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## Using Head, Heart and Hands to (De)construct Community Development in Tijuana, Mexico

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## Using Head, Heart, and Hands to (De)construct Community Development in Tijuana, Mexico<sup>1</sup>

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### Abstract

Short-term international service-learning immersions can provide accessible ways for students to experience other countries and cultures, creating the possibility for development of the whole person in a global context. These programs often involve the physical labor of students, through building houses, serving food to migrants, and the like. As Peter-Hans Kolvenbach, S.J. has observed, such service can be valued by the recipient community and for the participating student, and can challenge the mind to change. But how can such programs increase their value proposition in support of the organization's mission? In other words, how might we employ minds as well as hands and hearts in other ways that promote justice work? This article describes an immersion program, academic course, and community-based research effort forged over a 25-year relationship between Seattle University and Esperanza, a non-governmental organization that focuses on community development, micro finance, and affordable housing in Tijuana, Mexico. Using the Ignatian pedagogical paradigm, a constellation of stakeholders—faculty, staff, students, and community partners—reflect on the partnership and the enhancements to a long-standing collaborative effort. Lessons learned are offered. Ultimately, we conclude that long-term reciprocal benefits can be achieved while also inviting participants to deepen their aspirations for social change in a global context.

*When the heart is touched by direct experience, the mind may be challenged to change.*

- Rev. Peter-Hans Kolvenbach

*I don't believe in charity, I believe in solidarity. Charity is so vertical. It goes from top to bottom. Solidarity is horizontal. It respects the other person. I have a lot to learn from other people.*

- Eduardo Galeano

*We share a common mission with Esperanza . . . The sweat that soaked our backs was hardly noticed as the salary of our work was paid in coins of golden memories that are never spent, but are piled in the pockets of our heart.*

- Student testimonial



Seattle University Campus Ministry Team with FEM staff

## Introduction

For over 25 years, Seattle University has sustained a rich relationship with Esperanza, a non-governmental organization (NGO) that focuses on community development, micro finance, and affordable housing. In a Tijuana suburb, more than 900 students, faculty, and staff have worked in solidarity with communities of families who are together building their own homes. From its inception in 1993, this international campus-community relationship has centered on the students' investment of labor in the ongoing housebuilding projects stewarded by Esperanza across Tijuana. A week-long immersion over winter break follows a quarter-long formation program through Campus Ministry that provides the opportunity for students, faculty, and staff to live a faith that does justice. In the last 10 years, a university Global Challenges Core course, *U.S.-Mexico Border: Contemporary Perspectives*, has offered students an alternative and complementary approach that uses an interdisciplinary academic lens through which to view the broader context and realities that confront the borderlands. In the companion formation course, *(De)constructing Community Development in Tijuana, Mexico*, students consider critical service-learning principles and examine the inherent tensions of their privilege and positionality in the anticipated short-term international service-learning experience. The subsequent alternative spring break experience

immerses students in the realities of their studies, offering a vehicle for continued critical reflection on service in an international context. Two years ago, the academic program expanded to include a community-based participatory action research component jointly designed, developed, and implemented with Esperanza. Projects have ranged from a comparative analysis of community development organizations in Tijuana doing similar work, to a case study of Esperanza's community savings program, to a revision of its post-trip volunteer survey. Through this enhanced partnership, Esperanza receives tailored research to support its important community development work, and students, staff, and faculty apply their learning in a way that deepens understanding of program themes and their own personal aspirations for change.

In this article faculty, staff, students, and community partners will critically reflect on the arc of transformation of this international campus-community partnership using the five components of the Ignatian pedagogical paradigm (IPP)—context, experience, reflection, action, and evaluation. From the campus standpoint, three current and past program directors as well as two student participants will offer their observations on this long-standing short-term international service-learning immersion experience. Two current directors will reflect from the perspective of the community partner, that hosts myriad

groups from high schools, colleges, and universities around the world. The article will begin with a review of the literature on short-term international service-learning immersions, describe the evolution of the partnership, provide an overview of the IPP, and then turn to the perspectives of the aforementioned stakeholders. Concluding recommendations will be offered for campus and community organizations that are considering the implementation of a similar partnership model.

### **Literature Review of Short-term International Service-Learning Immersions**

The research on short-term international service-learning immersions suggests that they can succeed in meeting their intended objectives to some extent.<sup>2</sup> King's study of a short-term international service-learning immersion with the same organization found that students are more likely to value and learn from the perspectives of community members when the relationship between parties is egalitarian and when opportunities for structured reflection are incorporated into the experience.<sup>3</sup> A longitudinal study by Kiely of a health-oriented immersion program in Nicaragua that contained participatory action research elements was found to create the conditions for transformational learning.<sup>4</sup> Yet short-term international service-learning immersions can be fraught with ethical considerations.

This tension is inherent in the differing perspectives offered by Ivan Illich and Fr. Peter-Hans Kolvenbach, S.J. Illich decries such immersions as doing more harm than good.<sup>5</sup> Alternatively, Kolvenbach sees such an experience as crucial to Ignatian formation; students "need close involvement with the poor and the marginal now, in order to learn about reality and become adults of solidarity in the future."<sup>6</sup> Reyes and King both find that faculty, staff, and students are best prepared when they are steeped in the context of the community in which they will serve, a reality that is enhanced by a strong relationship with the community partner prior to service.<sup>7</sup> On week-long alternative spring break immersions, meaningful contextual preparation may not fully enable students to reconceptualize their positionality and may effectively reinscribe the

power relations the immersion is attempting to deconstruct.<sup>8</sup> Doing this well is hard work.

The literature on service-learning is well suited to the responsible delivery of short-term international service-learning immersions.<sup>9</sup> In a domestic context, Butin defines service-learning as "the linkage of academic work with community-based engagement within a framework of respect, reciprocity, relevance, and reflection."<sup>10</sup> Critical service-learning, a refinement advanced by Mitchell, includes "an explicit aim toward social justice."<sup>11</sup> This construct aligns well with principles of Catholic social teaching.<sup>12</sup> In an international service-learning context, Crabtree thoughtfully presents an overview of the theoretical foundations for international service-learning that deepens the brief review provided in these pages.<sup>13</sup> Crabtree also offers a valuable framework for analyzing the design of projects and the development of the associated partnership, which can be used for facilitation of on-the-ground experiences and to guide the analysis of project outcomes and dynamics.<sup>14</sup> The framework considers context, partnership dynamics, project design and implementation, and outcomes. Such intentionality creates the best possible outcomes for all stakeholders, an inherent characteristic of the evolution of the immersion program and its partnership, a subject to which we now turn.

### **Evolution of the International Campus-Community Partnership**

This section of the article will introduce the three key stakeholders in the partnership, Seattle University (SU), Esperanza International (EI), and Fundación Esperanza de México (FEM).

#### *Seattle University (SU)*

Founded in 1891, Seattle University's mission of "empowering leaders for a more just and humane world" calls us to become more fully engaged in community-based initiatives, both locally and globally.<sup>15</sup> And yet, if the mission is to be truly authentic it must be lived out. Kathleen Maas Weigert notes that a university's commitment to community-based academic programs needs to be viewed as part of a larger conversation involving its role in society and indeed in the world.<sup>16</sup> Seattle University (SU), for its part, engages locally

through the Seattle University Youth Initiative, which aims to make a difference in the surrounding community across a broad range of initiatives focused on youth justice.<sup>17</sup>

Internationally, a broad range of short- and long-term programs seek to address global issues. Mary Romer, the former director of Campus Ministry, began the short-term international program in 1993 after an introduction to Esperanza International by campus ministers at the University of San Diego. It is now the university's longest running short-term international program.

