The Education and Social Justice Project
International Summer Research Fellowships 2010
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About the Berkley Center for Religion, Peace & World Affairs

The Berkley Center for Religion, Peace, and World Affairs at Georgetown University, created within the Office of the President in 2006, is dedicated to the interdisciplinary study of religion, ethics, and public life. Through research, teaching, and service, the Center explores global challenges of democracy and human rights; economic and social development; international diplomacy; and interreligious understanding. Two premises guide the Center’s work: that a deep examination of faith and values is critical to address these challenges, and that the open engagement of religious and cultural traditions with one another can promote peace.

About the Center for Social Justice, Research, Teaching and Service

The Center for Social Justice Research, Teaching and Service (CSJ), founded in 2001, seeks to advance justice and the common good through promoting and integrating community-based research, teaching and service by collaborating with diverse partners and communities. CSJ works in three key areas: community and public service, curriculum and pedagogy, and research. Through such critical and engaged work, Georgetown builds on its tradition of academic excellence and contributes in singular ways to the Jesuit ideal of justice education and action “for the glory of God and the well-being of humankind.” CSJ executive director Kathleen Maas Weigert helped to create the Social Justice and Education Project before leaving for Loyola University Chicago in 2010. Jane Genster now serves as CSJ interim executive director.
W E ARE LEARNING MORE EVERY DAY ABOUT THE deep connections between global challenges of poverty and education. Only through better access to education will the world’s poor be able to seize opportunities in an increasingly global economy. While policy analysts have documented the widespread failure of governments to meet this imperative, we still know relatively little about successful local efforts led by religious communities to advance economic and social development through education. In order to engage Georgetown undergraduates and build knowledge in this critical area, two Georgetown University centers – the Berkley Center for Religion, Peace, and World Affairs and the Center for Social Justice Research, Teaching and Service – set up the Education and Social Justice Project in early 2010. The project provides a select group of students with summer research fellowships to travel abroad for in-depth examinations of innovative initiatives, with a focus on the work of Jesuit secondary and post-secondary institutions. Under faculty supervision, the students gather information through interviews, analyze best practices, and share their reports and conclusions with a wider global audience. The project is made possible through the generous support of Rodney Jacob, a member of the University Board of Regents.

During its first year, the project received some 65 applications and awarded three fellowships to Ryan Covington (School of Foreign Service), Brian Dillon (College of Arts and Sciences), and Cindy Shuck (School of Foreign Service). Each spent three weeks with a Jesuit institution engaged in efforts to promote social justice through education. Ryan Covington’s work focused on St. Aloysius Gonzaga School in Nairobi, Kenya. Brian Dillon researched the work of the Ateneo Center for Education Development in Manila. And Cindy Shuck explored the work of the Universidad Alberto Hurtado in Santiago.

This report brings together the main results of the field work, including background and analysis of each of the initiatives and excerpts from extended interviews with educators and activists in each country. More background material and interview transcripts are available on the project website: http://berkleycenter.georgetown.edu/educationandsocialjustice

The Education and Social Justice project is administered by Melody Fox Ahmed of the Berkley Center. Elizabeth Andretta of the Edmund A. Walsh School of Foreign Service serves as academic advisor.
Overview
Brian Dillon is a Political Economy major and a Spanish minor in Georgetown College. He is from the Philadelphia suburbs of New Jersey. In June 2010, Brian examined the work of Ateneo de Manila University in Quezon City, focusing on the development of public schools with the Ateneo Center for Educational Development (ACED). He conducted a series of interviews with members of the campus and wider communities in order to explore how Ateneo’s Jesuit-driven mission motivates and frames ACED’s work; its emphasis on empowering the school communities with a total school approach; the challenges it faces going forward; and the applicability of the model elsewhere.

Partner Institution: Ateneo de Manila University, Quezon City, Philippines
The Ateneo de Manila University began in 1859 when Spanish Jesuits established the Escuela Municipal de Manila, a public primary school for the city of Manila. However, the educational tradition of the Ateneo embraces the much older history of the Jesuits as a teaching order in the Philippines. American Jesuits took over administration in 1921. The school has faced a tumultuous history, with the campus destroyed by fire in 1932, and by war during World War II. The campus was rebuilt after the war, and the first Filipino rector, Fr. Francisco Araneta, S.J., was appointed in 1958. In 1959, its centennial year, the Ateneo became a university. It now houses four professional schools (Business, Government, Law, Medicine and Public Health); four Loyola schools offering undergraduate and graduate degrees (Humanities, Social Sciences, Science and Engineering, Management) and Ateneo High School and Ateneo Grade School.

In 1997, the University deepened its institutional commitment to educational development in the Philippines, creating the Ateneo Center for Educational Development (ACED). ACED’s goal is to break cycles of poverty through “deliberate, concrete and sustainable steps to improve the public schools where the majority of Filipino youth are being educated.” Carmela Oracion of the Ateneo Center for Educational Development, at Ateneo de Manila University, hosted Brian Dillon and provided valuable research and logistical support.
Ateneo de Manila University’s Ateneo Center for Educational Development: A Model of Educational Reform through Faith and Justice

“Ateneo’s role in development is not only running an excellent school but helping other schools become excellent, too. Otherwise, we will become a lonely center of excellence with very little impact in the larger sense.” – Fr. Bienvenido F. Nebres, S.J.

In 1973, Superior General Fr. Pedro Arrupe, S.J. realigned the focus of Jesuit education with his speech Men for Others: Education for Social Justice and Social Action Today, declaring, “Today our prime educational objective must be to form men-and-women-for-others... men and women completely convinced that love of God which does not issue in justice for others is a farce.” The speech challenged all Jesuit educational institutions to balance a tension between the pursuit of academic excellence, with the goal of educating their students for justice on a local, national and international level. Institutions are called upon to understand – and implement – the best tools and processes for pursuing justice in the face of structural violence and poverty.

Education: The Key to Breaking the Poverty Cycle
Fr. Bienvenido Nebres, S.J., president of Ateneo de Manila University in the Philippines, explained in Education Magazine how poverty can be understood as not only a lack of resources, but more fundamentally as an impoverished person’s inability to manage resources, understand the basic methods for pursuing goals and needs, or sense what the world can offer them. Based on this understanding of poverty, the most direct path to poverty alleviation is education, in addition to healthcare and adequate shelter. The challenge becomes finding methods of effective educational development that give poor persons the basic tools to better manage their resources, such as finding a political voice and other opportunities that include them in society and will ultimately give them the tools to lift themselves out of poverty.

Fr. Nebres and Ateneo de Manila University have answered the call to educate for justice through their work with Philippine public schools in order to make education the fundamental tool to alleviate the poverty that plagues their nation. Through partnerships with students, teachers and staff in its Loyola Schools of higher education, Ateneo High School and Grade School, ACED has become what managing director Carmela Oracion calls a “concretization of being men and women for others.”
Focus on ACED Through the Education and Social Justice Project

This report seeks to highlight the lessons ACED has learned and the best practices it has developed over thirteen years of working in educational development. ACED employs a unique approach, with an emphasis on empowering the school communities through a “total school development approach” that relies heavily on principal empowerment and a nuanced understanding of the ideal outcomes for each local community. To improve the situation of the poorest, it is important to consider how the center’s impressive progress can achieve scale and possibly be replicated in other places by Jesuit and other similarly motivated organizations.

Poverty in the Philippines and Educational Challenges

The poverty in the Philippines is staggering, as around forty percent of the thirty million residents live in abject poverty. According to the former Speaker of the Philippines House of Representatives Jose de Venecia, repayments of foreign debt and the government payroll “take up ninety percent of the yearly budget. That leaves just 10% for schools and hospitals, water and electrification projects.” About ninety-two percent of Filipino school children attend the approximately 44,000 public schools in their country, and 80% of the budget for those schools is spent solely on teachers’ salaries – which for most of the teachers at the public Payatas C Elementary School, an ACED partner school categorized as “Depressed, Deprived and Underserved,” amounts to between 10,000-15,000 pesos (about $217-326 USD). The Barangay Payatas captain (Philippine local government official) has about 300,000 pesos (about $6,500 USD) to split between all the schools in the division, for spending on facility improvements, equipment, teaching materials, and programming.

At Payatas C Elementary School, 2,343 students from preschool through grade six are split into a total of 45 sections. While recent efforts have lowered the average class size to between 45-50 students, it is common for there to be 70-100 students in a room. The school has five single-story buildings and has struggled to maximize space, turning corners and alleys into makeshift classrooms. Another response to the lack of space has been to separate students into a number of shifts that attend Payatas C at different times. Teachers say a recent reduction from three to two shifts has improved student achievement, as they have been able to spend more time with each group. Still, Payatas C students receive 2-3 hours less instruction per day than the eight percent of Philippine students who attend private schools.

Payatas C principal Benjamin Caling cites a number of additional obstacles to student performance: the students’ family situations are challenging, with a lack of parental involvement, and many students need to work (including as garbage scavengers). The majority of students’ families earn less than 10,000 pesos ($217 USD) per year. Students and teachers suffer from respiratory illnesses related to their Barangay’s (local community’s) location around a Metro Manila dumpsite, and urinary tract infections related to insufficient toilets and water supply in the community and at the school. Teachers must nurse sick students in class – the school does not have a trained nurse on staff.

These problems are not new, and Ateneo de Manila University has a long history of working to alleviate such challenges and improve student achievement in the public schools. In this effort, Fr. Nebres would assign Ateneo specialists to projects that served the Philippine Department of Education, while Ateneo Grade School organized teacher training programs. Ateneo High School has served elementary schools through its Tulong Dunong Program, and the Loyola Schools have worked on the National Service Training Program, among others.

According to Anne Candelaria, in 1997 the university made a concerted effort to deepen their commitment to the local schools. She recalls: “Father Nebres had gotten several people together to talk about Ateneo as an institution dedicated to social change, specifically within public schools. This group took several best practices from their own groups and created ACED to manage all this work at the university.”

ACED: A Spiritual Inspiration and Paradigm Shift in Filipino Education

The 1997 creation of ACED reflected the sort of paradigm shift Fr. Arrupe described in 1973.

Oracion reflects on the unique strengths of the program: “With a program like ACED, the idea of a man or woman for others becomes an entire school for other schools. The center is a vehicle for teachers to be for other teachers, for students to be for other students. Being men and women for others can take many forms, and this was a way to do service also through something we do best… We have to take advantage of our being a school – it’s something we do really
well – and use it as a medium for service.”

The majority of the ACED staff are Ateneo graduates, and in interviews they grounded their work in Ignatian spirituality and direct inspiration from the person and work of Fr. Nebres. Candelaria recognized that motivation, saying:

“I kept going because I really believe in Father Ben’s mission for helping the country through helping the public schools. At the end of the day, 90% of students in the Philippines are in public schools, and Ateneo is only really great for the people who can afford it. As Father Ben says, the pace of a country in moving forward really depends on its slowest group.”

The Center staff continually points out that their efforts work at scale, reflecting their mission to “provide a systematic, high impact and visible program of support for public school systems in the Philippines... [aiming] to enhance the impact of these areas of educational development through increased relevance, improved planning and better economies of scale.”

ACED: Evolution

Originally, ACED sought to achieve a national impact through expanded teacher training programs targeted to reach hundreds of teachers in the provinces. As a recent Ateneo graduate, Candelaria joined ACED to help the director coordinate university resources and logistics. In 1999, a new director took over, and ACED began to reflect on the true impact their training sessions were really having on student achievement. They realized they could not answer that question, and sat down with Fr. Nebres and a group of advisors to think deeply about measuring their impact, and determining what it meant for their schools and communities.

In 2000, conversations with Fr. Nebres led Washington Sycip and Alfredo Velayo, the founders of the largest accounting firm in the Philippines, to fund an experimental project called Sectoral Support for Public Elementary Education (SSPEED) in Payatas, which focused on public education from the perspective of grassroots community work. When that project ended in 2004, ACED could still not measure its true impact due to the number of years required to adequately run an educational study. However, ACED recognized the importance of understanding the larger forces that can affect academic achievement, such as the importance of a strong relationship between teacher and student. ACED realized that a multi-faceted approach was necessary, and began implementing programs to evaluate and work through the complex problems affecting Payatas C and the hundreds of schools like it throughout Metro Manila and the Philippines.

A New Approach to Educational Reform: ACED’s “Total School Development Approach”

For Candelaria, the move towards community engagement has been the key to ACED’s rapid development. In 2004, ACED developed its “Total School Development Approach” as the driving force in community engagement. She reflected on that connection:

“It was crucial that I wasn’t seen as an outsider, but as someone who was known to school and community leaders. I had already taken the first step, gaining the trust and respect of the community, but had to convince leaders that they needed to take an inventory of what they had, what they really needed, and not just ask for more stuff. Recently, and especially with the growing importance of information technology, a lot of reforming public education has been donor-driven, focused on World Bank/IMF sort of development grants. But this approach doesn’t really ask, ‘Could the poor public school even manage these resources?’ I said to school leaders, ‘Ateneo isn’t just here to give you stuff – but we will help you find partners if you take responsibility for your own improvement.’ They had to trust in going through the right process of change.”

