyndale started to offer a Bachelor of Education program accredited by the Ontario College of Teachers. Most recently, in the fall of 2015, it completed a move to the former home of the Sisters of St. Joseph.

Tyndale is the largest theological seminary in Canada with more than 700 students ([www.ats.edu/member-schools/tyndale-university-college-seminary](http://www.ats.edu/member-schools/tyndale-university-college-seminary)). Its University College has an additional 500+ students. In the 2015-2016 school year the school had 48 faculty. About 95% of the seminary faculty and 84% of the University College faculty had a PhD or DMin degree or equivalent.

Tyndale's interdenominational status, and the freedom to develop its programs and vision that comes with it, has two advantages that specifically relate to community engagement. First, having no specific affiliation allows cooperation with diverse community partners. Currently Tyndale has many active partnerships including partnerships with the Pentecostal Assemblies of Canada, The Salvation Army in Canada, a consortium of Wesleyan denominations that fund a Chair in Wesleyan studies, the Canadian Chinese School of Theology (Toronto) (with all courses taught in Mandarin), and the North American School of Indigenous Theological Studies. The Tyndale campus is also used by community groups for everything from conferences to weddings.

Second, having no natural denomination constituency allows Tyndale to serve pan-denominationally as a neutral space for organizations to meet. This is illustrated by the Tyndale Open Learning centre which was developed specifically to engage the local community. The groups that make up the Open Learning Centre (Tyndale Leadership Centre, Tyndale Intercultural Ministry [TIM] Centre, Tyndale Spiritual Formation Centre, and Tyndale Family Life Centre) build on academic strengths within the institution to offer services such as counselling, networking, access to original research, and training seminars that expand Tyndale's reach and appeal to the local community (e.g., seminars on Faith, Art, and Healing; Holistic Parenting; Rhythms of Life).

Being a private school both constrains and supports Tyndale's research capacity. As a privately funded school its finances are limited—leading to a high teaching load and a year-round schedule of classes. It also means that there is limited internal funding for research and research leaves are not available to all faculty. Furthermore, the administrative structure of the school is very lean and there is no individual or office dedicated to research development (although it does have a research officer). Finally, low salaries as compared to publicly funded universities in Canada mean faculty do not necessarily have the resources to self-fund research or travel.

Within these constraints, Tyndale has worked to hire faculty with research capacity, protect professional development funds, provide administrative support to researchers, and to celebrate the research of its faculty. Tyndale researchers have made community-oriented contributions in areas as diverse as science education (Hayhoe et al., 2010; McCuin et al., 2014), immigration (Janzen, Chapman & Watson, 2012), social inclusion (Hutchinson &

Lee, 2004), children with disabilities (Tam & Poon, 2008) and studies of autistic children (Azarbehi, 2009). Such applied research at Tyndale has been bolstered by institutional policy favouring community engagement. Faculty are encouraged to be actively involved in their local church, in not-for-profit organizations, and in public scholarship. These activities are a positive contribution to annual faculty reviews and a consideration for promotion and tenure. Noteworthy is the encouragement for faculty to be active in settings that are not explicitly Christian or church-related. The most profound shift towards community engagement beyond the church at Tyndale came in the seminary in the late 1990s with a focus on what has come to be called missional theology. This theology understands the church to be a “sent people” going beyond their established base and into the broader world around them to serve that world (Nelson, 2008). The *Churches and Immigrants* project was compatible with Tyndale’s self-identity of being a “sent people.” Furthermore, the study was in sync with Tyndale’s Mission Statement’s concern that it “serve the church and the world for the glory of God” ([www.tyndale.ca/about/mission-statement-of-faith](http://www.tyndale.ca/about/mission-statement-of-faith)). But more specifically, Tyndale’s intercultural constituency has predisposed it to be concerned about issues of immigration and settlement. Tyndale is one of the most intercultural seminaries in North America. Less than 50% of its seminary student body is of European descent. Students come from more than 30 different ethno-cultural backgrounds and 40 different Christian traditions. Tyndale encourages these students to engage the diverse contexts in which they work and live. All graduate students need to take a course titled “Gospel, Church, and Culture” which specifically addresses issues of contextualization. Given the makeup of the student body student internships and class discussions inevitably address issues of cultural diversity and immigration.

Tyndale’s involvement in the *Churches and Immigrants* project centered around churches in the greater Toronto Area. We conducted five focus groups between February 18 and June 3, 2014. Tyndale’s long history, diverse student body and respected alumni gave it access to a large number of different church leaders, churches, service organizations and denominational bodies. This contributed to focus groups with a total of 20 different individuals, in 11 different denominations, representing 10 different countries of origin. While the objective was to learn about the practices of these churches in integrating immigrants into Canada, the focus groups also served to connect people with similar interests and as an opportunity to share ideas for how to conduct this kind of work.

We also conducted two case studies. The first was a large established church adding a focus on reaching out to the diverse community around it to its traditional focus on international work. The second case study explored the work of a small Mandarin speaking community with a primary focus on refugees. In both cases the research gave churches a better understanding of their work with immigrants.

Resources that Tyndale provided to the *Churches and Immigrants* project included the identification of immigrant church leaders and other community stakeholders who served as key informants. Tyndale Open Learning Centre’s TIM Centre dedicated some of the time of one research assistant to work on the *Guide to Action* that resulted from this research. The TIM centre used its UReach Toronto website to distribute the research reports and the *Guide to*

*Action* to its network ([www.ureachtoronto.com/content/role-churches-immigrant-integration-settlement-project](http://www.ureachtoronto.com/content/role-churches-immigrant-integration-settlement-project)). Our research assistants gave presentations to the Hub (a United Way sponsored priority neighbourhood centre) and to a group of community organizations that work with one of the study churches. Finally, TIM centre held a well-publicized event open to all research participants and interested others to hear a presentation on the study results and to discuss those results with each other. About 100 people attended that event.

The *Churches and Immigrants* project contributed to Tyndale's community engagement trajectory in two important ways. First, this project helped students, faculty, and staff develop their ability to understand and work with immigrants. For example, Tyndale supported two students as research assistants who were able to develop substantive research skills and directed those skills towards their current work of revitalizing a rural church.

The second contribution relates to Tyndale's constituency. This project provided resources to assist immigrant church leaders in responding to cultural and religious diversity (e.g., the need for increased partnership, illustrations of effective practices). TIM ran several well-attended seminars for local community leaders where the findings were discussed and people were connected together to develop partnerships of the sort identified in the research. Furthermore, the TIM Centre's participation in the *Churches and Immigrants* project has led directly to a new SSHRC funded study on "Faith and Settlement Partnerships," and a proposed study on "Intergenerational Faith Development". An ongoing cooperative relationship with one of the case study churches from the project, development of TIM Centre's website ([www.UReachToronto.ca](http://www.UReachToronto.ca)) to specifically address the expressed needs of its users, and conversations with additional partners about cooperation on supporting intercultural ministry were also, in part, outcomes of the research.

### **Lessons about Promoting Community-based Research on the Faith-based Campus**

Our experience of working on the *Churches and Immigrants* project afforded us the opportunity to reflect on what we have learned about promoting community-based research on the faith-based campus. While our learnings arise out of the experience of scholars from two participating universities (Crandall and Tyndale), their applicability may be of interest to other faith-based campuses in Canada and elsewhere. In general, there are two main lessons that we learned. The first main lesson highlights what the faith-based campus shares with other post-secondary institutions, while the second emphasizes the uniqueness of the faith-based institution.

#### ***Lesson #1: The need to embrace both internal and external drivers***

Similar to other post-secondary institutions, the faith-based campus requires attention to both internal and external drivers when advancing community engaged scholarship on campus. Such an internal/external combination provides a more robust resource base to enable community-engaged institutional change than simply relying on either one alone.

Certainly the histories of both Crandall and Tyndale demonstrate the presence of internal drivers typical of institutions pursuing community-based research agendas: a growing interest

of individual faculty members and students towards applied research, supportive institutional policies such as tenure and promotion policies that credit community-engaged scholarship, and the emergence of community-engagement structures on campus (Graham, 2014). Yet despite this progress, significant challenges still exist. Chief among these challenges is the fact that Crandall and Tyndale do not have the same access to research resources that most publicly-funded post-secondary institutions have. In fact, on both campuses the institutional expectation for faculty to conduct research has been comparatively recent, with financial incentives to support research not yet on par with “secular-based” counterparts.

Within this context, the *Churches and Immigrants* project seemed to be an important contributor to the internal institutional change process at both Tyndale and Crandall universities. While seeing the potential of community-based research, both campuses have been in the early stages of formalizing a sustainable community-engaged research agenda with supporting institutional structures. The project built on a growing community-engaged research tradition that both campuses have been cultivating with a desire to conduct relevant and impactful research within their constituent groups. Yet there was equal recognition that both campuses needed to be better equipped to more fully realize the potential of community-based research within their sphere of influence. To this end, we see the project’s contribution to internal drivers as being twofold. First, the active involvement of faculty, staff and students on the project was another concrete demonstration of Crandall’s and Tyndale’s growing interest with community-based research, and another example of a community-engagement “mainstreaming” process that others on campus could join. Second, in the case of Tyndale, the project helped to bolster existing community-engagement structures already in place (most notably the TIM Centre) by building their capacity to better engage constituents in the future.

Beyond internal drivers leading to the greater uptake of a community-based research agenda, there are important external drivers supporting the on-campus shift. For example, the growing interest of individual faculty members in community-based research would be strengthened through participation in external community-campus engagement networks, in conferences showcasing community-university research, and through community-based research funding programs and publication outlets. In addition, institutions could pursue funding opportunities that support institutional change (e.g., McConnell Family Foundation’s RECODE), and community-engaged research projects (e.g., SSHRC partnership grants).

In the past, Tyndale and Crandall have not availed themselves of many of these growing external resources designed to support community engagement on campus. Perhaps the most significant contribution of the *Churches and Immigrants* project was in bringing financial and partnership resources to each campus. As already noted, faith-based campuses tend to have much smaller research infrastructure relative to other public universities. The funds for indirect research costs designed to build administrative research capacity at both campuses were very welcome. Also the project provided funds for employing and training students and community members in community-university research. For two consecutive years, there were a number of engagement activities oriented towards research, knowledge mobilization and community mobilization. At Tyndale the provision of physical space for the TIM centre has given it more

stability and legitimacy as it continues to engage community partners. In both universities the project connected faculty to a range of new community and academic partners, which has already led to new collaborative research proposals being submitted and another SSHRC Partnership Development Grant successfully secured. Indeed, transformation deepens and grows when faculty members and administrators develop relationships beyond the university, partnering to explore new ways of learning and working together (Heffner et al. 2006).

***Lesson #2: The opportunity to leverage unique faith-based drivers***

While there are commonalities that faith-based campuses share with other institutions of higher education, there are also distinctives that may encourage community-based research on campus. Below we highlight three drivers that we believe are unique to faith-based institutions and that represent opportunities for the faith-based campus to leverage.

A. *Tapping into activism that is faith-inspired.* Community-based research has a natural fit with an emphasis on Christian service, social justice and activism often promoted by faith-based schools (Cole 2014). For example, in his study of two Christian colleges in the United States, Cole (2014) notes that activism is created through a strong shared ethos, stemming from interaction among students, professors, and administrators, producing a shared vision for social justice and community involvement. Intentional programs guided student activism, which conformed to institutional expectations and parameters. Schreiner and Kim (2011) found that students in colleges/universities affiliated with the Coalition of Christian Colleges and Universities (CCCU) have higher aspirations for prosocial behaviours, and greater increase in prosocial values and goals as compared to non-religious private colleges. This penchant for prosocial behaviour is not only true of students, but of all religiously committed Canadians. Statistics Canada data show that those who regularly attend religious services donate much more to both religious organizations and non-religious organizations (Turcotte 2012), and they are also more likely to volunteer their time (Vezina and Crompton, 2012). Such activism bodes well for community-based research initiatives.

Christian schools are guided by the biblical mandate to “love your neighbor as yourself” and to fulfill the “requirement” of God in “pursuing justice”. As a result of these expectations, faith-based schools have many pre-existing links to organizations in their communities, which can facilitate access and engagement in community-based research. With its emphasis on social justice and change (Ochocka, Moorlag and Janzen 2010), community-based research therefore represents an opportunity for faith-based campuses to tap into; a scholarly expression of living out faith-inspired activism. The *Churches and Immigrants* project provided each campus another illustration of how Christian social activism (in this case working to ensure the equitable inclusion of immigrants and refugees within society) can be pursued through research.

B. *Remaining relevant to a religious constituency.* Faith-based institutions are often more dependent on donations than public institutions. Maintaining positive relationships with their religious donative constituency is important to their economic survival. This means they are answerable

to two worlds, one of which is church-based, and the other of which is grounded in established norms of higher education (Hemmings and Hill 2014). Christian schools may face a tension between “a desire to maintain the integrity of their spiritual identities on the one hand, and a push toward achieving excellence in their academic reputation on the other hand” (Matthias 2008 p. 145). Improved academic reputation requires research output and funding. Conversely, religious constituencies may push the university toward greater protectionism, or become concerned when they start looking too much like a “secular” university. Some supporters may think that seeking to improve its academic reputation could compromise the faith-based mission of the university, leading to a process of secularization common of universities in North America (Marsden 1994; Burtchaell 1998; Benne 2001).

Community-based research represents a means of helping faith-based campuses navigate these tensions. It provides opportunity for the campus and their constituencies to collaborate in ways that are meaningful and relevant, while also maintain standards of academic excellence (Janzen, Ochoka and Stobbe under revision). As an academic SSHRC-funded project, the *Churches and Immigrants* project was an example of how doing research that is relevant to a religious constituency and doing research with quality can co-exist..

C. *Embracing place as local mission.* Heffner, Curry and Beversluis (2006) found that their Christian liberal arts college in Michigan (U.S.) began the journey toward engaged scholarship by embracing the particular place in which it was embedded. For them, taking “seriously the issues and strengths of that particular city” (p 129) was paramount. The institutional culture of their campus was subsequently transformed, and an intentional and multi-disciplinary research agenda was carved out in response to pressing social issues identified by their local community. Such an “embrace your place” mentality is an institutional expression of the “missional” orientation mentioned earlier – the notion that Christians are a listening and discerning people being sent into the world around them to offer God’s hope in tangible ways (Hirsch 2006). The impetus for campus-community engagement therefore becomes theologically framed, not simply as a matter of strategy but as a God-given and context-specific sense of calling into local mission (Van Gelder 2007). What is more, it adds an emphasis on living within community in mutual relationship with others in a way that seeks to address the crisis in authority in mission after colonialism (Van Gelder and Zscheile 2011).

Not all examples of community-based research within Tyndale and Crandall are directed at the immediate geographic proximity to their respective campuses, but clearly some are. For example, the TIM Centre’s New Canadian Church Planter project focuses on the needs of new Canadians in the Greater Toronto Area. At Crandall, business professors were asked to complete an effectiveness study and other research by the local detachment of the RCMP. The *Churches and Immigrants* project built on this tradition through local case studies and knowledge exchange activities that engaged participants with the local community.

## Conclusion

Religious groups have a strong tradition of participating in community-building. In both Canada and the United States faith groups were at the heart of the rise of social service provision in the latter 19<sup>th</sup> century and early 20<sup>th</sup> century (Unruh and Sider 2005), were leaders in national social reform and social justice movements (Christie and Gauvreau 2000), and sought to improve the moral and spiritual well-being of their respective societies (Reimer 2003). Communities of faith build on this historic role today by continuing to be active in community-based programs and social activism in Canada (Hiemstra, 2002).

Given deep connections to their respective constituencies, faith-based campuses are uniquely positioned to be partners in such social transformation. Their scholarly leanings can provide insightful theoretical framing to research collaborations – insights that complement the experiential and practical knowledge brought by their community partners. Their expertise in methodological techniques of systematic data gathering and analysis provide opportunity for reflective practice through rigorous empirical research. The promise of these community-campus research partnerships therefore rests in their potential to enhance evidence-based community ministry and social activism, while doing so in a way the values the “faith factor” of such work (Janzen et al. 2016).

However, such community-campus research collaborations seldom happen automatically, nor are necessarily easy to navigate. Similar to their “secular” counterparts, faith-based scholars seeking to engage their communities face both individual and institutional challenges. To begin, inherent in community-based research is a tension that exists between community partners’ goals and those of critical scholars (Hall et al. 2013; Minkler 2005; Stoecker 2005; Stoecker 2009). Whether called by God or by society, researchers that engage in community activism need to navigate this tension, critically reflecting on their own agendas, biases and relative power in relation to those of their partners (Quaranto and Stanley 2016; Strand et al. 2003). This is a healthy struggle and one that can nudge scholars from religious schools to better articulate how their activist voice is complementary to other valued voices within society (Eby, 2010).

Beyond the challenges faced by individual scholars, faith-based campuses as a whole face challenges. Institutionally campuses will likely need to undergo an intentional counter-shift towards community engaged scholarship --such is the legacy of the “ivory tower” which promoted (and owned) detached, expert-driven research (GUNI, 2014). To shift institutional culture is no easy task. This is especially true when moving towards more democratic practice. In this case the shift is toward the practice of knowledge democracy where the utility of knowledge is seen to be best co-produced and co-mobilized via community and campus partnerships (Hall 2001). A related concern is the historical tendency toward protectionism in some faith-based institutions, where engagement with those outside their religious fold is thought to erode orthodoxy. And yet, our increasingly pluralistic society requires a sensitivity to “cognitive justice” in which diverse perspectives are included in community problem-solving (Hall and Tandon 2017). Christian post-secondary schools therefore need to learn how best to engage this diversity of worldview, including with constituencies who draw

on epistemologies from non-Western traditions. Transforming the campus culture towards community engagement and community-based research therefore requires serious institutional commitment, energy and creativity from a number of players.

In this article we provided two examples of faith-based universities who are undergoing such a shift towards knowledge democracy via community-based research that engages community partners. Our reflections were seen through the lens of a shared experience of collaborating on a two-year research study (the *Churches and Immigrants* project). We learned that, similar to other institutions of higher education, an intentional shift towards community-based research on the faith-based campus requires attention to both the internal and external drivers that support such a shift. We also learned that faith-based campuses have their own unique ethos and therefore have distinctive drivers that can be leveraged to support such a shift. Above all, our experience reinforced the value that community-campus research partnerships can have in addressing societal issues that matter.

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# **Reports from the Field**





## “There’s some colonial in my postcolonial”: Community Development Workers’ Perspectives on Faith-based Service Learning in a Guatemalan Context

Geraldine Balzer, Luke Heidebrecht

**ABSTRACT** Faith-based relief and development organization Mennonite Central Committee (MCC) has been involved in the country of Guatemala since 1976 when they responded to relief needs in light of the devastating earthquake at the time. Since then MCC has invested in a number of communities throughout Guatemala in various capacities, one of which has been the development of service and learning opportunities aimed at exposing and connecting students/participants in the global north with the people and issues within the global south. As researchers of service learning, who are also committed to a faith tradition and have participated in or have been in relationship with MCC in some capacity, we are interested in evaluating how their faith tradition has helped to both construct their practice as well as critique it. One of the aims of our research is to collaborate with MCC practitioners in assessing and examining their current practice of service/learning in Guatemala in an effort to discover ways in which they are creating opportunities for positive societal change – both in the lives of the student/participants and the communities in Guatemala, while critiquing the traditional colonial and neocolonial approaches to development.