SU Professor Emeritus Dr. Paul Milan began participating in the Campus Ministry immersion program in 1999, six years after its start. The following year, Fr. Peter-Hans Kolvenbach challenged U.S. Jesuit colleges and universities to measure their success by what their faculty do and by who their students become. Inspired by this call, Milan envisioned an international, community based academic program that would consider global issues and give students a hands-on experience with the “gritty reality of this world ... so they can learn to feel it, think about it critically ... and engage it constructively.”<sup>18</sup> He was particularly inspired by the now oft-cited phrase, “when the heart is touched by direct experience, the mind may be challenged to change.”<sup>19</sup> Milan states “We were exploring both an innovative pedagogical strategy and an experience that would be truly transformative for our students ... a program that would touch the heart and challenge the mind to develop a sense of solidarity with those with whom we would be working.”<sup>20</sup>

Milan's appointment in 2006 as faculty director of the university's globally themed residential learning community – Xavier Global House – proved to be the catalyst for overcoming the myriad challenges he faced in creating a new academic program. “Although I had worked previously with Esperanza in the context of mission trips, I wasn't sure that this would be the best fit. As I did more research into these types of programs, I realized that the choice of a partner is perhaps the most important decision in establishing an international community based academic program.”<sup>21</sup> The choice came down to shared values reflected in a common mission, to foster global citizenship through service-learning. This collective focus guided the expansion of the

community partner-university relationship into a sustainable academic service-learning partnership grounded in respect and reciprocity. Esperanza identifies the needs to be addressed in the communities it serves and determines how we will work together. Both institutions work together to consider how to approach interrupting the narrative voiced by many that such programs are *poverty tourism*. Milan reflects,

It was only after some discernment that I began to see the complexity and the ambiguity of such an undertaking. Sending Seattle University students to work with the people of the *colonias populares* in and around Tijuana raised a number of power and privilege issues. What would be the nature of the relationship between our group and the people we would be working with? What would be our impact on the community? What would be the link between our experience and the student outcomes we were looking to achieve?

Given the complexity and risks of the experience, this kind of learning requires participants to critically reflect on how the experience changes their perspectives on the world and, ideally, contributes to their development as global citizens.

The result of Milan's discernment process bore fruit in the next academic year. In 2007, SU first offered the academic course, *U.S.-Mexico Border: Contemporary Perspectives*, which included an intensive spring break immersion in Tijuana. The challenge was to create an academic program and a range of on-site visits that enabled students to learn more about the global forces that influence the lives of those who live and work along the Tijuana-San Diego border. The original version of the course took an interdisciplinary approach, with local experts from the disciplines of history, language and culture, creative writing, law, health, environment, and economics. During the immersion, each of these themes was brought to life through site visits to the Tijuana Cultural Center, Friendship Park, Casa del Migrante, Esperanza Clinic, Tijuana Estuary, EcoParque, and various maquilas. In 2017, after seven years as co-leader of the immersion, Audrey Hudgins took

over the program when Paul Milan retired from the university. Her interests in im/migration combined with her location in another academic department shifted the content and structure of the program. The original three-credit upper division undergraduate course, *U.S.-Mexico Border: Contemporary Perspectives*, transformed into a five-credit study of borderlands history and the contemporary im/migration context open to all students. The formation aspects of immersion preparation were consolidated into a one-credit companion course that included only immersion participants. A second lower division undergraduate course, *Poverty & Migration*, was connected to the program the next year, with student immersion participants assigned to Mexico for their country study research assignment.

The expansion of the partnership into community-based participatory action research began in 2017. Hudgins worked with the Esperanza leadership team to co-create an academic research project, a comparative analysis of six organizations in Tijuana doing similar community development work. Students conducted a literature review during the course, presenting their findings to the professor and the class at the end of the term. Over the immersion week, students conducted field research and presented their initial findings to Esperanza's leadership, ultimately submitting the final project in the spring term after returning to Seattle. In 2018, new Esperanza leadership decided on two projects: a revision of its post-trip volunteer survey and a community savings program (CSP) case study. The first project was taken on as an independent study by the program's student leader, a returning immersion participant. Student groups in both classes worked independently on the second project, conducting a literature review and distilling their findings during the term. Each group also developed a field research methodology, which consisted of semi-structured interviews of CSP participants. Once in Tijuana, students from both classes worked together to merge their efforts and refine the research plan with guidance from Esperanza leadership. In small groups of two to four, students conducted interviews with members of the Primo Tapia Fondo de Ahorro para Vivienda (FAV). After their return to Seattle, students analyzed the

transcripts and held several work sessions to distill the research findings, which were compiled in a formal report presented to Esperanza during the spring term.

Throughout the research experience, students were motivated by the reality of the work they were doing. They came to see themselves as instruments of community development, committed to justice work with Tijuana families at the margins. Moreover, their experience of working in solidarity with Esperanza illuminated the support the students' research could provide to enhancing Esperanza's capacity to serve its communities. Such experiences build intercultural competence and global awareness in ways that cannot be achieved in a classroom.

#### *Esperanza Internacional (EI) and Fundación Esperanza de México (FEM)*

The organization thus far referred to in this article as Esperanza is in fact two organizations that work in tandem, one on the Mexican side of the border and the other on the U.S. side. Esperanza International (EI), Inc. is a 501(c)(3) nonprofit organization based in San Diego, California that cultivates global citizenship through international service experiences in working toward a better world. The organization fulfills this mission by recruiting and managing groups of volunteers from around the U.S. and other countries to complete a service experience with its partner organization, Fundación Esperanza de México (FEM). FEM is based in Tijuana, Mexico and is dedicated to promoting the development of low resource communities interested in increasing their quality of life. In their service, EI volunteers accelerate the home building process, learn about local culture, and develop long-lasting relationships with one another and with local communities. This interdependent relationship is at the core of the value created by both organizations. EI was founded in 1985 with a vision to empower the poor to help themselves by bridging existing needs with available resources. In 1992, the organization began using innovations in construction technology – the Haener Block System – to allow low-skilled volunteers to use their sweat equity to build high-quality, aesthetically pleasing homes with families in Tijuana, Mexico. Since that time, more than

16,000 volunteers have assisted resource-poor families in building their dreams while themselves becoming more aware of the interdependent nature of the world in their personal and collective journey towards global citizenship.

Founded in 1990, FEM promotes the development of low-income communities that seek to improve their quality of life. FEM provides technical advice and the necessary support for families that seek decent and safe self-built housing. The organization is committed to social and environmental justice and has assisted more than 33,000 people through the construction of over 1,050 homes and 20 community spaces in nine colonias in Tijuana and Rosarito. The social impact of dignified housing in vulnerable communities is the result of FEM's investment in the well-being of the community and the strengthening of its social fabric through individual and family empowerment programs that seek to identify challenges and collaboratively develop solutions. Through this process participants come to rely on each other individually and collectively, building more resilient communities.