Through direct experience and the supporting results of a study conducted by Ateneo de Manila University in 1995, ACED has identified the leadership of the school principal and involvement of the community as the most important
factors that distinguish performing from non-performing schools given similar socio-economic situations. The first, key phase of the Total School Development approach is to conduct an inventory of each school, collecting data on the leadership of the principal, teacher-training, health, infrastructure, textbooks and other instructional material factors as interconnected rather than independent factors. As Oracion says, “We can’t limit our work to the educational world, and ignore how poverty impacts a child’s performance in school.”

The team of school profilers generates a comprehensive, quantitative and qualitative report with baseline data about a school, with the goal to capture the daily reality of a school, instead of working from unproductive perceptions that certain groups have of the school and community. Amelia Perez made clear how this school profile can provide a starting point for a community like Payatas C to take responsibility and become accountable for its improvement:

“A principal and some teachers are used to asking for what they think they need, but rarely do parents have the opportunity to sit down and talk about their students and school. Even answering very simple questions helps the Barangay reflect on its role. Even students have the opportunity to give feedback on their school. Their feedback helps make up a written report that gives equal weight to all of the school’s stakeholders – having what the parents say mean the same as what the principal says isn’t normal.”

This information about at Payatas C Elementary School was taken from an updated school profile ACED published in February 2009. Every affirmation and criticism one group of stakeholders had for the others is published, alongside quantitative reports that report the school’s resources and needs, right down to the perception of parental health and the number of working light bulbs in the school.

At the end of the report, ACED summarizes a school’s accomplishments and needs, providing basic analysis and recommendations for the school as it enters the strategic planning phase of the Total School Development Approach. In April 2009, ACED hosted principals, four teachers, four parents and one Barangay representative from twelve of the schools to develop their strategic plans with clear goals and accountabilities for each group of stakeholders. This process was originally challenging for some schools, as leaders were not used to the methodology, but Candelaria noted that the planning did evolve in a positive direction. School stakeholders were moved away from the old procedures of merely “cutting and pasting last year’s strategic plan with no worry about it being read by the central office” to a new type of data-driven planning that was transparent, participatory and open.

After completing the strategic planning process, ACED began to shift its focus from being a service provider to a facilitator that provides time and expertise to help schools develop. This strategic plan, developed out of the school profile, makes the final step – the targeted interventions – more effective, and their impact more measureable. Remedios Rivera, the coordinator of Social Action work at Ateneo Grade School who facilitates the logistics related to teacher training, discussed the integrated effort of the targeted interventions:

“We come in to do the interventions after ACED has already done the school profiling to try to find the real picture of the school, and developed a strategic plan for the school as a whole. With ACED we have something more than the piecemeal work we had done in the past. We’re more effective that way, as we’re told exactly what people need, and we give them that help and not something that might not really be what they want.”

In addition to providing targeted training (with an emphasis on classroom management and lesson content), Payatas C’s interventions are focused on facility upgrades and beautification; developing the Parent Teacher Association; providing lesson guides, reference materials and instructional materials for teachers; providing books and workbooks for students; continuing to engage the Barangay; and improving the library and comfort rooms. Now, because of the school profile, Payatas C, ACED and potential partners know what resources the school has and what the school needs. Payatas C can receive what they really need: maps, dictionaries, and textbooks that are free of errors, rather than chairs or writing paper.

A Widespread Answer to Fr. Nebres’ Call

Other members of the Ateneo community have continued to commit time and resources “to be a school for other schools,” while private groups also use ACED as a vehicle to become men and women for others. The effects of malnutrition and lack of healthcare in the schools emerged as huge obstacles to student achievement, so ACED sought partnerships with Ateneo’s School of Medicine and Public Health, and Health Develop-
ment Institute, as well as private foundations to train teachers to work in the absence of a school nurse or doctor. They focused on sustainability, providing improvements such as basic hand cleaning and tooth brushing stations at the schools. Those private foundations and donors like Attorney Rodney Jacob, a Georgetown alumnus, are most effective when they know what ACED’s partner schools truly need. In Jacob’s case, this meant he was able to provide funding for critical principal empowerment programs and book donation drives.

ACED’s Expanding Community Role
ACED finds itself now at a crossroads and time of great expansion, with the associated challenges and resource limitations brought with growth. In 2006, the number of ACED partner schools jumped from 4 to 9; and was 16 by 2007. Large scale commitments at both district and city levels have now brought ACED into partnership with over 400 public elementary and high schools in Quezon City and throughout Philippine provinces. In terms of working to scale, the development has been both a success and a sign of success. Perez noted how ACED has never approached a partner school directly, but focuses its efforts on those who come to the Center and want to be involved. Teachers at Payatas C have noted that the improvements in test scores at ACED partner schools make other schools want to be involved.

The staff emphasizes that its success needs to be measured by outcomes like test scores rather than the number of interventions implemented. In a place like Payatas C, where employment outcomes are difficult to understand and tougher to measure, ACED considers the school and community as a whole unit, rather than pointing out individuals in its long term analysis. According to Candelaria, signs of ACED’s success in a place like Payatas probably won’t be material:

“This transformation can’t really be pictured—statistics are just the tip of the iceberg. But now I can go to Payatas late in the day, where I couldn’t before because it wasn’t safe. You can’t really take a picture of that, but it is something felt… In terms of an individual child, he or she now believes in people caring about his or her future, sees his or her school as a caring environment, where he or she doesn’t have to fend for themselves in a hostile environment. At the worst, kids would scavenge in their schools; steal from teachers and school property. They will hopefully now trust each other, show respect, and become more nurturing in spite of their poverty.”

Perez echoes the idea that schools will become self sufficient, self nurturing entities:

“At the Barangay level, the empowered community would be one where the office is involved in real school activities, beyond graduation festivities, with open communication lines… The captain would have a sense of ownership in helping a school with committed parents who also feel responsible for their school and their students. ACED would no longer have to be there, as the community could do this development for themselves.”

Continuing Challenges
According to Oracion, the greatest challenges to expanding ACED’s work towards this eventual outcome are internal. The staff depended heavily on students from the Loyola schools to do profiling in the new partners throughout Quezon City in August 2010. The full time profilers could not hope to reach many schools at such depth, and are training volunteers on the weekends. ACED can often depend on skilled volunteers to help the center. For example, three Australians are spending the year working on developing and systemizing the Center’s program evaluation, strategic planning and teacher training efforts, through the Australian Youth Ambassadors for Development Project. But Oracion acknowledged the need for more help, saying, “One big area we could use help in is research, as we really have so many
things going on at one time. We could use volunteers to synthesize what we’ve learned in many areas. I am interested in identifying the factors that help specific students do really well.”

A Model from the Philippines
To maximize the impact of the methods used in the Total School Development Approach, ACED has developed a way for its work to be expanded in the Philippines and replicated elsewhere. The managing directors identify two primary challenges for such an expansion.

According to Candelaria,
“...To replicate ACED, we have to replicate what it takes in terms of heart, going deeper than a sort of “dummies” guide to educational development. It can only be replicated if we find more of these people that can appreciate the community engagement aspect ahead of seeing the three steps we work on.”

Having seen the commitment of so many volunteers in her four years as director, Oracion is less concerned with the heart than with the capability of potential partners, citing the challenge posed when partners outside of ACED direct training sessions that do not live up to the strict standards set by ACED. She worries that spreading ACED’s already limited staff too thin will adversely impact the quality of the training sessions. However, with 44,000 public schools in the Philippines, the calculated risk involved with “doing more with less” still seems worth taking in order to reach as many schools as possible.

The Importance of Governmental and Social Action Support
As a solution to the challenge of oversight, all of the ACED team agrees that the key to achieving scale is finding helpful partners in government, especially local government. Then these programs can be brought to entire barangays, districts, and cities, and only then expanded to the provinces and the nation – institutionalizing their commitment and making it sustainable on a national level.

In terms of maximizing their impact, ACED could also look to further engage the other members of Fr. Nebres’ social action network at Ateneo, as there has been little formal engagement among the other organizations so far. Gawad Kalinga, whose expertise in whole community development and sustainable, capital improvement could complement ACED’s educational focus, and also benefit from ACED’s knowledge about formal educational development and the Total School Development Approach. Pathways for Higher Education – another university initiative geared towards sending talented and dedicated underprivileged students from the public schools to Ateneo and other universities might be an even more natural partner. Solvie Nubla, Pathways’ director, says,

“While ACED is very busy working on the whole public education system, they don’t have a lot of programs for those specific, talented students in the schools. We can collaborate in working with the kids with such potential from ACED schools (and Gawad Kalinga communities), and facilitate their way to college. We strongly feel that our leaders will better understand the problems of the poor, be more sympathetic to those problems and present better solutions to them. They can bring their reality and experiences to make more sound decisions in different industries as well.”

Nebres is especially encouraged by progress in the health sector:

“...Whenever they can, we encourage the programs to work together. What’s emerging now is that the most promising entry point [into communities] could be through health. The government established PhilHealth six or seven years ago, providing health insurance for the poorest communities… Using health as a vehicle and working with mayors through this program, we could reach more people.”

The development of programs that expand capacity in poor communities, and efforts to engage those communities holistically with a University-and-wider effort are promising. Through its commitment to not only educating for justice, but pursuing that justice institutionally, Ateneo de Manila University has answered Fr. Arrupe’s and Father Bienvenido Nebres’s call through the work of the Ateneo Center for Educational Development. As Anne Candelaria reflects, “I told Rod Jacob: we can’t say we solved the problem of poverty, numbers-wise, but we have certainly improved the quality of life in these places significantly.” With continued commitment, strengthened local and national partnerships, and sustainable support, Ateneo will not have to worry about being “a lonely center of excellence” in the Philippines, and improved quality of life and social justice for the poor will be a reality.
Rev. Bienvenido Nebres, S.J. has been the President of Ateneo de Manila University since 1993. With masters and doctoral degrees in Mathematics from Stanford, he has dedicated much of his career to educational development, especially in math and the sciences. Nebres works with the public and private sectors towards nation-building in the Philippines. Until 2010, he sat on the Georgetown University Board of Directors.

I’ve read a few talks you’ve given about the role of pursuing social justice in Jesuit Education. What you have found to be the biggest successes and challenges as you work towards both academic excellence and social justice?

Within the university setting, the biggest structural challenges are how universities are compared to each other, and the very specialized nature of most academic journals. On the other hand, we always want to engage poverty and social justice. That work has to be interdisciplinary – so it is difficult to engage faculty as the work takes time away from their other research, and probably won’t be published.

Basically, the metrics for excellence in higher education don’t consider working on poverty. We are looking for journals that publish interdisciplinary work, and work on service-learning. Still though, a lot of the energies for the poverty work have to come from students and the special centers we’ve established. We’ve had a group of people in the social sciences come up with some writings that we’re looking to publish, and looking at other disciplines. Ateneo is hosting a meeting now with people from Jesuit business schools, and our undergraduate business school is making social entrepreneurship a flagship. We have students at our School of Medicine and Public Health go to ACED communities as well.

We’re slowly finding ways to bring this all together; otherwise you have both academic excellence and poverty engagement – but they’re separate. The biggest challenge is getting them to meet, which is the ideal outcome. The other question we always ask is how we can achieve scale and sustainability in his work – this seems most promising when we can engage the local government, as ACED and Gawad Kalinga do in Payatas, Quezon City.

Overall, the really big challenge in the Philippines is that-
there is such a knowledge and cultural distance between the elites and the poor. If you ask me what our biggest role is, it is a bridge across those gaps. The biggest solutions will only come from our next generation of leaders who will have a better feel for the poverty in the country. People in power have tended to take simplistic approaches to the poverty – consider the businessmen who seek an improvement to our struggling public schools by adding two years to the curriculum. My point is, 700 thousand students drop out before grade six, and 1.2 million do not finish the current high school curriculum. Solutions like getting more computers or adding years of school won’t work for these student dropouts. Our challenge becomes connecting these leaders with the actual problems the poor have.

What were some specific events that pointed you to focusing these efforts, specifically in the schools with ACED, and what do you look to for continued motivation and inspiration in the work?

This work on social justice has always been part of my mission as a Jesuit. The question was always, how? There was a period when I wondered about Marx, there were many ideological perspectives in the 1970s and during the period of martial law; we saw the importance of organizing in poor communities. But we realized later that only organizing the communities was unsustainable, because you always need to be there with the community. There were still no jobs and something was missing – education.

Where do you see other institutions, like Georgetown, playing a role to support the work Ateneo is doing on social action and nation-building in the Philippines?