**KEYWORDS** experiential education, faith, international service learning (ISL), decolonization, postcolonial

During a recent trip to Guatemala we had an opportunity to talk with five community development workers who had worked for Mennonite Central Committee (MCC) in various capacities. Of particular interest to our research was the fact that these workers have facilitated International Service Learning (ISL) experiences for several hundred participants from the Global North in three different communities in different regions in Guatemala. Together, these five workers represent a wealth of first-hand experience, both as observers of these intercultural interactions and as facilitators attempting to navigate the complex dynamics of service learning as it impacts host communities that they deeply care about. Also of interest to our research is the *Anabaptist* faith tradition (Klaassen, 2001; Weaver, 2011; Reimer, 2014) to which MCC belongs, due to the fact that we also identify as such. Our personal commitments to Anabaptist values, to be outlined later, inform our decision to invite the above-mentioned participants to this study. We believe that it is our overlapping situatedness with our participants that provides a more immediate relational foundation in which to create a safe space for critical

examination of ISL practice. As engaged scholars we first, want to make visible these moral motivations that have shaped our research wonders and second, emphasize the importance of doing research steeped in relationality (Wilson, 2008; Kovach, 2009). For this paper then, we intend to explore, through the eyes of these five research participants, how MCC, as a faith-based organization, has utilized their tradition and convictions to inform their practice of ISL. Our wonders are as follow: In what ways have their efforts created opportunities for positive societal change – both in the lives of the student participants and the host communities in Guatemala? And, in what ways are their efforts perpetuating colonial and neo-colonial notions of development?

### **Short History of Mennonite Central Committee**

Mennonite Central Committee (MCC) is at the heart of this study and thus it is worth a few words for those unfamiliar with the organization to understand their history, vision, and mission. Broadly speaking, MCC is a global, not for profit organization (NGO) that focuses on three main areas: disaster relief, sustainable community development, and justice & peacebuilding.

The roots of MCC date back nearly one hundred years, when Mennonite refugees were seeking aid and resettlement due to the escalating violence levelled against their communities during the Bolshevik revolution in what are today parts of Ukraine and Russia. Several churches committed to an Anabaptist paradigm in Canada and the United States responded by working together to resettle these refugees. The Anabaptist tradition, which emerged in the 16<sup>th</sup> century amidst violent religious revolutions, is founded on values of peaceably engaging issues of justice, especially as it pertains to liberating vulnerable peoples. Peace, central to the Anabaptist paradigm has been adopted as a core mechanism by MCC and is, they promote, “a part of everything we do” (MCC “Principles and Practices”). The Anabaptist tradition has since grown from its 16<sup>th</sup> century European roots and is today practiced in a variety of church denominations around the globe, including Mennonite churches, who form MCC’s primary constituent base. MCC sees itself as a partner in this growing movement and has expanded to work in sixty different countries (MCC “Where We Work”). They develop connections with churches and organizations (Anabaptist or not) in these countries that share their values and strive to invest in ongoing local efforts rather than start new projects. Local participation is vital for MCC, so that “when responding to disasters we work with local groups to distribute resources to minimize conflict. In our development work we consult with communities to make sure the projects meet their needs. And we advocate for policies that will lead to a more peaceful world” (MCC Vision and Mission).

In our experiences interacting with MCC workers one of the most important values espoused is that of being in right and just relationships<sup>1</sup> with all who they interact with, whether that be participants in MCC programs, partner organizations and churches, or communities

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<sup>1</sup> This value emerges out of MCC’s commitment to restorative justice work at the local level in all provincial/state/country offices, which has shaped much of the organizational culture. For an overview of restorative justice see Johnstone, 2011; Redekop, 2008; Zehr, 2014.

in which work is being done. To clarify, MCC notes “wherever we work, MCC is on the side of a just peace between societal groups or people in conflict. MCC does not choose one people group over another,” however MCC does ‘take sides’ “against all forms of violence, regardless who perpetrates it” (MCC in Palestine and Israel). This type of relational posturing, while an intangible thing to study, represents an essential dynamic of not just *what* but *how* this faith-based organization involves itself in the lives of people. We think this is important to highlight for this study, since as Susan Walsh (2016) notes, critical research has tended to focus on critiquing *what* is done in community development work while, she says, what is less understood is “the issue of how a development organization’s approach to knowledge, imposed within well-intentioned training activities, might itself have an impact on the social change process. How aid is delivered...can be far more consequential than what is delivered” (Walsh, 2016, p.22). As we engage in a critical analysis of MCC’s service learning with the help of our participants we also hope to examine both *what they do* and *how they do it*.

It is worth making a final note about why MCC has invested in ISL programs since they constitute the particular focus for this study. MCC’s broad investment in relief, development, and peacebuilding work is implemented in various capacities, one of which is creating “opportunities for young people to serve in Canada, the U.S. and around the world” (MCC Vision and Mission). Service learning, or what MCC calls *Learning Tours*, emerged from the above foci as a way of engaging young people in MCC projects in various contexts. Part of the mission of these learning tours, according to their memorandum of understanding presented to each participant is “to be a channel for interchange between churches and community groups,” which is exemplified in tours that “permit conversation with people with whom MCC works” (MCC Memorandum of Understanding). *Learning Tours*, then, focus on learning about contextual issues that pertain to the partnerships with which MCC has developed. For example, *Uprooted* is a tour designed for participants from Alberta and Saskatchewan, hosted by MCC Mexico to explore themes related to migration and peacebuilding. MCC also operates learning tours to contexts such as Israel and Palestine (MCC and Palestine and Israel: FAQ), designed to educate participants about the complexity of conflict and necessity of peacebuilding while highlighting the work MCC is committed too. Tours include elements of learning and service in varying degrees depending on the local partners.

### **Mennonite Central Committee in Guatemala**

Specific to this study is an exploration of MCC’s work in the Guatemalan context. MCC established a presence in Guatemala in 1978 following a devastating earthquake. Responding to the needs created by Guatemala’s precarious geography and the political turmoil resulting from 36 years of civil war brought MCC into communities resulting in partnerships that seek to develop economic stability, food security, the empowerment of women and children, and advocacy for local Mayan groups. These partnerships include the Catholic diocese of *San Marcos*, a women’s cooperative in *Panabaj*, and the youth of the Ixil in *Nebaj*. In both *San Marcos* and *Nebaj*, advocacy has focused on educating North Americans about the exploitative practices of multinational corporations involved in mono-cropping, resource extraction,

and hydroelectric production (MCC Mining Justice). As well, they have partnered with local cooperatives in the Diocese of *San Marcos* to reduce migration by developing local sources of income and improving food security. The small *Panabaj* cooperative has provided additional income for women through the marketing of their beadwork and an active homestay program connected with ISL groups.

Guatemala's proximity to Canada and the United States makes it an affordable destination for groups and MCC Guatemala hosts a significant number of ISL programs annually. ISL groups have the opportunity to visit local projects and work alongside community members in the hope that ISL participants might become advocates for peace and justice (Flickenger, 2010). MCC utilizes two employees in every ISL program: connecting peoples coordinators in each country office facilitate the groups arriving and work alongside the community workers in each location who have developed important relational connections with each of the communities. The opportunity to co-host ISL groups has enabled MCC workers to develop a strong program that incorporates history, context, and local partnerships.

### **Participants and Methodology**

We have used informal and semi-structured interviews with former MCC workers using a case study methodology. We situate ourselves within this research as people who have had prior experiences working and volunteering with MCC's service learning efforts in Guatemala. Geraldine in particular has participated in and observed thirteen service learning trips from 2007-2016 in eight different communities. We want to be honest about this bias in our research and have reflected together on the fact that having had positive experiences we are motivated by a sense of critical diligence rather than critique. Our desire in this study is, at least in part, to partner with MCC workers to critically reflect on ours and their experiences with ISL. The aim is not to deconstruct their practice of service learning, although that may happen along the way, but to evaluate how their faith tradition has informed the construction of their practices and whether it has created greater opportunities for societal change or whether this commitment perpetuates colonial and neo-colonial views of the world. Given our situatedness in this research, our analysis will be written in a dialogic format, which for us is a way to "re-connect" (Martin, 2009, p. 213) with the relationships we have with our participants as well as being a space to demonstrate our own emergent reflects, wonders, and puzzles as we engage our participants' field texts.<sup>2</sup>

Regarding our participants, the interviews were conducted with five former MCC workers individually and within focus groups. Two of the workers, Adriana and Nancy have respectively served in the role of *Connecting Peoples Coordinator* for Guatemala/El Salvador. In this role they were tasked with organizing the ISL programs and ultimately served as guides and translators for the participants. Three of the workers, Nate, Tobias, and Yasmin had served as *Community Workers* in locations where MCC sends participants of service learning experiences. Three

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<sup>2</sup> Given the relational dynamic of this study we prefer Clandinin and Caine's (2013) use of the term "field texts" rather than "data" (p. 166).

of the participants are American and two are citizens of Central American countries; all had established connections within these communities, were committed to the community's welfare as development workers, and represent the key relational bridge between the participants of trips and members of the community. In each of the interviews conducted a similar set of questions was used within a free form conversational structure.

### **Postcolonial Theory**

*Postcolonialism*, as a theoretical construct, attempts to analyse and explain the impact of colonialism through thinking and writing “about the cultural and political identities of colonized subjects” (Gandhi, 1989, p.5). Postcolonialism provides a framework to examine power relations that inscribe race and ethnicity through the use of hegemonic state systems such as education. It stands for a “transformational politics,” (Young, 2003, p. 114) and shares much in common with Marxism, socialism feminism, and environmentalism (Young, 2015). Postcolonialism is an appropriate framework for this study because the host communities have been detrimentally impacted by colonialism and the imposition of Western Eurocentrism on their cultural practices. Mayan scholar Jimenez Estrada (2005) speaks of the challenges of doing research in the context of Guatemala where “more than 65% of the population is Indigenous with 23 distinct languages... and where poverty and violence have marked the lives of the majority” (p. 48). As a result of marginalization and discrimination exacerbated by political conflict and violence, many of these communities have been forced “to drop out and reside in ‘internal colonies’ with little or no hope of upward mobility” (Kanu, 2006, p. 8). These communities have responded to this internal colonization through the creation of grassroots organizations aimed at improving communities through the creation of employment, improved education, food security, and health measures. Zavala (2013) notes that these grassroots collectives are “spaces of recovery, healing, and development” (p. 56).

Many NGOs, having worked alongside these grassroots organizations, have also become conduits for ISL initiatives that tend to ‘piggy back’ on these developments, which, unfortunately at times, often perpetuates the narrative of the “*third world*” (Spivak, 1988) by focusing on student learning outcomes (see Larsen, 2016). Postcolonial theory demands a re-focusing when this is the case. When people of the global South are made into subjects for the benefit of someone else's understanding we must name this act as a form of *neo-colonization*. This also amounts to “epistemic violence,” as it constitutes “the colonial subject as Other,” which casts all who fall into the category of the ‘third world’ as homogenous (Spivak, 1988, p. 76). To entertain the postcolonial in research, then, is to become “concerned with the grounds of knowledge – epistemology,” because knowledges are often bound up in Eurocentric and ethnocentric narratives (Young, 2015, p. 152).

Postcolonialism in this context is therefore also concerned with research methodology and argues for approaches that disrupt “the hierarchical relation of power that privileges academic over local, Indigenous knowledges and the production of knowledge that has very little practical value” (Zavala, 2013, p. 57) to local communities. Building our research on this framework ensures that we are attentive to the interpretation of the voices of the

communities and disrupt the power balance caused by colonialism. We see our participants as helpful interpreters for this study, given their relational connections with these communities. Postcolonialism demands that the research *process* should aim to harmonize with the research *goals*, or as Jimenez Estrada (2005) remarks, “research that shows respect and values life and cultural diversity is not merely an intellectual pursuit – it is a necessity” (p. 48). With this in mind the researchers will look for specific ideas, conversations, and themes that emerge, which highlight practical and implementable suggestions for ISL design as it impacts programs and communities.

### **Analysis and Evaluation**

Analysis of the field texts collected from our interviews with the MCC workers have provided us with the categories for our evaluation, which emerged from two broad questions asked during the semi-structured and informal interviews. These questions were aimed at creating space for the practitioners to reflect on their experiences and evaluate MCC’s ISL in Guatemala as well as evaluating the impact MCC’s faith position has on how its implemented. We will attempt to highlight their responses both individually and as they relate to emergent themes, providing context where possible, as well as offering our own reflections on what is being said.

#### ***Evaluation of Mennonite Central Committee’s International Service Learning in Guatemala***

First, it’s important to name the fact that while each of these former MCC workers helped to plan or facilitate MCC ISL experiences, at the time of the interviews they were *looking back* at their experiences and so their ability to offer critique and affirmation is bound up in this displacement in time. The distance these workers have from their experiences may be a factor (positive and negative) in their ability to be both self-reflective and critically reflective. By way of example, in our focus group interview Tobias Roberts, former community worker in *Nebaj* stated, “I think that we need to be coherent with ourselves, I think the majority of us here, I’m speaking for Nate, myself, and Adriana too, are in some sense products of these (ISL) exchanges.” Here he references Nate Howard, a former community worker who spent time in *San Marcos*, who responded by saying “there’s part of me that wants to say that these trips are one sided, but I’m a product of those kinds of experiences. So there is value there from my perspective. Sometimes, unfortunately, it comes at the expense of communities.”

Three of the five participants, being North Americans, all resonated with this kind of *narrative beginning* (Clandinin and Connelly, 2000) and suggested that while “there’s a lot I can criticize” (Tobias) they also recognize the formative nature of these experiences that shaped them into the critical observers they are today.<sup>3</sup> There is no denying the impact of ISL as *pedagogy of discomfort* (Zembylas, 2015) that helps participants “see beyond a reality that, I think, is very closed” (Tobias). It was interesting to listen to our North American participants attend to their past stories, recognizing “disruptions, fragmentations, or silences” (Clandinin and Caine, 2013, p. 173). These ‘fractures’ in their stories are vulnerable spaces to inquire into,

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<sup>3</sup> For studies that explore the impact on student learning outcomes see: Balzer, 2011; O’Sullivan & Smaller, 2013; Ash, et al, 2005; Bringle and Hatcher, 1999; Keily, 2004; Moley et al., 2002; Pompa, 2002; Smith-Pariola & Goke-Pariola, 2006.

but also hold the most “educative promise” (Clandinin, 2013, p. 76). We note this because we believe, as we listen to the voices of our North American participants, that their becoming *awake* to the tensions in their own stories helps us as researchers become *awake* to the tensions that exist in critically assessing ISL programs.

There is no denying that the impacts of these experiences are different for the ISL participants and the community members. One of our Central American research participants, Nancy, noted that “one group comes looking for meaning and these existential needs whereas the people in the communities are just trying to respond to their immediate needs.” What she points to is in line with what Marianne Larsen (2016) suggests is a lack of problematization with ISL as it pertains to community impact. ISL exposes its entanglement with western and colonial epistemologies exactly when the above-mentioned types of personal transformation of participants are considered its primary goal. Nancy followed by saying that “its quite a luxury” for the North American participants to be in a position to explore the world and their identities. Tobias shared a similar sentiment suggesting that this difference is unavoidable: “it’s a privilege that the other side doesn’t have. When we’re talking about whether it is ‘colonial’ or not, it’s a (colonial) privilege to open your mind, to have your mind opened to experiences and other cultures.”

### ***Is it Colonial? Critical Analysis of MCC’s International Service Learning in Guatemala***

Our research participants’ insights led to the emergence of two important questions. The first, *is it colonial?* was something that our participants (and researchers) intuitively wonder in regards to ISL in contexts such as Guatemala. This wonder stems from the recognition, supported by scholars such as Larsen (2016) that ISL tends to “focus entirely upon what the student desires, does and learns” (p. 14). ISL, we believe, exposes its entanglement with colonial epistemologies exactly when the above-mentioned types of personal transformation of participants are considered its primary goal. As an example, Tobias, reflecting on his experiences hosting groups in *Nebaj*, makes note of the Northern participants’ projections of the assumed reciprocity of these trips, saying “groups talk about building relationships... if you take that word seriously, you’re not building relationships in communities in one or two weeks.” In this statement we hear Tobias deconstructing an archetypal terminological justification utilized by groups to legitimize the reciprocal value of ISL. Interjecting and supporting Tobias on this point, Nate, reflecting on his experiences hosting groups in *La Vega*, adds that this way of seeing ISL “doesn’t make sense from the community’s perspective, or from my perspective.” Together they muse that groups assume they are connecting with communities by simply being there, perhaps playing soccer or interchanging Facebook and email contact. In sum, Tobias says “building relationships is obviously always something that benefits the people who come and receive.”

This discrepancy in perception of the potential mutual benefit of building relationships through ISL is, perhaps, a colonial hangover. ISL programs are, as observed by Larsen (2016) directional and, therefore all too often an exercise of privilege for Northern participants who are given opportunities to do service and learning in Southern communities. Nancy, one of our

Central American research participants rightly suggests that maybe “we should create learning tours that go from the South to the North.” She further names “how much of a luxury it is,” for Northern participants to have these opportunities and their assumption that it has mutual benefits “comes from a logic that is very consumerist.” We hear Nancy, deconstructing the apparent asymmetry she observed during her experiences working with MCC’s ISL programs. She worries that ISL can function as an extractive exercise for Northern participants to “take information and use it for personal fulfilment.”

Tobias adds that the directional nature of ISL programming that Nancy talks about is rooted in and perpetuated by a failure to recognize and address the asymmetry. He says that ISL, for Northern Participants is then just “another form of consumption, you’re not hoarding things but you’re hoarding experiences.” Contradictorily, while participating in a potentially consumptive act, Northern groups express concerns about the possible financial dependencies created because of the resources – monetary and material – that ISL programs bring to communities. Their concerns, says Nate, are “a poor interpretation of what is actually happening.” He was quick to share about his experience observing the community in *La Vega* who worked hard to utilize what little resources they received, such as those facilitated through ISL. Remote communities such as this, says Nate, “are working their ass off to survive,” and they “don’t survive just because a group comes out.” Nancy, who worked with Nate facilitating ISL groups, also commented that this concern is a rather “simplistic explanation” of a perceived behaviour. Instead, she suggests that communities demonstrate resilience and adaptivity as they respond to a form of Northern “exploitation” that has emerged over the years. This exploitation, she implies, is the control over the monetary and material resources that Northern people (participants and organizations, such as MCC) feel as though they must enforce. Our research participants all noted that what the Northern participants label as dependency, is an interpretation that originates from colonialism. To elucidate an alternative perspective, Tobias shared about the impact of ISL on the *resources of the community* in *Nebaj*, which put massive demands on hosts. What resources came into the community as a result of ISL, he noted, “was almost like a kind of payment,” which in his opinion, was a necessary response to the demands of hosting. The assumption that ISL programs fostered dependency in communities is a “very colonial” (Tobias) way of seeing the exchange.