### **The Ignatian Pedagogical Paradigm (IPP)**

This paper will utilize the Ignatian pedagogical paradigm (IPP) to analyze the relationship between SU and Esperanza and to discern the unique experiences of each stakeholder – namely community partners, faculty and staff leaders, and student participants. Each author will use the IPP to discuss their own experience of this relationship and draw conclusions that serve to better understand the utility of cross-cultural service-learning based educational models.

The IPP approach to research is reflective of the Jesuit education goals of holistic and reflective learning.<sup>22</sup> Not only does the IPP encourage a process of preliminary learning and engagement, it also requires reflection and action based on personal experience. This process encourages collaboration between teacher and learner that is meant to strengthen the process of discernment and applied learning. The five principles – context, experience, reflection, action, and evaluation – make up the cyclical structure of the IPP and offer learning that is both reflective and reflexive. This five level approach facilitates one's capacity to

situate their learning into real world experience (*context*), participate in active and experiential learning (*experience*), engage in processes of reflection and discernment (*reflection*), translate new knowledge and understanding into practice (*action*), and analyze their learning experience for its strengths and offer insights for improvements (*evaluation*).<sup>23</sup> It ultimately allows for collaborative engagement to build on past knowledge to create new knowledge that will be applied through action to future solutions. Such a method encourages critical reflection on one's experiences to develop the capacities that foster responsible, global citizenship.

### **Community Partner and Campus Perspectives Using the Ignatian Pedagogical Paradigm**

Using the IPP, we now turn to reflections on the immersion program by its major stakeholders. First, the leaders of the community partner organizations will share their perspectives, then faculty, staff, and student participants and leaders will reflect from the campus perspective.

#### ***Community Partner Perspectives***

*Ernesto Aguilar-S, FEM director general*  
*Felicia Islas, Esperanza International program director*

Students arrive at Fundación Esperanza de México with some notions of the Mexican context, although only the experience of service in communities served by FEM can provide a clearer picture of the real state of the situation of low-income families on the northern border of Mexico. Once students start working side by side building homes with families, community leaders, and FEM staff, they immerse more deeply in the local culture, understand the importance of community development, and grasp better what living at the margins in a border city entails.

Students from the U.S. have been an important inspiration for the families that make up the FEM community. Working with foreign volunteers, values such as overcoming challenges, helping others, and establishing networks of cooperation and mutual help are affirmed and nurtured. By way of example, in December of 2018, a student from SU volunteered with FEM. The young woman did not have her full limbs (arms), yet this reality was not an impediment to her work or her

enjoyment of the experience. Her warm smile and example were a powerful inspiration to the families of the Primo Tapia FAV, the staff of FEM, and the community. Student volunteers continuously invigorate our program and uplift the community's spirit by their willingness to work in the community with a positive attitude and high physical energy in response to the instructions of our construction crew. We've had several long-term volunteers who fell in love with our mission when they first came as students and decided to come back and stay in Tijuana for a longer period. In addition, many participants have felt inspired and motivated to organize and return with their own independent groups after coming with their school programs.

We immerse students in the context of Mexico, specifically the northern border area, so that they might reflect on the realities of their experience and come to understand more deeply the phenomena of the borderlands. During the time they work with FEM there are moments when participants create spaces for reflection with their leaders and with members of the FEM staff. FEM Volunteer Coordinator Eduardo Zavala's border talk occupies a central place in the participants' reflections on their experience. Before returning to their cities of origin, the FEM staff and participants create a final space of reflection to share their lived experience from the week, consider changes in their perspective, and discuss the program's impact on their personal vision of volunteer work and the Mexican context. Reflections on the experience are important for our program.

At the end of their trip, we ask participants to complete a survey about their experience volunteering with our organization. These surveys are used to learn about individual personal experience and the impact our program had during their time with us. One SU volunteer expressed a sense of solidarity with the mission of Esperanza in this way, "For us, each Esperanza home is a testament to the borders that have been broken down between our communities. Each cinder block leaves the fingerprints of men and women hungry for equality. An Esperanza home represents a truth that we can shout out for all the world to hear: *La unidad hace la fuerza / Unity shall be our strength.*"<sup>24</sup>

At the end of the experience, participants go home inspired to be more proactive in local causes within their own communities. They are grateful for their volunteering experience with us and share their own personal stories with family and friends who in turn learn about our program. Participants become more conscious about U.S.-Mexico border issues, community development at a local level, and the experience broadens their worldview. The FEM community helps participants see that there is hope for change in the power of the cooperative and collaborative action of empowered communities working together. The experience helps them to open up their perspective and understand that the international service experience with families at the margins can lead to a change of consciousness that ultimately impacts our collective life, not only of the beneficiaries but of those in their home communities in the United States. *Soy yo y son muchos / It's me and there are many of us.*

Through evaluation we have learned that collaborating with volunteers requires a flexibility and willingness to hear different opinions on program improvement. Three examples highlight this process. First, early feedback led to the creation of a long-term volunteer program. For six months to one year, volunteers live and work in Tijuana to assist in the coordination of volunteer groups and families in home building through FEM's community program. The ability to speak Spanish facilitates communication between the volunteers and the families. Other responsibilities include construction duties, administrative tasks, and accompanying volunteer groups in local activities that enrich their experience in Mexico. Long-term volunteers work towards social justice while developing leadership skills and exemplify global citizenship by deepening their understanding of the culture and the complex issues surrounding the border region. Since the program's creation in 1998, 44 participants have enriched the volunteer experience and many remain a part of our Esperanza family by organizing independent volunteer groups, serving on our board or as employees and as proactive donors. As a second example, more recent feedback from immersion participants has increased our understanding of the importance of the internet and social media. As a result, we have created Facebook and Instagram pages and have



updated our website to be connected to our alumni after their time with us in Tijuana.<sup>25</sup> Finally, the introduction of research projects builds our capacity to increase the value proposition that FEM and EI offer communities on both sides of the border.

### ***Campus Perspectives***

Next, five participants offer their perspectives, three faculty-staff directors and two students, both of whom participated in the academic component of the immersion program.

*Paul Milan, past academic program director*  
*Audrey Hudgins, current academic program director*

Context begins with the campus. Seattle University's mission inspires "empowering leaders for a just and humane world."<sup>26</sup> Mindful of this call, students are drawn to international, community-based experiences that reflect the mission, but sending students to work in Tijuana colonias raises a number of important contextual questions. What should be the linkages between the courses and the community-based experiences? What student outcomes are we seeking to achieve? How will we meaningfully interact with the communities we will be working with? What are the security and risk management issues that we need to address? In the academic courses, we focus on context and connections – the historical roots of the U.S.-Mexico borderlands, the intense urbanization of Tijuana, the relationship between poverty and im/migration, the centrality of critical service-learning and the ethics of international volunteering. Above all, the context of the volunteer in relationship to the community is paramount. Volunteers must embrace a respectful relationship among equals; they are asked to fulfill the role determined beforehand by the community. They must also come prepared to understand the underlying conditions that lead to the many challenges faced by the communities, and specifically the problems of inadequate housing. In this process, volunteers come to realize that there is much more to the Esperanza experience than just building a house. The group must learn to work together, to work with the Esperanza staff, and to work with the Esperanza communities in a spirit of solidarity. While each student group is unique, the sustained nature of

