



JESUIT
CHENNAI PROVINCE



**All lives
matter**



**SOCIAL ACTION REPORT
2022**

Social Action Centres

Our centres of Social Action are the instruments of social change. The poor, the oppressed, the Dalits, the tribals, the refugees, the migrants, the women, the youth and the children are identified and given opportunities to explore ways for growth and development through education, awareness, skill development, women empowerment, economic development, training programmes to become future leaders and to exercise their fundamental rights.

To identify and uplift the lives of the vulnerable sections, the Jesuit Chennai Province works in 14 different places through the following Social Action Centres:



PAATHAI - Training Centre at Vallam in Chengalpet (1996)



AHAL - Action for Human Rights and Liberation centre at Kilpennathur (1999)



DHRC Dalit Human Rights Centre Chengalpet (2003)



Social Watch-TN Chennai (2003)



Fr.Ceyrac Girls Hostel Tindivanam (2007)



JMAADD - Jesuit Ministry to Alcohol and Drug Dependents in Kuppayanallur (2011)



Mother Teresa Women Empowerment Centre at Pondicherry (2011)



PARAN - Pedagogy and Action for Rights of Adivasis at Makkampalayam (2013)



PALAVAI-Pedagogy and Action for Livelihood Availing Entitlements Village Leadership and Advocacy of Irulars at Tindivanam (2014)



JMMEx - Jesuit Migrant Ministry External in Kasthambadi (2014)



JMS - Jesuit Migrants Service (Internal) in Chennai (2014)



LIFT Loyola Integral Formation Training Centre at Harur (2015)



TECH Loyola at Loyola College campus, Vettavallam (2017)



ARCALI - Accompaniment for the Rights of Coastal Areas through Leadership in Paramankeni (2020)

From Fr. Provincial

Fr. Jebamalai Irudayaraj SJ



Social Action Ministry is at the heart of the Jesuit Chennai Province where we have direct contact with the poor and the marginalised people. We participate in the issues troubling the people and intervene at various levels to bring a social and cultural transformation in society. In turn the poor and the marginalised become our teachers, by giving lessons to us. They challenge us to live a meaningful religious life and strengthen us to face the crisis in our apostolic activities, and thus making our ministries more relevant in today's context. The following eight testimonials depict the conditions of our Dalits, Tribals, Migrants, Women, Youth and Fishing Community, the process of our responsible commitment and the lessons we learn from them.

Though we have a specific target group for each unit in our Social Action ministry, we always focus on the collaboration and networking among the various groups, movements, and organisations. In the process of empowering the marginalised, we focus and strengthen the strategies like accompanying them, forming them as leaders of social transformation, enskilling them to become entrepreneurs, involving them and intervening on their behalf through advocacy and lobbying.

I congratulate and thank all the Jesuits and collaborators who are in the frontiers of our Social Action ministries and our partners all over the world, for journeying with us through various means.

I profusely appreciate our friends who have contributed these **Stories of Joyful lips**, Fr. Vasanth, the PDD and all who are working in the Province Curia for bringing out **#All lives matter**- a report of our Social Action Ministry, Jesuit Chennai Province.

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Our strategies

to realize our goals

All our Social Action Centres have their own specific target people and works. At the same time all of them have something essential in common, that is, to work for the empowerment of the option people. This focus on empowering our option people is realized through the following eight intervention areas:



Addressing the issues and concerns of the people at the grassroots, in terms of fulfilling basic needs—guaranteeing food security, housing, education and health – and ensuring their human dignity against violations of any sort, have been the regular mode of activities, accomplished by our Jesuit Social Action Centres, of course, in collaboration with the youth, men and women of the neighbourhood.



EDUCATING CHILDREN

(To empower and to employ)



Fr. Maria Felix Kennedy SJ
Former Director, PALAVAI Centre

After my ordination in 2014, Fr. Jebamalai Irudayaraj SJ, our then Mission Superior, invited some of the young priests to enter into new avenues in Social Action. One of his proposals was to work with the Irular Tribals. Though I knew nothing about the Irular people, I volunteered to initiate this new mission. Thus, PALAVAI (Pedagogy and Action for Livelihood Availing, Village Leadership, and Advocacy of Irulars) Social Action Centre was launched in June 2014 at Tindivanam. Only then did I realize the challenges awaiting the new mission and I felt that I would not be able to do it; the reason being stagnancy. When I entered the Irular villages, people were not welcoming, and sometimes I was rejected by them. I was not able to win their trust. The past backlog of betrayals accounted for this suspicion. At this point, I felt like giving up the task. Even my well-wishers made fun of me saying that I was going to learn to catch snakes and rats, the traditional occupation of the Irular Tribes.

My Experience

One day after two months of interacting with the people, I saw three small tribal children all looking alike playing in their village Thaniyalin Mailam Block in Villupuram District of Tamil Nadu. On enquiring about them an old lady said, **“they killed their mothers soon after birth”**. One of the boys’ mother died of a snake bite. She was breastfeeding her child on one side and a poisonous snake fed on the other side and bit her. In her semi-sleepy state, she thought that it was her other child, and dosed off not realizing that she would

never wake up to see her children’s faces again. We hear such heart-rending stories of Irular people dying at brick kilns, due to landslides, wall collapses, suffocation, woodcutters dying in the forests of poisonous snakes and insects, and untreated wounds and many more. After this narration I started to observe and came across many children who are orphaned and semi orphaned. Though the other children have their parents, they have no education.

In another instance, during one of my village visits, I asked some children at Sandisakshi village located in Gingee taluka of Viluppuram district what they wanted to become in future. These were their responses

“I want to become a woodcutter”.

“I want to work in the brick kiln like my father”.

Invariably the responses of the other tribal children were also similar. They had no one to guide or motivate them to study or to give proper orientation about their future. All they wanted was to follow in their parents’ footsteps. To do the traditional menial jobs without education. The lack of money and social discrimination within the formal education institutes prevent them from accessing education. The Irular Tribals, the second largest Scheduled Tribe in Tamil Nadu with a population of over two hundred thousand concentrated in the Northern part of Tamil Nadu, are also deprived of their socio-economic and political rights.

I understood that education is the important thing for these tribal children. Though there are many other developmental interventions needed to improve their pitiable conditions, we in the Social Apostolate felt that education would be the powerful tool to empower them in all aspects. The Jesuit Chennai Province strongly advocates education as the tool to liberate Dalits and Tribals from their social and economic fetters. This, in effect, would prepare them to face challenges together in life with confidence and be active agents of social transformation which would definitely pave the way for a dignified life of the Irulars individually and collectively.