One thing I had wondered about, was whether Georgetown, just as Ateneo acts as a mediator between the government or groups with money and the poor, might consider that role internationally. Especially in terms of education, one of our groups, the Synergeia Foundation receives much of its support from USAID, but through a company that bids for the work and can insist on certain inputs without a ground level understanding of our work. If Jesuit Schools in the United States could coordinate a bid for these projects, for Ateneo and other people doing similar work, maybe we could work as better partners with them.

A discussion with Carmela Oracion, Managing Director, Ateneo Center for Educational Development

July, 2010

Carmela Oracion is the Managing Director of the Ateneo Center for Educational Development. After graduating from Ateneo de Manila University with a degree in Mathematics, she began teaching math at Ateneo High School and served eight years as high school principal. In 2006, she finished her term as principal and took over as director of ACED.

How have Ateneo’s Jesuit mission and your spiritual life both affected your work and influenced the center?

We publicly profess that Ateneo forms men and women for others, so in a sense all this brainwashing has gotten us to where we have a predisposition to serve, not just as a missionary – but always there’s an attraction to be of service in some form. There is a desire to contribute to the common good. Whenever there are volunteer opportunities, for example doing rehab work after a typhoon, we have this predisposition to do it.

In my personal case, that predisposition affected my pursuit of a service-related position. After graduating with a Math degree from Ateneo, I could have gone to a bank or somewhere else – but I wanted to be a teacher. And now that I’m over forty, in midlife, I suddenly realized how quickly time goes by. There was only so much time to do good, so I had to say yes. This [work with ACED] was an opportunity to do to scale those little things we’d been doing. After my term as principal, I wanted to teach in grade 1, but I came to realize this as a really concrete way of being a woman for others.

Also, with a program like ACED, the idea of a man or woman for others becomes an entire school for other schools. The center is a vehicle for teachers to be for other teachers, for students to be for other students. Being men and women for others can take many forms, and this was a way to do service also through something we do best.
It’s an opportunity for the best students in town to be for other students. We can go to hospitals, visit old folks or orphanages, too – but this here is a big community to serve. We have to take advantage of our being a school – it’s something we do really well – and use it as a medium for service.

I realize though that the work in this is very big, and that we have to bring other people in to see its value in making things better. The students in a Jesuit school have a great desire to be helpful, but need to be shown how to do to the work in a manner that’s effective and efficient, because people can get tired of trying to be helpful when it gets nowhere. I want to make sure that people and their groups really do contribute to something.

What do you see as the ideal outcome for a community, and also an individual student, who have been successfully affected by ACED?

For a community, I see a school that is able to address its own problems. I’ve slowly seen it through leaders who can now approach agencies and local government officials to look for what they really need. The school hopefully solves its own problems, and will be able to aim for greater things. We all know it can be easy in that situation to be and feel limited. But a school that could dream bigger when we work with them would show our success.

A successful student would be one who could perform better, who could improve in his exams or win at competitions, most simply. We also hope that there would be a sense of hope in the student – that they’d really aspire for a better future – due to Ateneo’s involvement in his or her school. It can be very hopeless down there sometimes.

A discussion with Student Volunteers at ACED

July 2010

Jose Paolo O. Loanzon and Timothy Salera are in their third year at Ateneo de Manila University, pursuing degrees in Development Studies. In coordination with the Survey of Social Approaches, and Community Development and Social Change Classes under Socrates Valenzuela, Loanzon and Salera are writing a paper on the Ateneo Center for Educational Development. The students joined ACED Staff Emma Fawcett and Ross Lu on a program evaluation trip to Payatas C Elementary School, completing class observation reports and taking notes on Focus Group Discussions with teachers and parents at the school.

How has Ateneo’s Jesuit Mission affected you and driven you to do this sort of work?

Salera: I’ve been in Jesuit schools since kindergarten – for elementary and high school and Xavier in Cagayan de Oro – and now at Ateneo de Manila. I’ve always viewed the Jesuits as people I really look up to. I’ve had many friends who are Jesuits, originally from the Philippines and other places. I think for me, what really permeated was the Ignatian Spirituality; what really struck me was giving and not counting the cost, and living Ad Majorem dei Gloriam. It also made me comfortable with silence – acting, reflecting on that action and then acting again. I have to step back and do a sort of evaluation, asking, “Am I really doing the right thing?”

I’ve been affected by their idea of a liberal education as well. I don’t know if different orders do the same, but I’m impressed by the way the Jesuits think. For example many of the theologians who work on Liberation Theology are Jesuits, and those sorts of teachings aren’t even really recommended by the church. They’re not afraid of that difficulty and are comfortable with perplexity and seeing the importance of questioning society’s paradigms. The final important thing for me is doing the examination of conscience at the end of the day. I ask, “What have I done for Christ, what am I doing for Christ and what I ought to do for Christ?” and that really helps.

Loanzon: I’ve also been affected originally by the Christian Brothers – I went to La Salle Green Hills High School. One of the biggest things for me was when I was invited to become a brother. I’m not even a Catholic and turned them down, but I was pushed towards these ideas in terms of my personal development. They pushed me towards working on education and actually told me to go to Ateneo, because of the good social program. LaSalle and Ateneo is mostly just a basketball rivalry anyway.
List of Interviews

Benjamin Caling
Principal of Payatas C Elementary School in Payatas, Quezon City. July 2010.

Anne Candelaria
Former Managing Director of the Ateneo Center for Educational Development. July 2010.

Mark Lawrence Cruz
Coordinator of Gawad Kalinga at Ateneo de Manila University. July 2010.

Emma Fawcett

Father Bienvenido Nebres
President of Ateneo de Manila University. July 2010.

Solvie Nubla-Lee
Director of Pathways to Higher Education. July 2010.

Carmela Oracion
Managing Director of the Ateneo Center for Educational Development. July 2010.

Amelia Perez
Project Coordinator of the E-CASI QC! Team for Quezon City Public School Development Project at the Ateneo Center for Educational Development. July 2010.

Remedios Rivera

Earl Segales
School profiler at ACED. July 2010.

Michelle Rose Solano

Student Volunteers
Third year university students who are writing a paper on the Ateneo Center for Educational Development for the Survey of Social Approaches, and Community Development and Social Change Classes. July 2010.

Teacher Focus Group
Six teachers who are part of the Ateneo Center for Educational Development’s focus group sessions. July 2010.
Overview
Ryan Covington is a senior in Georgetown University’s School of Foreign Service and an International Politics major with a Security Studies concentration. He grew up at S.H.A.P.E (Supreme Headquarters Allied Powers Europe), Belgium. In July 2010, Ryan spent three weeks in Kibera, a slum of Nairobi, Kenya and the largest slum in sub-Saharan Africa. His research focused on St. Aloysius Gonzaga Secondary School, which serves AIDS orphans. In order to understand the operations of the school, its successes and its failures, he conducted interviews with the co-founder of the school, administrators, teachers, students, alumni, as well as advisors to the project and other members of the community.

Partner Institution: St. Aloysius Gonzaga Secondary School, Nairobi, Kenya
St. Aloysius Gonzaga Secondary School in Nairobi is a free, Jesuit-inspired secondary school established in 2003 exclusively for AIDS orphans from Kibera, a Nairobi slum. The school was founded under the auspice of the Christian Life Community (CLC) on the initiative of Father Terry Charlton S.J. Father Charlton is an American-born Jesuit from the Chicago Province who has served as the National Chaplain for CLC Kenya since 1990.

In 2010 St. Aloysius enrolled 280 students, with equal numbers of boys and girls. In a country that lacks free secondary and post-secondary education, St. Aloysius boasts a one-hundred percent admittance rate of its graduates to post-secondary programs, for which it provides tuition and fees.

June 2010 marked the move from the facility in the heart of the slums to a brand new facility on the outskirts of Kibera made possible through generous donations secured by the Chicago Province of Jesuits, Father Terry Charlton, S.J., the USAID, and the CLC Kenya Development Desk. The school’s capacity has grown to 420 students.
With population estimates ranging from roughly 200,000 to over one million inhabitants, the mere distant sight of Kibera – a sprawling slum on the outskirts of Nairobi, Kenya – gives a bleak picture for the prospects of eradicating poverty.\(^1\) Accounting for reportedly upwards of one-fourth of the population of this African capital, Kibera occupies as little as two percent of the land – an area of 630 acres of land lined with thousands of decrepit scrap metal shacks built virtually on top of each other, open sewers on each side of the dirt roads that slice the slum into smaller neighborhoods, and scattered hills of garbage, human waste, and animal feces.\(^3\) In a country that lacks universal secondary education, the humanitarian problems of rampant AIDS and disease transmission, stigmatization, ethnic violence, crime, and unemployment greatly diminish the already bleak prospects for students to continue past primary education. Although the situation remains grave, there are emerging pockets of hope and change initiated by grassroots organizations, foreign NGOs, governmental organizations, and the subject of this report, St. Aloysius Gonzaga Secondary School – a free Jesuit-inspired secondary educational institution exclusively for AIDS orphans that was founded in 2003 under the auspice of the Christian Life Community (CLC) and Father Terry Charlton.\(^4\)

This report identifies creative practices implemented by St. Aloysius Gonzaga, as well as hurdles to its continued success, drawn from numerous informal discussions and over twenty one-hour interviews with an array of people and organizations in Kibera. Interviewees included: 1) current students; 2) recent graduates awaiting admission into tertiary level programs; 3) alumni and officers from the recently founded St. Aloysius Gonzaga Alumni Association; 4) faculty; 5) administrators; 6) members of the CLC; 7) Fr. Charlton; 8) members of the school’s board of governors; 9) a prominent Kenyan business consultant and university professor; and 10) the Principal of a nearby public or “government” secondary school to serve as a basis for comparative analysis. The school’s high success rate placing students into tertiary level programs, and the evident pride, gratitude, and commitment to hard work and transforming their neighborhood held by St. Aloysius students present the school as an effective advocate of empowerment. The school’s model is a suc-
cess drawn from a Jesuit pedagogy adapted to its particular environment, put into practice through education, and strengthened through the love and passion of the educators and administrators seeking to help the AIDS orphans and from the students themselves.

To examine St. Aloysius as a model, this report first describes the policies, practices, and mechanisms that have contributed to the success of the school overall and the students individually (i.e. through short term measures such as developing a strong and trusting teacher-student relationship). This section concludes with a brief overview of challenges and potential solutions, and highlights emerging threats to the long-term success of the school. The second section of the report considers the work being done to ensure not only the survivability of this project but its improvement. The final section highlights policies, practices, models, and beliefs that were particularly effective in empowering individuals in this case. These three sections aim to provide a holistic understanding of an institution using faith and education to empower individuals and eradicate poverty in one of the largest slums in the world – an endeavor that is positioned to bring about profound, sustainable change through the molding of “change advocates.”

**Overview of Kenya’s Educational System**

Prior to discussing the case of St. Aloysius, it is necessary to gain an understanding of the broader Kenyan educational system. There are five general obstacles faced by most Kenyans in their educational endeavors, resulting from challenges posed by the educational system, social constructions, humanitarian problems, and the overarching political makeup which make clear the need for educational reform in Kenya and highlight the urgency of St. Aloysius’s work.

Kenya’s educational system is based on the 8-4-4 model: students spend eight years in primary school (Standard One to Eight), four years in secondary school (Form One to Four), and four years in tertiary programs. The overall ineffectiveness in and inadequateness of the current Kenyan educational system stems from five problems:

1) Prior to entrance into Standard One, students must attend some form of pre-school which has its own set of fees, making entry prohibitive for the poorest.

2) Although primary education was made universal by the Kenyan government in 2003, the existence of fees such as desk rental and book fees in public or government run primary schools means that primary education is still not free.5

3) The Kenyan Educational System is based heavily on two cumulative standardized tests, which students take upon completion of Standard Eight and Form Four – the Kenyan Certificate of Primary Education (K.C.P.E.) and the Kenyan Certificate of Secondary Education (K.C.S.E) respectively. There is a very limited number of seats in the free or subsidized government secondary and tertiary schools – and many students are not able to continue on to higher education even if they score well on the exams. Although private schools require lower marks on either exam, the inability to pay tuition and other associated fees prevents this from being a viable option for many.

4) Desk rental, book and other fees at the government run secondary and tertiary schools means that admission at this level does not always mean a student will be able to continue or graduate due to financial limitations. For those suffering extreme poverty, even relatively low school fees are tremendous hurdles.

5) Disease – in particular, HIV/AIDS – famine, drought, lack of access to clean water, inadequate sanitation facilities and other problems in both city slums and isolated rural villages compound the aforementioned problems. A combination of these factors forces students to drop out of school or prevents students from continuing their studies. In addition, poor transportation and rural isolation further complicate the logistical feasibility of attending school for many students.