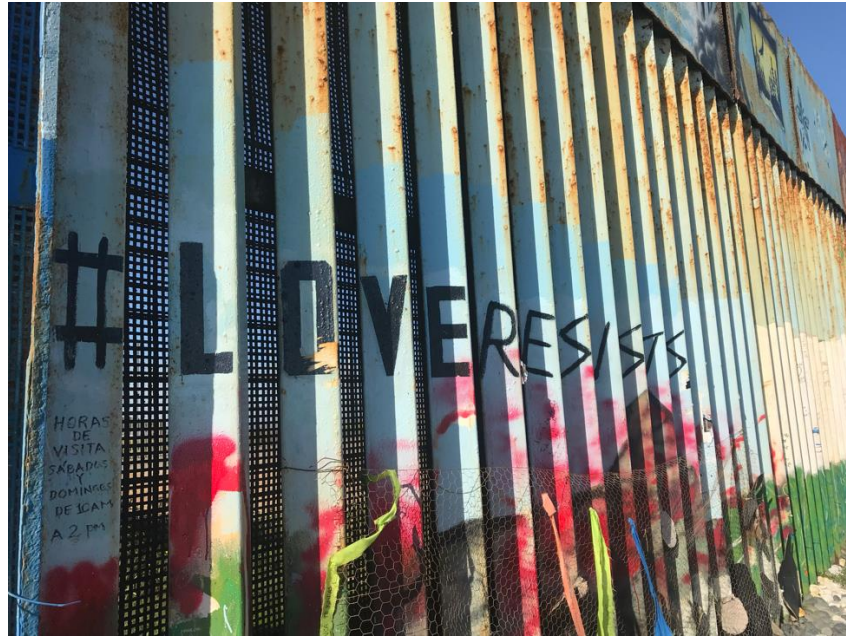
the partnership over 25 years mitigates the risk of unfulfilled promises that can characterize some immersion programs.<sup>27</sup>

As soon as we cross the border from San Diego to Tijuana, students often begin to feel overwhelmed ... *I am just one person ... What can I hope to do as an individual to bring about any meaningful change in this extremely complex situation?* During our time in Tijuana, we often refer to words from a prayer often attributed to Bishop Oscar Romero:

We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something, and to do it very well. It may be incomplete, but it is a beginning, a step along the way, an opportunity for the Lord's grace to enter and do the rest. We may never see the end results, but that is the difference between the master builder and the worker. ...<sup>28</sup>

According to Robert Nash and Michele Murray in *Helping College Students Find Purpose: A Campus Guide to Meaning-Making*, deep-meaning learning involves interacting with the world.<sup>29</sup> We encourage students to observe and reflect every step along the way and as they move through the experience, their conceptions of the border change as they witness this complex reality from multiple perspectives. We invite students to ask questions, to discover connections, and to try to make sense of what they see beyond the classroom. As we search for answers to some of the questions that arise, we accept the reality that others may not be answered at all. Part of the process itself is questioning and being okay with not having all the answers. For many students, crossing the border is a way to delve beneath the surface of what Butin calls their "taken-for-granted" world and their sense of self.<sup>30</sup> The linkage between the academic courses and our time in Tijuana allows students to learn both through concepts as well as through contact.<sup>31</sup>

Reflection is an integral part of the program. Prior to departure, we invite critical reflection on time-tested thinkers such as Illich and Kolvenbach as well as those with new approaches to the experience of international engagement, from



#LoveResists border fence at Friendship Park

Martin's *The Third World Is Not Your Classroom* to Adichie's *The Danger of a Single Story*.<sup>32</sup> We consider King's research and Kohl's perspective on "American" values in his seminal work, *The Values Americans Live By*.<sup>33</sup> During the immersion, evening reflection circles create the space to unpack the day's experiences. As Fr. Kolvenbach has observed, "Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity which then gives rise to intellectual inquiry and moral reflection."<sup>34</sup> In reflection on the experience, one student offered the testimonial that opens this paper. Another student offered a poem, *We Call Them Borders*:

We call them borders  
Daunting and distinct, codes and  
mapping  
Longitude and latitude  
They stretch far, invisible  
They limit us, our people, el mundo (the  
world)  
They prohibit some, not all  
They benefit few, never all  
Force us to hold guns rather than hands,  
To tear children from their mother's  
arms,  
To tear mothers and fathers from their  
countries  
Pushing back against nature's will  
Lines in the sand, even in the ocean

Marked territory  
Uncharted reasoning  
Give me a reason for lines,  
For separation,  
For creating differences, ignoring our  
sameness,  
Have and have nots  
Born into and born out of  
Slips of paper, colors of cards, passports,  
documents  
Dehumanizing humans  
For paper we give meaning.  
Take back your lines in the sand  
Draw a circle.  
You'll find it is shaped like the world  
As it is, as it should remain.<sup>35</sup>

Such experiences affirm the work of Nash and Murray, "Students make meaning in so far as they introduce, digest and incorporate what they learn in their own stories."<sup>36</sup> Participants have shared that working with Esperanza has been one of their most transformational experiences while at SU. Our hope is that our time in Tijuana will influence the kind of teacher, businessperson, engineer, or healthcare professional they become. We have seen them go on to work with non-governmental organizations such as iLEAP, the Providence Saint Joseph Hospital System, and Global Partnerships, to name a few. Others have chosen to focus on immigration issues through law and

public policy work. Perhaps most satisfying are the graduates who return to serve Esperanza as long-term volunteers or simply enact their heightened sense of global citizenship in ways small and large to effect change in their own communities.

A consistent indicator of the program's strength and quality is the number of students who enroll based on the recommendations of prior participants, but formal assessments rely on traditional course evaluations and the SU Education Abroad Office's evaluations to gauge effectiveness. We assess course reflection assignments to determine progress on the learning outcomes and regularly conduct mid-course evaluations to get more immediate feedback from students on their classroom experiences. The recent addition of the community-based participatory action research projects emerged from an ongoing process of evaluation by the current academic program director, and such an enhancement has strengthened the quality of the partnership as well as the overall experience. Before 2018, interactions between students and families were limited to the workday, and students rarely encountered Esperanza staff beyond the volunteer coordinator and the worksite technicians. The research projects have created deeper connections between stakeholders, which extend and enhance reciprocity and solidarity.

*Tammy Liddell, campus ministry director*

The students chosen to participate in the immersion through Campus Ministry must demonstrate their desire to explore their own context and that of *the other*. Participants are provided with content related to the context they will encounter in Mexico: Esperanza, Tijuana, and the current issues related to the U.S.-Mexico border. They explore how the context of their destination relates to their many identities, especially nationality. In addition, the group recognizes that it is becoming its own context by fostering trusting, empathic, honest and supportive relationships. The practice of building community and sharing their story with each other prepares them to do the same with their hosts in Tijuana.

The multi-layered experience begins the moment a student's attention is captured by an image on a

flyer and extends to the days and weeks after the trip as they attempt to talk about it with family and friends. In preparation, they are immersed in the story that of the relationship of Tijuana to the United States and, by extension, to the students themselves. As they understand issues related housing availability through the story of Esperanza, they begin to anticipate their role in furthering that mission. The group begins to experience the growing pains of becoming a community. As they first drive through La Gloria and are welcomed to Esperanza they take in the physical atmosphere: the sights, smells, music, the warm sun, the cold showers. They experience frustration with the language, with the work, with their peers, with the systems that create poverty and injustice. They experience joy in learning a new skill, dancing, being fed good food, and playing with the children. Their hearts are broken by the wall that separates people, and their hearts expand when they realize that walls will not separate them from this community that welcomed them.

