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The Phenomenology of Accompaniment: A Journey of Transformation

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LOYOLA UNIVERSITY CHICAGO

THE PHENOMENOLOGY OF ACCOMPANIMENT:

A JOURNEY OF TRANSFORMATION

A DISSERTATION SUBMITTED TO

THE FACULTY OF THE GRADUATE SCHOOL OF SOCIAL WORK

IN CANDIDACY FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

PROGRAM IN SOCIAL WORK

BY

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In loving memory of my parents, Auntie Sheila, Auntie Bo and Greg.

Will you let me be your [companion]
Let me be as Christ to you
Pray that I might have the grace
To let you be my [companion] too

-Richard Gillard, *The Servant Song*.

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ABSTRACT

Accompaniment is a humanitarian approach that seeks to ameliorate the suffering of individuals and communities that are vulnerable, and often struggling with the effects of collective traumas. Despite the fact that accompaniment models are being utilized in various parts of the world, the topic has seldom been explored in the literature. The purpose of this phenomenological study was to explore the lived experience of accompaniment for migrants. Purposeful sampling was used to identify 28 participants who represented both accompaniers and the accompanied. Data were collected through 13 interviews and 3 focus groups and analyzed using Moustakas' (1994) transcendental phenomenological method as a guide. Findings revealed the themes of manifestation of belief system, praxis, and transformation of self and society.

CHAPTER ONE

INTRODUCTION

This study explored the phenomenon of accompaniment and the meaning it holds for both the accompanier and the accompanied. The purpose of this study was to explore these elements in a Hispanic immigrant social ministry in order to gain an understanding of how those associated with a model of accompaniment experienced this phenomenon. Specifically, 28 participants were purposively selected to take part in this study. These included the following groups: (a) those who developed and supported a model of accompaniment from its inception, (b) current staff who implement this model, (c) volunteer parish lay leaders who accompany others using this model, and (d) those who are accompanied as a result of this model. It was anticipated that the knowledge gained from this study would help build the theory of accompaniment and provide new insights that may inform the helping professions, in particular the profession of social work. This research utilized a qualitative phenomenological methodology to explore its area of focus.

The first chapter of this study begins with a brief overview of the background and context that frames this study. This is followed by a description of the research approach and a discussion of the researcher's assumptions. The chapter concludes with a discussion of the rationale and significance of this study and key definitions.

Background and Context

Accompaniment is a humanitarian approach that seeks to ameliorate the suffering of individuals and communities that are vulnerable and often struggling with the effects of collective traumas, including poverty (Watkins, 2015). At its essence, this approach involves the accompanier seeking to help the accompanied, and together trying to construct a more equitable tomorrow (Farmer, 2013). While this method is commonly practiced in parts of the developing world, it is relatively new in the United States.

This qualitative study focused on a Hispanic immigrant social ministry, Pastoral Migratoria, (PM), which utilizes accompaniment as one of its core formational components to develop lay leaders in the Roman Catholic Church. Through using a phenomenological method, this study explored the meaning of accompaniment for those who accompany individuals who are vulnerable, as well as for those who have themselves been accompanied.

Given the nature of this study, the findings may be of particular interest to the helping professions. Specifically, the profession of social work, with its dual focus on client well-being and advocating for social justice, (National Association of Social Workers (NASW), 2008) may find such a study particularly enlightening.

Problem Statement

In the United States today, a small but growing number of social service agencies have begun to utilize accompaniment as a humanitarian response to individuals and communities who are in situations of extreme vulnerability (Hampson et al., 2014; Hollenbach, 2016; Farmer, 2015). This approach often exists as a response to people in situations of difficulty and danger, and in settings that have been disrupted by direct and structural violence (Coy, 2012; Smith,

2013; Sacipa-Rodriguez et al., 2007; Watkins, 2015). While this method is relatively new in the United States, it has been used for many decades in Latin America, Africa and the Caribbean, primarily by mental health professionals and pastoral agents (Aaker, 1993; Clinton, 1991; Crosby, 2009; Farmer, 2013; Gutiérrez, 1988; Roy & Hamilton 2016; Watkins, 2015). This approach is currently being utilized with populations such as refugees and migrants (Hampson et al., 2014; Hollenbach, 2015; Kotin et al., 2011; Potter, 2011), war and survivors of sexual violence (Crosby, 2009), internally displaced people (Sacipa-Rodriguez et al., 2007) and local activists and communities who are under attack (Smith, 2013; Coy, 2012).

While many engaged in accompaniment have noted its assets (Farmer, 2013; Watkins, 2015; Vanier, 1998; Lamberty, 2015), few have attempted either a systematic delineation of the model, or a study of what it may mean to either the accompanier or the person being accompanied (Villarreal Sosa, et at., 2018). Yet, there is ample anecdotal evidence of the merits of this approach to warrant study of its practice, particularly at this moment when the use of accompaniment is extending to other regions and practice contexts (Potter, 2011; Farmer, 2015; Kenya et al., 2011). Despite the fact that accompaniment models are being utilized in various parts of the world, a lack of foundational knowledge exists regarding this approach.

Statement of Purpose

The purpose of this study was to explore how persons perceive and experience accompaniment from the perspectives of those who developed a model of accompaniment, those who implement it, and those who are accompanied. It was anticipated that through a more developed understanding of the phenomenon of accompaniment, this study might offer important

insights for the helping professions regarding how those in situations of vulnerability may be assisted.