**Identification of a Specific Marginalized Group**

As discussed above, the problems within Kenya’s educational system and society diminish the likelihood of a student’s successful completion of the traditional 8-4-4 system. While the problems can be overwhelming when assessed as a whole, St. Aloysius Gonzaga’s success working with a specific marginalized group – AIDS orphans – is strong evidence that the broader problem must be
broken into manageable groups. Although identification of a marginalized group is only one part of the initiation of grassroots change, it is the first and arguably the most critical part of the process.

The identification of AIDS orphans as a severely disadvantaged group occurred through the grassroots level work of the Christian Life Community, Kenya (CLC Kenya), which was founded in 1989 and is a part of a broader worldwide CLC network; and the Hands of Love Society, which is an organization created under the auspice of CLC, and has the mission to directly serve individuals suffering from AIDS/HIV in Kibera.6 The decision to foster the work of Hands of Love and other initiatives leading up to the formation of the school results from the Ignation Pedagogy that defines this organization. A movement for lay Christians who seek to “find God in all things,” CLC’s strength hinges on its interaction between, engagement with, and desire to improve their respective surrounding communities.7 In the case of CLC Kenya, numerous branches and offices have been formed across the country’s towns and universities over the past two decades with particular projects emerging from the context of Kenya’s diverse communities. Thus, it was the Nairobi branch’s interaction with its immediate community that led to the belief that AIDS/HIV was an alarming problem within Kibera that must be addressed.

In 2003, years of listening and engagement resulted in action. CLC Kenya came to the decision that they would begin sponsoring twelve AIDS orphans from Kibera for Form 1. Although education would remain the avenue to aid this marginalized group, the mechanism to do so would shift shortly after the introduction of this program. In a collaborative assessment of this sponsorship program – an evaluation process that included Fr. Terry, Hands of Love and CLC members from a variety of backgrounds including academia, business, and consulting – it was deemed that the program needed to be disbanded and replaced with a much larger and comprehensive project: the creation of the first secondary school for AIDS orphans.

The founding of St. Aloysius Gonzaga Jesuit Secondary School resulted directly from engaging the community, reflecting on the humanitarian situation, listening to the concerns of those in need, implementing different projects in response to these concerns, and reflecting once again on the process. Prior to implementing any program and before the school was even conceptualized, the project rooted itself for years in visitation, discernment, and fact finding. By deliberately deciding to make the decision process internal to the community, St. Aloysius gained legitimacy from the community it was created to aid. As they sought to understand the problem before attempting to solve it, St. Aloysius was not a new idea but a culmination of years of calculated and collaborative steps with the community.

Feasibility of Project and Guiding Principles
In addition to the reasons outlined in the previous section, the undertaking to create a new school was deemed
logistically feasible because of three main factors: 1) the already existing connections between, contacts of, structures within, and broader networks of the CLC, Hands of Love, and the Chicago Province of Jesuits; 2) members of the three organizations were propelled by a common faith and religious doctrine that would keep them committed to the cause; and 3) Ignation Pedagogy contained a set of beliefs that could be applied to the context of Kenya and would be well-received in a society that is overwhelmingly Christian. This section highlights the structures and beliefs that have enabled the school’s early success, as well as the brief identification of problems that remain.

St. Aloysius Gonzaga has been a sustainable and effective project from its founding in December 2003 because of the various networks its actors engage. At the time of the school’s founding, CLC Kenya had an organizational structure and membership that had grown across Kenya for nearly fifteen years, and had become increasingly incorporated into CLC’s global community. The existence of a key desk for development within the Nairobi office in Kenya provided further support. In Fr. Terry’s view, the success of the development desk at a much lower level prior to the creation of the school “was encouraging” and meant they had “the structure in place” for a much larger project. Additionally, CLC Kenya boasted a number of exceptional individuals who brought their own expertise, contacts and passion to the table, such as Mr. Levi Matsehshe, a successful business consultant, university lecturer and CLC member; Dr. Beatrice Edel Churu, currently Deputy Principal for Academics at Tangaza College, the current Chair of Board of Governors for St. Aloysius, and who has extensive experience with CLC nationally and internationally with an appointment to the World Executive of CLC; and Joseph Oganda who is a co-founder of the school and an important presence who motivated Fr. Terry that they could achieve success with the project.

The school moved forward in its early phases because it was seen as a project created from within Kibera, on behalf of its inhabitants, and in conjunction with other organizations, including the government. Government approval for the project was granted at the provincial level initially and subsequently through the Department of Education. Hands of Love was deemed the appropriate implementation arm of the project, as a consequence of years of work spearheading CLC efforts on-the-ground in Kibera. The Development Desk within the CLC was tasked with securing funding for the project. According to interviews, St. Aloysius is viewed positively by the general Kibera community due to the long-term trust that was built through these two organizations.

Although the roots of this project undeniably are traced to local lay Christians engaging their community, the initial financial backing and long-term financial success are due in large part to the efforts of Fr. Terry and the Chicago Province of the Society of Jesus. Fr. Terry received a recommendation from a fellow Jesuit of the Chicago Province to contact their development desk, which has a mission of funding missionary work outside of the United States. CLC would receive a relatively small, but substantial donation from the Chicago Province, which would successfully fund the first year. Although the state of the finances was uncertain at the conclusion of the school’s first year, the continued indirect aid from the Chicago Province (networking capacity, video production, marketing and fundraising, and other logistical support) substantially contributed to the initial and short-term survivability and improvement of the project.

Although these logistical factors made possible the initial creation of the school and ensured sustainability for the initial project phase, the staff, students, and community referenced other factors – more difficult to measure, but equally powerful – such as the school’s mission and belief structures. These gave Kibera’s people reason to believe in and continue to support the project. The implementation of Ignation Pedagogy as the core belief system for the school fostered the creation of a unique student-teacher relationship that stands as arguably the most important value-based aspect of the school. No school fees and the unconditional love approach of the faculty allows the students to “buy into” Fr. Terry’s goal of creating students who are “Intelligent, well-educated, well-integrated persons who reach beyond themselves and reach out to others, to their neighbors and even to the whole world beyond them.” In many discussions with students and teachers, students frequently described how
they were able to achieve success at a personal level after they realized someone supported them, loved them, and taught them to believe in themselves. Students adhere to the school motto of “To Learn, love and serve” because they are inspired by the leadership of their faculty, administrators, and Board of Governors who seek to do the same.

In this spirit, each teacher has a particular technique and approach towards fostering a student-teacher relationship that allows a student to grow spiritually and academically. Mr. Dennis Okwany, a particularly admired teacher and cornerstone of the school, explained that the background of the children presents a challenging, but potentially great opportunity for the teachers: they must be successful teachers, mentors, counselors, friends and even parent-figures for a group of children who overwhelmingly do not have any remaining parents. According to “Mr. Dennis”, we must understand that the relationship between a student and a teacher also means that a teacher must be ready to learn from his or her pupils. For Ms. Linet Ochwila, another teacher, creating this relationship to help nurture her students means visiting students at home, analyzing essays with the goal of identifying hurdles in the way of students, and committing to listening to her students. Jill Juma, a teacher and counselor, asserted that a teacher must seek to “influence people” and realize that being at St. Aloysius “is a calling, not just a job.” For the staff of St. Aloysius Gonzaga, love and conviction are the keys to ensuring both short-term and long-term academic success, as well as a catalyst for a student’s personal growth and self-actualization.

Secondly, the proper application of Ignation Pedagogy leads to a focus on a holistic educational program in which students derive purpose and meaning in their daily lives and set meaningful aspirations for the future. Madame Beatrice Maina, the current principal of St. Al’s, discussed the benefits of focusing on educating the whole person through strong teacher-student relationships, fostering the belief of being “men and women for others,” and ensuring that character formation and growth accompany academic growth. Dr. Beatrice Edel Churu noted, “Our greatest success has been the individual student” in equipping each of them with the knowledge of and belief that “I am somebody” – a notion she cites as particularly important in the context of an African culture with grave problems in self-esteem.

Thirdly, the pillar of Ignation Pedagogy that resonates throughout the halls of St. Aloysius is an unwavering commitment to faith and hope. In the context of the school, the faith is derived from the Catholic belief systems on which Ignation Pedagogy is founded; however, religious openness and acceptance is one of the pillars of the school and the broader Ignation belief system. The importance of faith – generally Christian, but at the very least a “faith in humanity” as Dr. Churu explained – was repeatedly cited as the source of inspiration for teachers, students and benefactors. For Mr. David Apopo, a Vice Principal and teacher at St. Aloysius, the success and faith of the children “reinforces that God is magnificent” and “faith is very integral.” For business consultant Mr. Levi Matseshe, faith is built on the tenet of “contemplation in action,” and one must have “a deep faith or a deep conviction,” which he suggests is difficult to replicate in the secular field. For teachers like Ms. Jill Juma and Ms. Linet Ochwila, faith brought them to their current work and sustains them. For students and graduates, faith in a greater being, a higher purpose, or the Christian doctrine is coupled with a faith in each other as family.

During the school’s first few years, problems emerged due to the school’s location in the heart of the slum, questions surrounding the financial sustainability of the project, dropouts as a result of pregnancy and other factors, and the rapid expansion of the school. What began as a student body of twenty-one students in Form Two and thirty-five students in Form One in 2004 grew to 128 students in the second year, and seventy new students each subsequent year. At the start of 2007, St. Aloysius had successfully graduated its first class, and while this was met with excitement, it brought forth new questions including feasibility of advancing to tertiary programs and mechanisms needed to remain in contact with alumni.

Long-Term Mechanisms and Obstacles
The rapid growth of St. Aloysius, though challenging, was supported by the enthusiasm and commitment of the staff, local community, and partners. This resulted in
the development of some successful and continuously-evolving initiatives enacted to ensure the project’s long-term success.

First is the school’s successful fundraising effort, beginning in 2006. Although the Chicago Province’s financial support was critical to the school’s first few years, it also provided crucial support through its marketing and outreach efforts on behalf of the school. In early 2006, the Chicago Province produced a video featuring a number of students, providing a glimpse into the daily lives of the children at the school and into their grave problems outside of it. The video made clear that without St. Aloysius, this group of children – AIDS orphans – would have almost no other opportunity for continuing their studies beyond Standard Eight. The shots of children smiling, studying diligently, and speaking with pride and hope are juxtaposed against a decrepit facility. The video was a call to action that underscored the importance of the St. Aloysius Gonzaga project and its financial insecurity if the call was not answered.

This video led to the creation of a program in which individuals, families, and organizations around the world could sponsor a St. Aloysius Gonzaga education for a thousand dollars a year. In addition to tuition fees, this donation covered books, uniforms, clothing, and food. In the years since, various organizations and publications have written about St. Aloysius, which have helped to reach new audiences. The Chicago Province has helped produce two additional short video productions that capture the school’s accomplishments and highlight the necessity for continued support. Because of this increased exposure, St. Aloysius Gonzaga now receives more donations and has more resources at its disposal to improve the quality of its educational experience.

The second set of programs surround the Recent Graduate Program and other mechanisms constructed to advise students in their post-secondary endeavors. Created following the first graduating class in 2006, the Graduate Program seeks to provide students with an outlet to give back to the community from which they came. Partnerships are formed with a variety of faith-based and non faith-based organizations that have mission statements in line with Ignation Pedagogy. Examples of such programs include organizations in and around Kibera working with mentally handicapped children, other AIDS orphans, primary education institutions, and other organizations aimed to help marginalized groups. Following graduation in December from Form Four, St. Aloysius students spend the next six months in this program working in roughly fifteen organizations eight hours a day Monday through Thursday. Participation in reflection groups on Friday with other St. Aloysius recent graduates provides an outlet for expressing findings and emotional hurdles. For Jill Jumba, a graduate of St. Aloysius who successfully completed the graduate program last July, working in the community was an opportunity to “teach people to love” – something she had been taught over the course of her four years at St. Aloysius.

In addition to this work, the Graduate Program has overseen the formation of a program titled “Education for Life” in conjunction with the social worker and guidance counselor at the school with the aim of introducing students to a variety of careers through lectures every Monday after school. The combination of access to “Education for Life” lecturers early on in the educational process, continued guidance towards “economically sustainable jobs” within the changing job market, and mentorship, experience and personal growth during the Graduate Program have led St. Aloysius to score above the national average on the K.C.S.E; have 100 percent admission into a tertiary program whether a two-year vocational school or four-year university; and allow students to create their own paths. Barlet Jaji, the former Director of the Graduate Program, explains that the goal of these two programs is to “form men and women for others” and “help them make responsible choices” in their educational, professional and private lives.