Reflection is the thread woven throughout the immersion. The students are guided in the *art* of reflecting: the necessity and difficulty of silence, the challenge of listening deeply to themselves and others. From the first formation meeting we hope they discover new insights and truths about themselves, their peers and the world. They are invited to share these insights, to give each other permission to grow and change through the process of reflection, and they learn to lead meaningful reflective experiences throughout and after the immersion. They remember the history that they learned months before, they ask questions, and they leave with more questions.

Through reflection, the immersion process fosters the integration of the student's knowledge and experience resulting in new action. Some choose to concretize their desire for new understanding by enrolling in Spanish classes or enhancing existing language skills. One business student hoped to apply her new knowledge of micro- and interest-free loans for affordable housing by working in a local housing program. Alumni have deepened their commitment by going back to Esperanza to become long-term volunteers. One recent alumna with a degree in Social Work committed to two years of service to those seeking

asylum in the U.S. through a program in El Paso. Our program can enhance its efforts to connect students to existing programs on campus that match interests and passions ignited by the immersion. Setting and fulfilling concrete goals for further advocacy and action on the part of individuals and cohorts can be accomplished through post-trip expectations and collaboration with other Esperanza partners on campus.

Evaluation is a continual process. Over the years, formation topics are adjusted based on knowledge, interest of the current cohort, and feedback from participants. As soon as the students arrive in La Gloria, they recognize that they are not the experts. This reliance on Esperanza to guide them through this new landscape sets the tone for evaluation upon program completion; the students are humble and realistic when asked how they can improve the experience. They spend time reflecting on how they interacted, what they discovered about their strengths and weaknesses, and what they learned from their hosts. In formal evaluation, they are encouraged to set goals for deepening their experience. This leads them to act in new ways based on their reflection and self-evaluation. Campus Ministry, in collaboration with Esperanza, has the capacity to enhance the evaluation process to include post-trip surveys that track alumni through many years following their immersion, resulting in evidence-based modifications to both programs.

*Alexa Montenegro, student participant*

Context is a key element that separates this learning experience from any other. In high school I went on a trip to Peru where our formation meetings occurred after our arrival. Had we incorporated an academic lens before departure – with a focus on critical-service learning and reflection in the Ignatian tradition – my time there would have meant something more. For me, the magic of my Mexico experience lay in the accounts, statistics, laws, and social and economic factors we studied before embarking on the immersion. We had the option of choosing between two additional classes besides the formation class; I took *Global Poverty & Migration*, which started off with a country study. Those of us going to Mexico chose different perspectives to

study – such as social, economic, or gender – that painted a picture of what I would see and who I would talk to. Our exploration of U.S.-Mexico relations, the border crisis, and the organization we would be working with created an awareness that informed our collaboration on the research project, a case study of the Primo Tapia FAV. Just like a good book, the community savings program was coming to life in my mind. Once in Mexico, seeing it in real life painted a fuller picture that enriched the case study research we were conducting. Our preparation also deepened my interactions with the folks who were kind enough to share their stories with us while we worked alongside them. Let me tell you, that work was demanding; I have never been more sore and physically tested in my life. What blew my mind was that most community members would head to work afterwards!

Self and group reflection were central aspects of my learning during the immersion. I was encouraged to genuinely contemplate the readings, discussions, and experiences. However, this practice of reflection was not just *take five minutes to think about what you read or experienced and move on*, it was more *write about what you read or experienced and let's talk about it*. Usually this was supported by guiding questions, not just an open-ended prompt. Everyone had something different to add, often bringing up ideas I would not have gotten to on my own. Many times, I thought back to critical service-learning philosophies and about the relationships we were building, which made the experience extraordinary. We were not there to save anyone; we were standing in solidarity, to learn, listen, and lift. This unique and impactful experience has transformed what I share with others. I brought back stories that were stuck behind the border and masked by the different narratives exploding in the U.S.

In reflection, I see that short-term international service-learning immersions can walk a fine line between helping and hurting. While preparing for the trip we read different perspectives on volunteering and the *white savior* complex – issues related to my prior experiences in Seattle through other service-learning and community engagement classes. In this case, we were going to Mexico for many reasons and to do many things, but the most important one was to learn while helping build

houses. I worried about the danger of us being there for only a few days and then leaving; however, I learned that the community appreciated our work because our short-term contribution of labor accelerates the ongoing work and gives some of them a much-needed break. We were all grateful for the opportunity to meet and learn from each other. I appreciated seeing the completed homes throughout the community and experiencing the culture. Although I do not believe gratitude solves all the dangers of volunteer work, I think that Esperanza balances self-empowerment and support in the construction work. Although the current relations between the U.S. and Mexico are rough and dark, when we work together, we bridge communities and break barriers, social and geographical.

Working with Esperanza challenges many prevalent ideologies found in the U.S., especially those relating to language. In this experience, the dominance that comes with being a native English speaker is confronted. Placing oneself in uncomfortable positions because of a language you do not know or are learning is an unfamiliar reality for many Americans. I myself am a native Spanish and English speaker. However, going to college where all my classes and interactions are in English advances the superiority this language holds and hovers over the Spanish I know. I realized that being bilingual is something to treasure and not forget; it puts into perspective the power that language has in bridging communities and how easily language can do the opposite. As a result, I work to help others around me who want to learn and immerse themselves in Spanish while uplifting native Spanish speakers like many of my family members who are learning English in the U.S.

As I evaluate my experience, I notice that throughout my student career, especially in college, I have found it difficult to succeed in classes where my relationship with a professor was miniscule or nonexistent. Not everyone learns the same, and many professors do not take the time to genuinely get to know their students. I am not the best student in the world, but I know I am smart and capable; in many classes, it is easy to forget these facts about oneself. In this experience, I felt the opposite. I felt smarter and more capable by the end of it. The learning experience was guided

by meeting students where they are, not where they should be, and expanding from there. My learning was centered on questions, reflection, action, and discussion, surrounded by others who shared my genuine curiosity and respect for the work we did and the people we met. I believe such an experience is the best way to discover oneself while engaging with the unfamiliar. Since my time in Tijuana I have taken a keen interest in immigration law and intend to take the LSAT before graduating this year. The experience has clarified my future and is one of the most significant aspects of my college career so far.

*Hillary Sturgeon, student participant*

Many factors challenged my initial desire to join our short-term immersion trip to Mexico. While I had participated in both short- and long-term international service immersions in the past that were formative experiences in my life story, I had also witnessed real life examples of international service becoming an abuse of power on the part of wealthy, educated, yet often well-intentioned individuals. However, because of these experiences I dedicated much time and energy throughout my college experience to better understanding the dangers of good intentions, unlearning my own harmful service practices, and engaging in conversation – and sometimes also heated debate – with others on the moral challenges and obligations of serving from a place of privilege. This, coupled with the added context of the history and longstanding relationship between SU and Esperanza, the additional training on the risks of international service provided during the formation course, and the added academic context of the immersion, allowed me to see how each individual on our team would ultimately be prepared to consciously engage in collaborative learning in Mexico.