Evening Study Centers



Similar to our other Social Action Centres, we started concentrating on the Primary Education of Irular children through Evening Study Centres. These children could only afford to study in government-run schools and they would also look for schools in close vicinity. We realized that this was possible only through Evening Study Centres. So, we initiated around 60 Evening Study Centers in 60 villages spread across Villupuram, Tindivanam, Gingee, and Vandavasi areas. These Centers play an important role in shaping the future of 800-900 Irular children. The school-going children gather in these centers after their school hours for at least 2 hours to study. We have appointed qualified animators who assist the children with their studies and develop their reading and writing skills, providing general knowledge, and study habits. They give individual attention and training to slow learners. Most importantly, these centers educate the parents on the importance of learning and motivate them to play a participatory role in teaching their children.

Every year, around 40-50 boys and girls with excellent academic achievements are assisted by Jesuit Chennai Province to pursue higher education. We also have now the generous support of ALBOAN and Carmen

Gandarias Foundation, Spain, sponsoring the education of Irular Children. PALAVAI ensures that all the girls completing grade 12 join higher education which can postpone their marriage and have a far-reaching impact on their lives.

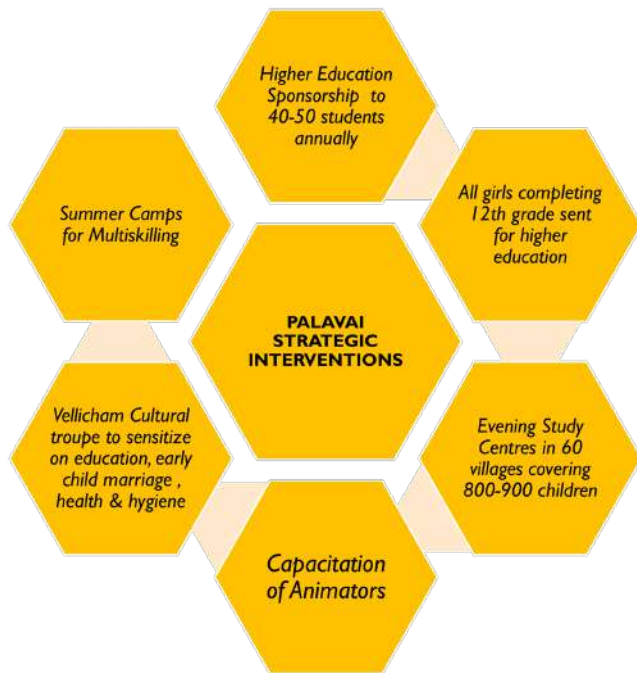
Summer Camps for Multi-skilling

PALAVAI organizes Summer Camps every year for the children in our Centres. They are first fed well with three-square meals a day for 11 days. The primary objective of the camp is to first prevent them from going to brick kiln chambers, secondly, to encourage them to go to school, and thirdly to instill in them a positive attitude towards learning. During the camp, the children learn multi-skills like academic methodology, creative writing, computers, drawing, handicrafts, sports, folk dance, leadership, and personality development.



We have also created a Cultural Troupe VELLICHAM to sensitize the Irular people about the importance of education, the disadvantages of early child marriage, and other health and hygiene issues.

We prevented the child marriage of two girls, Dharani and Parvathi who had both completed the 10th standard. It was brought to our knowledge through Vellicham Cultural Troupe. We took immediate steps to rescue them. After proper motivation, we placed them in a boarding school to continue their education in 11th standard.



Conclusion

Eight years have passed since I got into this ministry. I feel as if the reign of God has come down. In this I enjoy the cooperation, involvement, commitment, and understanding of the people, children, and the youth.

Now after eight years when I repeat the same question I asked earlier to the children, **‘What do you want to become in the future?’**, they say,

“I want to become a doctor”.

“I want to become an engineer”.

Whether or not they become one, their response is encouraging. It reveals that they have become aware of the importance of education in their lives. It gives me a sense of satisfaction and the inner strength to delve deep into their culture and lifestyle with vigor and enthusiasm. I am grateful to all the Jesuit companions on mission-fields, friends, well-wishers, benefactors, and all other stakeholders for their continued encouragement and support which indeed is a great blessing.



“The path I have chosen is not always a bed of roses but made up of lots of thorns and bushes”. But I strongly believe in what Samuel Johnson said, ‘Great works are performed not by strength but by perseverance’.

Challenges faced

It is very difficult to take the children to the next level. I have a feeling sometimes that even after giving so much importance to the education of these children, the parents still do not understand its value since it has never been part of their life. Their literacy rate is less than 4%.

As villagers migrate often to other places for work, it is very difficult to attain Community Certificates from the government authority necessary to get admission for their children in a formal school. Without our intervention, it would be next to impossible for the children to access formal education.

In spite of the many challenges, the study centers have become micro-level transformative learning centres triggering knowledge about society in which they live and not just a place of study. I personally see the evening study centres as places of a new beginning of growth and development.

Way forward

The following are a few proposals I put forth to better the lives of these people:

- To develop a mechanism to monitor and rescue children in vulnerable situations.
- To make education available, accessible and affordable for Irular Children.
- To provide income generation support for Irular Women to empower them to educate their children.
- To access government welfare schemes towards higher education.



Jesuits as Heralds of DALIT AND TRIBAL LEADERSHIP



Fr. Marianathan SJ
Director, AHAL Centre

In the year 2020, Arunthathiyars (a sub-group of Dalits), living in Kattumalaiyanur of Thiruvannamalai District, were facing acute water crisis. The leader of the community, representing the people of the village, submitted many petitions to the Block Development Officer (BDO), but there was no positive response. Therefore, to draw the attention and to put forth their needs they gathered in large numbers and protested in front of the BDO office. Finally, the BDO acceded to their demands and dug a new borewell. However, the water crisis persists even today since the borewell dries up fast in summer. Consequently, people protested again to make the BDO come to the spot. Finally, he agreed to deepen the borewell. While excavating, iron objects were removed from the borewell. People of the village identified a government teacher behind this misdeed. He belonged to a higher

caste and did this felony intentionally. He was brought to the BDO Office. When people said that they would book a case against him under the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989 for corrupting the water and rendering it less fit for use, he got frightened. He not only accepted his mistake but fell at the feet of Arunthathiyars and begged their forgiveness. But the people demanded that he deepens the borewell at his own expense and fix a motor to pump water. So, he agreed upon it and later did it.