Given this context, an accompaniment approach may be of particular benefit to social workers and other helping professionals, as a response to vulnerable populations undergoing crisis, and those whose life situations are so complex that they defy short-term solutions. Examples of such life situations are social exclusion due to war, ethnic conflict, living under occupation, long-term incarceration and death sentences, battling with terminal illness, homelessness, involuntary prostitution, and living in extreme poverty. Indeed, in a related context, for well over 100 years, social work has identified a similar primary mission "to enhance human well-being and help meet the basic needs of all people with particular attention to the needs and empowerment of people who are vulnerable, oppressed and living in poverty" (NASW, 2008). However, while anecdotal evidence exists regarding the merits of an accompaniment approach, few studies exist examining its meaning for the accompaniers and those being accompanied. As such, further exploratory inquiry is warranted.

Research Question

The research question for this study was: What is the meaning of accompaniment for accompaniers and those accompanied?

Research Approach

This qualitative phenomenological study explored the perceptions and experiences of accompaniment by those who developed an accompaniment model for Pastoral Migratoria (PM), those who implement the model on a daily basis, and those who are accompanied by PM. PM is an immigration ministry housed in the Office for Human Dignity and Solidarity (OHDS) at the

Archdiocese of Chicago (Archdiocese of Chicago, n.d.a). This ministry seeks to empower Hispanic lay leaders through service and justice actions in parishes (para.3).

Since a major goal of the proposed study was to rely as much as possible on the participants' understanding and perceptions of accompaniment, a phenomenological approach was utilized (Creswell & Poth, 2018; Moustakas, 1994; Ravitch & Carl, 2016; Seidman, 2013). Furthermore, this study relied upon purposeful sampling and individual in-depth, semi-structured interviews with *architects* (founders and early supporters of PM) and staff. In addition, three focus groups were conducted; one with those who were being accompanied and two with parish lay leaders who accompany others. The interviews lasted approximately one hour and the focus groups approximately one and a half hours. In addition to the interviews and focus groups, where relevant and available, formation materials and websites detailing the PM program were reviewed.

Interviews and focus groups were conducted by the researcher and audiotaped. For reasons of confidentiality, all recordings were given a case number to protect the identity of participants. Additionally, recordings and transcriptions did not include any names of participants. Furthermore, identifiable information was edited out of the transcripts.

In the case of the focus groups, these were carried out either entirely in Spanish or in a combination of Spanish and English. For this reason, the focus groups were co-facilitated with another researcher, who was fluent in Spanish. All of the five additional researchers had Spanish as their first language. Four of these were doctoral students from Loyola's School of Social Work and the fifth was the Dissertation Director on the research team, who also came from Loyola. All of the researchers had a working knowledge of this study.

The transcriptions of the interviews were conducted by IRB-trained research assistants at Loyola University, Chicago, and were carried out verbatim. The researcher approved all transcriptions by listening to them thoroughly and checking the audio tapes against the transcripts. The Spanish transcripts were translated, and back translated, by a qualified translator. These different methods of data collection, combined with the different theoretical perspectives, enabled triangulation that augmented "thick description" (Geertz, 1973; Ravitch & Carl, 2016).

This qualitative exploratory study was written from a phenomenological perspective (Patton, 2015; Denzin & Lincoln, 2000). This interpretive theory was adopted because such a perspective can help "elucidate the importance of using methods that capture people's experiences of the world" (Patton, 2015, p. 117). Furthermore, by selecting phenomenology for this study as both its interpretive theory (Denzin & Lincoln, 2000) and inquiry paradigm, the researcher hoped to avoid the pitfall of unwittingly changing her philosophical position "mid-stream" (Giorgi, 2006, p. 317). Thus, the connection between theory and method in this study was, by nature, closely aligned through the shared philosophical underpinnings of interpretive framework and design. As Englander (2012) has noted, "in order to meet all the criteria of science, one needs to consider the consistency of method following the same logic that is part of the same theory of science" (pp. 15-16).

A phenomenological theoretical framework also made particular sense for this study because it provided a philosophical context for looking at how people think about their lived experience. Such understanding was informed by Husserl's interest in "how consciousness is experienced" (Ravitch & Carl, 2017, p. 25). Specifically, a central tenet of a Husserlian approach to science was demonstrated by the researcher who listened deeply to the participants'

descriptions of their lived experience and sought to disentangle the inherent meaning from their sharing of the phenomenon of accompaniment. In terms of the interviews, "the meaning of lived experiences may be unraveled only through one-to-one transactions between the researcher and the objects of research" (Wojnar & Swanson, 2007, p. 173).

A second core tenet of the phenomenological interpretive framework that grounded this study was the intentionality of the researcher who sought to bracket her past experience and theoretical knowledge of accompaniment. In essence, she sought to set aside her "prejudgments, biases and preconceived ideas about things" in order to "place the world out of action while remaining bracketed" (Moustakas, 1994, p. 85). This act of commitment enabled her to give fuller attention to "the instance of the phenomenon that is currently appearing to … her consciousness" (Patton, 2015, p. 117).