It would be unfair to our experience to claim that our immersion appeared promising from the start. While there were many wonderful experiences our first day, there were also many setbacks and limitations that personally made me fear our visit would be more distracting than helpful to the Esperanza team. However, these fears disappeared by the second day of our trip as we were thrown into a challenging workday of laying concrete and conducting focus groups for our research on

community savings programs. On this day, I was able to see most clearly the benefits of cross-cultural collaboration in the context of both physical capital and academic research. Based in their historical relationship, SU and Esperanza were able to work extensively in collaboration ahead of our trip to understand our team's strengths and the methods through which we could be most beneficial to the organization. While some of my teammates were able to greatly contribute to the physical aspect of the work, my inability to lift a 50-pound bag of concrete made it clear that my strengths laid elsewhere. My greatest strength in this relationship became guiding my team in conducting and writing applied research that will be used to benefit Esperanza's future practices in microfinance and community development. My longstanding interest in community development and experience with research allowed me to contribute something substantial and impactful to their long-term goals. In considering a partner for service, finding an organization, like Esperanza, that recognizes and uplifts its volunteers' strengths and finds ways that those strengths can complement the organization's daily work, is central to establishing an effective and mutually beneficial immersion. As someone who feared my inabilities would be detrimental on such a short-term service-learning trip, I was greatly encouraged to find that my abilities were highlighted to create a long-term impact on the organization.

Despite my own conflicting thoughts on the risks of engaging in service learning abroad, I have always maintained that such experiences can be beneficial for all parties involved if done consciously through preparation, relationship building, and reflection. As the world becomes more globalized, cross-cultural interactions will grow all the more common, so finding a way to effectively engage with folks around the world in both service and learning becomes an essential skill. This understanding further cements my belief that cross-cultural service learning can and must become a focus of education. However, for this type of learning to be useful to all involved, it must be centered in critical reflection on the historical and institutional factors that have made these types of trips problematic in the first place. While I think much of this unlearning must occur before a trip, I am also consistently amazed by the

amount of learning that comes while immersed in another culture. While remaining critically aware that the world, and particularly the systematically underdeveloped world, is not meant to be your classroom, the lessons that emerge through building relationships are unmatched. In Tijuana, I was able to see people fiercely dedicated to the same type of work that I hope to someday do in my own community and was able to find strength in our shared hopes for the role of community development in creating a better world. Today, I utilize this passion as I engage in a post-grad year of service with AmeriCorps, working to improve graduation rates among under resourced youth in Texas, many of whom in fact are recent arrivals from Mexico. My drive for this work today and the cognizance I hold in every interaction I have in my new community would not be possible without the unmatched knowledge that comes through my past experiences of impactful service.

In line with St. Ignatius, I am a firm believer that service without action is useless and often even harmful. I serve my local community today humbly, but with a passion that makes inaction inconceivable. My experiences of cross-cultural communication abroad and my immersions into diverse communities around the world have illuminated how much I still have to learn in my life. As college students, it becomes easy to get locked in the ivory tower that is higher education and forget to reflect on the systems that allow us to disengage from the rest of the world. Engaging in communities different from our own, on the other hand, provides an avenue to engage humbly in a global context and discover different forms of knowledge. It requires extensive preparation and practice in engaging with discomfort, but ultimately allows for a type of learning that broadens perspectives in a way that classrooms cannot provide. Though my time as a student has recently come to an end, I believe that learning is never over and that any experience I have moving forward engaging in communities around the world will be one of service-learning, in which the strengths of each party are utilized for productive work and their corresponding weaknesses are acknowledged as the foundation for learning. My hope is that each of these experiences will be as collaborative and mutually respectful as the one I had in Tijuana.

## Recommendations

As the preceding testimonies demonstrate, participants have a wide range of perspectives and experiences. Many lessons have been learned – and sometimes re-learned – over the 25 years of the partnership. We offer six key recommendations for campus and community organizations that are considering implementation or enhancement of a similar partnership model. Included are stories of individual, community, and systemic change efforts that have emerged from our reflections on and evaluations of this partnership, as well as related actions taken by other stakeholders enmeshed in the myriad issues connected to the U.S.-Mexico border. The section is organized into two categories, partnership and academic considerations.

### *Partnership Considerations*

#### *The Four Rs*

The choice of partner is vital to the success and sustainability of the service-learning project, and shared values are key. This relationship must be one based not only on a shared mission, but also on respect and reciprocity, ideally developed over time. Butin's four component framework – respect, reciprocity, relevance, and reflection – can be used to guide the process of consideration by both the university and the community partner.<sup>37</sup> Relevance is a tenet that is central to sustainability, and integrated opportunities for reflection provide the foundation for continuous improvement. Such a relationship is replicable and when stewarded properly, can be transformative for all involved. This has been the experience of both campus and community partners through our 25-year relationship.

In a Jesuit higher education context, relevance is especially important regarding the connections to Catholic social teaching, which calls us to action. As is the case on many Jesuit campuses, we encourage contributions to the creation of a more socially just world.<sup>38</sup> This translates to advocacy and activism on issues relating to the border, such as U.S.-Mexico socio-economic inequalities, the unjust detention of migrants, and/or the reality of undocumented students, among other challenges. Many students have emerged from the experience of our partnership with an intention to live into

what they have learned and experienced. For example, one serves as the Executive Director for Global Partnerships at Providence St. Joseph Health, committed to serving the poor and vulnerable in a global health context. Another serves with Catholic Relief Services (CRS), providing life-saving support in emergency situations throughout Central America and Asia. Despite the strength of a 25-year relationship that encourages this kind of commitment to action, we are only now beginning to understand the possibilities that can meaningfully extend our reach. A strong, consistent, and collaborative call to action at the individual, community, and structural levels can extend the power of the partnership beyond the intermittent immersion experiences. For example, we are collectively developing a research project that seeks to understand the long-term effects on all participants, including community members.

#### *Program Design and Development*

Crabtree's analytical framework for international service-learning project design and partnership development – consisting of context, partnership dynamics, project design and implementation, and outcomes – can be invaluable for facilitation of on-the-ground experiences and to guide the analysis of project outcomes and dynamics.<sup>39</sup> Such a focus also fosters the commitment to individual, community, and structural change, as discussed in the previous section. The shared development and management of outcomes is a particularly important component to enable a collaborative process that can survive changes in partnership leadership. The campus and community stakeholders have changed several times over the course of the partnership, but the reciprocal efforts in program design and development have ensured its continued sustainability.

Measurement and evaluation should be incorporated from the start of the partnership and can play a critical role in partnership assessment. This was not an early feature of our partnership, which detracted from its potential. Since its inception, Esperanza has grown to serve 185 FAV participants, directly benefiting over 700 community members. Approximately 1,000 volunteers from Mexican and U.S. institutions engage with in community annually, of which

three percent are SU participants. Both organizations can benefit from a comprehensive plan for data collection at all major stages of the experience, which can support longitudinal assessment. Moving beyond basic content analysis of survey data to statistical analytical techniques and regular interview and focus group interactions can further deepen understanding of participant experiences. As described above, extending data collection and analysis to community members can also serve to address a significant gap in the literature.