***“It was not just a story of Arunthathiyar’s struggle for water but for their rights and right to live as humans with dignity.*”**

Arunthathiyar people feared the upper castes from time immemorial. They always stood before their oppressors with folded hands and bent heads like slaves. On the contrary, now they started standing up for their rights with courage and confidence” says Fr. Marianathan Chinnasamy SJ, who is working among

the Dalits (Arunthathiyars). After this incident, the upper caste groups started treating the Arunthathiyars with respect and even stood with them in demanding their rights. In another incident, the Arunthathiyars had the courage to prevent the Tahsildar from starting a government liquor shop in their locality.

In accompanying the Dalits, we strongly felt the need to organize them into a single group to assert their rights. Firstly, we concentrated on creating grassroots-level leaders by forming them into Sangams (confluence of leaders). The strategy is to work with 150 families and promote 3 persons as leaders for them, to represent the village level Sangam. Each Sangam is known by different names and the federation of all the Sangams is known as **'Makkal Maamandram'** (People's Parliament) in Tamil Nadu. It is called as Lok Manch at the National Level, a network comprising over 100 organizations working with Dalits and Tribals. Each organization in the Lok Manch Network works with 3000 families.

To strengthen the Sangam leaders, we disseminate knowledge, skills, and perspectives on their rights and entitlements, on the Right to Information (RTI), Right to Education (RTE), SC/ST Prevention of Atrocity Act, etc. We train them to write petitions, contest Panchayat elections, face government officials, and file FIRs.

With years of training, capacitation, and hand-holding support, the Sangam leaders have gained knowledge and confidence to demand their rights for Community Certificate, Family Card, and Aadhar card which are essential to get basic amenities like electricity, housing, toilets, and land Pattas. The Irular Tribes got 60 houses and an apartment constructed for them in Chengalpattu district by the district Collector, John Louis. At Thenkanikottai, a sub-urban town in the Krishnagiri district, as the fruit of the training, the community Leader Mr. Sanjeevappa acquired about 60 acres of land for Irular, Arunthathiyar, and other Most Backward castes. Houses were constructed for them in the acquired land.



Our work towards empowering Dalits and Tribals continues with strong collaboration, first within our Social Action Centres in Jesuit Chennai Province, AHAL, PALAVAI, and PARAN and between other organizations and like-minded religious groups like Salesian Priests, Gonzaga Sisters, Thenkanikottai Rural Development Council, Rural Women Development Trust, Salem, Vidiyal Trust, Sathyamangalam and other people's movements and political parties.

Our goal is to create strong and vibrant Arunthathiyar and Tribal Community Leaders who act as the custodians of their communities. We want to strengthen the Sangams by providing Cadre formation and Character formation based on the indigenous culture, and intellectual formation based on organic (own perspective) values, and Spiritual formation cutting across religions and based on the ideologies of Dr. Ambedkar, the architect of the Indian Constitution, Periyar, Karl max and others who are the prophets of the marginalized. Through this process of social animation, they will be able to lead their own people towards achieving political power to shape their future as empowered communities with dignity.

WOMEN EMPOWERMENT

(An effective way to collective empowerment)



Fr. Philip Kumar SJ

Director, ARCALI

Despite the advancements shown by women in various fields, it is still a male-dominated world. Recently I heard, a small boy in a village telling his father who was sweeping the house

“Appa (Daddy) this is a lady’s work, why are you doing?”

Our society is still very much operated by prevalent male-dominated concepts and structures. Women have fewer opportunities for economic participation than men, and less access to basic and higher education and political representation. With the rapid growth of media, women are often projected as sexual objects. Every day sexual harassments and domestic violence are on the rise. The list goes on and on. But here I would like to turn to another promising aspect. Recently, I went to attend a Tribal day celebration in one of our Social Action Centres. Around 600 tribal people attended the function. On the grand occasion, out of 600, hardly 60 were men and the remaining

were women. And by my direct experience, I know that in all our Social Action Centers, for any of our programmes or initiatives the major participation (almost 85%) comes from women. Even when we organize any protest for community rights, it is the women who participate in large numbers.

Here two things are clear. Our women, especially rural women still have a long way to go so as to attain the desired progress and at the same time, they have a readiness for all the empowerment activities either it is for the good of them or of the society at large.

Dr. Ambedkar, the father of the Indian Constitution says

“I measure the progress of a community with the degree of progress women have achieved.”

If we say it differently, if we work for the progress of women, the family and the society would automatically progress in the Society. Capacitated women contribute to the productivity of their families, communities, and countries, creating a ripple effect that benefits everyone. In short, our women are in need of empowerment and also they are needed for the empowerment of society as a whole. Added to this the womenfolk show



lots of readiness for any liberative initiative. So focusing on women becomes both an urgent need as well as provides a greater scope for creating a better society.

Various aspects of women empowerment

Women's emancipation includes increasing a woman's sense of self-esteem and self-worth, her decision-making power, her access to opportunities and resources, her power and control over her own life inside and outside her home, and her ability to effect change. The goals of woman liberation challenge the patriarchal ideology to transform the structure and institution that reinforce and perpetuate gender discrimination and social inequality. Sustainable Developmental Goals of Tamil Nadu Government 2022 lists the following women empowerment goals. Ending all discrimination against women, equal access to health and education, equal opportunities for employment, equal rights for economic resources, women's full and effective participation, and equal opportunities for leadership at all levels of decision-making in political, economic, and public life.



Two Major concerns

The above mentioned list may sound a bit rhetorical and often heard. So I would like to present two major concerns that our rural women express both directly and indirectly. Working with both tribal and fisherfolk women for a good many years I could convincingly say that women have two major concerns. One is the **welfare of their family** which is directly expressed by them very often. We, the Jesuits of Chennai Province, work among the Dalit women, Tribal women, fisherfolk women, and migrant women. In all our meetings with them, the one major request that comes is 'Provide us with income generating opportunities'. Another concern is a **liberative** one that consists of fully realizing their human potential, exploring their space in new areas, coming out of the clutches of male-dominated ideology

and unfolding their creative energy. Though this second concern is not expressed by them directly, we could derive it from their spontaneous responses and the support they give to our initiatives.

Shifting the focus

So they desire both development and dignity; welfare and liberation; economic independence and political participation. We, the Jesuits of Chennai Province, in all our Social Action Centers have been catering to both these aspects for a very long time. We have created many women Self-Help Groups, Women Associations, Women Entrepreneur Groups. Periodically we have also been giving them leadership trainings and involved them in many of our community developmental activities. But according to my sincere evaluation, most of the time our women have remained just passive participants in our programs. The focus must be shifted from passive participants to active stewards; from passive audience to active organizers; from passive petitioners to active policy makers. It is high time that these works get into the movemental spirit. It is high time that these works move towards larger networking possibilities.