Finally, a phenomenological worldview provided a robust interpretive framework, given the nature and research question of this study. Thus, such an interpretive framework allowed for an in-depth understanding to develop of the common elements of participants' shared experiences of accompaniment (Creswell & Poth, 2018). Furthermore, through adopting such a paradigm, certain phenomenological criteria such as "open-ended inquiry into sensitizing concepts to find out what people mean and how they use the concepts" were explored. For this endeavor, semi-structured interviews and focus groups were considered methodologically appropriate (Patton, 2015, p. 92). After all, in order to develop a synthesis of meaning, it was necessary to talk to and listen to others. Since phenomenology maintains that there is an intersubjective reality to existence, (Moustakas, 1994), interviews and focus groups were an ideal way of developing understanding.

In conclusion, by using a phenomenological theoretical framework for this study, the researcher relied upon the various frames of reference to guide her understanding. These included "transcendental subjectivity (neutrality and openness to the reality of others), eidetic essences (universal truths), and the live-world plane of interaction (researcher and participants must interact)" (Wojnar & Swanson, 2007, p. 174). The lived experience of the participants provided the primary data.

Role of the Researcher

An essential part of developing a conceptual framework involves clarifying the researcher's "positionality, social location/identity, experiences, beliefs, prior knowledge, assumptions, ideologies, working epistemologies, biases and overall perspective of the world" (Ravitch & Carl, 2016, p. 40). In terms of the researcher situating herself for this particular study, she self-identifies as a female, Caucasian student in the doctoral program of Social Work at Loyola University, Chicago. She grew up, and spent the vast majority of her life, in England and other European countries, which she believes shaped and influenced her worldview and gave her a unique critical lens through which she interprets her current experiences.

She is presently employed as the director of faculty and staff mission engagement at DePaul University, where she has worked for more than two decades. Her work has taken her to Latin America many times on service immersions and service learning trips with students. It was in Latin America that the researcher first personally witnessed people in local communities accompanying those on the margins, who were vulnerable. In addition, in the United States, the researcher also had her own profound experiences of accompaniment, while serving as a full-time volunteer working with those experiencing homelessness.

In terms of this study, the researcher understood that her past experiences of accompaniment could be considered either a hindrance or a help, depending on how she navigated her positionality. The researcher had the status of an insider, with its pluses and minuses. For example, if she over-identified with the data, her experiences could distort her understanding and interpretation. After all, "it is possible to lose the ability to interpret the findings if one is too close" (Krefting, 1991, p. 218). Yet, the researcher's unique frame of reference may also have enabled her to gain deeper insight into the topic than a researcher who has never shared such experiences. Either way, it was essential for the researcher to be aware of and cognizant of her assumptions and any dispositions that she may have brought to the research process. Given her role as researcher in this study, reflexivity was certainly a necessary and integral part of her process at each stage (Ravitch & Carl, 2016).

Research Assumptions

As previously mentioned, for purposes of this study, many of the researcher's assumptions and tacit theories (Polanyi, 1966) were related to her background and her origins in the United Kingdom. In particular, when the researcher came to the United States, she possessed a certain understanding of what she thought the social work profession ought to look like, given how she had seen it demonstrated in England. In her naiveté, she assumed that the practice of social work would appear similar, no matter the country or context.

Specifically, the researcher imagined that all social workers would primarily work for government entities and, by nature, their work would closely be aligned with the Department of Social Services. Her expectations had been influenced by her acquaintances with social workers in the U.K. From her experience, she expected that the role of a social worker was to keep

vulnerable populations safe by gaining access for them to the necessary services they needed, and then to assess and monitor their progress. The researcher was also used to seeing those seeking assistance receive services from social workers, regardless of their ability to pay. This was possible in the U.K., as healthcare is funded through the British tax system. Hence, when she first arrived in the U.S., the idea of someone in need having to possess some kind of health care insurance before they could receive services was foreign to her.

In a similar vein, the researcher had not seen social workers provide therapy for those they were serving. When she lived in England, social workers did not have the option of developing professional clinical skills, as in the U.S., since any kind of psychological therapy was restricted to the field of psychology. Therefore, the idea of a social worker providing psychotherapy was simply a misnomer.

Thus, the researcher arrived in the U.S. with many assumptions and ideas about what it meant to be a social worker. Because she wished to help oppressed populations and change social conditions for the better, she chose to study social work at the graduate level. However, given the differences between her expectations and the reality of U.S. social work, her experience often rendered her confused and disappointed at what she saw happening. In particular, she found it quite disconcerting that since the 1980s, U.S. social workers have increasingly chosen to leave the public sector to work in private practice (Benn, 2006). Due to this transition, in order to receive help from many clinical social workers, clients needed to have sufficient funds, through insurance or self-pay. As a result, it seemed that there were less social workers dedicated to the needs of the very poor.

Indeed, during the last half of the 20th century, the number of social workers working in private practice has steadily been increasing (Green, et al., 2007). By 2007, 21.7% of the membership of NASW had identified solo private practice and 8.5% identified group private practice "as their primary work setting" (Green, et al., 2007, p. 151). This equates with more NASW members working in private practice than in more traditional social work settings such as social services, mental health or child welfare (Infocus Marketing, 2005). Furthermore, "a majority of graduate students plan to enter private practice, most on a full-time basis" (Green, et al., 2007, p. 151).