The third factor that contributes heavily for the long-term success of the school was the building of a brand-new million-dollar plus school facility on the outskirts of Kibera, away from the distractions and danger of the slum. Through the generosity of individual donors and a USAID program, Fr. Terry and the CLC were able to navigate the complex maneuvering needed to expand the school. With the opening of the new facility, student enrollment reached 280 children and is expected to grow further in the coming years with the introduc-
tion of third stream of thirty-five additional students each subsequent year. Boasting a high surrounding wall, multiple floors, a large dining hall, a modest but growing computer lab, chemistry labs, beautiful grounds, a small but lovely chapel in the middle of campus, ample classroom space, and a number of offices, the school is a successful representation of the young, but proud history of St. Aloysius Gonzaga.

The new grounds and buildings allow St. Aloysius to offer new programs, cultivate its already existing clubs and sports teams, introduce new classes, limit distractions within the classroom, better monitor student movement and safety, and have ample space to meet as an entire school for assembly or mass. The quality of the St. Aloysius educational experience is improved through opportunities to host other schools for events, competitions, productions, and sports. Although the test-centric makeup of the Kenyan educational system is inescapable, long-term academic success has been – at least in part – a result of the introduction of classes and programs that offer alternative outlets to syllabus requirements. Introductions to drama, arts, small business opportunities, computers and technology, sports, cultures through cost-effective field trips and even international student exchanges are all avenues through which students can gain confidence and understanding of their talents. These programs reflect the school’s advocacy for the uniqueness of the individual and its understanding that every opportunity contributes to an education of the whole person.

Fr. Terry and the CLC have been able to expand and effectively improve their project while protecting their core values. St. Aloysius Gonzaga is a project that demands constant assessment and reflection. As a result of this process, the CLC terminated the original division of labor agreement with the Hands of Love in 2007 – a decision reached when it was judged that Hands of Love lacked accountability and had a changing mission. The Board of Governors has taken significant steps to become more active over the past year and a half with the goal of protecting St. Aloysius Gonzaga’s core values, and easing fears about the long-term economic vulnerability of the project; however, the financial security of the project remains in focus.

Questions surrounding funding for the new school facility, the feasibility of continued sponsorship of students for both secondary school and tertiary programs, the retention of faculty due to competing wages in the public schools, and the inevitable transition of Fr. Terry’s role as chief fundraiser all hang over St. Aloysius. Problems such as pregnancy, chance of rape or theft during the long walks to the school by students in the dark, and other social pressures of Kibera remain challenging.

In spite of the challenges, a significant and important achievement heralds St. Aloysius’s continued success. Today, St. Aloysius successfully places 100 percent of its graduates in fully-funded two or four year tertiary level programs. In stark contrast, the government secondary school just down the street might place a large number of its students into tertiary programs, but because of the lack of resources, a low number of students actually enroll because they are unable to pay the fees.

**Conclusion: Reasons to Believe**

Kenya’s educational challenges are large, especially in poor communities, but the slum of Kibera in Nairobi is an exceptionally bleak and alarming example of how human problems can be compounded by a flawed educational system. Kibera has long been known for theft, ethnic strife, political violence, drug abuse, open sewers, mountains of garbage, lack of access to clean water, overpopulation, unemployment, rusting ten-by-ten shacks, decrepit facilities housing organizations and schools, disease, high rates of HIV/AIDS transmission and AIDS orphans. The successes of St. Aloysius Gonzaga and its partner organizations in the slum are slowly but effectively beginning to change how Kibera is defined, through a new focus on youth who are educated to be agents of change for the community as a whole.

St. Aloysius Gonzaga was constructed in response to a particular problem within a specific culture; however, the analysis of this project reveals six models or lessons that could help in the broader fight against poverty: 1) implementing a large project should only occur after fact finding, listening, reflection, and the identification of a target beneficiary have taken place; 2) engaging local groups and close participation in local networks is criti-
cal to the the short and long-term effectiveness of a project to ensure legitimacy within the community; 3) it is both powerful and necessary to construct an educational program in which social needs are addressed in order to eliminate distractions and hindrances; 4) teachers working in extreme poverty must hold a commitment to the values of being a mentor, a teacher, a friend and even a parental figure; 5) a core set of values that leads to education for the whole person fosters hope and sustainability of an educational project; and 6) grassroots change is contingent on an organization’s or institution’s ability to create agents of change.

One example of a change agent is David Dinda, the youngest in a family of seven who lost his father and mother at ages two and ten respectively. He spent much of his youth as what he called a ‘street boy,’ using his talents of acting and performing to make money in Nairobi while often living alone in the slum. Through the connection of a woman who took him in, David was introduced to the Jesuits and was part of the group of twelve students sponsored to go to Form I before St. Aloysius was founded. David underwent a character transformation while at St. Aloysius, as a result of the unconditional love he was shown and his subsequent community outreach work completed in the Graduate Program. Upon graduation, he attended the Kenyan Institute of Social Work and Community Development and later returned to Kibera in the midst of the post-election violence in early 2008. In an attempt to present alternatives to the violence that was ravaging the slum, David founded a community-based organization called “Foundation of Hope,” which organized youth and young adults to put on plays and performances across the slum that taught peace and reconciliation. Under his leadership, “Foundation of Hope,” has grown in effectiveness, offering outreach programs on a variety of different topics.

There are also Barack Dola and Godwin Oyindo – two graduates of St. Aloysius and current university students – who are spearheading the establishment of the St. Aloysius Gonzaga Alumni Association with the aim of unifying graduates, guiding current students, and contributing to the long-term survivability of the school. And then there are the smiles on the faces of all the students, the pride with which they wear their uniforms, their voiced aspirations, their commitment to their dreams, the unconditional love from the teachers and administrators, and a common belief in a faith bigger than any individual that combine to underscore the ability of faith and education to eradicate poverty and empower individuals.

Notes
1 http://www.kslum.org/aboutkibera.htm
2 http://cfk.unc.edu/about-kibera.php
3 http://cfk.unc.edu/about-kibera.php
4 http://www.sagnairobi.org/
5 http://www.africa.upenn.edu/NEH/keducation.htm
6 http://www.nkcef.org/index.php?pageName=kenyaeducation
7 http://www.clc-kenya.org/pages/About_Us.vrt
8 http://www.sagnairobi.org/contact_us/index.htm
9 http://www.sagnairobi.org/
10 http://www.sagnairobi.org/support_us/index.htm
11 http://www.xavier.edu/magazine/read-article.cfm?art_id=1666
12 http://www.sagnairobi.org/assets/xavier_africa_story.pdf
14 http://www.foundationofhopekibera.com/
15 http://www.facebook.com/group.php?gid=118027894889780
A current member of the Chicago Province of the Society of Jesus, Father Terry Charlton joined the Jesuits directly out of high school in 1966, and would subsequently go on to earn a doctorate in systematic theology. Missioned to Ghana in 1988 to work at a spirituality center, Father Terry would shortly thereafter be missioned to Kenya in 1990 to teach theology at Hakima Jesuit School. Selected as the National Chaplain of the Christian Life Community, Kenya, (in that same year), Father Terry focused on identifying ways to move the group into transforming the Kibera slum. In 2003, Father Terry co-founded St. Aloysius Gonzaga Secondary School, which offers free secondary education – tuition, clothing, meals, and books – for AIDS orphans in Kibera. Operating in the context of extreme poverty in Kibera, Father Terry has spent the last seven years working tirelessly to develop structures and programs for creating financial security for the project, identifying room for improvement, sharing the story of St. Aloysius with the world, and inspiring subsequent years of children to become “men and women for others.”

What are the core values that you have attempted to instill in the students, and how have you adjusted these values for the particular context of Kibera?

The core values would be about educating the whole person. The academic component is very important, of course, but it is not simply about mastering the material, but being able to think critically, see relationships, and understand that a scientific theory is about what holds the most data together in a coherent way. We want our students to understand that there is a spiritual dimension in reality. There is an emphasis on values, our interconnectedness, and the idea of being for others. I believe that true human fulfillment is in our care for others – that’s the best of what it means to be human, so it’s very important that we are orientated ultimately in that direction. We want our students to understand that their education is not just about getting ahead for themselves or their family, but that it is for the betterment of society. I hope we are taking the Kenyan curriculum that has an emphasis on mastering a body of material, and then adding our components in. The material is the curriculum of a syllabus given to us by the Ministry of Education, but how we try
to bring more in – in terms of our values, in terms of our critical thinking, in terms of our orientation towards other – is really what's at the core and we are using the curriculum for that.

One kind of adjustment – in terms of this idea of “men and women for others” – is that in the United States virtually all of our Jesuit high schools, if not all of them, would have a significant component of community service – work done during the semester that involves reflecting on the community service and integrating it into their own well-being. We said that the curriculum is too heavy to even attempt to do that in a meaningful way here at St. Aloysius. Therefore, when we saw the opportunity, the adaptation we made was creating a six-month program of community service – working four days a week with reflection on Friday – after graduation. This is an example of an adaptation we made to our particular environment to keep a core value.

**Can you comment on the impact that faith has had on the success of the school on a micro and macro level?**

What I can say is that during prayer or monthly mass, the students are very faith-filled whatever their faith is – most are Christian of some form. I find that faith really supports them and really gives them hope. I think for most of our students, faith is a motivating factor. We are interested in having faculty members who are of a particular faith because of the type of school we are – we are a Catholic school. The more Catholic people are – in addition to having all of the qualifications for the job – I think it’s for the better because they have a certain Catholic perspective and take on things in general and what we are trying to do in the school.

Most of our fundraising is in a Catholic milieu. I know that the fact is that we are trying to educate people in a well-rounded way, but it does include a faith perspective. Although we are not trying to convert our students, a goal is that all of our students are exposed to Catholicism and give them an opportunity to learn about the Catholic faith if they so desire. Certainly, we are out to help them be religious in terms of whatever tradition is their background or whatever tradition they want to embrace. We are not going to turn somebody away because they are agnostic or atheist, but we believe that the religious side and spiritual side enriches life. We believe that it is true that God exists, and that is truth, so if people can experience knowing the truth, then all the better. The truth does set us free and that includes religious truth as well. I believe that by and large for our benefactors, that is part of the package they wish to give to – to give to those providing a value orientated education, but one that includes a religious perspective. I think it makes a difference there, but I think we can also justify our school to secular entities (i.e. United States government). We can justify the school at that level, but if somebody says “I don't want to give to a school that has a religious orientation,” then we know that’s not the place for us to seek funding.

**Could you please identify any obstacles that remain, and what structures do you envision putting in place to ensure that the school is a sustainable project?**

Certainly, the Jesuits would like some kind of a formal arrangement that they would supply somebody in my position when I am gone. If that somebody is not an American and since most of our funding comes from them, would that have a negative effect? If, for example, my successor was a Kenyan in that role, I don't have an answer to that. I can say that in the Chicago Province, there are Jesuits with the support of the structures of the Chicago Province who come from India or something like that and they can be quite successful in fundraising. They say that the most important thing in fundraising is the ability to share and talk about something you are passionate about – it is not that you are from the same country you are talking to.

I have been concerned that we begin to have an endowment. Part of your concern is to talk about how you do that because for the more wealthy, they understand about these things because they might be involved with foundations themselves and that sort of thing. For the average person who contributes to the school, the message they can hear is, “well you really don’t need my money anymore” – an interpretation that you start talking about an endowment when you are very secure in your operating budget, but I don’t think that’s the case for us. We have to keep raising money, year-by-year, for our operating budget, but at the same time we need to begin our en-
A discussion with David Dinda, founder, Foundation of Hope, and 2006 graduate of St. Aloysius Gonzaga Secondary School in Nairobi, Kenya

June 17, 2010

The youngest in a family of seven siblings, David spent most of his life as an orphan and ‘streetboy’ in Kibera following the death of his father and mother while he was two and ten respectively. David was a member of the inaugural class of St. Aloysius in 2004 and graduated from this secondary institution in 2006. David entered the Kenyan Institute of Social Work and Community Development and graduated in 2009 with a degree in Social Work. David founded a community-based organization called Foundation of Hope in 2008, which aims to transform the community he comes from through utilizing the artistic talents of the youth of St. Aloysius and the broader Kibera community.

What are you currently doing and in what way, if any, did St. Aloysius contribute to this professional career choice?

In 2008, I felt it was time for me to move out of the organization I was volunteering with and form my own cause with the knowledge I had gained from my studies at college. I thought it would be wise to start something of my own – something that can match my experience and my education and show that this is what I have learned. On January 27, 2008, I started Foundation of Hope. I asked myself, “With my talents, what can I do really to change the community I am a part of?” I had a vision to create a community-based organization, and I knew I had the skills because this is what I studied in school – knowledge such as how to manage projects and fundraise – and with this knowledge and my talents, I thought about what I could do. I wanted to find a number of people who could stand beside me so that we could really reach a number of people’s hearts in the community. I approached the graduates and recent graduates from St. Aloysius who were interested in acting with the idea of forming a group – at the time it had no name – in which we could all come together and nurture our talents. I told the youths that this organization could work, as it is just a matter of you coming and I coming, and together, us coming up with plays and poetry aimed to touch the community. I told them that we are going to see the success of it.