I personally suggest two major things which could be concentrated in all our institutions for a few years. One is **entrepreneurship initiatives** at a bigger level. Another is **ensuring proper political and decision-making power** of women at both village and Panchayat level.

The Five 'A's

We may have bigger dreams for women and the government may announce many new schemes for women. But unless it is implemented properly at the ground level, most of the dreams and schemes might be manipulated by the male-dominated institutions. Working constantly at the village level is very basic for any scheme to achieve its purpose.

To attain women empowerment I suggest 5 'A's.

Accompany: Accompaniment is the key to empowerment. We need to accompany our women at the grassroots level. Be with them; spend quality time with them so that we could identify their real concerns.

Acquire: Help them in acquiring knowledge and skills that are needed both for developmental and liberative needs.



Act: Make them get involved in their village issues, urge them to act and respond to the issues of women in the society at large.

Advocate: Create space for them and advocate that they become constructors of new possibilities, new institutions, and new policies.

Agitate: When their entitlements are refused, when ignored infuse in them the spirit to agitate and fight for their collective suggestions are their rights.

Let the women construct

For many decades we have been talking about women's liberation having the same male-dominated concepts and structures. Let us deconstruct all those oppressive concepts and destabilize the institutions by providing free space for women to express, discuss and decide. Let us not sideline women empowerment just to be a part of our mission, rather for a few years, with renewed vigor and strategies, let it become our main mission. Because as mentioned earlier focusing on women becomes both an urgent need as well as creates a greater scope for making a better society.



WOMEN SELF HELP GROUP



ADVOCACY AND LOBBYING IN JESUIT CHENNAI PROVINCE



Fr. Yesumarian SJ
Director, Dalit Human Rights Centre

As a companion of Jesus and a Jesuit Lawyer, I am called to march with the marginalized and in our context with the Dalits (outcastes). Of India's some 1.2 billion population (Census 2011), 270 million are Dalits who are segregated and discriminated, even in the Catholic Church. *"Every day, three Dalit people are killed, ten Dalit women are raped and 18 Dalit houses are burnt. Simply because we are Dalits who are supposed to be 'impure and polluted' by birth, according to Hindu scripture,"*

In my 30 years of struggle for Dalit rights, I was imprisoned four times despite the fact that I am a Catholic priest and a lawyer. Once I was stripped naked and tortured by the police for 14 hours. The challenges for these kinds of liberative works come from caste people, caste leaders and even within the Church.

My motivation to take up this ministry

As a Dalit, I have realized that the Dalit community is at the very bottom of the Indian social strata. In various fields and levels where untouchability is practiced, it indeed oppresses the marginalized. I have realized this even as a student and I found this marginalization present in Church, Government, and Private sectors. Therefore I found, motivating, guiding and empowering the Dalits to be very important. The Dalit community is a single

majority community in this country that faces such discriminations and marginalizations. I also found that the Church-run institutions mostly have not catered to the marginalized communities for whom they were started. So this kind of ministry will help the marginalized access education in these institutions.

The importance of Advocacy and Lobbying

Advocacy and lobbying are very important to promote and protect the rights of the Dalits and for influencing the decisions of the policymakers towards obtaining justice for the marginalized. In this regard, we won a landmark judgement in 2007 in favour of the Dalit Christians. We filed a writ petition in the High Court in 2005 against the Government of India challenging the Protection of Civil Rights (PCR) Act, 1955 which deals with the abolition of untouchability that was not applicable to the Dalit Christians. After two years of legal battle, the High Court passed a judgement declaring that PCR Act is applicable to Dalit Christians in the entire country, India.

One of the successes of our legal lobbying for women was the case of Siruthondamadevi village in the Cuddalore district of Tamil Nadu where almost all women were subjected to sexual violence by the upper castes. With our legal intervention, we brought the issue to limelight and got justice for the entire village because of which all women are liberated, freed from sexual violence. Today they breathe the air of freedom and live in peace. DHRC (Dalits Human Rights Center) is specialized



Apart from the legal interventions, at the intellectual level, I have addressed nearly 250 International seminars, and conferences held in various countries for the cause of Dalit Rights and dignity. In 2000 at the UN Human Rights Forum in Geneva and in 2001 at UN World Conference held in Durban, South Africa, I raised the issue of Dalit Rights. In 1998, I participated in the first Dalit Leaders World Conference held in Malaysia. Thus, I have contributed my mite in an attempt to make known the Dalit cause at the world forums.

The purpose of the Dalit Human Rights Magazine

In Tamil Nadu, we are probably the only one, running a Dalit Human Rights Magazine for the past 25 years continuously, that is from 1998 onwards. It is a monthly magazine 'Makkal Kalam' by name. The main purpose why we started the magazine was due to the fact that the real atrocities on Dalits and the violation of Dalit rights in total and in proper perspective are not published in the mainstream media. In our magazine, even atrocities from remote villages are reported from the perspective of the marginalized and the oppressed. And even to fulfil their basic amenities we need to use this magazine to bring to the knowledge of the government officials. Also, it serves as a guardian against all the oppressive communities. The articles we publish in the magazine mainly cover marginalized communities such as Dalits, Tribals, fishermen, transgenders, and women. The major events of this country are analyzed from the perspective of the marginalized.

The overall impact of our Legal Ministry

- 2000 acres of Panchami lands retrieved and redistributed to landless Dalits.
- In Tamil Nadu, the consciousness of Dalit rights has emerged among the people.
- Dalit Christians' rights are recognized in the Church and outside the Church.
- We have helped Dalit leadership emerge within and outside the Church.
- There now is an opening for Dalit leadership among the clergy within the Church.
- From the marginalized communities over 400 lawyers have been produced and they have become conscious of social justice.
- Every year 500 students are trained, motivated, and given career guidance to undertake higher studies and for various other purposes.

in dealing with women's rights irrespective of their caste and creed. Every year, apart from other cases, we address about 15 marriage dispute cases related to maintenance, atrocities, and reunion and provide legal assistance to women to get justice in marital life.

We have also done a lot of lobbying within the Church and hence today the Dalit option has come to the fore. The Ten Point programme for Dalit Christians promulgated by the Tamil Nadu Catholic Church came about, due to our lobbying and intervention in 1990 itself. Such intervention and lobbying have an impact even in the Society of Jesus regarding options, policies, appointments, and admissions. This sets an example for the other institutions in the Church.