Related to this shift, it was also the researcher's experience, through her classes and own research, that as U.S. social workers came to understand the problems of their clients through a mainly intrapsychic lens (Rothman & Mizrahi, 2014; McBeath, 2016), the macro dimensions of their clients' situations became less of a focus (Whitaker & Arrington, 2008; Popple & Leighninger, 2008; Ferguson, 2008). As a result, the social context and macro realities of clients' issues could more easily be neglected, forgotten or ignored (Buchbinder et al., 2004; Kam, 2012; McDonald et al., 2003; Haynes & Mickelson, 2010). It was at this juncture in time, that the researcher became aware that some, within the profession of social work, were beginning to question whether social work was abandoning its original mission (Goldstein, 1996; McLaughlin, 2002; Specht & Courtney, 1994; Abramovitz, 1993).

Inadvertently, the researcher came to realize that she was also beginning to share some of these same concerns. Consequently, when she came across models of accompaniment in Latin America, and saw how people were providing direct assistance to one another while simultaneously working towards systemic change, she began to ask herself how accompaniment

might operate within a U.S. context. Could it be an effective way of supporting the poor and marginalized? Moreover, could it offer a potential corrective to rebalance social work's micro and macro context? The researcher is very much aware how such assumptions fueled her interest in exploring the phenomenon of accompaniment in this study.

Rationale and Significance

The rationale for this study stemmed from the researcher's desire to explore the phenomenon of accompaniment, particularly the meaning that this approach has for those who have participated in it. In particular, she was interested in exploring whether or not an accompaniment methodology could have any application for the helping professions, specifically, for the field of social work, as it seeks to provide assistance to those who are vulnerable in society.

An accompaniment approach has been used for decades in various parts of the developing world as a response to people in situations of difficultly and danger, and in settings that have been disrupted by direct and structural violence (Coy, 2012; Smith, 2013; Sacipa-Rodriguez et al., 2007; Watkins, 2015). A growing number of U.S. social service organizations have recently begun to utilize accompaniment, particularly those that work with migrants (Hampson et al., 2014; Hollenbach, 2016; Villarreal Sosa et al., 2018).

While those engaged in accompaniment have noted its merits, there have been few explorations of what such an approach may mean to accompaniers or the accompanied (Villarreal Sosa et al., 2018). Yet, there is ample anecdotal evidence of its merits to warrant study of the practice, particularly at this moment when the use of the practice is extending to other regions and practice contexts. As such, further exploratory inquiry is warranted.

The current study explored the phenomenon of accompaniment and the meaning of an accompaniment approach. This study may be of interest to those who work in the helping professions, particularly social workers, since accompaniment aligns closely with many of the core tenets of social work's mission. Furthermore, if social work is still struggling to find balance between a micro and macro focus (Baylis, 2004; Buchbinder et al., 2004; Specht & Courtney, 1994) accompaniment may offer a necessary corrective for the profession to reclaim its moorings. Thus, it seemed an optimal time to undertake this study.

Definition of Key Terminology

Accompaniment – a humanitarian response to individuals and communities who are vulnerable, and often in situations of difficulty and danger (Coy, 2012; Smith, 2013; Sacipa-Rodriguez et al., 2007; Watkins, 2015; Hollenbach, 2016) and in conditions that are typically so complex as to defy easy or straightforward solutions.

Migrant - A migrant is any person who is moving or has moved across an international border or within a state away from his/her habitual place of residence, regardless of (a) the person's legal status, (b) whether the movement is voluntary or involuntary, (c) what the causes for the movement are, or (d) what the length of the stay is (International Organization for Migration, 2018).

CHAPTER TWO

LITERATURE REVIEW

The purpose of this study was to explore how persons perceive and experience

accompaniment from the perspectives of those who developed a model of accompaniment, those

who implement it, and those who are accompanied. To carry out this study, it was necessary to

conduct a review of current accompaniment literature. This review continued throughout the

process of exploration of this study, including the data collection phase, analysis, discussion, and

conclusion.

This literature review starts out by briefly acknowledging the role of the term

accompaniment in music and then moves on to a more in-depth discussion of the concept of

accompaniment that emanates from liberation theology and is based on a preferential option for

the poor (Gutiérrez, 2013). This latter form of accompaniment, which presents itself as a

humanitarian response to individuals and communities that are in situations of vulnerability,

frames the main context for this study. This chapter concludes with the researcher's conceptual

framework that informs this study.

Definition and Contexts of Accompaniment

While the meaning of the term accompaniment has been described as variable and not

subject to rigorous definition (Fuller, 2001), it usually denotes a supportive or supplementary

role that enhances a primary purpose. In a contemporary context, the term accompaniment

frequently refers to music. However, the notion of accompaniment can also describe the act of

walking with another when a person requires company and support (Farmer, 2011; Vanier, 1998; Watkins, 2015).

Accompaniment in Music

The term "accompaniment" is used in music to describe "the subordinate parts of any musical texture made up of strands of differing importance" (Fuller, 2001, para.1). Typically, while accompaniment assumes a secondary role that "supports or partners an instrument, voice, or group" ("Accompaniment," n.d. para. 1), each part complements the other, allowing a richer, more developed musical composition to arise. For example, if one considers the makeup of an orchestra, the various orchestral sections such as the strings, woodwinds, brass, and percussion will accompany the soloists at different moments during a performance. However, even though each instrumental section will have its own distinct sound, rhythm, and style, it is their specific patterns of interaction together that will directly influence the nature and quality of the music (Eck, 2015).