These MCC community workers, our research participants, have articulated the struggles they saw the communities face amidst the presence of colonial and neo-colonial infrastructure and wanted to make note of their resilience and ability to adapt to programs operating in their spaces, such as ISL. MCC, by the nature of working in the context of Guatemala, enter into colonized spaces and we believe the point we hear our participants make is not to demonstrate inconsistencies in MCC’s practice, but to highlight the tensions that exist in doing so.

A puzzle emerges as to whether community members would continue to invite ISL if it were not imposed upon them? How much control do communities have over whether and how ISL operates? Nancy, who worked with MCC in a role that tasked her with ‘connecting peoples’ – ISL participants and community members – was upfront that MCC does its best to communicate as clearly as possible. She reflected that conversations with communities began



“many months ahead,” in order to develop a sense of if and how a particular program might work. “They would always say yes,” she said, although, “given all the power dynamics I would be very hesitant to say that they are always willing.” Tobias muses that communication, especially between “mostly white people” and an “indigenous community” such as those MCC works with in Guatemala is going to be fraught with complexity. We don’t doubt this puzzle requires further investigation. For now, our assessment of MCC’s ISL programs reveals that there still exist some powerful assumptions of the value and impact of ISL from the perspectives of Northern participants.

### **Postcolonial Possibilities? Forward Thinking about MCC’s International Service Learning in Guatemala**

While our research participants highlighted a number colonial entanglements that MCC’s ISL programs in Guatemala continue to be caught up in, we also recognized many postcolonial themes emerging in our conversations. To frame these observations it’s important to note that one of the distinguishing features of postcolonialism is its focus on the historic exploitations, oppressions, and unjust relationships created during the period of colonization. In the context of Guatemala where “more than 65% of the population is Indigenous with 23 distinct languages... and where poverty and violence have marked the lives of the majority” (Jimenez Estrada, 2005, p. 48), applying a postcolonial lens to interpreting historical events in the context of Guatemala demands a recognition of and engagement with the injustices suffered by Mayan Indigenous communities. In any context *postcolonialism* stands for a “transformational politics, for a politics dedicated to the removal of inequality” (Young, 2003, p. 114).

MCC has been working hard to navigate the postcolonial relationships they facilitate between ISL participants and host communities. The *Country Representatives*, Michael and Melissa, who are responsible for maintaining and working with MCC’s partners in Guatemala made a comment in regards to their current ISL efforts that they are restructuring, trying to create more transparency in the way MCC implements ISL. A priority for them is to help make things “clear for both parties” (Michael) and in order to do this they have clarified between two types of groups. The ‘work and learn’ groups are focused on projects with an “emphasis still being on relationship and working together on something,” rather than “oh we’re going there to build a house” (Michael). And, then ‘Learning tours’, which are becoming the norm, are trips where groups visit multiple communities “to get a broader experience” of the context and “focus a lot more on issues of advocacy, issues of raising consciousness” (Michael). What this means for MCC is an emphasis on developing long-term relationships with communities so that ongoing ISL programs can be continually reassessed so as to fit the communities’ needs. It also means, for ISL participants, that MCC is emphasizing “raising awareness in Canada in policy and personal practices that can change the world and can affect communities” (Michael).

MCC’s growing focus on the ‘learning’ in ISL is, according to Adriana, a healthy shift. When asked whether the relational dynamics between participants and communities were different between a work and learn and a learning tour she responded with a resounding

“yes.” Furthermore, when the focus is on learning, she said “I feel that the local communities were then the ones that showed their knowledge and understanding of the situation and how its affecting them directly and the North Americans were somehow brought down a couple levels when they saw that their country was creating these effects. It kind of knocks you to your knees, you know what I mean?” What Adriana is articulating is, we believe, an example of an important postcolonial theme expressed most poignantly by Gayatri Spivak (1988), an Indian scholar, literary critic, and recognized postcolonial theorist, who asks an important question, also the title of her pivotal work; *can the subaltern speak?* Postcolonialism brings to the attention of the powerful the voices of the *subaltern*, who are “at the heart of postcolonial studies” (Young, 2015, p.165). The *subaltern* are, by definition, the ones who are overlooked and undervalued. This turn in MCC’s ISL programs to ‘learning’ is a step towards diminishing the powerful assumptions of Northern participants and creating space for the subaltern voices of the communities they visit.

As an example, Nate speaks of his time working in *La Vega*, an isolated location in the department of *San Marcos* in the Guatemalan highlands. He says of ISL “we were trying to help, encourage, or empower folks to see themselves differently. We were trying to help them see themselves as powerful subjects, political subjects. We were trying to help them see their community differently and see the resources that exist.” Nate reflecting on the North American participants’ reactions to the geography they encountered said they were enamoured with the natural beauty of that place. These awestruck visitors honoured the place where this community was situated and in doing so also honoured the community members’ value of the place. In some cases Nate said that their outward reactions “has an effect of changing peoples’ lens about where they live. It helps them to start to see some of the natural resources.” Adriana, who facilitated a number of these ISL groups in *La Vega* affirmed that “a message I heard often from local people in the communities is that they were just so surprised and impressed that these North American young people would come and care about them and want to see their community... that kind of sense of solidarity that the groups showed was definitely felt by the local communities.” Showing up may be the first step towards solidarity and a first step towards a postcolonial practice of ISL.

Yasmin and Tobias provide a further example of how ISL may become a tool for elevating the *subaltern* voices as they reflect on their experience working in the community of *Nebaj*. This is a remote indigenous community who were actively involved in “resistance to mega projects,” (Tobias) such as mining and hydroelectric initiatives. Yasmin notes of her experiences helping host ISL participants that the people always enjoyed inviting outsiders into their spaces and lives and appreciated an opportunity to “share with them that this is our struggle... this is what we are fighting for.” They believed, she said, that developing allies was an important task in their work of resistance. Both Yasmin and Tobias reiterated three times in their interview that ISL provided a meaningful context for “communities to share their stories,” in part due to the way that MCC “tries to be different in how they facilitate groups,” by working only in communities where they have developed trusting relationships.

We wondered what the trust building process looked like on the ground as ISL participants

met communities for the first time. Tobias and Yasmin explained that first, they would introduce the arriving group to the community leaders and “in a sense ask permission to be there.” Respecting community protocols was a necessity to developing trusting relations, which, unfortunately differed from other groups they encountered that would “bring down their own mission teams,” and “would be giving out candy to the kids and shit like that,” said Tobias. His interpretation of groups entering communities in that spirit was “very visibly colonial.” MCC, in contrast, is aware of the first step, which is “at least going into the communities to talk,” suggests Tobias. Inviting conversation, giving space for the community voices to feel ownership in the ISL program is an empowering act for all parties involved. MCC’s mandate to only work through local partnerships is a further method that ensures a relational posturing in communities. Adriana says that ISL planning was done by “working with the local partner based on their ideas... for the itinerary and even which work projects to engage in.” Positioning community members as essential to the planning of and participation in ISL helped them to develop an enthusiasm towards these programs. “When people have taken ownership of a process, have a vision, and in this process felt their needs are being met,” says Nate, then something “much more important than economic sustainability” is created. He summarizes by saying:

I think one of the most important ways you can use groups well is to complement the existing community processes... if you can empower the community in the process of receiving groups, not just when they come but in all the preparation and all the planning, empowering the community to be the ones to make the decisions, to create the goals, then you will be able to demystify a lot of things where there is often a lack of understanding between the community and the group.

### ***Impact of MCC’s Faith Commitments on the Practice of International Service Learning in Guatemala***

One of our intended goals for this study was to explore how MCC’s Anabaptist faith commitments impact their ISL designs. We prefer the term *commitments* rather than *beliefs* since MCC isn’t a faith community that gathers, such as a church, but rather an organization with a history of working with and for people in need. Adriana pointed out that the “faith tradition of MCC,” which is grounded in Anabaptist values emphasizes the “idea of putting our faith into action,” and “being able to do something tangible.” This is something important to note as her statement resonated with each of our research participants in a focus group interview. Anabaptism, like Latin American Liberation Theology share the commitment that “theology comes *afterwards*, it is the second act” (Gutierrez, 1973, p.35). The first act, says Juan Segundo (1976), is a “personal commitment to the oppressed” (p. 81). Likewise, one of the essential Anabaptist convictions is that faith is something that is lived and actively expressed rather than articulated and debated. The use of the word *commitment* itself is the idea that faith cannot simply be a list of beliefs, but rather are “what we think as well as what we hope or feel” (McClendon and Smith, 1994, p.6). Both Anabaptist and Liberation traditions share

the commitment that “every theology is political” (Segundo, 1976, p. 74) and, therefore, they demand a personal engagement. The difference between faith commitments and beliefs, for the Anabaptist or Liberationist, is an explicit acceptance of your relationship to politics (Segundo, 1976).

We draw this connection in part due to the importance, and perhaps unknown, theological overlap both these traditions have and, in part, because our research participants made note of it. Tobias, during his time working for MCC, mentioned being inspired in his Anabaptist approach to his work through the study of Liberation Theology. He said that he found ways of articulating his faith commitments through these traditions, which has helped him to engage the Mayan communities he was living in in a way that was different than a development framework embedded in a capitalist and/or Eurocentric paradigm. The “professional development ideology,” he said, was something he constantly fought against, which, he felt, is imbued with a “colonialist mindset.” Instead, what he found in an Anabaptist tradition was “the idea of “identification with the poor.” A concern for the poor, the oppressed, and the exploited is a central commitment of the Anabaptists, Liberationists, and those committed to Postcolonial theory. This is an epistemological commitment that demonstrates a postcolonial sensibility – a high regard for relationality, especially how relationships are formed between the powerful and the *subaltern* (Spivak, 1988). Postcolonialism argues that epistemologies – the foundations of what we know – are too often either “unwittingly ethnocentric or Eurocentric, or both” (Young, 2015, p. 152). Therefore, as Anabaptist scholar Rene Padilla (1989) says, “once that is seen, the conclusion is unavoidable that what is needed is not economic development but a totally new social order. If oppression-dependency is the real problem, the answer is not development but liberation. Unless the system is changed, development will only benefit the oppressors” (p.37).

So how does a faith commitment, as outlined above, impact MCC’s ISL in Guatemala? Yasmin paints this picture for us:

The values of solidarity, an emphasis of wanting to identify with the poor and their struggles adds a dimension that can lead to a non-colonial approach in coming to Guatemala. Especially when you see other groups that come with faith traditions that limit what they can do. Most of the groups that come through MCC – their faith tradition opens the participants’ worldview to seek to understand the struggles that communities are having against, for example, hydro-electric companies and immediately react defensively as if saying that is fighting against progress or something. It shapes them to be humble I think.

Nate adds to this, saying ISL creates the conditions for participants and community members to meet and what can happen in this collision is the possibility of becoming “*mystica*.” Nate is playing with the Spanish word for *mystic*, which he applies as a verb rather than noun to refer to a person who develops a “passion” or a “commitment” to people. Tobias uses the same word to describe an important trait he sees in MCC workers who are

motivated to “identify with their (community) struggles,” and who learn to “love communities for their way of life that they have and not just because they are doing the projects.” Yasmin, speaking as one of the two Latin Americans in our interview group also said that one of the interesting things about the ISL participants who come with MCC is that “they have a religiosity or spirituality that allows them to understand and appreciate Mayan spirituality.” The epistemological commitment to relationality facilitates the possibility for what we would see as an “organic communion” with peoples (Boff, 1986, p. 19).

The “Anabaptist ideal,” says Nate, is a commitment to people first, especially the oppressed and vulnerable. This ideal has ontological implications. For example, Nate would argue as someone committed to Anabaptist ideals that the “idea of participation trumps the rightness of somebody’s opinion.” In practice, this means that “somebody voicing an opinion is more important than what they are saying,” and while it makes things difficult, it’s essential in “valuing the process.” Nate is connecting the dots between Anabaptist ontology and the practices that MCC implements that give voice and power to the communities they work within as they prepare to host ISL groups. “There was always the tendency to want to control the process,” said Nate, “but to relinquish that was important because this is all about *human* development,” which we realize, after reflecting on his statement, is opposed to simply development that passes over the human. He was adamant that it was more important that the “community was honoured all along the way,” rather than worry that the ISL trips themselves were planned in accordance with Northern expectations. We hear his statements resonate with those of scholars Leonardo Boff and Clodovis Boff (1986) who say that “Liberation theology is a theology *of* the people, done *with* the people, and emerging *from* the people (p. 3).

According to our research participants’ MCC work stands in contrast to other faith-based ISL initiatives for the fact that they do not encourage or invite groups to proselytize. Adriana says of this that “our tradition is not to come in and evangelize... I appreciate that about our faith tradition – it seems a less overt and more hands on and practical, more about connecting with people where they are at.” Yasmin, reflecting on her experience in the *Nebaj* community said that groups who sought ways to proselytize was a “sure fire sign of colonialism.” It’s important, she notes, that groups “come with a faith that doesn’t want to impose their ideas but wants to learn from others, which can be very empowering.” MCC’s approach to ISL centers on creating space to be present with people, building upon faith convictions that value that encounter. Nate says “there are a lot of great tools in this tradition such as “peacebuilding, justice, and simplicity.” Nancy contributes a few more she has recognized, which are “embracing diversity,” and what she calls “multiculturality.” These tools help shape meaningful encounters and, at least for the participants, can guide them to “understand reality for what it is and take the time to work through complexity, recognizing the thousands of dynamics and confusions that exist but still walk forward” (Nate).

Adriana focuses on peacebuilding that she saw as one of the most meaningful for ISL experiences. From her perspective ISL provides an actual opportunity to enact peace. She says that “I reflected on that often with groups, that the act of connecting with someone that is different than you or that you don’t know, learning their life, learning their story, seeing

how they live, that is a strong act of peace, making peace. And it's tangible." One of the goals of ISL from MCC's perspective is to create peacemakers out of the participants. What this means in many cases is that MCC hopes to see participants commit to acts of advocacy. This may sometimes look, as Adriana points out for the Guatemalan context, "advocating for change with policies of mining companies." Or it may mean digesting the experience that you have had and seeking out opportunities to advocate in like-minded areas. The Anabaptist, and particularly Mennonite faith tradition that grounds MCC is about "reaching out to others across borders with tangible resources," says Adriana. ISL can at its best make this a reality and hopefully lay the foundation to construct a "culture of peace."

### **Conclusion**

There is no doubt that institutions from the global north participate in ISL because they believe in its transformative power; the steady flow of groups participating in MCC Guatemala's program bear witness to that. There is also no doubt that ISL is the site of conflicting ideologies and purposes. As our participants indicate, the line between colonizing and decolonizing practices is blurred. Are ISL guests involved in charity or working alongside hosts? As Randy Stoecker (2016) points out "research suggests that service learning can also reinforce stereotypes of the poor, oppressed, and excluded" (p. 5). MCC's commitment to giving voice to the hosting communities is one way that these stereotypes can be countered. Guests from the global north are invited to become advocates alongside vibrant communities that have a vision for their futures. Stoecker (2016) calls for a "form of service learning that 'liberates' those who participate in it whether they come from the higher education institution [or church] or 'the community'" (p.4). By enabling communities to show their strengths, MCC's ISL program liberates local communities by giving them voice; by working alongside vibrant local communities, northern participants are liberated from the "poor but happy" trope that so often accompanies charity work.

MCC belongs to a long tradition of faith that has engaged complexity and tension. In Guatemala today their involvement extends into similarly difficult places, working "in diverse cultures with different religions," notes Nancy of the programs she worked with. She is happy that "our programs personality is made rich because we work with people who practice Mayan spirituality and who are Catholic." It's not always easy to live up to these ideals or expect everyone from within any tradition to abide by these same convictions. MCC has felt the tension to uphold these kinds of values in the context of Guatemala while being pressured by the expectations of both Northern (Canadian and U.S.) and Southern (Guatemalan) Mennonite churches to whom they are accountable. Nancy mentions that sometimes it is "a bit of a fight between the interests of the constituency in the North and the MCC vision of what actually happens here." While these kinds of tensions can ignite potential colonial repercussions MCC is working hard to stay committed to their faith convictions and allow their work to stretch church participants. Nancy offers a helpful reminder that "colonialism isn't specifically connected to Mennonite churches, but is always a part of the relationships between North America and Central America."

## About the Authors

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## Addiction Recovery, Gardening, and Faith: The Garden of Allan

Grant Wood, JP Rousseaux

**ABSTRACT** The Garden of Allan is far from the Garden of Eden, but God, the first and ultimate gardener is there. Teen Challenge (TC), a faith-based, residential drug and alcohol rehabilitation program on 10 acres of land in rural Saskatchewan near the town of Allan. What began with a simple church bulletin, with a notice saying that Teen Challenge needed donations of fruits and vegetables lead to the development of an active gardening and food project at the centre. What could have been a simple donation developed into a project that has dramatically changed the life of the volunteer coordinator, and the lives of several students in the program. In addition to developing their faith, and using their faith to overcome their addictions, the TC program emphasizes community living, life skills, health and recreation, music, art, and character development. Gardening and food related activities are valuable life skills, are part of a healthy and healing lifestyle, and further develop the student's faith. Gardening activities can be extremely therapeutic in relieving stresses including depression and anxiety, which are common in the lives of those struggling with alcohol and drug addiction. Gardening can also be extremely rewarding, yielding food for sustenance, success, achievement, validation, and prayers answered. In the Garden of Allan, gardening is both indoor and outdoor. During inclement times of the year, the students grow nutrient dense microgreens that are proven beneficial in repairing damage caused by drugs and alcohol. The Garden of Allan is where faith and gardens grow.

**KEYWORDS** gardening, addictions rehabilitation, Teen Challenge

There are many dimensions of engagement that can involve faculty, community, and possibly students in mutual learning, growth and change. This paper reports on a gardening project that involved a faculty member, to a lesser degree some of his students, and a drug and alcohol rehabilitation community. The creation of the Garden of Allan at Teen Challenge Saskatchewan, a small residential centre for men with alcohol and drug addictions near Allan, Saskatchewan - 60 kilometers east of Saskatoon - is the project reported in this paper.

In this example of community engagement, a University of Saskatchewan (UofS) faculty member initiated a vegetable garden at Teen Challenge Saskatchewan, with input from two of his students. The faculty member, who is also the garden coordinator, teaches Plant Science 235: Urban Agriculture, a course he developed to promote food production in urban and small-scale settings. The capstone course assignment requires the students to create a proposal

for an urban agriculture project. The previous year the professor had become involved with Teen Challenge through his church. He recognized that Teen Challenge offered an opportunity for his students to develop a plan for a garden and orchard for this community.

The students were familiar with the work of this rehab centre, were interested in the healing effects gardens can have for recovering addicts, and accepted the idea to develop a proposal for their project proposal. They researched the effects of gardening and healing for recovering addicts, and applied this research knowledge to the project when developing the garden design and recommendations. During the course the students had developed a strong base of knowledge about growing fruits and vegetables and knew how to draw a garden layout. They also created a growing schedule and recommended suitable plants. The students chose not to volunteer at Teen Challenge or become involved in the implementation of the plan.