Along with going into the community the goal also included learning more about the community we are a part of. At this time, it was the period of post-election violence, so I wanted to use our new organization to do something on peace. The youths and I came together, and we decided to do something on the alternatives to violence by creating plays on peace and reconciliation. We started going into Kibera, and although it was risky (Note: Kibera was one of the most violent and unstable areas during the post-election violence following the contested presidential election results in January 2008), we knew that during the small periods of peace and calm we could get our message out. Another organization saw what we were doing and approached me about working together. This organization had been distributing food to people who didn’t have enough money to buy their own food and a number of people who had been displaced – groups of people who were traumatized and didn’t want to see anybody while in their current situation. The organization asked if we could come and present the messages of peace that we had been presenting to the community. This was very successful and made me realize that our goal could really be done.

Do you believe that St. Aloysius thoroughly prepared you for your professional endeavor, and if so how?

St. Aloysius has been part and parcel of what I am doing. They paid for my college, so I went to the Kenyan Institute of Social Work and Community Development through the courtesy of St. Aloysius. I chose to do social work because of all of the ways that St. Aloysius supported me: they paid for my transportation to make sure I am in class; they fed me; they paid for my tuition; and they
covered all of my exam fees. They have been a part of everything I have been doing in terms of education wise, as they have brought me all the way from the start of my Secondary Education. They also have programs focused on capacity building and from these types of programs, I learned a lot on new subjects such as issues to do with peer pressure and drugs. You walk out of the school with your mind transformed and you know what you really want to do in life. You are shown how to choose careers and shown the different ways you can go. You are not forced into a career, but instead are given options and told, “Look at your abilities and strengths and see what you can do.” You are prepared in a way that you can walk out of St. Aloysius and really know that this is what I want and this is how I can do it.

Do you have any other comments, insights, or stories that you would like to tell about St. Aloysius or your endeavors since completing your education?

Today, when I look at myself, I am sure that Father Terry is my mentor in everything that I do for the reason that when I look at him and see the vision that he has been having and his vision of seeing the school growing to where it is today, it makes me want to follow a vision and ensure that anything that I have started also has to go to a higher level than where I started from. Focus, determination, and hard work is what will get me there. I believe that anybody who is focused, anybody who has this type of determination and you are really working hard, you will be where you want to be.

St. Aloysius is going to go places and really excel in everything. When I was looking around the school today I saw that it had an elevator, and I thought to myself, when I was looking at Kenyan schools, I am not sure if there is another school with an elevator. When you study in hardship, you tend to work hard. Where we were in the slum, you could smell all the rubbish in the air and hear all the noises from the surroundings, but now in a comfortable place, you might think, we have reached Canaan and have left Egypt – we have left the suffering and can enjoy milk and honey, so we can forget everything that brought us there. I tell people don’t enjoy the building, enjoy the education because the building can be one of the best, yes, but if you are not concentrating on your education, you will not see the results. If you do not focus, it will be better if you go back to the slums and start working hard from there where you say I prefer to make the best out of this structure than be in a good structure and become the worst. I know the focus is what will drive us.

Myself, yes I’ve grown up in hardships, but I don’t let my hardship stop me there. I have to keep moving no matter the distance.

A discussion with Oscar Juma, 2010 Graduate of St. Aloysius Gonzaga Secondary School in Nairobi, Kenya

Oscar Juma graduated from St. Aloysius Gonzaga in November 2010, and will spend the next six months doing community service through the St. Aloysius Gonzaga recent graduate program. While at St. Aloysius Gonzaga, Oscar’s faith drove him to pursue academic excellence in the classroom, gave him an outlet to explore his concern for his community and broader humanity, and cultivated skills and interests outside of the classroom including journalism, photography, and football (soccer). Oscar plans on pursuing studies in economics at the university level with the goal of applying his studies later in life towards uplifting people from poverty. Oscar will receive results from the Kenya Certificate of Secondary Education in the coming months, which will determine his options...
What do you view as your greatest accomplishment since you’ve been at St. Aloysius?

Since I have not done my national exam, what I have achieved so far can be seen in my academic growth. I’ve also grown in terms of writing, as there was a teacher who introduced us to journalism and different types of writing. I now have the ability to write feature stories, so that is one thing I think I really have achieved. Also, I have grown very strong in terms of my spirituality, as one of the goals of St. Aloysius is to gain a holistic education. I have really grown spiritually, as I have become a member of St. Aloysius. Every month we have mass, and the way that Father Terry conducts these masses – always very encouraging, inspiring, and motivating – keeps you going when you are discouraged. I was religious person before I came to St. Aloysius, but not that strong in faith. Now that I am a student here, I’m seeing myself believing and the things I am believing happen, my belief is growing stronger and stronger.

What are the core values St. Aloysius tries to teach you, and how have you applied these core values to your life and studies?

“To Learn, Love, and Serve” (the school motto) in everything you acquire is what we are learning here at St. Aloysius. Everything that we acquire in learning should be applied in the form of love. It should not separate us, but bring us together in the form of love. In everything we do, we must consider it in terms of its effect. After learning and applying it with love, we must serve the community. We should not be driven by our desires, but in everything we do, it must be for the good of the community. The people who came up with St. Aloysius did so to benefit the entire community. One of the ways that St. Aloysius can achieve that is through community service program you do after you finish form four. Recent graduates go out there and help some other people and with the little they learned from high school, they can branch out and help people. That is where we are brought into something you don’t have to gain another school subject to help.

What are your aspirations for after St. Aloysius, and how has St. Aloysius prepared you for these aspirations?

One of the things that is currently a part of my dreams is being a part of St. Aloysius forever. This school has changed my life and I hope to be a part of it and change the lives of others. Having been helped by St. Aloysius, I won't live to see it fail. I will join the St. Aloysius Alumni Association – a continuous family of the school – and live to see it grow, become bigger, and help more people.

Second, I would like to be an economist. Seeing the economic situation of Kenya – the disparity of the rich enjoying so much and the poor suffering so much – I dream of working on these problems. I want to see how much I can do to uplift the poor people, and I believe that by studying the economy, I will at least have ideas of how to help these people improve their economic lifestyles. You find that very many organizations come up and receive funds to help people, but here at St. Aloysius they don't have much funds, but they are improving thousands of lives and inspiring so many people. I believe that if you are to change the life of somebody, then you must uplift this person economically. Even the spirit cannot grow if somebody cannot get the basic needs. Currently we are in a commercial world where everything goes to the side of money value, so would you believe to tell somebody to have faith even if you cannot put food on the table? Putting food on the table means that this person must have money. If you look at St. Aloysius, with the little that they have, they are changing lives. That is the kind of thing that I am interested in doing. In the future, our country may have very little, but if you bring in some very basic and fair economic policies, then it can benefit everybody.

The person who has inspired me the most is my chaplain, Father Terry Charlton. From his lifestyle, this is a person who works so hard for the sake of the school. He is a person who goes around collecting every ‘little’ from every corner, and bringing it together for the sake of the people who are in need. He has inspired my life in the sense of seeing somebody able to bring resources together and using them for the benefit of the community.
LIST OF INTERVIEWS

David Apopo

Father Terry Charlton, S.J.

Dr. Beatrice Edel Churu
Chairman, Board of Governors for St. Aloysius Gonzaga, and Deputy Principal for Academics, Tangaza College. June 2010.

David Dinda

Barack Odongo Dola

Beatrice Maina

Levi Matseshe
Programmes Co-Ordinator, Paradigm Management Consultants Ltd; University Lecturer; and Business Consultant and Advisor, St. Aloysius Gonzaga Secondary School. June 2010.

Birisi Hesborn

Faith Mudimba

Barlet Jaji

Faith Mudimba

Teresa Mutegi

Thomas Nyawir

Linet Ochwila

Denis Aloys Okwany

Lilian Atieno Onyango

Godwin Oyindo

Keith Shiundu

Victoria Wataka
Overview

Cindy Shuck is a senior in the School of Foreign Service majoring in Comparative Studies of Latin America and China with a focus in development. She is from Westport, Connecticut. Cindy conducted research in Santiago, Chile for three weeks in August 2010, where she worked through the Universidad Alberto Hurtado to identify and study local initiatives linking education and social justice that had ties to the university. She interviewed organizers, students, parents and others involved with the organization Fe y Alegría, which was founded by the Jesuits and works to improve education for the poorest students in Chile. She also interviewed people involved with the Fundación Emmanuel and Corporación Educacional del Arzobispado de Santiago (CEAS), which manages schools of the Archbishopric of Santiago serving low-income students, and a range of scholars at the university committed to education reform that serves the interests of the poorest students.

Partner Institution: Universidad Alberto Hurtado, Santiago, Chile

The Universidad Alberto Hurtado was established on October 20, 1997 by the Society of Jesus. It was created to offer Chile an education project based in the Jesuit tradition. The University is heir to and nourished by the Jesuit educational tradition in the academic field, and is meant to project the spirit of St. Alberto Hurtado (1901-1952). It aims to contribute to personal development and to promote a more just society in Chile and Latin America through research, teaching and the extension of quality. It also seeks to cultivate a new humanism, through a creative interaction of science with the Christian views of man and the world, in an attitude of respectful dialogue that is diverse and fruitful. It delivers comprehensive training to students to be professionals with an ethical sense and a spirit of service, with the capacity to continue learning and to respond creatively to personal and social challenges. The University has schools including Economy and Business, Psychology, Education, Social Sciences, Philosophy and the Humanities, and Law. Their University houses approximately 4,422 students in approximately 22 majors. Jorge Radic, Director of the School of Education at the Universidad Alberto Hurtado in Santiago hosted Cindy Shuck and provided valuable research and logistical support.
RELIGION, NETWORKS, AND COMMUNITY
IN CHILEAN EDUCATION: INITIATIVES IN SANTIAGO

This report is based on research on six schools, five educational organizations, and two dozen interviews with students, teachers, administrators, and educational professionals in Santiago. The focus of the project was schools and programs that serve Chile’s most vulnerable students and are associated with the Society of Jesus or the Catholic Church in order to examine the intersection of faith, poverty, education, and social justice. This report highlights some of the most prevalent themes that stood out from interviews and personal experiences in Santiago. The research is designed to draw attention to best practices of schools and educational organizations serving poor families, both religiously-affiliated and secular, and contribute to the discourse on successful models for educating the world’s most vulnerable students.

The most important thing to know about Chilean education is that it is inextricably linked to the Catholic Church. This fact not only influences the types of schools that are created, but also the programs formed to assist them.

According to the director of the School of Education at the Universidad Alberto Hurtado in Santiago, Jorge Radic, there are three main types of primary and secondary schools in Chile:

1. Municipal Schools. These schools receive financing from the central government (about US$80/month per student).

2. Private-subsidized Schools. These are directed by private entities (like the Church or another organization, similar to charter schools in the U.S.) and they receive subsidies from the government, which contributes for each student (also US$80 monthly per student).

3. Private Schools. These are located in the richest areas of Santiago and other Chilean cities. They do not receive financial support from the government. The traditional Jesuit schools belong to this group.

According to educational equality studies of the Ministry of Education, 47% of Chilean students are educated in municipal schools, 45% in private-subsidized schools, and 8% in fully private schools. For municipal schools, the educational quality is rated as “bad and worst,” for private-subsidized “mediocre and bad,” and private schools offer the best quality education (Covarrubias 53). As expressed in Mensaje magazine of the San Alberto Hurtado Foundation “the State offers the poor free Primary and Secondary Education, but of poor quality, keeping them in their
condition and perpetuating the inequality” (ibid).

**Church Involvement in Educational Improvement**

It is important to consider why Church involvement in Chilean education is significant and if it makes an impact in the lives of vulnerable students. As Jorge Radic explains, the current role of the Catholic Church in Chilean education has adapted to today’s society with a concrete mission:

“To promote a type of education that incorporates these elements (the use of tools to analyze and criticize social realities that can help people understand and change things) and also generate a commitment to the community. That is the role of Catholic education, to defend the dignity of the person. To serve as a testimony in the midst of a system that seems to be more preoccupied with forming the labor force to enter the commercial market than dedicated to forming men and women conscious and prepared to understand and change society in the direction of social justice.”

Many schools and educational organizations in Chile associated with the Church and orders such as the Marists and the Jesuits fit this description, especially those serving poor students. The Center of Educational Research and Development (CIDE) is one example. A secular organization started by the Jesuits in 1964, CIDE became associated with the Universidad Alberto Hurtado when it was founded in 1995. Fernando Maureira, a researcher with CIDE, describes the commitment of the organization:

“We seek to… perform research, generate knowledge and carry out action in education serving the poorest students in the country. Throughout CIDE’s growth, we have developed support strategies that seek to work more effectively with schools serving children who come with problems before even beginning school. Our work is divided into what we do to improve the management of the school and what we do to support the betterment of the teachers’ practice in the classroom.”