When it comes to jazz, accompaniment is often instantaneous and improvised, with the musicians taking their lead from the soloist and responding in intuitive and creative ways. This involves "hearing the whole texture from top to bottom of the music around you and then fitting yourself into the right place" (Balliett, 1986, p. 239). Furthermore, accompaniment in jazz requires musicians to have an appreciation of their interdependence and to respond to one another with respect to their differing roles. Thus, at one moment an accompanist may feel compelled to step forward into the limelight and become a soloist, and then, when they sense the time is right, they will step back to assume a supportive accompaniment role once again and allow the next musician to take her soloist turn.

In order to provide effective accompaniment, jazz musicians must rely on a wide variety of talents, including keen listening skills, the ability to interpret each other's playing techniques, and the capacity to anticipate and respond instantaneously to likely future changes in direction in harmonic and rhythmic progressions (Barrett, 1998).

The talents used and developed in music that enable musicians to provide responsive and effective accompaniment seem equally instrumental in a very different kind of accompaniment: that of supporting those in need on the margins of society. As in music, in this expression of accompaniment, a reciprocal relationship is created that relies on an interdependence between engaged parties. Indeed, it is the quality of the mutuality of the relationship that determines the outcome of walking together.

Accompaniment as a Way of Supporting those on the Margins of Society

A particular way of supporting those on the margins, which emanates from the global South, is known as accompaniment (Watkins, 2015; Aaker, 1993). This form of accompaniment represents a relationship that requires time, commitment, and the placing of oneself alongside the accompanied (Watkins, 2015). In a contemporary context, such accompaniment can be understood as a strategy that concretizes solidarity, whereby the accompanier stands "alongside others who desire listening, witnessing, advocacy, space to develop critical inquiry and research, and joint action to address desired and needed changes" (Watkins, 2015, p. 1). Thus, accompaniment expresses the idea of "walking with rather than a doing for" (Aaker, 1993, p. 20). It signifies the act of walking with another "to go somewhere with him or her, to break bread together, to be present on a journey with a beginning and an end" (Farmer, 2013, p. 94). Accompaniment has also been described as an alternative to the professionalization of help that is provided by state and non-governmental organizations, since the process necessitates a

reciprocal relationship where both parties together seek mutual liberation (Grušovnik et al., 2018).

Accompaniment certainly differs from many professional-client relationships such as counseling or therapy, as the boundaries between accompanier and accompanied are more fluid and "rooted in an interdependent understanding of psychological and community well-being, not an individualistic paradigm of psychological suffering" (Watkins, 2015, p. 327). As Adams et al., (2015) note, "the process is not one of an expert vanguard illuminating the path to liberation for oppressed Others, but instead the transformation of unjust systems by the joint efforts of systemic victims and their allies" (p. 226).

In essence, accompaniment is not an approach that permits the accompanier to care for "the poor from safe enclosures" (Goizueta, 2009, p. 199). Rather, it provides an invitation to "make a preferential option for the poor" by choosing "to accompany the poor person in his or her life, death, and struggle for survival" (p. 192). However, such a process involves "not simply walking together. It requires recognizing real-world complexities, acknowledging the asymmetries of power and privilege and being willing to address these while walking together (Reifenberg, 2013, p. 194).

Existing Scholarship

In the United States, a paucity of literature exists about accompaniment. What little literature does exist has mainly been written from a conceptual and theoretical perspective. This literature has primarily emanated from the field of theology, and much of this scholarship has focused on pastoral accompaniment as a way of supporting migrants. In contrast, the majority of empirical work has explored psychosocial accompaniment within the fields of medicine and psychology.

In addition to theoretical and empirical work, a small amount of literature can be also be found in organizational descriptions offered by those who purport to use an accompaniment model. Such literature might include press releases, annual reports, mission statements, and webpages. While not traditional to include such documentation in a formal literature review, since accompaniment is an emerging and understudied area, research on accompaniment can benefit from such insights from the field.

Publication Span

The literature that focuses on accompaniment has been published somewhat intermittently in the United States, with a few studies written in the 1990s and the majority within the last 10 years. What is clear is that accompaniment seems to be a growing area of interest for researchers and practitioners alike. Indeed, within the last decade, two reviews have been written about accompaniment from a community psychology perspective, albeit by the same author (Watkins, 2012; Watkins, 2015). Both identify a wide array of fields that utilize an accompaniment approach. They also document the history of accompaniment when used as a psychosocial intervention and describe some of the core values of the accompaniment process.

As previously mentioned, the vast majority of empirical work that focuses on accompaniment has emanated from the fields of medicine and psychology. However, while such literature may begin to sketch out possible constitutive elements of accompaniment, details of the accompaniment process, or of the meaning to engaged parties, are often cursory and lack definition. The following discussion delves deeper into some of this literature.

Who are accompaniers? Accompaniers can come from within the community that is seeking assistance or from beyond. What is most essential is the level of commitment they bring

to the individual or community with whom they are invited to walk and their embodiment of

certain core characteristics such as solidarity, mutuality, and interdependence (Padilla, 2008).

A compelling illustration of accompaniers who originate from within a local community

can be found within the accompaniment model pioneered by Partners in Health (PIH), a U.S.

non-governmental organization that is committed to providing a preferential option for the poor

in health care, particularly in international resource-poor settings (Mukherjee et al., 2016; Kenya,

et al., 2011). PIH was co-founded by Paul Farmer, a medical doctor and anthropologist (Farmer,

2013). PIH utilizes an accompaniment model that they developed to improve medicine

adherence in HIV-positive populations in various developing countries (Gupta et al., 2016;

McLaughlin et al., 2017; Mukherjee et al., 2016; Muñoz et al., 2010; Rich et al., 2012).