Thus the garden coordinator became the students' advocate and worked directly with the centre to move forward on the development of the students' proposals. He also became the teacher of the skills needed to prepare, plant, maintain, and harvest a vegetable garden. However, it did not end there. The benefits in building and maintaining the garden were many: the physical work, the awe of watching plants emerge and grow, the nurturing of the plants, and finally the harvest. However, the benefits continued much further when they had an impact on healthier diets for the recovering addicts/residents, and improved food security for the centre.

As a result of seeing the centre's residents benefit so much from this engagement by the university professor and his students, and because the professor/garden coordinator was moved by the practical and spiritual impact this particular proposal had on the residents and himself, he was inspired to describe it for others. For him it represents the best of good engagement: the enactment of values engendered through faith, contributing to healing and greater social equality for all.

The Garden of Allan shares qualities in common with the Garden of Eden. Out of uncultivated prairie soil, a bountiful vegetable garden was developed and provided a rich harvest. As with the biblical garden, the Garden of Allan provided knowledge, in this case knowledge of good gardening practices and established a base of knowledge for the continuance of it into the future. Additionally, it gave residents a space for reflection that provided inner insight that was sometimes spiritual. The garden was also a place of light, as was the Garden of Eden; for the residents who have encountered some of the darkest sides of life, these feelings of light and spirituality were particularly meaningful.

### **Teen Challenge Saskatchewan**

Teen Challenge Saskatchewan (Teen Challenge, n.d.a) is a residential 12-month Christian-based program for men and women. Their mission is "To help men and women overcome substance addictions to lead full and productive lives" (Teen Challenge, n.d.c). The first Teen Challenge centre was started more than 50 years ago and targeted street youth in New York (Teen Challenge, n.d.b). Today, Teen Challenge operates more than 1,000 centres in 82 countries (Teen Challenge, n.d.b), giving it a strong claim to being the largest and most

successful faith-based drug treatment program in the world. Teen Challenge is open to any individual, 18 years of age and older. As a registered Canadian charity Teen Challenge relies on donations, sponsorship, and volunteers to offer programs that help residents regain their lives. The program is voluntary – participants enter the program by choice and can choose to leave the program at any time, but are encouraged to stay for one year, at which time they “graduate.” Teen Challenge offers spiritual, academic, and vocational training, and encourages the residents to discover their own creativity, skills, and talents.

### **Urban Agriculture**

The city of Saskatoon has a population of about 250,000 people and is located on the Canadian prairies, a region with a deep connection to farming. In the mid-1900s, the majority of the population was only one generation removed from their farm roots, so growing food in backyards in rural and urban communities was part of the prairie culture. As the population base shifted along with increasing demands on people’s time and an ability to easily purchase food, urban backyard gardens gave way to low-maintenance landscaping and a stronger interest in showy gardens. With every generation, we became further removed from our agriculture roots, and knowing how our food is produced.

In the past decade we have seen a resurgence, dare we say a revival, in urban agriculture, defined as the growing of plants and raising of livestock within and around cities (FAO, n.d.), for personal consumption, donation and/or sale. One can see an increase in the number of front yard garden boxes planted with vegetables, community gardens, and urban market gardens - just a few examples illustrating the growing popularity of urban agriculture in Saskatoon. Fuelled by an increasing number of people across North America who want to rediscover how to grow fruits and vegetables in urban centres, a course titled Urban Agriculture was developed at the UofS six years ago. In the first year, 20 students enrolled; today the course attracts the limit of 100 students per year, which speaks to the growing interest in urban agriculture.

### **The Engaged Student**

To engage students in real-life situations, the Urban Agriculture course requires students to develop a proposal that asks them to select an organization or group and develop a project or activity that is related to food production. They then send the proposal to the organization/group, encouraging them to adopt it. The proposal requires an articulation of their knowledge and what they can bring to this engagement, rather than cutting and pasting information from the internet or regurgitating class notes. In 2014, two students took on the professor’s suggestion to develop a proposal for the Teen Challenge men’s centre near Allan: one student proposed a design for a vegetable garden, the second proposed a design for an orchard. At this point the urban agriculture students involvement ended. However, they were excited and pleased by the acceptance of their proposals. The garden coordinator became the advocate of the student’s garden proposal, which was accepted by the centre, and began to work with the centre in the implementation of the garden proposal.

One reason these two proposals were important was because the centre relies on donations,

and therefore had challenges with providing nutritious food to the residents. As part of their rehabilitation, residents participate in the purchasing and preparation of food, and through both lack of knowledge and experience tend not to consider nutrition. Residents can be particularly neglectful of vegetables and fruits, foods that provide some of the most important nutrients in a healthy diet.

The garden proposal, which gave details on crops to grow based on yield, usability, and nutrition has been implemented, while the orchard is still under consideration.

### **Subjective “Data” Collection**

The garden coordinator chose not to create a formal, quantitative research structure when assessing the development of the garden and the impact it had on the residents’ recovery. The life of a person struggling with a drug and/or alcohol addiction is far from normal, and the point of the garden was to introduce normalcy into the men’s lives. Thus the coordinator was reluctant to impose survey methodology onto the project and the men. Any “data” collected was subjective and obtained through regular conversations with the residents while working together in the garden.

For many residents, the garden was their refuge, a place where they could just “be” without being judged or evaluated. Teen Challenge maintains a continuous intake to and exit of residents from the program. Some exits occur rapidly, making it difficult to debrief residents who had participated in the garden project before leaving the program. The project was an optional activity, and drew limited participation among the residents who had no previous gardening experience. For those who did participate in the garden, it often had both positive and negative elements. Common positive thoughts about the garden often included working in other gardens with their own grandmas. Common negative memories were of weeding a huge garden and never reaching the end before having to do it again, and again.

### **The Garden of Allan**

To encourage the Teen Challenge residents to take ownership of the garden, they were asked to select the vegetables they wanted to grow, but other vegetables suggested by the urban agriculture student who created the plan were also included. Seeds, transplants, tools and watering equipment were all donated. Operating principles for the garden were established:

- all residents were welcomed,
- mutual respect was demanded from all,
- residents would be taught about food production while in the garden,
- lack of knowledge and/or experience is a non-issue, and
- no question or action was considered dumb.

At the end of the first year, the garden coordinator deemed the project a success: it had honed gardening skills in the participating residents and it had yielded a large amount of food to help feed the centre residents.

### ***Spirituality and Gardening***

Is there a connection between spirituality and gardening? Spirituality is commonly defined as connection to a higher power than ourselves (Centre for Spirituality and Healing, n.d.a). That higher power may be found in places of worship such as churches, or in fields, forests, gardens, or wherever the individual finds comfort and a meaningful connection (Centre for Spirituality and Healing, n.d.a). When in the garden, did the residents encounter or feel the presence of a higher power? Hill et al. (2000) argue that people often confuse spirituality with satisfaction and wellbeing. They contend that unless the person experiences a greater power while gardening, then the person is simply finding great joy and fulfillment while gardening, which is not spirituality. Given that Teen Challenge is a Christian/faith-based rehab program and that the residents become very familiar with the Bible during their program, it stands to reason that residents would probably encounter spiritual moments while in the garden. Through conversations with the participating residents, some indicated they definitely experienced a connection with a higher power while working in the garden.

Some residents who had chosen not to work in the garden still spent a lot of time in the garden playing music and praying. Again this was because of the feeling that a higher power was present in that garden. On the other hand, there were residents who spent time in the garden, simply to occupy time in their day, to be outside in the fresh air, or to munch on vegetables straight from the garden, but found only joy and fulfillment.

Unruh and Hutchinson (2011) propose that it is common to feel connected to a higher power while working in a garden, because gardeners nurture plants. Parallel is that the concept of nurturing is found in many passages in the Christian Bible. In their study, some participants found a connection between caring and responding to the care (Unruh & Hutchinson, 2011). Similar feelings were expressed by residents at the Garden of Allan – some residents felt that nurturing plants during tough times – drought and wind and cold – was symbolized for them being nurtured by a higher power during their own tough times – addiction recovery. Is there a connection between spirituality and gardening – for some residents, the answer is absolutely yes.

Gardening and spirituality metaphors were common conversation pieces while tending the Garden of Allan. One particularly memorable comparison was made between drug addicts and tomato blossom end rot. A resident likened himself to blossom end rot, which eventually destroys the entire fruit, just as drug addicts eventually destroying everything around them. He further noted that tomatoes with blossom end rot are discarded, just as drug addicts are too often discarded from society. Another resident responded by pointing out that if the bad section of the fruit was removed, the rest of the fruit was saved just as if the drugs and alcohol are removed, the addict can be saved.

### ***Nutrition and Addiction***

The importance of nutrition on the recovery of those suffering from substance abuse cannot be overemphasized. This is a complex and specialized scientific area of study. Addicts seldom eat at regular times, seldom follow a nutritious diet (Salz, 2014), have a lower than normal

consumption of fruits and vegetables than the general public (Nabipour, et al., 2014) and are more likely to consume energy-dense but not nutrient-dense foods (Salz, 2014). So it is common for Teen Challenge residents to arrive in a nutritionally deficient state. In addition, certain addictive substances have a negative impact on the metabolism and digestion of foods consumed (Salz, 2014), further stressing their damaged bodies. Deficiencies in minerals and vitamins, common in individuals suffering from substance abuse (Islam, et al., 2002 ; Nabipour, et al., 2014) can negatively impact all body systems. Therefore it is important that Teen Challenge residents consume a balanced diet, rich in both macro- and micro-nutrients (Grotzkjy-Giorgi, 2009), many of which are found in fruits and vegetables.

Teen Challenge relies on food and funding donations to purchase food, and the residents in charge of purchasing food may not necessarily make the best nutritional choices, so the diet at Teen Challenge was not always as balanced as it needed to be for recovering addicts. One of the desired outcomes of the Garden of Allan was for the residents to produce some of their own fruits and vegetables necessary to help in their own recovery. To further assist in supplying a balanced, nutritionally dense diet, the growing of microgreens was introduced.

Microgreens are seedlings at a stage of growth between a sprout (cotyledons but no true leaves) and baby greens (2–4 sets of leaves). They contain much of the nutrition needed for a healthy diet (Xiao, Lester, Luo, & Wang, 2012) and thus a diet suitable for addiction recovery. Gardening in Saskatchewan is restricted due to our short growing season, however the growing of microgreens is best done indoors, so it gives the residents access to fresh nutrient-dense greens year round.

### ***Connecting Food to Recovery***

Understanding the importance of diet on recovery, prompted the garden coordinator to suggest an expansion of the garden project after the first year. The garden was designed as a sustenance garden – similar to the “back 40” a common name given to the large sustenance garden on the farm. The Garden of Allan was designed to optimize food production, yet many of the residents could not connect vegetables in the garden with the entrée on the dinner plate. The lifestyle of a drug addict often does not involve cooking or meal preparation, so those residents cooking the meals were encouraged to help harvest the vegetables in the garden, and the residents working in the garden were encouraged to also harvest the vegetables and work in the kitchen. Additionally, simple yet satisfying vegetable-based recipes were made available. This excited the residents and they began asking if they could grow specific fruits and vegetables they had found in the recipes. One memorable moment was watching a young man harvest tomatoes, onions, garlic, and herbs, take them into the kitchen, make pasta sauce, and then enjoy his creation. The look of pride and accomplishment on his face will forever remain with the lead author. Gardening is about more than just the food.

## Conclusion

The Garden of Allan was initiated at the Teen Challenge men's centre as a way to introduce the recovering alcohol and drug addict to gardening and food. Based on the number of men who participated in developing and nurturing the garden, compared to the potential number of men who could have participated, the project may not have been seen as a success since less than 15% of the residents participated in the project. However, those who did participate in the garden were rewarded with a large volume of vegetables that were consumed by all. These gardeners also found personal success, achievement, and validation, which tended to be lacking in their lives until then. To feel good about yourself and what you have accomplished was a desired outcome of the project, and it was achieved. The residents also reported finding an enhanced development in their faith through working or just being in the garden. The costs associated with the garden to the centre were minimal and were raised through donations. The benefits to the centre were numerous:

- production of a large volume of nutritionally dense food, so essential to the addiction recovery process,
- development of a dedicated garden area,
- acquisition of tools, equipment, and a knowledge base for sustaining the garden,
- affirmation of faith,
- sense of accomplishment and validation for participants,
- acquisition of life skills - participants will always be able to garden in the future.

Benefits were not restricted to the residents. The project had a huge impact on the professor/garden coordinator. My faith was solid before the project began but has grown by leaps and bounds while working with the residents at the centre. My teaching has shifted to include more emphasis on the non-food related aspects of urban agriculture, and my involvement has led to proposals targeted to other drug rehabilitation programs, mental services programs, and incarceration programs in Western Canada.

Individuals in rehabilitation programs need a wide variety of help and support systems to reinforce their recovery. But without the work and motivation to overcome their addictions, which are deeply rooted in their psychological histories, the external support alone will not work.

Providing recovering addicts with an opportunity to open themselves to an engagement in an activity that, in turn, can open them to spiritual discovery is a powerful support to the strength they need to facilitate self-healing. Gardening, growing food, nourishing oneself is one such opportunity. As noted studies (Hill et al., 2000; Unruh, & Hutchinson, 2011) support the spiritual aspects of a seemingly practical, even aesthetic activity. One's faith, or strengthening of faith supports not only personal growth in all participants but also creates socially innovative programs that contribute to the common good in both an immediate and long-term sense.

The Garden of Eden, was a healing and bountiful place that also contained the duality of

light and darkness. Like Eden the Garden of Allen contains lightness, bounty, and provides opportunities on the spiritual and practical plane for residents to overcome their personal darkness. It is true that the Garden of Allan grows plants, but it also grows faith, success, reward, achievement, and self-worth.

### About the Authors

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## **Institutionalizing Community-Based Research in Indonesian Islamic Higher Education: Two Cases from the Sunan Ampel State Islamic University Surabaya and Alauddin State Islamic University Makassar**

**Mohammad Hanafi, Djuwairiah Ahmad**

**ABSTRACT** The article presents a reflective experience on the institutionalization of community-based research in Indonesian Islamic Higher Education. It comprises two case studies from two different universities, the Sunan Ampel State Islamic University Surabaya and the Alauddin State Islamic University Makassar. Both are the two selected partners within the Supporting Islamic Leadership in Indonesia (SILE)/Local Leadership Development (LLD) Project in partnership between Indonesian Ministry of Religious Affairs and Canadian International Development Agency. The project introduces community-based research as an approach to engage community through *Tridharma* (Three mandates) of Higher Education. The institutionalization covers various activities from raising awareness, building capacity, to developing institutional policy at a national level. The cases show that the different socio-historical context and political dynamic of each campuses influence the process, challenge and response to the institutionalization. However, both campuses share similar reasons for adopting community-based research from the Islamic perspective, namely that using research as a means of promoting social change is consistent with the Qur'anic principles and the Prophetic tradition.

**KEYWORDS** community-based research, institutionalization, Islamic higher education, Islamic values, social transformation.

The genesis of the institutionalization of community-based research (CBR) in Indonesian Islamic higher education came with the launch of the Supporting Islamic Leadership in Indonesia (SILE)/Local Leadership for Development (LLD) Project (2011-2017). The project was funded by the Government of Canada through the Canadian International Development Agency (CIDA, now Global Affairs Canada). It was a multi-level governance project involving national and local governments. At the national level, the Ministry of Religious Affairs (MORA) was the lead Indonesian project partner serving as Co-chair of the project's Joint Steering Committee. At the provincial level, two universities under the Directorate of Islamic Higher Education, Sunan Ampel State Islamic University Surabaya (UIN Sunan Ampel) and Alauddin State Islamic University Makassar (UIN Alauddin), were selected as partner institutions working collaboratively with local communities and civil society organizations.

The project's chief purpose was to build the capacity of the two universities in implementing their outreach to local communities. A related goal was to build the capacity of the Ministry of Religious Affairs (MORA) to effectively integrate democratic governance practices in their strategies, programs and budgets that support university outreach programs.

The SILE/LLD Project introduced a new model for community engagement through partnership. It initiated a range of activities that included training workshops, coaching, work-sessions, internships, scholarships, conferences, and other similar activities both in Indonesia and in Canada. The participants included individuals from local and national organization partners. For example, many lecturers, faculty members, and university administrators took part in project activities, as did decision-makers from the Directorate of Islamic Higher Education within the Ministry of Religious Affairs, and members of community service organizations and other community leaders.

One of the most significant benefits of the program related to community-based research (CBR). CBR is a collaborative approach to research among different partners but with community members as the main partner. Hence, CBR is more about research *with, by, and for* the community, rather than *on* or *about* the community. It is more than a tool for community involvement - instead, it is a process of sharing power with and empowering community members to attempt social action and social change for social justice.

This article describes how the CBR capacity-building experience was translated into institutionalized policy and practice within two State Islamic Universities (UIN) in Indonesia: UIN Sunan Ampel in the city of Surabaya and UIN Alauddin in the city of Makassar. The concept of institutionalization here refers to the deliberate efforts of establishing and sustaining CBR learning outcomes in the form of individual attitudes, knowledge and skill into institutional policy governance and corresponding practice. This is a reflective article about an institutionalization process in which we were active participants.

## **Two Cases of Community-Based Research Institutionalization**

### ***Case 1: The Sunan Ampel State Islamic University Surabaya***

The Sunan Ampel State Islamic University Surabaya (UIN Sunan Ampel) is one of 55 state-run Islamic Higher Education Institutes (IHEI) and one of 644 IHEIs across the country of Indonesia. The university acts as a coordinator for 160 of the private IHEIs in four different neighboring provinces, East Java, Bali, Easter Nusatenggara, and Western Nusatenggara. In East Java alone there are 137 IHEIs. The university is located in Surabaya, the country's second largest city after Jakarta. The population of the city is about 2,806,306 people living within 326 square kilometres. Surabaya is the capital of East Java Province.

Since its establishment in 1961, the university has been known for its community engagement work. At that time, local community and religious leaders proposed the establishment of a higher education institution in order to develop the *Ummah* (Islamic community). In particular, the university was to be responsible for the growth and maturation of Indonesian society and to generally elevate national self-esteem after prolonged colonialization for 3.5 centuries

by European countries, mostly The Netherlands, and later by Japan. The main disciplines developed within the institution were Islamic-traditional sciences, such as Qur'anic exegesis, Hadith studies, Arabic literature, Islamic history, education, theology, philosophy, and Sufism. The educational system looked to Al-Azhar University in Egypt as a model with a focus on normative and theological studies. The local Muslim community was approached as a target of Islamic propagation (*dakwah*). Community education and development followed a missionary model, mostly through preaching and charity.