This mission is manifested through research projects on the education system and direct partnerships between the administrative or professorial teams of each institution and professionals at CIDE and the university, a process they refer to as “coaching” or “accompanyment” (acompañamiento). Interestingly, CIDE’s focus is not on schools associated with the Church or the Jesuits, but municipal schools. When I asked about this association between the Jesuits and municipal schools, Mr. Maureira explained:

“The Jesuits have always been concerned with working with the poor and not doing charity, but rather providing tools for their development. In that, we coincide with the Jesuits: we want people to become capable and learn to develop on their own. We want the poorest people to have strategies to improve their life conditions. However, the work of CIDE is secular and does not attempt to evangelize.”

Another organization, Fundación Emmanuel (Emmanuel Foundation) has a similar mission in its commitment to improving both municipal and private-subsidized schools that serve vulnerable students. The Foundation started with the work of Cardinal Raúl Silva Henríquez, who focused on development in poor communities and worked to establish microcredit and other programs in poor Chilean communities. After this initial work, the Foundation evolved into a more educational focus, which has defined its mission for the past eight years. Ana María Rosende, who works in educational support for schools involved with the Foundation, describes its mission to:

“Contribute to schools (not only Catholic ones) that are located in vulnerable neighborhoods. We send ‘companions’ from our foundation to the school to do joint work to define problems, develop strategies, and help with their implementation. We don’t intervene in schools; rather we want to work together with their administrative teams.”

The Foundation currently works in 35 schools, most of which are concentrated in the metropolitan area, but some of these are located in municipalities on the rural outskirts of Santiago. There is a commitment to work in many types of schools, including primary, secondary, municipal, and private-subsidized. The “companions” help school administrators develop an improvement plan at the beginning of every school year, and each companion is in charge of four schools. There is also a supervisor that advises approximately three to four companions. The companions make periodic visits, usually
on a weekly basis, to help the administrators manage the plan’s implementation.

In addition to the Office of Accompaniment that manages these coaching services, Fundación Emmanuel has two other offices. One is the Office of Studies and Evaluations, which currently contracts some evaluations to the Universidad Católica’s Measurement Center (Centro de Medición or MIDE) due to their experience and innovative models. These evaluations help the Foundation assess various aspects of the school and are provided to the school without charge in most cases. The final, and newest, office is the Office of Educational Support, which works to expand curriculums of participating schools to include aspects of personal development for students and teachers. As Rosende describes, these personal growth components help educators “know how to develop as teachers to know how to teach better and re-enchant them with their profession, which is sometimes difficult given the conditions in these schools.”

A third organization dedicated to improving schools is Gesta, which was started by former students of Marist schools in 1997. As described by Braulio Tejos, the current Executive Secretary, the two types of projects executed by the organization are “those that we do in our own Marist schools, which are socio-recreational, and those that we execute with government financing.”

In Marist schools – which serve a range of students from the most vulnerable to upper-middle class – Gesta executes solidarity programs in the spirit of the order’s founder, Marcellino Champagnat. These programs are divided into Solidarity Accompaniment Programs (PAS), in which the entire school takes part, and “Zero Indifference” (Indiferencia Cero) Programs, which give student groups the opportunity to propose solidarity projects and win funding to implement them. Tejos describes the objectives of these programs:

“The goal is to improve the education of Marist school students, educating them in justice, increasing their social consciousness, and promoting solidarity. This work is manifested in campaigns and assistance projects in rural areas, hospitals, nursing homes, etc. For example, we often organize “encounters” for our Pre-K students, in which they go to make lunch in a poorer school, or we encourage them to donate something to a nursing home and then later on they visit the home. The projects for secondary students are more developed, for example after the earthquake we did emergency relief activities to construct temporary relief housing (medias aguas) in the affected zones.”

The state-funded projects were in partnership with the Ministry of Planning, and Gesta carried out psycho-social interventions with students from fifth to eighth grade in municipal schools, who typically have a high risk of school dropouts. As Tejos describes:

“We begin with an assessment of the problems that the students face through interviews, after which we work on motivation, self-esteem, or general social work, depending on what they need. The programs take different forms, and sometimes they are recreational activities like sports or art projects that take place outside of class time.”

“Gesta is also in the process of creating a new program that will work with students whose parents are incarcerated. Thus, it is an organization that works not only to improve the quality and scope of education for students in their own private and private-subsidized institutions, but also contributes to the Chilean government’s efforts to improve student retention in municipal schools.”

As examples of gratuitous and government-funded services associated with the Church, CIDE, Fundación Emmanuel, and Gesta demonstrate the Church’s commitment to education for the underserved students in the Chilean education system. However, their efforts do not come without difficulty, and CIDE and Fundación Emmanuel have had similar struggles in their “coaching” or “accompaniment” programs. As Fernando Maureira describes CIDE:

“We have realized that sustainability is the most important thing in this type of work, meaning that the schools can and should be autonomous in their permanent process of improvement. There are some schools that have had the capacity to sustain the changes that we propose in the courses and the accompaniment, and there are others who need us by their side for a long time. This is due to, among other things, the rotation of educators and administrators, a problem that is more frequent in the poorest
communities. Moreover, there is not a strategy that can be applied to all of the schools; rather it depends on the staff, their attitude, and the school’s situation. In general, the management needs to provide an environment of support so that the educators can improve their practices with encouragement.”

Ana María Rosende and Olga Méndez from Fundación Emmanuel describe similar difficulties and admit that “it is quite clear when schools need to enter [the Foundation], but we are still working on how to decide when they withdraw.” In an attempt to resolve this problem, the Foundation has now developed a “Base Line” (Línea Base) evaluation process, which assesses the aspects of the school that need improvement at the beginning of the process and after accompaniment work. They measure student learning through formal tests, in addition to other factors evaluated through interviews, class observations, meetings, and a review of class records. While it is a simple process in that these factors are aspects they examine in almost every school, the Base Line evaluation helps them organize these factors and compare them across schools.

As these organizations and their initiatives continue to grow, they strengthen not only Chilean schools serving vulnerable students, but also the partnership between the Church and State to solve Chile’s most pressing educational issues.

The Power of Networks
Apart from the assistance provided to vulnerable schools through accompanying or supporting organizations, another initiative that has proven very effective in Chile is the network model between similar schools. Networks such as Fe y Alegría and the Educational Corporation of the Archbishopric of Santiago (CEAS) are two examples of networks that have been established among schools serving vulnerable students, allowing them to create economies of scale and implement improvement projects more efficiently. Both organizations arose out of a need for broader support in these schools and have proven successful in many more ways than originally expected.

Fe y Alegría (translated as Faith and Joy) is a network that extends throughout 19 countries in Latin America and also operates in Spain, Haiti, and Chad. In the case of Chile, Fe y Alegría arrived much later than in other Latin American countries. The organization did not even enter the discourse of the Chilean Jesuit Province until schools serving low-income communities began working on their own to form a network among themselves. They sought to create an organization similar to the Red Educacional Ignaciana (Association of Ignatian High Schools, or REI), a well-established network of private Jesuit schools in Chile.

Only five years old, Fe y Alegría Chile is still in its developmental stage and has experienced some difficulties in cooperation between school administrations, founders, and other stakeholders typical of any fledgling organization. As Guillermo Soto, National Director of Fe y Alegría Soto describes it, the investment of time was one of the most challenging aspects for many of the school leaders involved, because it added more work to the already significant challenge of running a school in a poor community. Furthermore, most of the school principals did not consider social promotion and community partnership – two of the principal tenets of Fe y Alegría – to be priorities, as most are concerned principally with the formal education of their students. Finally, many of them were not accus-
tomed to having a third party to which they were newly accountable.

Despite these difficulties, the network that Fe y Alegría provides has already proven extremely useful to these schools. For example, many schools now share a collective human resources department within Fe y Alegría that helps them fill openings more efficiently. This is especially important for schools in low-income communities, where teachers need not only adequate professional training, but also emotional and social preparation to work effectively with the most vulnerable students, who have different needs and experiences than their privileged contemporaries. From an academic perspective, Fe y Alegría is working to coordinate the curriculums of schools in order to provide a more integral and thorough education to the students served. In addition, school administrative teams now have a forum to discuss issues and receive input and support from a wider network, which can prove very useful in the event of funding difficulties or community issues that might arise.

A similar network, Educational Corporation of the Archbishopric of Santiago (CEAS), which serves the schools of the Archdiocese of Santiago, has proven instrumental in assisting low-income schools.

CEAS is organized into five departments, including human resources, finance, pastoral, pedagogy, and a general director. The main goal is to work together with the schools of the CEAS network to create improvement plans for each, and the corporation helps execute and manage the plans as well as assess them afterwards. They also encourage professional development of the administration and teachers through training courses and support for those who strive to obtain a masters or doctorate. In addition, they provide resources for external assessment of student performance in math, language, and English. Finally, CEAS helps organize activities among the schools such as debate tournaments, math and science Olympics, or music and dance programs.

With respect to school performance, math professor Juan Escobar Kramm sees that the success of CEAS schools “fits with the reality of Chilean education: the schools that serve the middle to low-income students perform slightly better than those serving the poorest students.” But he also reports than in general, their schools perform slightly better than average among schools serving families of comparable income levels.

A current challenge for CEAS is that after the recent earthquake that struck Chile in February of 2010, state funding for projects other than earthquake relief has dramatically declined, which has affected education and community-focused programs.

In terms of CEAS’s success as an institution, however, Kramm reports “20 years ago, the majority of our schools were at the point of closing, so their maintenance has been our biggest success… the first stage was to re-arm the schools so they wouldn’t close, then improve them, and finally we have the goal of incorporating them into the community.” The principals at two CEAS schools also had very high opinions of CEAS. As Gloria Alguilar of Colegio Jesus Servidor recounted:

“[CEAS] helps a lot with the teacher training and is always there to help with resources or materials. There is a lot of solidarity between the 9 schools in the network and without the contributions we receive there would be no way to maintain the school. They reinforce our pastoral education as well. Finally, the universities support us through the link with CEAS because they bring us students majoring in education to work here.”

The success of organizations like CEAS and Fe y Alegría show the power of networks between schools and how appropriate they are for institutions serving the poorest. Schools that work with students who need more resources, time, and attention than the average are already overwhelmed, but the assistance of centralized management, planning, human resources, and in some cases budgeting can help alleviate at least some of these strains and allow them to focus on the pupils they are meant to serve.

Community Schools
Creating a school that can successfully cater to the poorest students is a daunting challenge, but one that can emerge successful with the help of strong community support. Colegio San Luis Beltrán in Pudahuel, a low-income neighborhood in western Santiago, is an outstanding example of a dual community center and school model that has served
as an invaluable resource in the local community and become a model of a school serving some of Santiago’s most vulnerable families.

In 1992, a group of laypeople in the local Christian Life Community (Comunidades de Vida Cristana, or CVX) came to Pudahuel to establish the school as part of a General Mission announced by the Church of Santiago. The neighborhood of Pudahuel was essentially free terrain occupied by poor families, and the people of CVX wanted to serve the community and be the first to provide them with a quality education. In 1994 the new School and Community Center San Luis Beltrán (CSLB) opened as a privately-subsidized school that was free to residents of Pudahuel.

Cristián Infante, the current principal of San Luis Beltrán, describes this first period from 1994 to 2000 as the “foundational stage” of the school in which it grew gradually, was quite a small community, and was also quite successful in its first initiatives.

After 2000 began the second stage of the school’s growth, which Infante terms a stage of “consolidation and adjustments.” As Infante describes it, “In general, this stage was distinguished as more disorganized and less successful than the first stage: the founders left, the number of students grew but there were not sufficient resources to serve the whole school community, and mistakes that had been made before happened again without anyone realizing. The education of the students suffered, discipline was lacking, and the quality of the school was not as good as before.”

In 2006, the school began a new stage, that took into consideration how greatly the country and community had changed. Infante recalls:

“In 1992, when the school was established, 50 to 60% of Chileans completed secondary education, while in 2006 98% of the country reached that level. Moreover, in 1994 the only higher education opportunity for students in low-income communities was to obtain degrees as Middle Management Technicians, not even Upper Management, which entailed two years of study after finishing high school. However, in 2006 there were already loans and scholarships in existence for higher education that allowed students with low economic levels to pay nothing or pay on credit. In this context the administration began a different mission for the entire school, and now we are advancing with a new strategy for the school and the students.”

The goal of this new strategy is for all students of San Luis Beltrán complete secondary school and continue on to some form of higher education, whether at a technical school or a university. As Infante describes it, many of their students graduate and have the ability to continue with their education, but their families do not share this vision or want their children to work. Infante strives to instill the attitude of “it can be done” in his students so that they are motivated to continue with their educations and reach higher levels. He also places emphasis on helping them build “resilience” so that they can “recover, overcome and adapt to adversity with success, and develop social, academic, and vocational competence despite being exposed to grave stress or simply the tensions inherent in today’s world.”