- We have been guiding Dalit Christian students to become Priests and nuns which is also an important aspect of Dalit Christians' life.
- Concretely, in 12 villages, the system of separate worship places and separate cemeteries for Dalits has been abolished. The Dalit Christians can now enter the church and attend Mass along with other higher caste groups. Similarly, the other Dalits can have access to the common place of worship.



Strengthening the networks with secular forces



Create strong leaders among Dalit Christians



Raise awareness about Dalit news or Dalit issues through Media



I am very happy in this field with regard to what I have contributed since 1990. We stand firm in the field because we have 30 years of history. There are challenges in the field but we have to face them and be patient at the same time. But I am working on different strategies and contributing to the empowerment of the Dalits every day. In this process, we coordinate with other Social Action Centres of our Jesuit Chennai Province and have purposeful collaboration with the following associations:

- PAATHAI Centre
- Dr. Ambedkar Centenary Movement
- Dalit Christian Rights Movements
- Tamil Nadu Makkal Ottrumai Medai
- Jyotiba Workers Association
- Jyotiba Moottai Thukkum Workers Association
- Jyothiba Auto Driver's Association
- Chengalpattu Lawyers Association
- Diocesan SC/ST Commission
- Dalit Leaders Federation
- Tamil Nadu Catechist Association
- Social Watch TN
- Lok Manch

Why do Jesuits have to take up Advocacy and Lobbying? And what is the scope?

Jesuits are blessed with a lot of gifts, facilities, opportunities, and institutions. It is an international body which can be very effective in Advocacy and Lobbying for the cause of marginalized communities all over the world. In Jesuit Chennai Province, we realise that we need to work constantly with a whole range of social agents, even up to the level of policy makers at the top of governance structure. Thus, we achieve the strength and status of collective bargaining through advocacy and lobby strategies. **Social Watch-Tamil Nadu** as a pioneering unit in policy advocacy research has been instilling in us these orientations and skills through training, workshops and consultations.

The latest promulgation of Universal Apostolic Preferences(UAP) of the Society of Jesus and the 36th General Congregation invites the Jesuits all over the world to take up Advocacy and Lobbying. We find advocacy and lobbying very much in the life of St. Ignatius. As long as there is the practice of untouchability, and casteism is perpetuated in this country, the scope for advocacy and lobbying remains relevant and important.



SKILL DEVELOPMENT - THE NEED OF THE HOUR



Dr. S. Xavier Alphonse SJ

Director, Indian Centre for Research and Development of Community Education (ICRDCE)

As the Principal of Loyola College, Chennai (1992-1995), I had to deny admission to hundreds of students from poor and marginalized classes. It made me wonder and ask a question **“Do these people have a chance to study and train for a job?”** I deeply felt that they needed an alternative system of education that would help them, leading to employment and educational, social, and economic empowerment. This is the motivating force behind the Community College system which has the motto

“Including the Excluded and Giving the Best to the Least”

The utmost joy and satisfaction that I have today is in having helped more than 2,50,000 people who belong to the marginalized sections all over India to live a decent and dignified life. The Community College system also helps them to uplift their family from poverty and gives them social status.

The Importance of skill development for rural youth:

A big economic opportunity for India lies in creating competent and trained manpower. Of particular concern has been the skilling of the rural youth, who constitute nearly 68% of the country’s total population. The penetration of vocational training in rural India is abysmally low- 93.7% (2017–18) of youth have not received any vocational training. The dearth of quality trainers, inadequacies in training programmes and high dropout rates remain hurdles to skill development.

Most training institutes are located in the nearest small towns, inaccessible to most, especially women, due to the lack of public transport facilities. The Government-run Industrial Training Institutes (ITIs) have severely limited capacity and offer outdated courses with limited placement options. In the absence of skills, most literate rural youth end up working as unskilled migrant workers in the nearest towns and cities with low wages. Hence we need this alternative system of skill development.



The impact of the Skill development mission

The unique achievement of the movement is the empowerment of the disadvantaged groups leading to the upgradation of their educational standards resulting in the alleviation of poverty. A profile of **1,41,911** students attending from inception, in different parts of India, shows that **Women 70%, Married 12%, Widows and Deserted women 1%**, have so far benefited from the movement. Almost **88%** come from **socially backward groups (SC, ST, MBC, BC)**, **79%** are **economically poor** (monthly family income is below Rs.15,000/) and **93% educationally weaker** sections or cannot go for further education (School dropouts, below 10th, 10th passed, 12th passed). **961 physically challenged** students have passed through this system and come out with flying colours.



We have **2980 industries** that have tie-up with **174 Community Colleges**. After passing through the Community College System, 82% of the students are employed. In most cases, their family income has doubled. It has led to poverty alleviation through income generation. The concept has become a secular one transcending religions, and castes, and is naturally a nation-building and capacity-building exercise. ICRDCE has achieved significant networking of all groups: Christians, Muslims, Hindus, and all other service-minded NGOs and organizations.



The Role of Social Action Centre in Skill Development:

I am happy to see that this skill development is getting priority in our Jesuit Chennai Province, particularly in all our Social Action Centres (SACs) working for the welfare of the most disadvantaged and marginalized Dalits, Tribals and distressed Migrants. The SACs follow a three-pronged approach to the empowerment of the above-mentioned marginalized people through education, awareness and, job placements. The issue of dropouts in education is of great concern to us. These dropouts need to be helped with skill development to improve their chances of employability.

In view of the above, St. Joseph's Industrial School, Ooty and AHAL Social Action Centre in Kilpennathur started Driving schools for the rural dropouts. In Pondicherry, we established a Skill Development Centre exclusively for women to offer training in Tailoring, Hand Embroidery and Handicrafts skills. Since its inception in 2011, it has changed the lives of nearly 1000 women. AHAL Centre offers skill training in Computer and Tailoring for Arunthathiyar (a sub-caste within Dalit Communities) women benefiting about 150 women in 2021 alone.

I really appreciate the skill development initiatives taken by some of the Social Action Centres. ICRDCE is collaborating with SACs to get the courses certified by the National Skill Development Corporation (NSDC, an initiative of the Government of India).

The way forward – the vision in the context of our Social Action Ministry:

In the near future, we aim to initiate Skill Development programs in all the Social Action Centres for which ICRDCE can get approval from the National Skill Development Corporation (NSDC), New Delhi, Government of India. For this purpose, we require funds to provide at least two third of the training cost to the target group since they are unable to pay for the training.

We will also form a consortium of all the skill development centres to mutually share our experience and even the expertise of the teachers.

Importance of skill development in Jesuit Social Action Centres:

In keeping with the first Apostolic Preference of the Province, the only way to achieve the number of people empowered can happen through skill development centres which are created systematically. There should be a certain amount of permanence, stability, and continuity on the part of the Province. Young Jesuits must be trained to take up the new apostolates as part of the mission plan.