#### *Community Engagement in UIN Sunan Ampel*

Major changes occurred in the system of teaching IHE across Indonesia in the early 1990's. At this time the first alumni of the Indonesia-Canada Islamic Higher Education Project (ICIHEP) held at the Institute of Islamic Studies at McGill University in Montreal Canada returned to Indonesia. Even though the project involved only two State Institutes of Islamic Studies in Jakarta and Yogyakarta, the impact of this modernization of education system spread over other IHE institutions. The Directorate of Islamic Higher Education under MORA played a significant role in disseminating this new modern tradition through its strong coordinative system. UIN Sunan Ampel was one of the most influenced institutions. The university started to apply a rational-Eurocentric approach to Islamic studies. In what was known as the "New Order era", the community was treated more as an object, rather than a partner, of research. The main model of community engagement was by extension through student placements in a community program called *Kuliah Kerja Nyata* (KKN, literally "real work learning") which dated back to 1951 of the Old Order Era. This was the first era of Indonesia after the Independence Day, August 17, 1945 when the nation was led by Soekarno, the first president of the Indonesia Republic. The era ended in 1966 and was replaced by the New Era, led by the second president, Soeharto, until 1998.

The next Indonesian Reform Era in the late 1990's and early 2000's signaled a significant change in the community-university approach that took place within the environment of Islamic higher education. Some Indonesian Muslim scholars criticized the educational system as too Eurocentric with its universal scientific methodology. These scholars felt the need to challenge the current stream by introducing decolonizing methodologies in teaching, research, and community service. Working with the Indonesian Society for Social Transformation (INSIST), the Directorate of Islamic Higher Education started to introduce participatory action research (PAR) in 2003. Some IHEI's were reluctant to accept this approach because of what they understood to be a close relation between PAR and Socialist, Marxist and Leftist ideology. Nonetheless, UIN Sunan Ampel and a few other institutions applauded the approach as a sound methodology to transform Muslim communities. The reason behind this acceptance was the common goal of developing communities from within through community empowerment, facilitation and organization. Community services taking place through the university expanded beyond narrowly defined religious matters, touching on broader community livelihood as well.

Some of the religious reasons behind the acceptance of PAR can be found in the

Islamic epistemological sources, primarily the Qur'an (the record of the revelation received by the Prophet Muhammad) and Hadith (accounts of the word and deeds of the Prophet Muhammad), and the derivatives are *Ijma'* (recording consensus of a community of scholars) and *Qiyas* (reports of reasoning by literary analogy). Some verses of the Qur'an taken as support for CBR are "*Their (i.e. Muslims') affairs are conducted by consultation among them*" (42:38), "*Surely God does not change the condition of a people until they change their own condition*"(13:11), "*O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is acquainted with what you do*" (53:18). In addition, the sayings of the Prophet Muhammad recorded in the *Hadith*, were also instructive: "*You have better knowledge (of a technical skill) in the affairs of the world*" (Sahih Muslim: Book 30, Hadith #5832); "*The best people are the most beneficent ones*" (Al-Tabrani, al-Mu'jam al-Awsat?, #5937); a saying from Umar ibn Abd al-Aziz, "*The acts of someone without knowledge harm more than they benefit*" (Imam Ahmad, Kitaab'uz Zuhd, #1737); and some other reasons come from traditional scholarly religious teaching such as "*Knowledge without action is insanity and action without knowledge is vanity*" (Al-Ghazali, Ayyuhul Walad, 17).

From a political point of view, the timing was right to implement PAR, especially through *Kuliah Kerja Nyata (KKN)*, because it was no longer supported financially by the national government. The government was perceived as a part of the problem within communities because the aid it provided to communities created an unhealthy dependency. It was therefore necessary to avoid working too closely with government bureaucracy. Rather, the primary focus was on marginalized communities at the local level. The implementation of PAR was primarily meant to strengthen the community service function of the university. It challenged the charity approach to community engagement and replaced it with more of a social justice orientation. In part, PAR was designed as a built-in curriculum within the university for learning about and carrying out community service. In turn, the university became recognized as a resource institution regarding how to develop community service via the PAR methodology. Central to the university's adoption of PAR was the conviction, supported by religious principles that the university has a responsibility to serve and engage the community in order to transform it into a prosperous, just and equitable society.

#### *Participatory Action Research as a Critical Avenue for the Institutionalization of Community-Based Research*

The mainstreaming of PAR within UIN Sunan Ampel provided both a challenge and an opportunity to the introduction of community-based research (CBR). For some people, the concepts of PAR and CBR were similar, simply variant expressions of the same research approach. For these people it was a matter of naming. Borrowing William Shakespeare's frequently referenced line in *Romeo and Juliet*, "a rose by any other name would smell as sweet", their attitude could be described as such. However, this opinion was not shared across faculty members in the university. Some faculty members treated PAR as more than a research methodology; it was an ideology to work with community. Therefore, they felt alarmed and threatened when the SILE/LLD Project introduced new approaches and methodologies, especially from Western-Northern countries such as Canada. They perceived this as another form of colonization. However, most faculty members were less defensive in their assessment,

viewing the relationship between PAR and CBR as a matter of strategic options, just as in Islamic belief where the Prophet Jacob once asked his sons to take different approaches or ways to enter Egypt when they had to meet their long-lost bother, Prophet Joseph, just in case one strategy did not work out.

The first approach to community service and building community partnerships introduced by the SILE/LLD Project was asset-based community development (ABCD) training delivered by the Coady International Institute from Antigonish, Canada. The debate between an asset-strength-based versus a problem-deficit-based thinking had begun. However, PAR was the only methodology or model previously applied in KKN. Now that the institute had two models, a new challenge arose about how to implement this new learning within the well-established KKN system that had adopted PAR. ABCD was subsequently piloted in a community-university partnership initiative through eight small working groups comprised of university and community organization partners.

The new learnings that resulted from the ABCD partnership pilots, combined with the long practice of working with community through PAR, made the university more dynamic. Previously, the university had considered itself as the only authoritative institution in producing knowledge. It was this new dynamic community engagement story that the university wanted to disseminate to a wider audience. As a result, in 2013 the university had an opportunity to present their experiences at CUExpo in Newfoundland, Canada. This international Expo encouraged participants to share differences and similarities in community engagement around the world. Many different approaches and theories relating to community-university cooperation and partnerships were presented and discussed. While admitting to the existence of disparities among them, the participants at the conference still managed to discern a common thread across all the innovations.

Unity in diversity, or *Bhineka Tunggal Ika* in Sanskrit as is the Indonesian national motto, is an accurate phrase to describe what happened during the CUExpo conference. CBR was one concept discussed at the event, and which seemed inclusive and accomodating of differences among the various community-determined, participatory and action-oriented research traditions (including PAR). The encounter with CBR as a technical term in research became an insightful experience to help navigate the conflict between PAR and ABCD back home in the university. For example, CBR helped to frame how the PAR emphasis on needs assessment could be complemented with ABCD's emphasis on resource assessment.

Another learning experience that helped to navigate perceived contradictions in approach was the Community-Engaged Scholarship internship program housed at the Institute for Community-Engaged Scholarship (ICES) at the University of Guelph, Canada, an institute sharing our own university's goal of democratic community development. As with the discussions at the CUExpo conference, community-engaged scholarship is a concept that covers all three university mandates of research, teaching and community service. The concept was useful in integrating the three mandates into one in which the community is engaged with the university. For example, service learning could be applied as a teaching method, and its activity could be combined with CBR which could lead to community service.

The experiences from CUExpo and ICES provided too much information in a very short time period. It seemed that the exposure was only at the surface level. After returning home from experiencing the “global movement” of community-university engagement at CUExpo, the time came to share our learnings. Some faculty members welcomed the ideas, taking them for granted. Others, especially the proponents of PAR, challenged the ideology and theory behind those community-engagement models, especially CBR. In their view, CBR challenged the implementation of PAR because CBR was seen to open the possibility of accepting different community-situated and action-oriented models of research.

This situation made the alumni of the previous programs in Canada feel responsible to answer the challenge. The first step taken was to invite a research expert from the Indonesian Institute of Sciences/Research (*Lembaga Ilmu Pengetahuan Indonesia/LIPI*) to discuss the philosophical and historical foundations of PAR and CBR. Another step was to conduct an extensive international literature review on the topic. In the end, we came to the conclusion that, on the one hand CBR and PAR could be used interchangeably to denote any oriented-action and community-based research, while on the other hand CBR was considered as a more current and general research term that included PAR.

Apparently, theoretical written resources were not enough to convince everyone to accept CBR. The SILE/LLD Project therefore invited the Centre for Community Based Research (CCBR), a nonprofit organization in Waterloo, Canada to be trainers for CBR. Multiple sessions over a three-year period (2014-2016) were held both in Indonesia and in Canada. In addition, the Project sent some faculty members to attend similar research training for community-led change at the Coady Institute. The idea was to bring in these different resources to show that CBR draws on a wide range of global traditions, from southern to northern to Indigenous research traditions. These different traditions need not conflict but can reinforce each other.

These efforts to bring different resources and activities to the university finally paid off. The university agreed to develop CBR to the next level. The previous level ranged from theoretical understandings of the CBR concept, to analyzing CBR practice. The next step was to develop CBR pilot projects and then evaluate these projects. In the end, the prior knowledge and experience with PAR proved helpful in building a strong CBR agenda.

#### *Developing Community-Based Research Guidelines and Piloting*

The acceptance of and enthusiasm for CBR by faculty members created a new need for the university to have its own contextualized CBR handbook and guidelines. The SILE/LLD Project struck a CBR working team to develop and write two introductory books titled 1) “Community-based Research: An Introduction” (*Pengantar CBR*), and 2) “Community-based Research: Guidelines for Planning and Implementation” (*CBR: panduan perencanaan dan pelaksanaan*). The first book (Hanafi 2005) was quite conceptual, based mainly on literature review and from information received during training from the Centre for Community Based Research (Ochocka and Janzen 2014). The second book (CBR Team 2016) was more practical and more grounded in CCBR resource materials. We engaged our community partners to review the books. The process of developing the books took longer than expected but the long process paid off, resulting in enhanced readability and usability of the books. The books were



published nationally and distributed during the 2015 International Conference on University-Community Engagement (ICON-UCE) in Surabaya.

The second book was adopted by the Institute of Research and Community Service (*Lembaga Penelitian dan Pengabdian Masyarakat/LPPM*) through the Research Center in the University. Subsequently, the university allocated research grants to conduct CBR pilot projects. CCBR helped facilitate designated faculty members to develop research proposals with their community partners. Some of these were awarded funding by LPPM. The implementation of these projects was monitored by the Research Center to ensure the quality of the project. Finally, the projects were also evaluated using a self-assessment tool and framework for community-based research excellence developed by CCBR.

Above all, the university has become a CBR resource institution across the Islamic higher educational system in Indonesia. The Directorate of IHE invited CBR-experienced faculty members to train other lecturers from other universities across country to conduct community service and CBR.

### **Community-Based Research and Institutional Policy**

The personal capacity-building of CBR in the university has progressed quite well. Some faculty members have come to see that research can be used as a means to attempt social transformation in a more systemic way because CBR engages not only community members but other stakeholders as well. The research also integrates *Tridharma Perguruan Tinggi* (i.e., the three mandates of higher education: teaching, research and community service) and strengthens the implementation of each mandate. Therefore, it became clear that the learnings about CBR now needed to be maintained through institutional policy and regulation.

The positive acceptance of CBR by senior university administrators was demonstrated through the positive action they took to include CBR within the university's strategic plan. This meant that the university now was responsible to grant and facilitate the implementation of CBR projects. Furthermore, the university's strategic plan also included an emphasis on university-community engagement. In other words, the university faculty members and students can now conduct CBR within the framework of *Tridharma* (the three university mandates). For example, they could use CBR through a community service-learning model while teaching, as a community service, or through the research *dharma* (mandate) itself. After the university had successfully placed CBR in its strategic plan, the Directorate of Islamic Higher Education under the Ministry of Religious Affairs started to adopt CBR into their policy statements as well. For example, the implementation of CBR is ensured in the Decree of the Director General of Islamic Education No. 4834 of 2015 containing Guidelines for Community Service in Institutions of Islamic Higher Education. The Directorate also included a conference on university-community engagement on its biennial agenda to celebrate and disseminate learnings from CBR projects and other community-university engagement innovation. Finally, the LPPM of the university is developing plans to launch a journal to more widely disseminate examples of community-university partnerships.

In an effort to maintain CBR best practices, and in order to keep up with the global

movement of community-university engagement, the university decided to join the Asia-Pacific University-Community Engagement Network (APUCEN). This is a network of academic institutions of higher learning concerned with promoting proactive, inclusive, holistic and participatory efforts to co-create knowledge that enhances the social, economic and environmental aspects of communities within the region of Asia-Pacific (<https://apucen.usm.my>). The university and the Directorate also support faculty members to attend capacity-building activities related to CBR such as training, sessions, workshops, and conferences.

### ***Case 2: The Alauddin State Islamic University Makassar***

Makassar, often called Ujung Pandang, is the provincial capital of South Sulawesi and the most populous city in South Sulawesi. Located at the western tip of the island of Sulawesi, the city is a metropolitan area and one of the most populous urban centres in Indonesia. With a National Census Bureau-estimated population of 1,568,478 distributed over a land area of 175.77 km<sup>2</sup> which lies adjacent to Makassar Strait, Makassar is also the most densely populated major city in Indonesia. Most of the population in Makassar is Buginese, Makassarese, Mandarese and Torajan. Every ethnicity has a different language with various dialects. Such ethnic diversity also spawned a variety of arts and cultural treasures that enrich traditional culture in Makassar. This diversity is a local cultural asset but at the same time can also be a threat to social cohesion.

UIN Alauddin is the only State Islamic Institution of Higher Education in Makassar. The university has focused mainly on Islamic education and learning since 1965. In 2005, during the era of national higher education reform, this institution converted to a State Islamic University and was named UIN Alauddin Makassar. This conversion was aimed at responding to the needs of Islamic society and ongoing changes in the national education system. Soon after the conversion, UIN Alauddin managed seven undergraduate faculties and graduate programs at both the masters and doctoral levels. The seven faculties are: Faculty of *Shariah* (Islamic jurisprudence) and Law; Faculty of *Tarbiyah* (Islamic education) and Teaching Science; Faculty of *Ushuluddin* (Islamic theology), Philosophy, and Politics; Faculty of *Adab* (Islamic culture and letters) and Humanities; Faculty of *Dakwah* (Islamic preaching) and Communication; Faculty of Science and Technology; Faculty of Health Sciences with a new additional study program of medicine in 2016; and Faculty of Economics and Islamic Business. As a higher education institution, UIN Alauddin is able to integrate Islam, science, technology, and art and to produce highly competitive graduates.

The Ministry of Religious Affairs (MORA) determines the university's organizational structure and management system. In addition to the various faculties and support services, the university has a Research Center and a Community Service Center. In 2013, these two Centers, plus the Center for Women's and Children's Studies and several new interdisciplinary centers, were combined into a new unit called the Institute for Research and Community Service (LPPM). As a result, this Institute has been given a position of higher prominence within the university, reporting directly to the Vice-Rector (Vice President).

### *Research and Islamic Values in Academic Settings*

The concept of CBR is in line with the intellectual and research traditions that occupy a significant position within Islam. The value of education and research in Islamic tradition is frequently highlighted in the Holy Qur'an with numerous injunctions, for example: "God will exalt those of you who believe and those who have knowledge to high degrees" (58:11); "As God has taught him, so let him write" (2:282); and, "O my Lord! Increase me in knowledge" (20:114). Those verses offer a vibrant inspiration for the Islamic community to value education.

In addition to those verses, a research tradition derived its origin from a verse in the Holy Qur'an, "O you who believe! If an evil-doer comes to you with important news, verify it, lest you should harm people in ignorance [out of haste in belief and decision-making], and afterwards you become regretful for what you have done" (18:6). This verse, which is addressed to believers, suggests that if a wrong-doer comes with intelligence, the believer should not acknowledge it unless they investigate its accuracy or validity. Otherwise, believers may have done something wrong and unjust. Thus, even if the information transmitter is intelligent but a wrong-doer, a Muslim should not trust the information she/he imparted before investigating it. The transmitter him/herself must be honest and trustworthy. In short, human integrity is the most significant factor in the Islamic research tradition. CBR, with its emphasis on maintaining high standards of research integrity and excellence, can be viewed as one avenue of pursuing such an academic research agenda.

### *Institutionalizing Community-Based Research on Campus*

When considering social change in relation to CBR we typically think first about its contribution to community change. However, another significant kind of transformation that CBR promises is within the university itself. CBR helps to define, support, and reward the university's historical mission of teaching, research, and community service. The key challenge faced by UIN Alauddin since the Reform Era was to foster active citizenship and civic engagement within a socio-political environment in which open democratic spaces are more common. An added level of sensitivity is for the university to promote such civic engagement in the Makassar region without being perceived as an agent or intermediary of foreign policy. As with other Islamic universities and institutions, UIN Alauddin may also face worries about terrorism, with many students at a vulnerable age for becoming targets for radicalization based on commonly misunderstood Islamic jihad concepts. Another controversial aspect of the university's Islamic conversion relates to the rejection of the Shi'ite group by some Islamic communities, and how this might play out on campus.

In a more immediate sense, CBR researchers call upon the institution, UIN Alauddin in this case, to provide organizational and administrative structures necessary to support and sustain CBR work and community partnerships. It is possible (and not uncommon) for individual faculty members to develop partnerships and involve students in CBR projects quite on their own, without any formal institutional supports. However, the different tasks connected with CBR are accomplished far more effectively when institutions formally organize to support this work. This can be done, for example, in the form of a program-based CBR office, a campus-wide center, or even a local/regional consortium under the supervision of *Lembaga Penelitian*

*dan Pengabdian Masyarakat* (LPPM - Institute of Research and Community Service).

With the increasing scale of socio-cultural, political, and economic problems in the Makassar region, the scope for civic engagement has widened. Consistent with its vision statement, the role of UIN Alauddin is to promote social transformation and to contribute to developing an advanced Islamic civilization. To implement this vision, the university's civic engagement activities are mainly focused on conventional forms of voluntary service among students and faculty. However, there has been some experimentation with formal coursework that incorporate service-learning pedagogy that connect students' classroom learning with community service experience. With reforms emerging in the country during the reign of the last five national presidents, the university anticipates the possibility of introducing other forms of civic engagement in the future.

One example has been reforms in conducting research and community service in UIN Alauddin over the past three years (2014–2016). The university did this by participating in the SILE/LLD Project and learning about community-based research (CBR). Traditionally the academic community, particularly faculty members and students used a conventional approach to research in which community members were the objects of research. In this conventional approach, the researchers determined his/her own questions to be brought to the public and obtained data from citizens who were passive research objects. It turned out that this type of research did not effect changes in society as desired since societal problems were formulated by the researcher and not by community members. CBR, in contrast, articulates problems and solutions jointly by researcher and the community. It was therefore very crucial to introduce CBR to faculty members and students of UIN Alauddin so they could implement and conduct this approach to research.