Today, San Luis Beltrán is one of the most promising schools in the Fe y Alegría network. The success it has had in building a community around the school itself and working to improve Pudahuel is testimony to the strength of the community-school model, and suggests that schools can educate not only their students, but also entire families and neighborhoods. The San Luis Beltrán example also demonstrates the role schools can have in eliminating poverty. By meeting the needs of the community first, San Luis Beltrán was able to better understand the reality of its students and improve its practice with the help and cooperation of the residents of Pudahuel.

These case studies present only a few examples of successful educational projects taking place in Chile to serve the country’s most vulnerable students. While in some cases these projects address problems specific to certain communities, they nevertheless represent ideas that can be adapted and applied in other nations, even those without a strong presence of the Catholic Church or religious orders. Educational inequity is a universal issue, and initiatives that provide schools with more opportunities to advance, create networks of cooperation, and replicate the mutually benefitting community-school model could be the keys to improving the quality of education for poor students around the world.
Interview Excerpts

A discussion with Guillermo Soto, Director Nacional de Fe y Alegría (Chile)

August 3, 2010

Guillermo Soto, commercial engineer, married with 4 children, has worked more than 17 years in vulnerable sectors of Santiago in programs for social justice. He is a member of the Community of Christian Life (CVX), a community of lay people inspired by Ignatian spirituality, from which he has received his religious training and the Ignatian “mark” that has driven him, together with his family, to work for and with society’s poorest. Guillermo worked as a volunteer – and president – for 16 years with the Cerro Navia Youth Foundation (Cerro Navia Joven, one of the poorest urban communities in the metropolitan region). In July of 2009 he decided to dedicate himself completely to social issues, and applied and was named to the post of National Director of Fe y Alegría Chile. The National Director is named by the Board of Directors to direct, coordinate and supervise all of the activities related with the efficiency and development of the professional association, including relations with the International Federation Fe y Alegría.

What is the history of the establishment of Fe y Alegría in Chile?

The establishment of Fe y Alegría had a mission to take advantage of the experience and identity of the international movement and to join a network of schools that serve poor populations with Ignatian spirituality. With regards to education tied to the Jesuits in Chile, the Ignatian high schools that serve the middle and upper-class populations have always had the network of REI (Association of Ignatian High Schools) very defined which helps them to communicate among themselves and form a community. On the other hand, the high schools of Ignatian spirituality in the poor communities lacked a network, and later in a failed attempt to join REI, it became evident that our problems were not the same as those high schools. In 2004 we began to look for a way to resolve this deficiency. Looking at other experiences of networks for educational and social promotion in Latin America, we thought of joining Fe y Alegría International, which represented all of the ideas and values that our foundations embodied and gave us the possibility to strengthen our mission and bring Fe y Alegría to Chile. This gave rise to an application process that became official in 2005. Fe y Alegría Chile was constituted as a professional association, with eight members, that sustains 12 educational centers in low-income neighborhoods, four of which are for high school drop-outs and belong to the Súmate Foundation of Hogar de Cristo since they were foundational members before Fe y Alegría.
What were the biggest shocks or challenges when you attempted to unite?

Since being a part of Fe y Alegria implied a network agenda with more activities than normal, from the beginning this time investment was one of the challenges. Moreover, none of the administrations considered Fe y Alegria’s emphasis on social promotion and community a priority. In principle, the principal of a high school is worried about the formal education of his students, and not all wanted to give time and attention to these goals of Fe y Alegria. In Cerro Navia, community programs came first and education second, but in many communities there was only the school and not this community component. We just met together recently, and some still don’t have this component. Finally, many of the administrations weren’t accustomed to having to take third parties into account or make their lives more complicated as part of a bigger project. It can be said that some of these are common problems that come up in the process of forming any association.

How many students are enrolled in Fe y Alegria high schools? Can you elaborate on some of the common characteristics of these students’ lives?

In total there are 6,000 students, and all of them are between 70% and 100% in the I.V.E., the index of poverty in Chile, so truly they are some of the poorest students in the country. Their communities are very vulnerable and with a wide variety of deficiencies and social problems: violence, alcoholism, drugs, lack of infrastructure, environmental contamination, trash, teen pregnancy, school drop-outs, etc. They also have high levels of unemployment and the majority of jobs are very far from where they live. The origin of this double-marginalization – social and geographic – became accentuated during the years of the military government of Pinochet, when they relocated all of the poor neighborhoods – which before were dispersed among the rich neighborhoods – to the outskirts of the city, creating ghettos that intensified the social vulnerability of the marginalized and excluded. A very original idea, no? In this way, these communities were converted into invisible places, which was more comfortable for the rich, but since the highways were constructed on top of these communities, they disappeared from the view of middle and upper-class people.

With regard to the families, many of them are single-parent households in that only one of their parents is home, either a grandparent or a responsible adult. The majority of the adults don’t have competitive qualifications for employment, and it is precisely this factor that leads their employment to be so unstable and precarious.

What are some of the challenges in teaching these students?

The students that we receive have, as a result of their social marginalization, very low levels of self-esteem, basic competencies (like language and math), social abilities, study habits, and cultural capital from their parents. This situation becomes clearer still in the four schools of the Súmate Foundation of Hogar de Cristo, which educate older students who have dropped out of school. In the other schools of Fe y Alegria, we accept students from Pre-Kindergarten and Kindergarten up until the last year of high school (3 to 18 years), but likewise it’s also difficult to deliver these most basic abilities and we still don’t do it very well. Why? Because in many classes there are more than 40 students for one professor. Also, the university graduates who come to teach aren’t prepared to work in this type of school or this low-income context. It’s difficult to find teachers who have the social preparation – who understand the reality of these students – even if they have the professional training to teach. And if we find those who have the social preparation, many times they don’t have adequate academic training. This problem makes it difficult for us to find good teachers. Finding good administrators is also a challenge that we face.

How do you incorporate the educational ideals of the Jesuits into the education in schools of Fe y Alegria?

Jesuit education is based on a quality education that integrates the whole human person. There are three dimensions of a person that we want to develop in our schools: psycho-social, academic, and spiritual. We don’t want education to be reduced to the strictly academic; rather we want to impart values to our students for their personal formation. We want them to develop life skills, reinforce their self-esteem, be supportive, committed and democratic citizens, etc. With respect to evangelization, we are conscious that we live in a plural context and that we are at the service of this plurality, which we view as a
good. But we are interested in opening our students, their families and communities to the spiritual dimension, to testify with our practice and proximity to the poor, the good news of the gospel, as a sign of hope and direction, to be in other words messengers of faith and happiness. It’s a great challenge to be a church and educators today in low-income communities, with the challenges and change of paradigm that globalization and secularization of society represent, but it is from real character in a true dialogue that we can evangelize and be the evangelized for the poorest. As one Jesuit who worked with Muslims put it, when asked “How do you evangelize in this context?!” he responded that his method of evangelizing was to help them be better Muslims each day.

A discussion with Sergio Pradena, Coordinator of the 2nd Primary Cycle, Colegio Polivalente, San Luis Beltrán, Pudahuel

August 6, 2010

Sergio is a history and geography teacher in addition to the Coordinator of the 2nd Primary Cycle (from grades 5 to 8) at Colegio San Luis Beltrán in Santiago, Chile. He was raised in the South of Chile, in Puerto de Talcahuano, until he was 17, when he came to Santiago to work by day and study by night. In time he enrolled in the University and received a degree in education. He arrived in the community of Pudahuel in 1974. Since 1994 he has worked at Colegio San Luis Beltrán. He lives with his wife and two sons in Pudahuel itself.

What is your background and your educational experience?

I’m from a place called Talcahuano in the South, and I have a teaching degree. I came to this school by luck… Since I was very little I had always worked in the street or on public transportation selling sweets or the newspaper as a street peddler. From 16 or 17 on I was a member of the Communist Youth Organization. Participating introduced me to the meaning of life and justice. Through the party I realized that I could study and have the possibility to change my situation. Many of my friends are drug addicts and alcoholics and have continued in the same situation since our childhood, but I had the opportunity to change my life and conditions through my education. In 1994 I began to work in this school, and I have already lived many years here in Pudahuel.
How did the school impact the community?

Before, there was no school dedicated to the poorest people, and many were simply out of the educational system. In this school we dedicated ourselves to support the family in its professional growth, health, and through other workshops. We still have a night school that we created for the parents and older siblings of our students, which has helped many in the community to improve their educational level and find better work. The work we did with the families was very intense, and many were able to establish themselves better financially. Some even came to work at the school. We made them believe that life could change and that there could be better conditions.

Was it difficult to work with the community? Were they skeptical?

At first, the people of the community didn’t understand why people had come from so far to help them, because the project of the school was one of the Christian Life Community (CVX). There have always been very organized groups in this community because they were born under the Church in opposition to the dictatorship. In general, it was a very political and organized community. The school began in Saint Francis Chapel, people who were nearby brought their children to study here, and little by little contact with the people of the community increased.

A discussion with Jorge Radic, Director of the School of Education, Universidad Alberto Hurtado

August 2, 2010

Jorge Radic has worked extensively in the field of education and with Jesuit schools in both Chile and the U.S. He now works as an Affiliate Professor of Education for the postgraduate program in Educational Leadership at the University Alberto Hurtado in conjunction with St. Joseph’s University in Philadelphia. He currently acts as Director of the School of Education and a professor in the Faculty of Education at the University Alberto Hurtado. He has also been a professor of secondary education in history, geography, economics and civic education at the Catholic University in Chile. He has a Master in Education from the Catholic University in Chile and a Master of Science in Education from Saint Joseph’s University in the U.S.

Is there a “threshold” of education people need to attain in order to be successful in Chile?

The issue is not about the threshold of education, but if education can help people come out of poverty. Many children of poor families can go to college with loans or scholarships, whatever it is, but that doesn’t necessarily change their situation of poverty. Here in Chile, our literacy and retention rates in schools are quite good. For example, less than 4% of Chilean society is illiterate, and we have a higher rate of participation in secondary education than the U.S. (60% in the U.S. versus 90% in Chile). So the problem is not educational access, but rather the type of education, meaning the quality of the education that is received. The quality of the education that is imparted has more to do with the development of superior abilities of thought, the offering of learning opportunities that permit the use of tools to analyze and criticize social realities, that is to say, a more useful education that can really help people understand and change things.

What is the role of the Catholic Church in Chile?

The role of the Church in education in Chile is to promote a type of education that incorporates these elements and creates a commitment to the community. That is the role of Catholic education, to defend the dignity of the person. To be a testimony in the middle of a system that seems to be more concerned with forming the labor force to enter the commercial market than dedicated to forming men and women conscious and prepared to understand and change society in the direction of social justice.

Tell me about education in Chile.

We have a very different situation in Chile because education here began with strong ties to private institutions and the Church, so historically the majority of education was private. Until today, the Church and the State have maintained a very close relationship. Consider that for many centuries, even the salaries of priests were paid by the State and the government had direct participation in many decisions of the Church. Only from the beginning of the 20th Century did things change.
LIST OF INTERVIEWS

Miguel Almendras
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Gloria Aguilar y Lorena Joignnant
The principal and the academic director of a Catholic school in the CEAS network. August 18, 2010.

Carlos Campos
Director of the pastoral curriculum at San Luís Beltrán in Pudahuel. August 6, 2010.

José Contreras
Director of “Formación” at the Hogar de Cristo School. August 11, 2010.

María Cristina
English teacher for middle school-level students at Hogar de Cristo. August 17, 2010.

Hermano Cruz Alberdi
Director, Colegio Marcelino Champagnat, La Pintana. August 5, 2010.

Marcelo Díaz

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Maggie Iturrieta
Principal of a Catholic school in the CEAS network located in La Pintana. August 4, 2010.

Fernando Maureira

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Padre Alex Pizarro
Jesuit, President of Fe y Alegría (Chile). August 12, 2010.

Sergio Pradena
Professor of History and Geography and Coordinator of the 2nd Primary Cycle (Grades 5-8), Colegio Polivalente San Luis Beltrán, Pudahuel. August 6, 2010.

Jorge Radic
Director of the School of Education and professor in the Faculty of Education, Universidad Alberto Hurtado. August 2, 2010.

Ana María Rosende and Olga Méndez
Staff at Fundación Emmanuel, an educational NGO associated with the Archbishop. August 11, 2010.

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Guillermo Soto
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Students at San Luis Beltrán
Four students, high school seniors. August 13, 2010.

Braulio Tejos
Executive secretary of Gesta, the Marist-influenced educational NGO in Latin America. August 13, 2010.

Luíls Andrés Valenzuela Reyes
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Karen Espinoza Wetzl
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