### ***Academic Considerations***

#### *Course Design*

The university must look at the program from both the point of view of the community partner and that of the university. On the university side, we need to design community-based academic programs in such a way that they are academically rigorous and such that the community work and the site visits are integrated into and flow from the academic course. The course credit is based on learning not just service. However, part of this learning should include education about service itself and the benefits and risks that it poses, particularly in an international context.

Students should be prepared to engage in academic discussion of the historical, cultural, and societal factors that have created an imbalanced global industry of service and be able to apply this knowledge to their own personal experiences. As such, the course design should integrate academic as well as social and cultural preparation for the immersion experience that facilitates the integration of learning and experience. For example, considering the divergent perspectives of Illich and Kolvenbach on the role of international service experiences is a particularly valuable means of developing students' awareness of the implications of international short-term service-learning experiences.<sup>40</sup>

#### *Research Projects*

Community-based participatory action research (CBPR) projects should be thoughtfully constructed in conjunction with the community partner and carefully integrated into the academic course plan. CBPR projects require extensive

preparation and collaboration and should therefore be determined far in advance of the immersion. Additionally, students should be instructed in the research methods of CBPR – most notably participant observation, interviews, focus groups, and other forms of ethnographic research – and be ready to put these methods into practice to collect data during the immersion.

Most research projects will require data analysis and reporting after returning from the immersion, offering students the opportunity to deeply engage with and apply the knowledge gained during their interactions to their final research product. In a spring break immersion, semester school faculty can easily build on the experience in this way because students will be returning to the same course(s) after the trip. Faculty at quarter schools are uniquely challenged; they must compete for the attention of students who are often carrying a full load of new classes in the following term and/or are mesmerized by the arrival of spring. Thus, ensuring that the students remain focused on the commitment made to the organization can be difficult. Serious consideration should be given to sponsoring a follow-on research elective or independent study to account for the student's post-immersion data analysis and reporting work. If this arrangement is not possible, setting deadlines and establishing group reporting timelines and leadership prior to return from the immersion is crucial. When students become accountable to each other and keep in mind the purpose of their learning, immersion, and research, the drive to complete a useful and comprehensive product for their community partner will become more powerful.

#### *Critical Service-Learning*

To “transform social justice theory into service-learning practice”<sup>41</sup> educators must make informed choices to create learning environments conducive to the learning outcomes. Critical service-learning (CSL) is “an approach to learning that is attentive to social change, works to redistribute power, and strives to develop authentic relationships.”<sup>42</sup> CSL investigates inequality in societal systems and structures and questions where and how power is distributed, while investing meaningfully in the development of authentic relationships among stakeholders.<sup>43</sup> Using CSL disrupts the potential for silence on



issues of power, privilege, and whiteness that contribute to a perpetuation of the norm and “encourage[s] students to see themselves as agents of social change, and use the experience of service to address and respond to injustice in communities.”<sup>44</sup> The obligation of the pedagogy<sup>45</sup> can be fraught with ethical complexities that create ample opportunity for harm, intended or not, by and on stakeholders. When done well, CSL enables students to “becom[e] conscientious of and able to critique social systems, motivating participants to analyze what they experience, while inspiring them to take action and make change.”<sup>46</sup> This shifts the focus from “service to an individual” to “service for an ideal.”<sup>47</sup>

Congruent with the call to action of Catholic social teaching described above, critical service-learning can also effect change in participants beyond the immersion experience. At Seattle University, this has taken the form of Mexico teach-ins, migrant prayer vigils, expressions of solidarity at the Tacoma detention center, congressional letter writing campaigns, etc. In a parallel campus initiative, the International Human Rights Clinic at the SU Law School advances structural change through its notable and sustained efforts such as its successful 2016 case at the United Nations Working Group on Arbitrary Detention.<sup>48</sup> Other Jesuit institutions choose to live a faith that does justice by hosting Novena for Migrant families and sponsoring powerful teach-ins on the child refugee crisis and its causes<sup>49</sup> or have advanced change by supporting those most directly affected by injustice, as is the case with the bi-national ministry of the Kino Border Initiative in Nogales.<sup>50</sup> This phenomenon is alive outside the Jesuit higher education circle as well. For example, Drakeford, Escarcega, and Strain describe student commitments to local and global communities after returning from their program along the Arizona-Sonora border.<sup>51</sup> These range from university-sponsored service-learning projects in local Latinx communities to follow-on international service opportunities through the university chapter of Global Medical Brigades.<sup>52</sup>

### *Social and Civic Identity Development*

Well-designed service-learning programs should also attend to the importance of social and civic

identity development in participants. These formative experiences influence not only the development of personal and social identities, knowledge, and professional skills, but also civic identity.<sup>53</sup> Curricular, co-curricular, and extracurricular experiences over the students’ course of study have been found to play an important role in identity development.<sup>54</sup> Mitchell has shown that projects and programs emphasizing critical service-learning principles contribute to civic identity development in meaningful ways, offering educators a clear path toward development of a mature sense of civic identity in students that is grounded in social justice practice.<sup>55</sup>

*Civic self-authorship*, a construct that describes the generalized enactment of one’s civic identity through the developmental lens of one’s social identities, suggests the convergence of social identity development and civic action.<sup>56</sup> The resulting trajectory of civic identity development emerges from making meaning of the intersections of one’s identity in a civic engagement context. Thus, the curation of academic and civic experiences is best considered through an intersectional lens, whether local or global. For the civic-minded, cognitive maturity grows by navigating internal and external influences on the salience of one’s social identities and the experiences of civic learning.

While significant scholarship exists to support the hypothesis that immersion programs contribute to this dynamic, the near absence of a rigorous, longitudinal methodology for assessment of our program has limited its capacity to document meaningful change. As we work to strengthen the measurement and evaluation efforts of this 25-year partnership, we intend to incorporate assessment of civic identity development among student participants and community members. Our efforts to consider whether this phenomenon exists in a cross-cultural context among community members has the potential to address a gap in the literature and support the enhancement of interventions designed to promote self-empowerment and global citizenship among all stakeholders.



Seattle University team and community members in front of completed concrete floor

## Conclusion

Initially designed as a short-term winter break mission trip through Seattle University Campus Ministry in 1993, the Mexico immersion program has blossomed in myriad ways. The labor contributed to this international campus-community partnership by participants has expanded from the physical to the intellectual through the integration of a series of academic courses and community-based research projects identified by Esperanza. The resultant marriage of theory and practice transforms learning, lived experience, faith, and stakeholder relationships.