The scope of Skill Development:

Improved scenario of employability: Since the government is focusing on skill development and providing good opportunities to the youth as per their choice and requirement with the aim to increase the employability rate to at least 70%, it is easy to place students in jobs. Any organization requires an effective, productive, and proficient employee.

Personal Development: Skill development enhances the proficiency of a person in any particular area. It helps to build a professional network, and better communication, time management and negotiation skills. people are able to work productively and achieve a greater number of targets in lesser time, with better self-growth and corporate development.

Nurturing Talent: Skills are something that can be acquired by learning. Skill training is helping people to identify, train and nurture their innate talents in the desired fields.



HAND-IN-HAND WITH MIGRANT WORKERS



Fr. Velankanni Arockiasamy SJ
Director, Jesuit Migrants Ministry External

It was 2019. Towards the end of the first year of my journey with migrant workers, I happened to go to a school in Chennai, where one of the teachers asked what was the work I was entrusted with as I was just one-year-old after my ordination. I casually said that I was to journey with overseas migrants, who migrate to foreign countries especially in rescuing the migrant workers who were cheated and got entangled in the destination countries. The teacher was excited to hear about our works. She brought a 10th std girl whose mother had gone abroad to work and there was not any news about her whereabouts for three years. After collecting the details from the girl, I along with the help of my colleagues contacted some known persons in the department of welfare of Non-Resident Tamils to trace the Muslim woman and within a week we found that she had been sold in Egypt by middlemen. We rescued the woman within a month and made arrangements for her safe return to Tamil Nadu, India. When she reached her home, I received her call. I was moved into tears when she said,

“Father, I see God in you face to face”.

The entire family felt peaceful that day and the teacher could not believe it realizing what had happened.

It was my first rescue intervention which did give me a lot of peace, sense of satisfaction and more importantly an added social responsibility to rescue and accompany many more migrants, who struggle really hard to come up in life. I felt strengthened in my call **‘being a Jesuit’** because of this experience.

Jesuit Migrants Ministry External (JMMEx) was my first assignment after my ordination. I was asked to work for migrant workers, who migrate from rural villages of Viluppuram, Kallakurichi, Cuddalore and Thiruvannamalai districts to various foreign countries in search of jobs. I struggled a lot initially as the nature of work demanded a lot of basement works by way of systematic approach in classifying the activities of JMMEx and documenting the progress methodically.

We classified the works of JMMEx into the following activities for migrant workers:

- Identifying Migrant workers
- Organizing Migrants through Self-Help Groups
- Encouraging Migrants to be Entrepreneurs
- Campaigning for Safe-migration
- Rescuing the migrants from abroad
- Bringing back the mortal remains of dead-migrants
- Empowering migrants through livelihood and re-integration support to become entrepreneurs.



We have 9 MSHGs in the rural villages of Thiruvannamalai, Viluppuram and Cuddalore districts. A minimum of 10-15 migrants are there in each group. Every month all the members come together and discuss about the issues of migrant workers and share the good practices of entrepreneurship initiatives. Thus, we are able to accompany and empower at least 100 families of migrants through the activities of MSHGs. When the savings of an MSHG reaches Rs.1,00,000, JMMEEx provides interest-free loan of Rs, 25,000 to 4 migrants in a year only to start entrepreneurial initiatives. So far, we have succeeded in empowering more than 15 entrepreneurs.

JMMEEx has eventually created awareness in the villages of working-districts by collective and individual awareness campaigns for safe migration. In 2020, JMMEEx and NDWM in collaboration with NRT, Chennai organized awareness campaigns in all the taluks of Thiruvannamalai district. The campaigns challenged the middlemen and brought awareness to the people not to believe the words of sub-agents. Because middlemen manipulate the situation of migrants to extract a huge amount of money to send people abroad with false promises and emotional blackmail to bring back the mortal remains of the dead from abroad.

We coordinate with NGOs, CSOs, volunteers, Indian Missions abroad and International Organizations like Migrant Forum in Asia, International Labour Organization and International Organization for

Migration to contact those migrant workers in distress for settlement of their claims from the foreign employer, and also to bring back the mortal remains of the Tamils who unfortunately die abroad. Apart from the rescue and rehabilitation services, we organize Summer camps and English Coaching camps for the children of distressed migrants with the aim to provide them equal opportunity and access to quality education. We have a future plan to register these MSHGs as a movement for migrant workers. In Tamil Nadu, we are lobbying for a separate welfare board exclusively for overseas migrant workers.

Because of the regular field-visits and activities, we were able to get into many rural villages and identify the families of migrant workers. We have reached out to more than 800 families of migrants in 225 rural villages of Thiruvannamalai, Viluppuram, Cuddalore and Kallakurichi districts. JMMEEx not only gained a face value in the rural villages but also extended necessary support to deserving migrant workers in collaboration with like-minded, non-governmental and government organizations both in India and abroad. Migrants have started to believe us now. The response from migrants for training programmes and meetings has been very positive over the years. They have realized the selfless works of JMMEEx for genuinely working to safeguard the rights of migrants. They feel that they now have a voice, which can fight for their rights and get back their dignity and identity.



We, the Jesuits, not only serve the external migrants but we also serve the internal migrants through **Jesuit Migrants Service (JMS)** since 2014. It reaches out to migrant workers in five districts of Tamil Nadu. They are Chennai, Kanchipuram, Thiruvallur, Ranipet, and Chengalpattu. Migration is a global phenomenon and Tamil Nadu is not an exemption from this global phenomenon.

In India, Tamil Nadu is one of the major host states to receive Inter-State migrant workers in construction, textile, manufacturing, hospitality, brick-kilns, and street vending. The great contribution of the migrant workers to the development of the host States and the original States in the form of remittances is conveniently taken for granted by the respective State Governments. Having understood the reality of this kind the JMS approaches them with a sense of justice and equity. JMS reaches migrant children with threefold aims: to have access to education, to minimize child labour, and to concentrate on the holistic development of the children.

The migrants served by JMS are from Assam, Odisha, Bihar, Jharkhand, Andhra, West Bengal, Uttar Pradesh, and Tamil Nadu states. At the time of Covid, the stranded migrants at 66 different places in and around Chennai, Kanchipuram, Chengalpattu, and Thiruvallur were provided with dry food provisions, medical and travel aid. Our two shelter homes in Chennai serve the the internally displaced men in Tamil Nadu.