Essentially, two-thirds of the 13,000 community partners who work for PIH are

"accompagnateurs," local community health workers who assist patients in overcoming

structural barriers to anti-retroviral therapy adherence. Their accompaniment involves making

regular home visits to observe patient ingestion of medication and providing help for patients'

social and economic needs such as housing, transportation, and education (Gupta et al., 2016;

McLaughlin et al., 2017; Mukherjee et al., 2016). Thus, in addition to assisting patients with

medication adherence, through their hands-on, practical accompaniment PIH's

accompagnateurs have been able to help address the "social drivers of disease by offering food

support and conditional cash transfers for transportation to clinics" (Mukherjee et al., 2016, p.

362).

Different names have been used to describe community health workers such as PIH's

accompagnateurs. Such terms include natural healers, lay health workers, outreach workers, peer

health educators, and community health promoters (Kenya et al., 2011). However, all tend to

share similar responsibilities in their roles and have key characteristics in common. For example,

community health workers' collective roles are to "provide home-based support that focuses on

patients' health status in a multitude of ways" (p. 526). In this regard, they liaise between a local

health care system and patients in rural and urban settings.

Originating from the same community as the patients that they care for, community

health workers also typically "share ethnicity, language, socioeconomic status and life

experiences with the community members they serve" (U.S. Department of Health and Human

Services Health Resources and Services Administration Bureau of Health Professions (HRSA),

2007, p. 2). The World Health Organization (WHO) has defined the role of community health

workers in the following way:

> Community health workers should be members of the communities where they work,
> should be selected by the communities, should be answerable to the communities for their
> activities, should be supported by the health system but not necessarily part of its
> organization, and have shorter training than professional workers. (Lehmann & Sanders,
> 2007, p. 24)

When accompaniers come from outside the community, their presence will always be a

response to a call from an individual or community in need that has invited them to come and

assist. Without such an invitation, there can be no accompaniment, as this approach relies

heavily on a respectful walking together. It is always predicated on invitation. Often,

accompaniers who travel to help others will depart from a community of origin where they have

enjoyed a level of relative security and comfort (Watkins, 2015). In contrast, their communities

of destination will frequently represent a stark difference. For example, these communities may

be dealing with political threats, violent repression, or uncertain danger.

An example of such outsider accompaniers can be found in a model of international

accompaniment that is currently being employed in Asia, Africa, and the Americas. In this

model, accompaniers seek to protect "targeted populations in conflict zones" (Smith, 2013, p.

3). In this specific context, international volunteers come from organizations all over the world

to accompany communities in which individuals, organizations, and sometimes entire

communities are under threat (Mahony, 2013).

While each accompanying organization will customize their model to the unique needs of

the given context, international accompaniers intentionally use their physical presence and any

political pressure they can muster to provide protection and will strive towards policy change

(Smith, 2013). In this way, "those who are accompanied feel less abandoned and forgotten, and

are often less likely to be attacked and abused than those left to fend for themselves without

witnesses" (Watkins, 2015, p. 329).

In a very different context, through their accompaniment of others, outsider researchers

have been known to help construct "liberating knowledge" that can be used to deconstruct

systems of power and oppression (Sacipa-Rodriguez et al., 2009, p. 222). For example, one

might think of participatory action researchers who spend many months and sometimes even

years living alongside those who exist on the margins. They use their research to benefit the

community by advocating for systemic change.

In summarizing the purpose of accompaniers, Watkins (2015) identified their role in the

following way:

> While keeping company on the journey, the accompanier—depending on the needs and
> desires of those accompanied—may provide individual and community witness and
> support, solidarity in relevant social movements, assistance with networking with
> communities at a distance suffering similar conditions, research on needed dimensions,
> and participation in educating civil society about the difficulties suffered and the changes
> needed to relieve this suffering. (p. 327)

Today, accompaniers range from clergy, lay volunteers, human rights advocates, peace activists, social workers, community health workers, doctors, nurses, psychologists, and human aid workers (Crosby, 2009; Gupta et al., 2016; Kroeker, 1996; Muñoz et al., 2010; Sacipa-Rodriguez et al., 2007; Watkins, 2015; Farmer, 2015).

History. Accompaniment has its roots in liberation theology, which originated in Latin America after the Second Vatican Council (Johnson, 1995). This approach grew out of grassroots movements and pastoral ministry in Latin America in the 1960s and 1970s (Aaker, 1993; Watkins, 2015). Specifically, it was developed by those in the Catholic Church who, in committing themselves to a "preferential option for the poor," were exploring a need to accompany "people in their own communities, in their search to discover and work out their own destiny" (Aaker, 1993, p. 103). Often, those who practiced accompaniment were clergy or lay volunteers who chose to immerse themselves in the reality of those living on the margins.

In the 1970s and 1980s, this concept of accompaniment became widespread among followers of liberation theology (Aaker, 1993). Indeed, the Spanish term "accompanamiento" (accompaniment or accompanying) is attributed to Archbishop Romero who understood pastoral accompaniment to mean "the personal evangelization of those Christian individuals or groups who have taken on a concrete political option on behalf of the poor and marginalized" (Berryman, 1994, p. 173). The actual root of the word accompaniment originates from the Latin "ad-cum-panis," which literally means "breaking bread together" (Goizueta, 1995, p. 68). The term signifies a bond of friendship and a covenant (Vanier, 1989).