The university's longest running short-term international program has seen an estimated 900 students over its history. For many, the immersion is the first time students have connected faith, action and justice. It can be an entry point into other experiences that expand their hearts and minds, influencing how they will be generous with their time and talents in their careers and personal commitments. Through the immersion experience, participants come to realize that there is much more to the Esperanza experience than just building a house. Equally important is sharing

common values with the families we work with despite cultural and economic differences, and learning first-hand how a community-based empowerment program can make a difference. Esperanza and FEM believe that change can take place in the lives of people when they themselves are empowered to bring about that change. The same is true for Seattle University and its students. Each volunteer group is only a small part of a process that contributes to making the dream of more dignified housing come true, but that work creates meaning for the participants and the families with whom we work as well as the larger Esperanza, FEM, and Seattle University communities. Through the sharing of our stories and our reflections on our partnership, we have offered for consideration ways in which this work can be made even more meaningful and impactful, calling us to act on a faith that does justice in keeping with the highest ideals of Catholic social teaching. In the words of Kahlil Gibran, "You work so that you may keep pace with the earth and the soul of the earth ... And what is it to work with love? ... It is to build a house with affection, even as if your beloved were to dwell in that house. ... Work is love made visible."<sup>57</sup> HJE

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Notes

<sup>1</sup> The authors will develop the themes of this article in a workshop, “From Mission to Magis in Mexico: Using the Ignatian pedagogical paradigm to enhance short-term service/immersion programs and their long-term impacts,” at the 20th Anniversary Justice in Jesuit Higher Education Conference, June 3-6, 2020 at Georgetown University. Like the article, the workshop uses the Ignatian pedagogical paradigm to accompany participants in reflection on their own planned or existing short-term international service-learning programs, and foster idea sharing, community building and lessons learned.

<sup>2</sup> Robbin D. Crabtree, “Theoretical Foundations for International Service-Learning,” *Michigan Journal of Community Service Learning* 15, no. 1 (2008): 18-36.

<sup>3</sup> John T. King, “Service-Learning as a Site for Critical Pedagogy: A Case of Collaboration, Caring, and Defamiliarization Across Borders,” *Journal of Experiential Education* 26, no. 3 (2004): 121-137.

<sup>4</sup> Richard Kiely, “A Transformative Learning Model for Service-Learning: A Longitudinal Case Study,” *Michigan Journal of Community Service Learning* 12, no. 1 (2005): 5-22.

<sup>5</sup> Ivan Illich, “To Hell with Good Intentions,” (address, Conference on Inter-American Student Projects. Cuernavaca, Mexico, April 20, 1968), [http://www.swaraj.org/illich\\_hell.htm](http://www.swaraj.org/illich_hell.htm)

<sup>6</sup> Peter-Hans Kolvenbach, S.J., “The Service of Faith and the Promotion of Justice in American Jesuit Higher Education,” *A Jesuit Education Reader* (2008): 144-162.

<sup>7</sup> Rigoberto Reyes, “Engaged Pedagogy: Reflections from a Barriologist,” *Engaging Pedagogies in Catholic Higher Education* (EPiCHE) 2, no. 1 (2016): 1; King, “Service-Learning as a Site for Critical Pedagogy.”

<sup>8</sup> Michelle Madsen Camacho, “Power and Privilege: Community Service Learning in Tijuana,” *Michigan Journal of Community Service Learning* 10, no. 3 (2004): 31-42.

<sup>9</sup> The Michigan Journal of Community Service Learning is an excellent place to start for faculty, staff, or students who are interested in learning more about service-learning in any context. MJCSL is an open-access journal focusing on research, theory, pedagogy, and other matters related to academic service-learning, campus-community partnerships, and engaged/public scholarship in higher education. See <https://quod.lib.umich.edu/m/mjcsl/>.

<sup>10</sup> Dan Butin, *Service-Learning in Theory and Practice: The Future of Community Engagement in Higher Education* (New York, Palgrave Macmillan, 2010), xiv.

<sup>11</sup> Tania D. Mitchell, “Traditional vs. Critical Service-Learning: Engaging the Literature to Differentiate Two

Models,” *Michigan Journal of Community Service Learning* 14, no. 2 (2008): 50.

<sup>12</sup> U.S. Catholic Bishops, “Sharing Catholic Social Teaching: Challenges and Directions,” United States Conference of Catholic Bishops, June 19, 1998. <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/sharing-catholic-social-teaching-challenges-and-directions.cfm>.

<sup>13</sup> Crabtree, “Theoretical Foundations for International Service-Learning.”

<sup>14</sup> Robbin D. Crabtree, “The Intended and Unintended Consequences of International Service-Learning,” *Journal of Higher Education Outreach and Engagement* 17, no. 2 (2013).

<sup>15</sup> “Mission, Vision, and Values,” Seattle University, accessed May 13, 2019, <https://www.seattleu.edu/about/mission/>.

<sup>16</sup> Kathleen M. Weigert, “Academic Service Learning: Its Meaning and Relevance,” *New Directions for Teaching and Learning* 1998, no. 73 (1998): 3-10.

<sup>17</sup> Seattle University Youth Initiative (SUYI), accessed May 9, 2019, <https://www.seattleu.edu/cc/suyi/>

<sup>18</sup> Kolvenbach, S.J., “The Service of Faith and the Promotion of Justice,” 150.

<sup>19</sup> Ibid.

<sup>20</sup> Paul Milan, “Xavier Global House Outreach Program,” (presentation, On Fire at the Frontiers: The Commitment to Justice in Jesuit Higher Education, Creighton University, August 2-4, 2013).

<sup>21</sup> Milan, “Xavier Global House Outreach Program,” 2.

<sup>22</sup> Sharon J. Korth, “Ignatian Pedagogy: A Practical Approach,” (Rome: International Center for Jesuit Education, 1993), <https://www.xavier.edu/mission-identity/programs/documents/Korth-PrecisofIgnatianPedagogy.pdf>.

<sup>23</sup> Ibid.

<sup>24</sup> Student testimonial, Seattle University (n.d.).

<sup>25</sup> For more information, see Esperanza International, [www.esperanzaint.org](http://www.esperanzaint.org). See also Fundación Esperanza de Mexico, <https://www.facebook.com/EsperanzadeMexico/>.

<sup>26</sup> “Mission, Vision, and Values,” Seattle University.

<sup>27</sup> Robert G. Bringle and Julie A. Hatcher, “Campus-Community Partnerships: The Terms of Engagement,” *Journal of Social Issues* 58, no. 3 (2002): 503-516.

<sup>28</sup> Kenneth Untener, “Prophets of a Future Not Our Own,” United States Conference of Catholic Bishops, accessed May 13, 2019, <http://www.usccb.org/prayer-and->

[worship/prayers-and-devotions/prayers/prophets-of-a-future-not-our-own.cfm](http://worship/prayers-and-devotions/prayers/prophets-of-a-future-not-our-own.cfm).

<sup>29</sup> Robert J. Nash and Michele C. Murray, *Helping College Students Find Purpose: The Campus Guide to Meaning-Making* (San Francisco: John Wiley & Sons, 2009).

<sup>30</sup> Dan W. Butin, "Justice-Learning: Service-Learning as Justice-Oriented Education," *Equity & Excellence in Education* 40, no. 2 (2007): 177-183.

<sup>31</sup> Kolvenbach, S.J., "The Service of Faith and the Promotion of Justice," 150.

<sup>32</sup> See Illich and Kolvenbach notes above; Courtney Martin, "The 'Third World' is Not Your Classroom," *BRIGHT Magazine*, accessed May 13, 2019, <https://brighthemag.com/the-third-world-is-not-your-classroom-9eeel546f565>; Chimamanda Adichie, "The Danger of a Single Story," TED.com, accessed September 15, 2019, [https://www.ted.com/talks/chimamanda\\_adichie\\_the\\_danger\\_of\\_a\\_single\\_story?language=en](https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story?language=en).

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<sup>45</sup> Ibid.

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