JMS carries its work to realize its dream -

‘To Accompany and toil towards a world in which everyone live with





ACCOMPANYING THE UNORGANIZED YOUTH



Fr. Packiaraj Soosai SJ
Former Director, PARAN Centre

Accompanying unorganized youth, as I understand, is all about supporting, understanding, and being with them. I see this as a big challenge today. I see that accompanying youth is crucial to our Jesuit ministry in social apostolate. To work with youth, it is important first to dig into the world of youth and understand their ideology and philosophy of life. Moreover, to accompany them is to accept them as they are as they grow physically and emotionally in their transition from early adolescence to adulthood.

Glimpses of My Reflection

I would like to share my reflections on the Urali-Solagar Tribal youth of Kattumalaiyanur and the surrounding villages in Erode. They have their own distinct language, culture, ideology, and philosophy of life. They live in remote villages cut off from mainstream life. In my four years of work with them, I observed that the tribal youth tend to stick together most of the time. They like to work as a team however insignificant the task may be. Being together is in their blood and when encouraged, the result is positive, and when challenged they resist. Youth have a lot of

energy but are not directed towards any gainful knowledge or experience that would take them to next level. They do not worry about their future. We sent some of the youth to our industrial school in Ooty and to Kalangarai Community College in Nagapattinam for getting skilled in various trades like A/C Mechanism, Carpentry, Welding Work, etc. They learnt the trade but do not continue in it as a source of livelihood.

I was initially perplexed as I could not understand the reason for this strange attitude. It slowly dawned on me that they basically did not want to leave their village and seek employment elsewhere. Secondly, having been free-birds so far, with fewer responsibilities in the family and no worry about their future, they find it difficult to withstand the work pressure and work etiquette. I found it a big challenge and I had to reflect on ways to help them overcome the inhibitions that confined them to their villages and kept them in utter poverty and backwardness.

I realized that they needed leaders or role models within their indigenous groups to lead them. And our role rested on identifying potential leaders and training them in an environment of trust and confidence as we navigate through channels of transformation.

Urali-Soligar Students Association

Youth have a natural leaning toward sports and cultural activities. Hence, we used sports and cultural activities as the best tools to bring them together to

“Educate, Employ and Empower”

them which is our motto. For this, we started Urali Students Association which we call USA. We used this forum as a platform to bring out and give due recognition to their innate talents and as well as to equip them with knowledge and skills to become change makers. We organized regular programs to train about 20-35 boys and girls every year in soft skills or professional skills like leadership, communication, critical thinking problem solving, and interpersonal skills necessary to succeed in life and to withstand the everyday challenges of the outside world boldly.

Creating Role Models of Success

The Urali-Soligar tribal youth needed role models of success within their tribal community to inspire and motivate them to come up in life. Through

Urali Students Association, we were able to motivate and accompany the children to move on from primary education to high school and higher levels of education. We have succeeded in getting over 10 boys and girls to take up higher education with our education sponsorship support.

Leading and Inspiring Change

Given the right opportunity and facility, everyone can succeed. Mary, an Urali Tribal girl, is now pursuing her Bachelor of Education at Loyola College of Education in Chennai, one of the prestigious colleges in India. Another boy is studying Master's Degree in Social Work at the same College. The others are placed in some of the top colleges in Tamil Nadu. Two girls who have completed Four-year Nursing Course are now employed as staff nurses at St. Thomas Mount Hospital, Chennai. Vellusamy, a Catholic boy, was sent to our Industrial School at Ooty, learnt welding with our sponsorship, and has taken up a job in the same trade and is seriously pursuing it to date. He is now able to support his family with his income. What interests us about him is that he has inspired his younger brother to take up skill training in welding. Similarly, the boys and girls in higher education have become the harbingers of change.



Pathways to Success:

Monthly Gatherings:

In my Seven years of experience in PARAN, I have seen some rich practices of accompanying youth in the villages even in our other Social Action Centre. Interaction with youth in the villages takes place in the form of monthly gatherings in the village. The purpose of these gatherings is to give orientation to the college-going students on study skills/methodology, to assess their performance in academics, and to motivate them to achieve better results. They are also helped with job placement after completion of their higher studies.

Cultural Troupe:

We have formed a cultural troupe in PARAN. The youth gather once in two months for training in cultural activities based on their tribal culture. The trainings first of all help the youth develop their skills and secondly, they become responsible and responsive citizens actively participating in the emancipation work of their community. They become agents of social change. The cultural events are organized on important occasions like a village festival and also at other times to create awareness about social issues confronting their lives. The youth participate in spreading awareness in the emancipation work. Making them responsible for their people.



Way Forward:

To continue our mission to accompany the unorganized youth in remote villages, we need to create more space and more opportunities for them to grow and create sustainable models of growth and development.

- Ensure all tribal children gain access to the Right to Free and Compulsory Education guaranteed by the Constitution of India.
- Help 20 Tribal youth reach Higher Education annually.
- Provide skilling in technical education in various trades to 30 youth annually and help them with job placements.
- Strengthen the activities of the Urali Students Association
- Awareness programs through cultural activities on education, health, and government welfare schemes.
- Promotion of sports and culture.

The mission ahead is massive and we have miles to travel. I am sure that we will find the light at the end of the tunnel. The long journey with youth requires patience, perseverance, prayer, and the support of all the stakeholders.



USHERING NEW LIFE TO PEOPLE IN SEARCH OF HOPE



Fr. Masilamani SJ

*Director,
Jesuit Ministry to Alcohol and Drug Dependents*

Addiction to alcohol and drug, it is said, is a progressive, incurable, and family disease and it is a life and death problem for the alcoholics and drug dependents. But with ten years of service in the recovery process of alcoholics and drug addicts, I can say confidently that the disease can be alleviated with proper medical and psychological treatments. I have personally struggled

with the disease and I am able to help and direct others to come out of it. Our Jesuit Ministry to Alcohol and Drug Dependents (JMAADD) recovery program, initiated in 2011 at Kuppayanallur, has brought changes in the lives of many people like Mr. Ashwin who continue to live in recovery and set an example by inspiring others along the way.



I am Ashwin Gerald and I am a recovering alcoholic. I started drinking since 1998. My life became unmanageable. So, I was admitted to the recovery program at JMAADD in October 2021. Initially, it was difficult for me to accept that I had become an addict. After I was introduced to the 12-Step Alcoholic Anonymous program, I understood the nature of the disease and how it had affected my life. I willingly went through the recovery program at JMAADD, got out of the addiction, and am happy to keep myself sober today.