Theological Underpinnings of Accompaniment

From a theological perspective, accompaniment is informed by the idea of a realized eschatology. In other words, one does not need to wait for a heaven to encounter salvation;

liberation from oppression is in our midst if we act on our own agency and call on the power of God to help usher it in (Johnson, 1995). The prevalent image of God that is emphasized in this form of theology is a relational, loving God who is approachable and accessible to God's people. The humanity of God, through his incarnate son, Jesus Christ, is also accentuated rather than the notion of a transcendent being. Hence, God exists on more of a horizontal plane rather than on a vertical axis (Martín-Baró, 1994).

Because of the influence of liberation theology, an accompaniment approach situates human suffering firmly in the midst of social reality, utilizing religious, social, political, economic, and anthropological lenses to bring understanding and insight (Johnson, 1995). Thus, when confronted with the suffering of another, "It is impossible to be neutral in the face of violation of human rights" (Sacipa-Rodriguez & Tovar-Guerra, 2011, p. 908).

Sobrino (1994) describes a similar dynamic, which he calls "the principle of mercy," (p. 16). This is when love for those in need is demonstrated through intentional presence and the works of mercy, and integrated with attempts to transform the unjust structures that are responsible for causing human suffering. In a similar regard, the act of accompaniment invites a commitment to walk with others in settings that have been disrupted by structural and direct violence, to care for them, stand in solidarity, and to take a political stance against oppressive aspects of the status quo (Watkins, 2015). After all, as Gutiérrez (personal communication, March 22, 2019) has noted, "The poor are there not to receive help, but rather to show their rights. Accompaniment is to fight, so people have rights." There can be neither understanding nor hope of ever experiencing the glory of the resurrection without such participation (Potter, 2011).

Emanating from Latin America, accompaniment is also informed by a sociocultural and theological worldview that understands the human person as a social and intrinsically relational being. Indeed, "community is not something added on, but a web of relationships constitutive of who we are" (Isasi-Diaz, 1993, p. 171). St. Paul's analogous teaching on the mystical body of Christ affirms and proclaims this reality. While there are many parts of the body, without each part, the body cannot fully function. Similarly, outside of the body each part literally becomes "dis-membered" and must fail to exist (New International Version, [2011], 1 Corinthians 12:12-31). In essence, in order to thrive, the parts need the whole, and the whole needs its constitutive parts.

Through such a theological and anthropological lens, absolute value is attributed to the incarnate and relational essence of the human person (Goizueta, 1995). This contrasts with the notion of a "socially unsituated self" which is prevalent in the individualistic context of the United States today (p. 59). Indeed, just as relationality presupposes action, accompaniment requires active participation. With the influence of liberation theology, within an accompaniment approach, the "other" will always be represented by the crucified ones in history (Sobrino, 1978). Thus, walking together is a lived expression of participating in the reality of the cross on earth. Consequently, accompaniment represents a concrete way of demonstrating a preferential option for the poor. As Gutiérrez (2003) has noted, "It will take the efforts of each of us in our 'thousand ways,' to continue to say and show to the poor, 'God loves you'" (p. 34).

In terms of some of the core tenets of liberation theology, Martín-Baró (1994) has described the three most intuitive truths as:

1) The promotion of life is the elemental religious task, which includes liberation from personal and systemic oppressive structures.

2) Orthopraxis comes before orthodoxy. In other words, what one does is more indicative of one's faith than what one says.

3) As Christian faith calls for a preferential option for the poor; we have to find God among the poor and marginalized and together live out the life of faith.

Martín-Baró (1994) has also used the term "subversive religion" to describe the way in which many Latin American Christians have practiced their faith. Specifically, this term denotes an expression of Christianity through which people are led, by their faith commitment, to seek to transform unjust social systems that violate human rights. It is akin to God acting through humans, who then assume the responsibility to transform the world. This is how the Kingdom will be built, the already and the not yet.

In this regard, the formation of Christian Base Communities was the most dynamic manifestation that grew out of the practice of subversive religion (Martín-Baró, 1994). The members of these communities viewed the role of their faith as being to denounce oppressive sinful structures that dehumanize the lives of the poor, work towards systemic change, and announce a new world order, where a more humane and just society could be established, in accordance with God's designs. The Christian Base Communities supported their members by meeting together, reflecting on scripture, praying, enjoying fellowship and organizing themselves to work for justice. Their religious faith provided meaning to the struggle for liberation, and provided hope both on the personal and collective level.