The CBR model was introduced through a series of training sessions. Similar to UIN Sunan Ampel in Surabaya, the SILE/LLD Project made arrangements for the Centre for Community Based Research (CCBR) to provide CBR training and coaching for numerous faculty, staff and community partners of UIN Alauddin. The training was held in Canada and in Indonesia and was well received. CBR was subsequently incorporated into required Research Methodology course curricula as a new approach to conducting research through community involvement. The course was offered as a compulsory subject across all faculties. In addition, the Center for Research and Community Service at UIN Alauddin identified CBR as one type of research to be conducted by faculty members. In 2015 four CBR proposals were selected to be funded by the Center with expectations that the research would be collaborative and change-oriented. The Centre sought to engage faculty members, students, and community members in research that addressed a community-identified need. The research differed in important ways not only from traditional academic research, but also from the sort of "charity-oriented" service-learning that has come to be practiced and promoted at many universities. Indeed, the distinctive combination of collaborative inquiry, critical analysis, and social action that CBR entails made it a particularly engaging and transformative approach to teaching and research. Moreover, its potential to unite the three traditional academic missions of teaching, research, and community service in innovative ways made it a potentially revolutionary strategy for

achieving long-lasting and fundamental institutional change.

It did not take long for those trained in CBR to share their learnings with others on the campus and beyond. For example, in 2016 CBR “training alumni” shared information about CBR to other UIN Alauddin faculty members from eight departments. A meeting was held to introduce CBR and other SILE/LLD products to faculty members in attempt to institutionalize CBR on campus. Beyond the campus, in 2015 CBR training alumni provided training for faculty members who had won CBR research grants provided

by the Ministry of Religious Affairs (MORA) of Indonesia. All researchers receiving grants were required to participate in a two-day CBR orientation held in Makassar and facilitated by the CBR alumni through the ACCED (Alauddin Center for Community Engagement and Development). There were about thirty faculty members from Eastern Indonesian Islamic Higher Education Institutions who were very enthusiastic and newly exposed to CBR. Following the successful training, CBR training alumni were invited to give CBR training to faculty members at IAIN (State Islamic Institution) Ternate. This was a great achievement as this institution is 1,995 km from Makassar in the eastern part of Indonesia. The next CBR workshop was carried out in 2016 in collaboration with a well-known civil society organizations in Makassar called Forum Pemerhati Masalah Perempuan (Forum for Activists Concerned with Women’s Issues). This three-day workshop involved 40 members of the organization across South Sulawesi Province. Some workshop participants had been very much involved with CBR projects for years even though it was the first time for them to hear the CBR term being used. Finally, CBR workshops were delivered for faculty members of STAIN Watampone, one of the Islamic Higher Education Institutes in South Sulawesi. The workshop ran for two days attended by 100 faculty members of the institution who were eager to adapt and adopt CBR into their research. At the end of the training, the head of Center for Research and Community Outreach of the institution announced to the participants that CBR would be accommodated as one group of research grants for faculty members pursuing research.



*Figure 1: Photo Session with the Committee and Participants of the CBR Training.*

### **Reflection on Community-Based Research Institutionalization**

The experience of institutionalizing CBR in both UIN Sunan Ampel and UIN Alauddin was quite adventurous. It progressed through a lengthy process that covered a variety of transformational phases from raising awareness, to building capacity, to piloting projects, and finally to making policy. It involved intense philosophical-ideological debates and emotional conflicts among the faculty members as well.

As religious higher education institutions that have had a strong commitment to social transformation from their early establishment, both universities are open to adopting ideas that support their vision to promote a just, equal, prosperous, and dignified society. However, the universities still need to have a critical understanding of the socio-historical and political contexts, both globally and locally, to best implement these ideas. Apparently both universities have so far had the capacity to adapt and change according to their unique situations. For example, the initial adoption of PAR as an approach to research during the Indonesian Reform Era was politically strategic because it was in line with the spirit of the era to decentralize power to local governments and endorse the broader participation of citizens within developmental plans.

The first encounter with CBR was at CUExpo 2013, followed by a short internship program in ICES at the University of Guelph, and an extensive literature review. However, the universities realized that these brief experiences were not enough to have CBR institutionalized



Figure 2: Facilitating CBR Training to the Lecturers of the Eastern Islamic Higher Education of Indonesia

formally within university policy. Therefore, in response to university recommendations, the SILE/LLD project invited the Centre for Community Based Research (CCBR) to provide a series of CBR capacity-building training and coaching opportunities.

Having CBR training delivered by CCBR from Canada, as a first-hand practitioner, was a great success because they began by introducing the guiding principles of this approach to research before discussing its practical steps. The principles were packed with catchy phrases such as the three hallmarks of CBR: community-determined, participatory and action-oriented ([www.communitybasedresearch.ca](http://www.communitybasedresearch.ca)). These principles were well accepted and appreciated by the workshop participants because they corresponded to Islamic basic teachings, such as transforming the *Ummah* (Muslim community) into a way of better living. Training participants including religious community leaders, civil society leaders, and faculty members who believed that CBR could be utilized to bring about social change, and in a more effective way than the “missionary approach” that had been typically carried out through traditional preaching or lecturing.

The exposure to CBR as an activity within the broader conceptualization of community-university engagement and partnership was an insightful moment. There was a recognition that CBR can be seen as an all-inclusive, blanket term that covers different global theories, traditions, and disciplines. The term could also accommodate the existing different practices of community-engaged enterprises on the campuses.

To this end, the prevalence of PAR over a decade ago in Islamic Higher Institution in Indonesia played a double role. The first role was to effectively assist the acceptance of CBR

by academics because of the similarities of these two models of research. Both promote social change and social justice. The second role was to challenge the advance of CBR as another form of academic colonialization from the West.

As a result, we have tried not to make an unnecessarily distinction between PAR and CBR. Instead, we follow Robert Chambers' (1992) insight to look at the differences among the oriented-action, community-based and participatory researches "like flows in a braided stream, intermingled more and more". In addition, we also follow Randy Stoecker's (2003) standpoint on CBR "as a popular model of community-higher education collaboration that combines various forms of action-oriented research with service-learning to support social action for social justice." Indeed, the CBR concept includes two different theoretical strands; the first is charitable service-learning and an action research combination ("mainstream CBR") and the second is social justice service-learning and a participatory research combination ("radical CBR"). Any worries of CBR being a new form of colonialism were eased it was shown that one initial source of CBR was understood to originate from Tanzania, Africa (Hall 2005).

In general, the academics on our campuses showed a positive attitude towards CBR. Their positive attitude came out of a belief that with CBR, they could maximize vital aspects of Islam as being a religion that is responsible for social justice and peace. They could exemplify the transformative power of Islam in democratic ways as it is mandated by the Holy Qur'an to have *Ummah* consultation. Furthermore, they could incorporate Islamic teaching that highly praises action-taking for the common good.

In terms of practical implementation, CBR was perceived as a moderate, flexible and yet rigorous model of research. There is no specifically-ordered set of tools that are mechanically applied because CBR places priority on the unique context and situation of each community without neglecting research rigour. For both universities, what really matters in the implementation of CBR is that it corresponds to Islamic teaching to follow the principle of "do no harm" as noted in the Islamic law principle, *la dharar wa la dhirar* (no harm and no harming). Due to the importance of this principle, we felt that a research ethic was needed that would seek community safety and dignity.

Recently, the resources arising out of the SILE/LLD Project (e.g., the books developed, the pilot research projects and the capacity-building participants themselves) within both universities have become helpful in incorporating CBR within the national research policies of the Directorate of Islamic Higher Education under Ministry of Religious Affairs of the Republic of Indonesia. The adoption of CBR elements within national policy now plays an important role in sustaining the spirit and practice of CBR more systematically. For example, the Directorate enacted new regulations of community engagement and declared that CBR can be used as one model of research when applying the *Tridharma* of Higher Education. In this way, we hope that CBR can be sustained and disseminated into other Islamic higher education institutions across Indonesia. Moreover, we wish to join the global movement of CBR networks in transforming the world into a more just and peaceful place to live.

## Conclusion

These two state Islamic universities have undergone similar capacity-building on CBR. The SILE/LLD Project treated both universities equally in almost every aspect of the institutionalization process, from raising local CBR awareness to making national policy. However, the individual response to program involvement was not always similar because each university had its own unique socio-historical context and internal political dynamic. Interestingly, the two campuses share similar reasons for adopting CBR from an Islamic perspective, namely that using research as a means of promoting social change is consistent with the Qur'anic principles and the Prophetic tradition.

CBR institutionalization in UIN Alauddin was challenged by conventional research with its positivistic paradigm that views community members as mere objects of research. This notion contradicts CBR where community members can play different roles within a research project, whether that be as participant, data enumerator, organizer, or even researcher. In contrast, UIN Sunan Ampel faced the challenge of reconciling two similar research approaches (i.e. PAR and CBR). The proponents of the well-established PAR approach in Surabaya questioned the CBR paradigm and criticized it as lacking an emancipatory spirit. Surprisingly, there were no challenges or resistance to CBR within either campus based on Islamic arguments.

Despite the different challenges and responses, both campuses share a common basic agenda of institutionalizing CBR in Islamic higher education institutions. They also agree that efforts are needed to incorporate CBR into national research policy through the Directorate of Islamic Higher Education. This national research policy institution now endorses the application of CBR amongst Islamic higher education institutions across the country. We believe that such systemic policy will make it more likely that CBR becomes sustainable in Indonesia.

## About the Authors

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# Exchanges



## Exchanges

In the *Exchanges*, we present conversations with scholars and practitioners of community engagement, responses to previously published material, and other reflections on various aspects of community-engaged scholarship meant to provoke further dialogue and discussion. We invite our readers to offer in this section their own thoughts and ideas on the meanings and understandings of engaged scholarship, as practiced in local or faraway communities, diverse cultural settings, and various disciplinary contexts. We especially welcome community-based scholars' views and opinions on their collaboration with university-based partners in particular and on engaged scholarship in general.

In this issue, **Natalia Khanenko-Friesen** talks with **Darrell McLaughlin** of St. Thomas More College at the University of Saskatchewan. Darrell McLaughlin (PhD) is an Associate Dean at St. Thomas More College, University of Saskatchewan.

### Conversation with Darrell McLaughlin, St. Thomas More College

**Natalia Khanenko-Friesen:** Darrell, you have been working at St. Thomas More College (STM) for quite a few years and had an opportunity to oversee and observe the development of the Community Service Learning Program in the College from its inception. What attracted you to this kind of work in the first place?



**Darrell McLaughlin:** I farmed full-time and part-time for thirty years before coming to STM. During my fifteen year period of full-time farming, I was a farm and food activist in Atlantic Canada. It was then when I encountered a fair bit of academic research that people in my community were hungry for. Unfortunately, there was equally or considerably more research that didn't seem to have a social purpose to us. So, I was attracted to STM initially because it was a Catholic Liberal Arts College, but once I came here the focus on social justice really allowed me to think about how I might contribute to the College. At that same time, we were just beginning with community service learning and engaged scholarship here. David Peacock was leading that, along with other administrative people at that time. They saw the need for connecting scholars with community. That just appealed to me, so as soon as the opportunity arose, I

became involved.

There is also another dynamic at play - and that is the opportunities for students, their chances to do socially meaningful work have declined over time. Their participation in the economy is often reduced to part-time sales clerks or flipping burgers or serving coffee, those types of things. Not to say that this doesn't serve a social purpose – it does - but it doesn't necessarily inspire them or gives them the opportunity to engage with some of the big questions with which community organizations are engaging. Over the last twenty years there has been a move towards a new liberalism within the wider political context. Globalization has become synonymous with global capitalism and, as a consequence, the funding for community organizations has declined. Meanwhile, demands on community groups increased and at the same time I was feeling that students needed an opportunity to find a place to experience valuable social contributions. Those were the kinds of dynamics that informed my interests initially and they continue to inform and develop over time.

**Natalia:** How has CSL and CES work evolved over the course of your career at STM? What was informing the changes that took place?

**Darrell:** Globalization has continued, and by globalization I mean something more than global capitalism developing. Rather, I refer to globalization as the reduction in the rigidity of borders that affects information flows, physical distance, political differences, and the capacity for people and ideas to move, and in some cases, the necessity for people and ideas to move across what was formerly official borders. That resulted in a difference in community needs as well. We see a connection to different community partners shift as a consequence of demands on them, such as with the Saskatoon Open Door Society and International Women of Saskatoon. Those changes are very interesting to see. The rise in awareness of the incompleteness of our Canadian history - the stories we've told ourselves about that history, in relation not only to immigrants but also toward settler and Indigenous peoples' relations - has changed. We're giving students the opportunity to engage with that history in critical and meaningful ways so that they can understand their society and the times we live in, preparing them so they can make their decisions and choices they will need to make moving forward. Again, I see engaged scholarship allowing students to get a jump on understanding all those things that are going on. They can get a sense of where they might find careers, or at least research questions they can engage with at the university level. It simply makes their university education more meaningful.

The other thing that has emerged more prominently than what may have twelve years ago when we started engaged learning in the College is engaged research. Sometimes that happened to the detriment of engaged learning because the value that research has the potential to contribute. But if I have an aspiration about engaged scholarship, it would be that the two go together in concert. Engaged research has an opportunity to engage students more deeply in a learning process. At the university, there is a desire to have engaged research at a 100-level and to commission students into community, as well as

to have opportunities for faculty to develop partnerships that would expose students to gaining understandings of the context in which they live.

**Natalia:** The editors of this special issue, together with the contributors, were keen on identifying some particular, and perhaps unique, dimensions of community engagement in post-secondary institutions rooted in one or another faith tradition. Can you say that St. Thomas More College pursues community engagement differently from how it is pursued at its secular partner institution, U of Saskatchewan? If yes, what lies behind these differences?

**Darrell:** That's an interesting question in part because I see the demand flowing out of our Catholic intellectual tradition, which informs what we choose to focus on. But it also has to do with having a distinct identity, to ensure that we are contributing to something unique to institutions of higher learning over and above of what happens within secular universities. This may be, to a less degree, unique from what happens at other Catholic institutions or even other faith-based institutions of higher learning. Any liberal arts institution will contribute to critical thinking, critical writing, good communication skills, and the ability to understand oneself within a wider context. Maybe it is a bit unique to our Catholic identity that knowledge isn't seen as an end in itself, but as a means to address social concerns. We are called to serve through our vocation as educators - to not only serve students, but to serve a wider social good. As a consequence, in addition to those things that other liberal arts institutions will contribute, I think there is a more explicit moral formation that takes place here. By moral formation, I am thinking about an ethical moral base on which students can find their place in the world. Here I am thinking about the role vocation specifically plays. Buechner defines vocation as the place where the heart's deep gladness discovers the world's deep hunger. If we can help students discover that, then they will find a fulfilling life-long process of learning and discovery. Without that, the search for meaning becomes very difficult. Engaged learning is one of the best ways that I know to help students understand the world's great needs, and that's how students can find personal meaning.

**Natalia:** In STM College, steeped in Catholic faith tradition, the concern for the common good borne out in service to others lies at the very foundation of education. This is possibly applicable to many other Catholic Colleges in Canada and elsewhere. Is there a shared conversation between Catholic Colleges and Universities in Canada on the meanings and applications of CSL and CES?

**Darrell:** Well, you have now brought us very quickly to the edge of where we are in the development of the engaged learning. The conversation about engaged learning across all universities is relatively new, having developed over the last 12-15 years. The establishment of your journal is quite recent but not only is it unique to Canada, but it is unique to

the world. That shows the infancy of this type of conversation. There are attempts by groups across Canada to develop a community of best practices for engaged learning. As far as I'm aware, the reason such community networks are developing between Catholic institutions is because of the initiatives we had here at STM. We have reached out to other Catholic institutions across Canada to initiate a conversation, and to some degree it is successful (but perhaps not as much as I would have liked).

We had a session on campus two years ago where we invited people from Catholic institutions across Canada, and representatives from St. Peter's College (Munster, SK), Campion College (Regina, SK) and St. Michael's College (Toronto, ON) attended. It was a very fruitful conversation, but that conversation has pretty much stayed within that group. We had one follow-up meeting hosted by St. Mike's, but there hasn't been a sustained conversation beyond that. At an individual level, we have reached out to both St. Pete's and to Campion, and most recently to St. Mary's University in Calgary, to see if there would be some future possibilities. The conversation with St. Mary's has been the most encouraging. St. Peter's College is a small college that offers first and second year courses, so I can see where they have limited capacity to build up an engaged learning program. However, they can inform students who plan to come to the U of S about how they can later participate. In the case of St. Mary's, it's a comparable size institution - just a little bit smaller than us - and our current President is their former President. It makes possible some relationships that we don't have with others. At this point of time, the conversation has focused on three areas. One area is the unique ability our institution, as well as St. Mary's, could contribute to our engaged learning abroad. St. Mary's does some unique things there and we do some unique things here, for example, our Intercordia program, our Summer Session in Ukraine. Meanwhile, St. Mary's has study abroad in Rome and as well as a biology class that goes to Belize, that is unique. So there are those types of possibilities. The other possibility would be to have block-transfer credits where we would put together a group of courses. Rather, each institution would put together a group of courses that would emphasize our unique and distinctive offerings or some of our distinctive offerings in a specific term that would then allow students to exchange between the two institutions. One for one would be ideal. And then a student would just take the accommodation area in the respective host city. The third would be a faculty exchange, which again would involve faculty teaching in distinctive areas coming and teaching at a host institution for a period. I would like to see that possibility open up for other Catholic institutions across Canada and, ideally, have one in each region that would allow students to gain a rich sense of the Canadian context in which they are living. Not only are we having more relations from one region to the world, but from our different regions in Canada to the world, that is changing over time too. So that type of the engaged scholarship I think would allow students to go volunteer with a community partner in these other institutions. It would broaden immensely the education and foundation that students would receive.

**Natalia:** What challenges CSL program has been facing over the course of its evolution



and today? Can you suggest the ways to overcome those challenges? What is one most important achievement that you can name when it comes to the work of CSL/CES at your College?

**Darrell:** The challenges have always been relationships - staying in relationships with community partners, sustaining relationships with faculty across the different demands, and the change that come with cuts to community partners' funding, putting them in a less capable position to welcome our students. We have not always been in a position to offset those costs we add to the community partner when we send students there. Back when I first became involved, we had two occasions when students first come to attend a 'Community Plunge'. This is where the University covered the costs for community partners coming together for an orientation day for students. We would have twenty-some community organizations. Students would sign up for the concurrent sessions and hear descriptions of what goes on in each different community organizations. Students would then decide which organization they want to become involved in, and this orientation itself provided some powerful experiences. I had students in my classes go on two occasions, and I remember one student particularly. She wasn't quite sure what she wanted to do when she went to the Community Plunge, but she had something in mind. The event was hosted at The White Buffalo Youth Lodge. At the end of the day she said, "I want to volunteer here. I want to volunteer at The White Buffalo Youth Lodge". She was a student in my 100-level sociology course. It was a full-year course at that time, and it was such a privilege to read her reflections as she journeyed in her understanding. It is difficult to realize just how big a challenge she had set for herself. She described how she came from a very racist community, but she had the courage to say: "I am going to challenge this. I am going to be surrounded by people that I normally would not be surrounded by...I will work in a context that I would not normally find..." By the end of the year, she did not have all challenges addressed, but she moved from asking questions and challenging her assumptions to helping to challenge the assumptions of the community she was from. That's just one example of an opportunity for students to be exposed to a wider variety of community organizations - many of which they wouldn't have known existed, much less the reasons why they exist. Quite a few of our university students tend to be from fairly privileged backgrounds. And that can mean they are fairly uniform in the assumptions they have about themselves, as well as about others. Having the resources that we have in these types of partnerships, and to expose students to the diversity of social realities, is one of the big challenges.