My husband was under addiction for quite some years. Because of this, our whole family was afflicted. He lost all his respect among our relatives and in the neighbourhood. After he joined JMAADD, he gave up the habit and by the grace of God, he is sober now. He regained his respect in society and became an example for others. I assure to accompany him always in his recovery.



SUCCESS STORIES



In this ministry, it is essential to instill confidence in patients who come to our center and to their family members that there is a way out. We provide psycho-social and group therapies to the patients to bring peace and sobriety to their broken lives. At the same time, we need to make the patient accept his sickness, a process which usually takes three days.

Our Option People:

In our recovery program, the primary option people consist of rural youth and adults suffering from the disease of alcoholism and drug addiction and their family members. We run a recovery program for one to three months duration that caters directly to nearly 120 persons annually who have alcohol or addiction disorders, who are physically, economically, and socially vulnerable.

Our strategic Interventions in the Recovery program:

- De-Toxification
- Individual and group therapies and counselling sessions
- Classes on SubstanceAddiction, Causative factors of addiction, the effects of alcoholic and Drug addiction, Psychological Dependence, Physical Dependence.
- Individual and Family Counselling sessions
- Work Therapy: Gardening/Farm/Kitchen/Animal husbandry.
- Alcoholics Anonymous Support Group Meetings.
- Alanon Meetings, that is, monthly Support group meetings with family members of recovering addicts
- Follow-up visits to the families of recovering addicts

Apart from these, we also raise awareness among School and college students in our neighbourhood communities. We go to neighbouring schools, colleges, and parishes and conduct awareness programs. In the parishes, we mainly concentrate on the women folk, wife or mother, who have to agree to bring their alcoholic or drug-dependent husband or son for treatment. In most cases, the patients cannot or are not in a position to decide whether or not to take treatment. In our Jesuit Schools, we have formed Alateen groups and have regular awareness programs with them. It has helped us to identify potential alcoholics among the students and we have separate sharing sessions for them.

The Challenges we face:

Working with alcoholics and drug dependents is indeed a very challenging work in the mission because of the denial process both by the patients and the family members of the existence of addiction in the family. To make them accept that they have a problem in itself is a big challenge. Further, the project is located in a rural setup and meant for our option people, the Dalits struggling with addiction. A sort of vicious circle prevails here. If they have to come for treatment, they have to accept that they have a problem but a sense of denial prevents them from seeking treatment. Even if they agree to come for treatment, their poor economic conditions make it difficult for them to avail it. Though we charge very minimum, they cannot afford the treatment as they would have already spent all the hard-earned money on alcohol and drugs. There have been instances of some addicts even selling their wives Mangalsutra to drink (a necklace worn by an Indian woman to signify that she is married. - like the marriage ring in the West).

Sometimes, we face a complex situation as we come across patients who drop out, run away or even attempt suicide. Therefore, we have to adopt a holistic approach to treatment and recovery programs.

Relapse is the nature of the disease. People tend to have a wrong notion that once a person attends the recovery program, he would come out of it totally. When a person relapses, they tend to think why should one attend the program as it was not working.

After the recovery program, we find some who cannot go back to their family due to unfavorable family conditions. Such recovering persons stay with us sometime even for a year. We cannot just send them to the streets. In such cases, we have been hard-pressed to find additional support to feed and take care of their basic and medical needs.



The success of the program:

A kudos to all our staff and most of whom are recovering alcoholics and because of their commitment to helping others remain in recovery like them, the program is a big success. Some persons who come for treatment volunteer their service even after the recovery program.

For the past 10 years, our main work has been to tell people that it is a disease. We have been going village to village conducting awareness programs through cultural shows and street theatre and as a result, people in the neighbouring villages have come to understand that alcoholism or drug addiction is a disease and that itself is a big breakthrough for us.

Our Future Plan:

- Currently, our activities are concentrated in the local vicariates and panchayats. We want to extend the ministry to 3 neighboring districts and to other Jesuit schools and Colleges.
- Strengthening and sustaining manpower resources
- Provide income generation support to the family persons in recovery.
- Create more community awareness about relapse and the nature of the disease.
- Identify sources for the sustainability of the centre.

I welcome everyone to the program with positive affirmations: Have faith.

You are precious. You are lovable. God has redeemed you. And I would like to conclude with the prayer of the alcoholics anonymous:



**God, grant me the
serenity to accept
the things I cannot
change,
The courage to change
the things I can,
And the wisdom to
know
the difference.**

THANK YOU

Benefactors

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Zurich, Switzerland

From Province Development Director

I am happy to present #All lives matter-the testimonials of our Jesuit friends involved in the Social Action Ministry. The above presented testimonials cover the strategic areas of our interventions through our Social Action Centres namely educating children, guiding youth, skilling men and women, empowering women, defending human dignity, ensuring tribal welfare, accompanying migrants, and providing good healthcare facilities. They illustrate their experiences, struggles, challenges, and achievements in accompanying and changing the lives of the marginalized, disadvantaged Dalits, Tribals, Migrants and Fisherfolk.

My sincere appreciations to all Jesuit friends in Social Action Ministry and Fr. John Kumar, Coordinator of Social Action Commission for their selfless and committed services. We, as a Province, carry on our ministries with the constant support of many generous souls. I am deeply grateful to you, all our global and local benefactors, well-wishers, and friends for your gifts of generosity and for collaborating with the Jesuit Chennai Province building better and dignified lives. As we march with the marginalized, the Social Action Centres collectively realize the need to deepen our commitment to social engagement and focus more on community-driven projects so as to effect long-lasting changes in the lives of our option people. In this respect, we have evolved some innovative project ideas. Some of them are directly connected to the Social Action Ministry and others indirectly serve the students in our Social Action Centres.

The following are the major upcoming projects for which we need financial and strategic support.

- *Creating **Fund for Education** to support 500 deserving students*
- **Entrepreneurial training** for 300 rural poor women
- *Organizing 200 unskilled unorganized rural youth for economic and social mobility*
- **Construction of PALAVAI Centre** for carrying out the activities for Irular tribal community
- **Construction of Library and Auditorium** for Loyola College, Mettala, Namakkal District
- **Infrastructure Development of Loyola College, Vettavalam, Tiruvannamalai District**
- **Jesuit Chennai Province Curia and Old-age home**

I am privileged to invite you to be with us guiding, energizing, and inspiring us in every way possible. We need more people to join us **to make a difference in the lives of many disadvantaged people**. To extend your support, please contact us. The contact and the account details are given below in order to help you reach us to collaborate, cooperate and celebrate life in mutual sharing and support.

Fr. Vasanthakumar SJ
Province Development Director



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“Love ought to manifest itself more by deed than by words”

- Saint Ignatius of Loyola

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