If I think about the defining accomplishment of STM, it happened before me. It happened with the appointment of the Engaged Learning Coordinator. If I think about everything that has happened post-appointment, I would link it back to that point. As a faculty member, I would have neither time, nor courage, nor the sense of confidence to reach out to the community partners, to know the literature on the best practices or to begin to explore, or to have that sustained conversation with other colleagues - none of

these would be possible without the anchor that is the Engaged Learning Coordinator. The college's commitment prioritized this and, as a result of its commitment to engaged learning, it set aside funding that allowed us to begin. It didn't cover all the costs incurred, but it became the foundation on which we could reach out to other donors that came on board. I'd say that was a key accomplishment. There have been so many other smaller accomplishments along the way. We just had the 10<sup>th</sup> anniversary of the Intercordia program here, and alumni from across the years from the first year through to the current year were able to come together. I was just so impressed with the young people who were attracted and continue to be attracted to engaged learning. They likely would have been outstanding young people without the program, but it provided a home for them and a community in which to have sustained conversations about social concerns.

**Natalia:** In conclusion, given your experience in CES/CSL administration, what would you wish other colleagues involved in CES/CSL administration at other faith-based institutions?

**Darrell:** Without appearing to be prompted by you, I think contributing to your journal is one thing. Thinking about how scholarship can be shared with other people across the country and across the world is likely the best way to build a community of practice. Within that community of practice, we likely can start to imagine areas of expertise. Trying to be all things to all people is impossible. If we are able, within a community, it is best to have a division of labour. Not to the point where we become so rigid in boundaries that we cease to have conversations across those divisions, but to at least allow for more in-depth development. The other thing I would like to see is a more explicit program where students, from their first year through to their fourth year, could experience different levels of engagement that would allow them to continue to grow very explicitly as engaged scholars. That doesn't necessarily mean that it would only be open to people that identify with, "I want to be an engaged scholar in year one". But for those who have become engaged in their first year, it would be wonderful to have an opportunity to engage in different levels of commitment and experiences throughout their time at STM. Perhaps we could award a certificate in Community Engagement, to mark the end of that time. Receiving such a certificate would represent a capstone experience involving a sustained internship with a community group. We have some fantastic community leaders here in Saskatoon - and I am sure it's the same across the country - who could serve as mentors to our students. That would be an untold benefit to the students, and it would give them a chance to give back to the community.

**Natalia:** What can you say about the dialogue between various faith institutions on the nature of CES? Does it exist as a dialogue? Is it meaningful, informative, enough?

**Darrell:** I don't think that this dialogue has been very systematic. I think it happened from time to time and likely this special issue of the journal may foster a dialogue that hasn't

existed. My observation is that different faith-based institutions see engaged learning in different ways. Some of them will see engaged learning from the standpoint of charity, others will see it from the standpoint of service, and still others may see it from the standpoint of solidarity and a struggle for social justice. I would hope that people from all those different perspectives would find some common ground in that. I've come to see the different types of community engagement as not necessarily exclusive. I've come to see them as necessary at different points in time. Charity means responding to immediate needs within the community. Service is a chance for us to think about our gifts and the money that we might give to contribute to what community has identified as somewhat immediate or maybe intermediate needs. Solidarity requires us to think about the structural changes that are needed in the community for students to engage with the community partners. They have a chance to see all three of these opportunities to contribute. And I think our scholarship can contribute to those three areas as well. The degree to which different faith institutions feel comfortable engaging with one or all aspects of engaged scholarship is, I think, a meaningful pursuit.

### About the Contributors

**Natalia Khanenko-Friesen** is a professor of anthropology in the Department of Religion and Culture at St. Thomas More College, University of Saskatchewan, and a founding editor of the *Engaged Scholar Journal*. Email: [nfriesen@stmcollege.ca](mailto:nfriesen@stmcollege.ca)

**Darrell McLaughlin** is an Associate Dean at St. Thomas More College, University of Saskatchewan. His research focuses on the social relations producing the processes globalizing food systems and people's responses, with a special attention on fair trade, sustainable agriculture, globalisation, social justice, and food sovereignty. He comes from a background in farming and farm activism. Recent publications include: "Program Evaluation and Impact Assessment in International Non-Governmental Organizations (INGOs): Exploring Roles, Benefits, and Challenges" with Stan Yu (lead author), *Canadian Journal of Nonprofit and Social Economy Research* (2014); "Gender, health, labor, and inequities: a review of the fair and alternative trade literature." *Agriculture and Human Values* (2012) with Terstappen (lead author) and Hanson; with Daniel DeLury "When elephants no longer dance: Constructing sustainable, socially just agricultural policies in Saskatchewan" in David McGrane (ed.) *New Directions in Saskatchewan Public Policy* (2011). Email: [dmclaughlin@stmcollege.ca](mailto:dmclaughlin@stmcollege.ca)



## Exchanges

In the *Exchanges*, we present conversations with scholars and practitioners of community engagement, responses to previously published material, and other reflections on various aspects of community-engaged scholarship meant to provoke further dialogue and discussion. We invite our readers to offer in this section their own thoughts and ideas on the meanings and understandings of engaged scholarship, as practiced in local or faraway communities, diverse cultural settings, and various disciplinary contexts. We especially welcome community-based scholars' views and opinions on their collaboration with university-based partners in particular and on engaged scholarship in general.

Below, **Christopher Hrynkow** talks to **Maria C. Power** about her community-based research and her vision for engaged scholarship as undertaken by religious historians. Dr. Maria Power, PhD (History, Royal Holloway), is a lecturer in Religion and Peace Building at the Institute of Irish Studies, University of Liverpool. Her research focuses on the relationship of faith to politics, especially in areas of conflict, and the role that religious organisations play in peacebuilding.

### Conversation with Maria Power, University of Liverpool

**Christopher Hrynkow:** Can you please share a bit about your research and how it engages issues at the intersection of faith and community?

**Maria Power:** My research takes a grassroots approach to the issue of faith, most particularly Christianity, and the way in which ordinary people understand and perform their faith in the public square. Having grown up in the Irish community in London during the 1980s, I have a particular interest in the conflict in Northern Ireland so it seemed natural to start my research career by exploring the role that ordinary Christians played in the peace process there. I found that ecumenical faith-based groups placed themselves at the service of the communities most ravaged by violence, and made a difference by promoting a vision of gospel values that stressed unity over division. Since completing that work I have started a research project looking at the role that Catholic peace activists played in the anti-Apartheid movement in Britain during the 1980s, and have found that they brought a profound reading of the teachings of the gospel into the secular groups that they worked with.



**Christopher:** OK, let us start with your work on Northern Ireland. Before we discuss your intriguing findings, can you share a bit about your research design? What time period did you consider and why? How did you access and analyse the stories and projects of ‘ordinary’ Christians trying to build peace in Northern Ireland?

**Maria:** I decided to look at the period between 1980 and 2005 for two reasons: the first was quite prosaic, as someone had already written a book on inter-church relations in Northern Ireland from 1968-1980, and the purpose of a PhD is to produce something new. The second was quite personal: my earliest political memories, which are from the early 1980s, are dominated by fear and the need to remain silent in case you upset someone. For instance, we were in Northern Ireland in 1981 when the hunger striker Bobby Sands passed away I was 4 at the time and I remember (1) being very confused by the hushed conversations amongst the adults and (2) the concern every time someone knocked on the door. So I think that I chose this topic on some level because I wanted to see if there was a counter-narrative to this, if the conflict and its causes were discussed, and if, in any way, the two communities mixed with one another.

Access was actually much more simple than one would think. The Community Relations Council had produced a directory of all these inter-church groups so I started there. I wrote to each group, introducing myself and asking if I could come and talk to them. They were wary at first but once I had gained their trust, through a mixture of the fact that my parents are Irish; that I was genuinely interested in living out gospel values myself; and was happy to pray and worship with them, they were willing to introduce me to others working in this area. By the time I’d finished this project, I’d interviewed around 70 people.

**Christopher:** Did this approach cause any controversy in the History department at Royal Holloway where you were studying or did community engaged research already have a foothold there? What were some of the main things you learned and experiences you had during the community-based interviews themselves?

**Maria:** Royal Holloway was founded in the 19<sup>th</sup> Century as a women’s college, and was therefore progressive in its attitudes from the outset. As a 17 year old, I had deliberately chosen to read [study, in North American terms] history there as a consequence of its feminist credentials and the fact that the history department contained a number of historians who were at the cutting edge of their fields. Women’s history was naturally a very strong component within the department and even in the 1990s, as a discipline it was viewed as somewhat *avant garde* as it involved unearthing the hidden histories of women. Although my attention pivoted towards religion and conflict during my MA, my methodological approach, which involved an in depth engagement with the communities I was researching and telling their stories from their perspective, was a natural progression from the example that had been set for me by the likes of the historians Lyndal Roper, Penny Corfield, and

of course my supervisor, John Turner.

I learnt a good deal during my time working in the field in Northern Ireland. First, when to stop asking questions! There are some things that people just won't talk about even still and pushing them on these issues can be damaging both for the participant and the researcher. I find it hard now when I see younger researchers trying to 'dig up stories' that people aren't ready to talk about. All history has a time, and some of it needs to be left to percolate in the participants' consciousness longer than others. Second, you bring a lot of yourself to the research process when working with communities. When starting, I had quite naively believed that something called 'impartiality' actually existed. It doesn't and one of the signs of a good researcher is that they can mitigate against this when researching and writing up their findings.

**Christopher:** Thank you, that is really interesting. Can you now say a bit more about your findings and how this community engaged approach served to bring into focus the role of ordinary people in peacebuilding? What, in particular, did you find that indicated that these peacebuilders' faith was a motivation for their community-based work in Northern Ireland?

**Maria:** Until recently most of the research being carried out in Northern Ireland was focused on the elites, such as politicians. Working in the area of religion, it would be very easy to fall into this trap and just focus on the church leadership. I did interview church leaders, but what I gained from those interviews was an understanding of how the church operated and how much pride these men (they were all men I'm afraid) took in the activities of their congregations. As far as they were concerned, the leadership was just there to facilitate the work within the community and to offer it moral support. This confirmed my own experiences with faith-based organisations, that the most interesting things are happening away from the churches themselves and that the only way to uncover the depth of activity was to go out into the communities and engage with the parishioners. The main, and most interesting, finding from my research was the wealth of engagement across sectarian lines that was taking place within communities. Whilst this work may not have looked that significant from the outside, it was incredibly meaningful in helping to ensure that loving relationships were being built at a time when the prevailing ethos was one of hate and suspicion. The one thing that struck me was that all of my interviewees stated clearly to me that they were motivated by their faith, and many had a particular text from the New Testament that guided their engagement.

**Christopher:** And just so our readers can see some of the potential here, can you name some of those verses and explain a bit about how they resonated with your research participants?

**Maria:** Most of the verses that were used are the ones that we'll all be familiar with. So for example, 'blessed are the peacemakers' which provided the primary motivation for

the participants, especially in their initial engagements with one another. One group in particular were very motivated by the Acts of the Apostles and saw their community as a modern manifestation of the early church. In many ways this group did have a very energetic and novel feel to it, and, whilst they didn't proselytise, they did evangelise by their love for those that they worked with.

**Christopher:** A very compelling project addressing community-based peacebuilding in Northern Ireland! How did your work on that project tie in with your choice to look at anti-Apartheid activists in Britain during the 1980s?

**Maria:** Again, I bring something of myself to this project. I remember being very inspired by the campaign in the UK to end apartheid, and although I was far too young to go to the protests myself, I wanted to go! As I've become more involved in peace activism in London and started to talk to others about their histories in the movement, I've realised that many were very involved in the anti-apartheid movement in the 1980s, and see it as a formative experience. This, when combined with the fact that some of the most prophetic theology of the 20<sup>th</sup> century was created as a result of this struggle in South Africa itself, made it seem very obvious to me that there was an interplay between faith and activism in the UK as well. So, this project will either prove or disprove this hypothesis.

**Christopher:** What elements of community engaged methodology are you employing with this project on UK-based anti-apartheid activism?

**Maria:** Again, I'm taking a very grassroots approach to the project, and this time I'll be interviewing people with whom I've engaged in peace activism with. I'm also planning some participatory workshops using artefacts, such as posters and t-shirts, from the era as a way of getting people talking about their engagement with the movement. I'm very much looking forward to these as I've never done anything like this before so it will bring fresh methodological challenges, such as working with larger groups and with people who might not necessarily have linked their faith to their activism.

**Christopher:** Thank you very much for your time. To end and to give you the last word, I am wondering if you might offer some general thoughts and reflections on the role for community engaged research in the study of religious history.

**Maria:** I think that if we're ever going to understand the development of faith-based communities and groups in any context, we have to engage with the communities themselves. This is where theologians, especially bishop and priest theologians, gain their insights, ideas and inspiration. Furthermore, there is so much wisdom to be gained from grassroots and community activists, these are the people at the coalface of an area's issues and experience leads them to develop innovative ways to solve the problems that they deal



with constantly. Given the times we're living in, ideas and solutions need to be circulated as widely as possible.

### About the Contributors

**Christopher Hrynkow** earned a PhD in Peace and Conflict Studies from the Mauro Centre for Peace and Justice, St. Paul's College, University of Manitoba and a ThD in Christian Ethics, specializing in Ecological Ethics, awarded jointly by the University of Toronto, the University of St. Michael's College, and the Toronto School of Theology. He is currently an Associate Professor in the Department of Religion and Culture at St. Thomas More College, University of Saskatchewan where he teaches courses in Religious Studies, Catholic Studies, and Critical Perspectives on Social Justice and the Common Good. Email: [chrynkow@stmcollege.ca](mailto:chrynkow@stmcollege.ca)

**Maria C. Power's** first monograph focused upon faith-based organisations and their contribution to the peace process in Northern Ireland. She has recently published an edited collection entitled *Building Peace in Northern Ireland*, which provides the first historical overview of the contribution of peace movements in the region. It demonstrated that more focus needs to be given to peace and reconciliation within communities and that the peace process in Northern Ireland is an ongoing project with issues such as deprivation needing urgent attention if it is to continue to be successful. Dr Power is currently finishing a monograph exploring the role of the Catholic Church in the conflict in Northern Ireland entitled *Seeking the Peaceable Kingdom: Cardinal Cahal Daly, Nonviolence and the Quest for Justice in Northern Ireland*. Her next project will be a co-authored study of the Papacy and Nonviolence. As well as her academic work, she has also written for publications such as the *Irish Times*, and *The Conversation* on issues related to Catholicism and social justice. Dr Power is a trustee of Good Works, an organisation dedicated to promoting ethics in the work place, and she is one of the founders and Principal Investigator of the Beliefs, Values, and Worldviews at Work: a ground-breaking research programme exploring the role of faith in the work and business environment. Home page: <https://www.liverpool.ac.uk/irish-studies/staff/maria-power/>



# **Book Reviews**



*Hospitable Planet: Faith, Action, and Climate Change* by Stephen A. Jurovics. New York, USA: Morehouse Publishing, 2016. 155 pp. ISBN 978-0-8192-3253-3

Stephen A. Jurovics is a trained engineer who has been addressing the challenges of climate change for many years. His book, *Hospitable Planet: Faith, Action, and Climate Change*, integrates his scientific and engineering knowledge with his other theological interests, mainly how various environmental laws outlined in the Torah (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy) provide an argument and explanation for how Christians are obligated to care for creation. In his own words, Jurovics states that “this book seeks first to develop a similar biblical unity, not for all of Genesis through Deuteronomy, but for its teachings about the natural world. When all the environmental-related verses are taken together, what overarching perspective emerges about how we are to interact with God’s creation?” (Jurovics, 2016, p. xiv) In order to achieve this goal, Jurovics divides his book into three parts. Part I focuses exclusively on the environmental laws outlined in the Torah, which he stresses are also integrated into Jesus’ Gospel message. Part II and III focus more on explaining the details and science of climate change, while proposing concrete ways individual people, Christian communities, and governments can work together to slow down climate change.

The intended audience of this book is people who identify as a Christian but who struggle to understand and properly address the challenges of climate change. The first part of this book provides a good introduction to a basic Christian perspective concerning the relationship between humans and nature. Jurovics also offers a detailed explanation of the Torah, its major translations, and how to begin to read and interpret the religious meaning contained in the Torah’s many stories and laws. It is here where Jurovics honestly critiques Christianity as having “lost touch with the many teachings embraced by Jesus” particularly the environmental laws of the Torah which, if properly understood, he believes could help humanity realize and appreciate our connection with and dependence upon nature (Jurovics, 2016, p. 7). His survey of the Torah’s environmental laws sheds light on the traditional Judeo-Christian perspectives of the treatment of animals, kosher practices, the Year of Jubilee (when the land is given a year of rest), and warfare laws instructing that not only innocent civilians but also food bearing vegetation be spared during conflict. Jurovics also offers an environmental interpretation of the story of Adam and Eve, and Noah and the flood. In these stories, Jurovics describes how humanity is being instructed to respect and care for creation, not to abuse and exploit nature. In addition to these stories, he argues that the environmental laws outlined in the Torah place further constraints on our responsibility towards the Earth as these laws direct humanity on how to care for creation (Jurovics, 2016, p. 13).

In Part II and III Jurovics offers an excellent readable explanation of the science of climate change, how it will alter the Earth, and ways for governments and individuals to begin to slow down and possibly prevent future ecological devastation. His engineering background becomes very evident in his action-oriented list of ten practical ways to change our fossil

fuel economy into a renewable and nuclear energy economy (see chapter 16: Preserving Our Home). In addition to outlining ways to slow down climate change, he also acknowledges three major challenges: governments, the energy industry, and some large corporations. In response to this reality, he calls for religious communities to join the environmental movement paralleling its example with the American Civil Rights movement. Just as the Civil Rights movement required the involvement of many people who were motivated by faith to address serious moral dilemmas, the success of the environmental movement will require “a *collective effort* formed of countless *individual spiritual/moral decisions*” (Jurovics, 2016, p. 136). The hopeful implication of Jurovics’s book is that Christians can contribute to the common good by gaining a better understanding of climate change and by participating in a dynamic environmental movement.

Jurovics’s book fits well with this journal’s special issue highlighting the relationship between faith and engaged scholarship in the new millennium. This is particularly evident in the second half of his book where he highlights how Christianity can work with local communities and the government in order to effectively address climate change. Compared with other scholarship in the field of theology and ecology, Jurovics book has a very practical focus inviting the reader to not only seriously reflect on their moral and spiritual responsibility towards creation but to begin to actively participate in the environmental movement. Unfortunately, the book does not provide an in depth look at major theological arguments for environmental ethics, the focus instead centers on a series of Scriptural references and reflections about the environmental laws outlined in the Torah. One of the book’s greatest strengths, however, is how Jurovics applies his engineering knowledge when suggesting real solutions to climate change. His in depth discussion of how individuals, communities, governments, and nations can begin to build an economy that supports rather than destroys the Earth has the ability to motivate any reader, and ideally church communities, into participating in the environmental movement. Jurovics concludes his argument calling for religious communities to become involved in the environmental movement with a strong message. Since it is *the people* who are the ‘tipping point’ for creating real change, he warns that it would be immoral for Christian communities to willfully choose to not participate in building a better future since such a choice would not only be a “spiritual/religious failure” but would also have serious ramifications for future generations who will be unfairly forced to learn to live on an inhospitable planet (Jurovics, 2016, p. 154).

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*The Knowledge Seeker: Embracing Indigenous Spirituality* by Blair Stonechild. Regina, Canada: University of Regina Press, 2016. 244 pp. ISBN-10: 088977417X

Blair Stonechild has dedicated his entire career to Indigenous education. Like his previous books, *The Knowledge Seeker: Embracing Indigenous Spirituality* is a testament to this pursuit. In this book he investigates in-depth the nature of Indigenous spirituality in the Cree-Saulteaux tradition, recovering and reclaiming it to fulfill the urgent need of Indigenous youth to learn who they are.

To fulfill this desperate need, Stonechild takes a bold step from the traditional dissemination of spiritual knowledge through oral transmission to the use of written technology. His work forges a new path for decolonization by arguing for the tangible nature of spirit and the necessity of developing a meaningful relationship with spirit in order to deal with questions of identity, individual purpose, and to open the way for the healing of families and communities.

This book is a personal memoir, a socio-cultural and political history, and a narrative of Cree-Saulteaux philosophy and sacred teachings. Stonechild's educational history and his academic career form the framework upon which these threads are woven. He claims that his education began with 'a strong curiosity about, and desire to pursue, knowledge' (12). It included nine years at Qu'Appelle Indian Residential School, three years at Champion High School in Regina, an undergraduate degree from McGill, and an M.A. and Ph.D. from the University of Saskatchewan.

Stonechild's love of learning motivated his foray into activism, beginning with his own struggle for the treaty right to education. He asked the Department of Indian Affairs (DIA) to fund his undergraduate degree at McGill. A battle he eventually won despite the fact that DIA preferred he attend the University of Saskatchewan for those years. While at McGill he became acquainted with other Indigenous students who had similar goals and who have made their mark in the promotion of Indigenous rights. These people included Roberta Jamieson, Alanis Obamsawin, Gail Valaskakis, and Harold Cardinal. Cardinal was a key player in a teach-in at McGill that Stonechild attended.

At the heart of this book lies a discussion and explanation of First Nation spirituality. In researching this volume, particularly the chapters entitled 'The Great Principle' and 'The Great Law', Stonechild enlisted the assistance of Saulteaux knowledge keeper and elder, Danny Musqua whose knowledge of the nature of the spiritual system, the sacredness of learning, the spirit of creation, and the laws governing relationships that are infused with these values, beliefs, and philosophies, is central to Stonechild's argument.

Musqua encouraged Stonechild's documentation of spiritual knowledge, and promoted the use of written technology to 'recapture our way of knowing in books' and to 'capture back the stories of the old people before we lose them all' (6). He noted further that: "we have to encourage our doctoral and masters students to help us...in order that we can pass on to the world the way of peace." (6) Musqua believed that Stonechild was the one to write such a

book. Similarly, Stonechild's endeavour was endorsed by Noel Starblanket - former Vice-Chief of the Federation of Saskatchewan Indigenous Nations and twice a former president of the Assembly of First Nations - who stated in the foreword that the central focus of the volume is 'the necessity of documenting spiritual information' to 'meet the needs of the younger generation that is crying out' (x). He noted, too, that Indigenous academia needed this type of publication (ix).

Having probed the metaphysical understanding of spirit in Cree and Saulteaux culture, Stonechild explores the role of science in matters of the spirit. He finds, for example, an ally in Einstein whose scientific observations came not from experiments but from 'meditative thought' and 'fields of energy' (192, 193).

Stonechild is well aware of the difficulties that the actual rebirth of spirituality entails. Nonetheless, the book closes with reassurance from Elder Danny Musqua that the 'creator does not lose his children' which reinforces the Indigenous belief that all people are spirit and they eventually return to that state.

This book goes farther than any other in its emphasis on the recovery of spirit for healing, for community rebirth, and for the education of today's youth. For this reason it breaks new ground and offers a challenge to others to reconsider their methodologies. Educational institutions of all levels will benefit from the wisdom in this volume and would do well to implement Stonechild's goals.

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*Christian Goddess Spirituality: Enchanting Christianity* by Mary Ann Beavis. New York, USA: Routledge, 2016. 204 pp. ISBN-10: 113893688X

*Christian Goddess Spirituality* is a very good example of community-engaged scholarship, illustrating the blend or fusion of versions of Christianity with versions of Goddess, Wiccan, or female divine spiritual practices. The author, Mary Ann Beavis, is well placed to explore and understand the topic, with both personal and academic knowledge of this creative, spiritual, and symbolic intersection. The book reveals the benefits and challenges of participatory research within multiple and surprising faith contexts. It is an ethnographic study, conducted by Beavis, based on interviews from spiritual practitioners who see themselves, in many different variations, as moving within and between both Christian and Goddess traditions. The word 'traditions' is used with caution, and will be explained shortly.

Interest in and invigoration of Goddess or feminine/feminist religiosity, symbolism, and practices were part of feminist spirituality trends. While some feminists were busily deconstructing, confronting or reinterpreting mainstream religious traditions - usually varieties of Christianity and Judaism - others were retrieving and reinventing what can loosely be described as Goddess religions. The purpose of Beavis's work is to indicate to what degree many have either held on to both, are enriched by both, or flow between the two belief systems. She shows, through many examples and within the comments of the interviewees, how these women and men manage to abide in this overlapping space. Included in the appendix is the questionnaire used to gather the information. The chapters are divided among topics about the participant's profiles, their navigation techniques, their imagery and spiritual paths, Christian theology, and some further reflections on the interface and future of these hybrids. The stories contained within this book illuminate how people will manage their own spiritual imagery and journeys. Some of the participants are ordained and practicing leadership in a Christian tradition, while covertly or overtly adding Goddess imagery to rituals, or performing Goddess rituals in these Christian-designated spaces. Others mix and match according to habit, need, desire, or exploration. A recurrent emphasis seems to be about feminism, female empowerment, and an explicit opposition to patriarchy.

Upon reading, three issues are raised for me. First, many of the participants in the study seem to know little about the 'traditions' they practice. Some practices are not 'traditions' at all, and so the term can lose meaning. Of course, the same can be said of adherents who abide within presented parameters of a religion: they also pick and choose, and can often know little about the history, transformations, intellectual themes and social influences and impacts of their 'traditions'. Beavis's writing certainly shows that people can fuse their own spiritualities together, and I am not certain this is unusual in general. It is clear that those who desire a bridge or synthesis between Christianity, Goddess and/or theology are simply making it happen. In many ways this is also the history of religions: amalgamations, fusions, styles and symbols that go in and out of favour, and some religions going extinct and into the realm of

mythology. Thus whatever we refer to in using the terms religion, traditions, spiritualities or faith, these are fluid realities in personal, social, and historical forms.

Second - it is rarely mentioned how these practices hold meaning to those doing them, apart from comments that rituals are performed regularly: daily, weekly, when needed. I could not glean from the stories the quality of the engagement. The questionnaire itself asks mainly about content, asking practitioners to label their beliefs as Christian feminist, Goddess Christian, Gnostic, ecofeminist, or “other”. Additional questions include: *Where do you practice? How regularly? Are you comfortable sharing this with others?* There are twenty-four questions in all. These are, in some respects, externalities about beliefs, content, and practices and the meaning, depth of engagement, interior dynamics, or potency of these spiritual forms are not mentioned. I experience a similar frustration with most theology: beliefs don’t necessarily reveal any significant information. To say one believes in Jesus or Shekinah does not really say much.

The third issue raised is that of the contemporary relevance of these mergers, and how many people they may actually represent. For example, of the many references used, a good percentage are between ten and twenty years old, or more. These are writings I myself read while studying feminist theology, ages ago. The groundwork for theology was also laid years ago, as were the revivals and reinterpretations of the Goddess, Wicca, the Divine feminine, and other similar beliefs. These were moments of radical empowerment for many women, but the stories collected in this book seem dated and anecdotal. It felt as if these were the remnants of the heady days of feminist pushback and spiritual creativity.

Regardless, Beavis is faithful in her methodology to the end. She draws directly from the participants’ comments, which are not uniform, and paints a picture of the importance of one’s alliance between Goddess and Christian spiritualities. Some say that the Goddess is rising, and others see this as a re-enchantment of mainline Christian denominations. Only time, and further studies, will reveal if either, or both, will occur.

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*Archbishop Oscar Romero: The Making of a Martyr* by Emily Wade Will. Eugene, USA: Wipf and Stock, 2016. xix + 206pp. ISBN 978-1-4982-8355-7

Based upon contextual insights garnered during her time working in solidarity with Salvadorians, as well as multi-lingual research and a series of community-engaged interviews, Emily Wade Will offers a compelling picture of the life and significance of Oscar Romero (1917-1980). From his birth in rural El Salvador to his assassination while serving as Archbishop in the capital city, Will recasts the way that Romero's life is most-often told. The more common conversion-centred telling invokes images of a conservative 'book worm' being moved to action by the harsh reality of the suffering of his flock. Will adds much welcomed subtlety to this narrative. As a tool for analysis, she proposes instead to view Romero's life as like a lily, with many roots, that, when they were properly nourished, allowed for a beautiful blooming marked by entering into deep solidarity with Salvadorians living in poverty and experiencing oppression.

Will effectively demonstrates how these solidarist roots took hold in his childhood. In this book, we learn of his relationship to his six siblings, and about the sacrifices his parents had to make to continue his education. Firstly, they paid for extra tutoring from the local teacher to get the young Oscar beyond the third grade level. This was a time when most of the children in his hometown nestled in the hills of northeastern El Salvador, Ciudad Barrios, had left formal education for a life a manual labour. Secondly, his family funded Romero's studies in the minor seminary at San Miguel, where he was awarded a half-scholarship. His enrolment in the minor seminary (1930) marked the culmination of a dream for a serious boy, who although generally of robust health (contrary to another myth about Romero, which Will authoritatively refutes with reference to the vigorous chores he performed for his family), much preferred play-acting the role of a priest to engaging in sport. In this manner, Will shows that the roots of solidarity ran throughout Romero's life; notably, his childhood and youth were never far removed from rural poverty.

Romero did not forget these roots when studying for his Masters degree at the Gregorian University in Rome. Not shying away from his conservative side and his love for the entrapments of pre-Vatican II Catholic faith and practice, Will demonstrates that even in Rome, where rationing during the Second World War disproportionately affected marginalized people, Romero was quick to share his meager stash of bread when confronted with the face of a person who was clearly feeling the pangs of hunger. Beyond such individual charity, Will effectively illustrates that Romero had concern for systematic issues of justice long before being named Archbishop of San Salvador.

Indeed, Will's image of these roots supporting 'blossoming' allows for an informative treatment of the more well-known features of Romero's biography. These include the crescendo moment when the newly installed archbishop's long-time friend, Rutolio Grande - a Jesuit priest known for his work with the poor - was gunned down, along with a boy and an elderly man on their way to a popular religious festival (1977). That even a priest would be killed in this fashion in a Catholic-majority country can be understood, to adapt Will's terms, to precipitate the moment of the emergence of the lily flower of Romero's solidarity-oriented praxis. He had likely secured

the appointment as Archbishop due, in large measure, to his reputation as a conservative, holding appeal for many in the Curia (the Vatican Civil Service) at the time. Nonetheless, one way to understand why his message struck a chord, and why the Archbishop's condemnation of human rights abuses and political violence had such appeal, is that Romero knew the situation of the people of Mesoamerica in an intimate way, was well-educated, and occupied the most prominent bishop's seat in his country, one that at times had been intimately linked to what Will names as the main interests traditionally controlling the state apparatus of El Salvador: the oligarchs, the government, and the church. According to her framing, Romero removed one leg of this three-pronged stool. Despite opposition from the majority of his fellow Salvadorian bishops, Romero withdrew the church's support for the oligarchs and the government because, rather than supporting the common good, they had turned the instruments of the state violently against people living on the margins of Mesoamerican socio-political life. For throwing himself against such interests, through speaking out from the pulpit in homilies broadcast on the Church radio station - including calling on soldiers to disobey orders to fire upon civilians - Romero earned martyrdom. Perhaps more significantly, Will shows that he also earned the heart of the people because, in a cogent sense, he never forgot from whence he came.

Notwithstanding Will's sympathetic portrait, this monograph is not hagiography in the narrow sense. For example, we learn about many instances of Romero's quick temper. Will also presents the strong possibility that he was promoted a number of times with a 'moving him up, to move him out' motivation due to his prickly nature. We are further reminded that, when alive, Romero earned a great deal of ire from the radical left in El Salvador for what they saw as his tendency to accommodate the unjust status quo, even after the blossoming moment of Father Grande's death.

In the end, Will's grounded approach to the subject matter is a great strength of this book, especially in terms of its potential to foster positive social transformation of the type that Romero was working for at the end of his life. This human presentation of Romero's story is much more accessible. It shows that it does not take saintliness understood as perfection in order to enter into effective community-engaged work to counter political violence and oppression. In related manner, it is telling that Will writes with an appropriate accessibility. Too often and, rather ironically given their normative purposes, works related to faith-inspired liberation in the Latin American context are hyper-intellectual. As a consequence, such writings are frequently inaccessible to those without theological and academic training. While there are a few mistakes in Will's presentation that would have been caught by a proof-reader familiar with Catholic terminology and practice, the prose in *Archbishop Oscar Romero: The Making of a Martyr* is overwhelmingly clear and intelligent. It is well-suited to use in parish and educational communities, including those composed of high school and undergraduate readers. Specialists too will learn from Will's work and the way she communicates and colligates events in Romero's life.

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*Dorothy Day: Love in Action* by Patrick Jordan. Collegeville, USA: Liturgical Press, 2015. 132 pp. ISBN: 978-0-8146-3703-6

Prophets, by definition, make us uncomfortable. Their acute insight into the pitfalls of human society, and their incessant clarion calls to justice, make us squirm in our comfortable pews. Dorothy Day (1897-1980), the prickly American prophetess who, along with Peter Maurin, founded the Catholic Worker movement, elicited, for many, this experience of prophetic discomfort. It is into this uneasy space that Patrick Jordan ventures with his pocket biography, *Dorothy Day: Love in Action*.

Jordan is well-placed to write such a biography - he lived and worked with Day during the last 12 years of her life. His writing is steeped in the ethos of the Catholic Worker and filled with stories of direct encounters with the force for good that was Dorothy Day. Perhaps in honour of Day's own journalistic background, the biography adopts a newsy and accessible style that will engage a broad readership. For those unfamiliar with Dorothy Day, it will serve as a gateway into the life of this remarkable woman. For those who already know her well, this biography provides a depth of insight into her psychological and spiritual life that only a friend could provide. All this is done without falling into the trap of hagiography, respecting the paradoxical and complex nature of Dorothy's personality.

Jordan's contribution is part of Liturgical Press's *People of God* series, which aims to provide "inspiring biographies for the general reader" (according to <https://www.litpress.org/Category/S-POG/People-of-God>). As such, it is not meant to be a scholarly text. The author's familiarity with English literature nevertheless seeps through; for example, Day's own life is reflected in light of the writings of George Eliot, among others. Careful use is also made of Dorothy's own writings (both personal and published) and commentaries from others who knew her well.

*Love in Action* works as a psychological and spiritual memoir of Day. It begins with an overview of her personality and many conflicting traits. Fiery and reserved, sensual and pious, angry and humble, compassionate and short-tempered, the list of her characteristics portrays a very human saint, full of paradox and passionate love for God and for God's most vulnerable people. Jordan then continues with a brief chronology of what he calls "Dorothy's peripatetic life" (p. 13). This section reveals a woman responding to her times, impacted by such diverse events as the 1906 San Francisco earthquake, two World Wars, the Great Depression, Vatican II, and the Vietnam War. Once these basics are covered, Jordan then moves into more thematic reflections on Dorothy Day's life - her morality and radicalism, her conversion experiences, her guiding principles and personalism, her relationship with the Roman Catholic Church and her voluntary poverty, her struggles with depression and her hard-won ability to embrace delight. Each well-crafted segment serves to whet the appetite for a more in-depth study.

The volume unavoidably suffers from its brevity. As much is said by what is left out about Day's life as by what is included. For example, very little is revealed about her family

relationships, both with her family of origin and with her daughter, Tamar. As a reader who is inspired by Day's prophetic stance, I am left curious about the impact of her radical choices on these key relationships. Only near the end of the volume does Jordan allude to some difficulties, later resolved, with her father. Some of Day's grandchildren are quoted throughout the text, but there is no explicit focus on the nature of these relationships. Despite Day's own candid revelations about her tumultuous early life – revelations she made in her only novel, *The Eleventh Virgin*, and which she later regretted – very little of Jordan's biography deals with relationships beyond those with the Dorothy Day of the Catholic Worker.

Much ink has already been spilled over Dorothy Day. She wrote her own autobiography, *The Long Loneliness*, in 1952. Several other biographers have already memorialized her (many of these are listed in Jordan's secondary sources). The value of *Love in Action* for the engaged scholar comes from its effective portrayal of how faith and social action intersect and nurture each other in the life of one, very real, woman. While Day would not have called herself a scholar, her biography fits within a journal on engaged scholarship because of the impact she has had on how Catholics, particularly American Catholics, perceive their call to social engagement. Her life's work broke down the barriers between faith and action and thereby can provide a template for breaking down similar barriers between the scholarship and social engagement.

Day's sacrifices served to fuel her commitment to both her faith and the people her faith called her to serve. Her thirst for social justice ultimately led her to the foot of the cross and a spirituality that could sustain her throughout her loneliest and most challenging of days. If Dorothy Day makes us uneasy, it is because she challenges us to step into the same uneasy commitments she herself made: to embrace those living in poverty in a real way, to stand for peace and justice, and, thus, to be faithful to the Gospel.

*Dorothy Day: Love in Action* is an inspiring peek into the life of a prophetic and saintly woman. Jordan both respects her complexity and highlights her contributions to American society and global Catholic thought. He wades into uncomfortable waters and allows Day to emerge in all her disruptive glory, the type of disruption that only happens when radical truth is told.

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*Engaged Scholar Journal: Community-Engaged Research, Teaching, and Learning* is Canada's online, open access, peer-reviewed, multi-disciplinary journal committed to profiling best practices in 'engaged scholarship' informed by community-academic partnerships in research, teaching and learning.

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