On the global stage today, Pope Francis is probably the best-known figure who speaks about accompaniment from a spiritual perspective. According to Francis (2013),

> The art of accompaniment teaches us to remove our sandals before the sacred ground of the other…The pace of this accompaniment must be steady and reassuring, reflecting our

closeness and our compassionate gaze which also heals, liberates and encourages growth in the Christian life. (para.169)

Indeed, for Pope Francis (2013), accompaniment is always a spiritual encounter that not only invites people to lead others closer to God, but also involves acknowledging the God within one another (para. 169). For Francis (2013), the invitation to accompany the poor goes beyond a mere act of service such as working in a soup kitchen, writing a check, or writing a letter to change some aspect of policy. Rather, accompaniment means actually opening one's heart to deep connectedness, walking with the other in a committed way:

> That means not treating [the poor] as mere problems or statistics but as human beings. It means having eye contact with them; it means sitting down and listening to them. It means welcoming them into our neighborhoods and churches. It means knowing their names and being their friends. (Reese, 2014, para, 24)

Contemporary Models

While accompaniment has its roots in theology, in a contemporary global context, different models of accompaniment have evolved and are currently being utilized in a variety of ways and contexts. Such areas include psychology (Sacipa-Rodriguez et al., 2007; Watkins, 2015), community health work in global medicine (Farmer, 2013), peace activism (Koopman, 2013; Roy & Hamilton., 2016; Smith, 2013; World Council of Churches, 2020), international development (Clinton, 1991; Kroeker, 1996), assistance of those who are disabled (Vanier, 1998), international service learning (Andenoro & Bletscher, 2012), humanitarian aid (Lamberty, 2015), overseas volunteering (Ausland, 2005), and ministry to migrants (Hagan, 2006; Hampson et al., 2014; Hollenbach, 2016; Kotin et al., 2011).

Pastoral Accompaniment of Migrants

A large part of the contemporary theological literature that focuses on accompaniment has addressed the psychological and spiritual distress of those who have undergone collective

trauma, particularly through migratory transition (Potter, 2011; Hagan, 2008; Hampson et al., 2014; Lamberty, 2015). Within this context, a migrant is identified as the following:

> Any person who is moving or has moved across an international border or within a state away from his/her habitual place of residence, regardless of (a) the person's legal status, (b) whether the movement is voluntary or involuntary, (c) what the causes for the movement are, or (d) what the length of the stay is. (International Organization for Migration, 2018)

Many contemporary theologians and clerical leaders see a strong connection between migration, theology, and the need for pastoral accompaniment. Of these, Pope Francis has, once again, perhaps been the most vocal in promoting accompaniment as a way of confronting the "globalization of indifference" and supporting migrants in their transitions (2015, para. 1). Francis (2013) believes that:

> Our personal experience of being accompanied and assisted, and of openness to those who accompany us, will teach us to be patient and compassionate with others, and to find the right way to gain their trust, their openness and their readiness to grow. (para. 171)

Furthermore, Francis has encouraged a sense of solidarity with migrants and called for churches and religious communities to welcome them into their midst (Phan, 2016). In particular, on a structural level, Francis has called for "a coordinated and effective response" from the Church, the political community, and civil society to help migrants (Francis, 2017, para. 7). We have a responsibility towards "our brothers and sisters who, for various reasons, have been forced to leave their homeland: a duty of justice, of civility and of solidarity" (Francis, 2017, para. 13). Sobrino (1994) has also stated, "the place of the church is with 'the other' and with the most radical otherness of that other – his suffering – especially when that suffering is massive, cruel, and unjust" (p. 21).

Catholic social teaching also elevates a scripture-based response of welcome, care, and solidarity towards the migrant as a moral principle (Saravia 2004; Groody, 2009; Hagan, 2006;

Groody & Campese, 2008). Such solidarity with migrants calls for inclusion and incarnation so that men and women, through love and commonality, engage in works of justice and mercy in the face of the dehumanizing elements of globalization and migration (Saravia, 2004). Groody (2009) has also asserted that migration "is not just a socio-political issue…it is something that is deeply theological and spiritual, that names what it means to be human" (para. 5).

While recognizing the right of sovereign nations to control their borders, Catholic social teaching also affirms migration as a fundamental human right and opposes any action that violates the human rights and dignity of a migrant (U.S. Conference of Catholic Bishops (USCCB), 2003; John XXIII, 1963). In this regard, drawing from Judeo-Christian narratives of Exodus, journeying, and migration, Catholic U.S. and Mexican bishops have decried the destructive consequences of the U.S. immigration system (USCCB, 2003). In this regard, "Family separation, exploitation of migrant labor, and danger for journeying migrants are objectionable to Catholic social teaching because they threaten the basic human dignity and human rights of migrants" (Hagan, 2006, p. 1559).

With specific reference to those who accompany migrants, the Bishops have articulated that "the numbers of migrants who leave Central and South America and Mexico and who enter the United States are so large that a more concerted effort is needed in the preparation of priests, religious, and lay leaders who accompany them" (USCCB, 2003, para 48). Furthermore, the Bishops themselves have assured the migrant population that they will accompany the migrants on their journey so that, at their destinations, they will be "strangers no longer and instead members of God's household" (para 106).

The call to organize pastoral accompaniment of migrants and their families was also clearly articulated in the final document of the Fifth Conference of the Latin American and

Caribbean Episcopate of the Roman Catholic Church held in Aparecida, Brazil in May 2007
(Conseljo Episcopal Latinoamericano, 2007). The conference document states that, while
migration has enriched cultural and religious diversity, it results from the negative aspects of
globalization that privilege, as central values, market dynamics of absolute efficiency and
productivity regulating all human relationships. To address these concerns as they relate to
migration, the concluding document of Aparecida proposes six recommendations for action
(CELAM, 2007, paras. 411-416). Four of these of these action items directly mention the need to
accompany migrants. Specifically, they call for organizing pastoral accompaniment as an
expression of ecclesial charity. They also recommend that lay people develop Christian sense,
professionalism, and the ability to understand in order to accompany migrants and their families
in their communities of origin, transit, and destination.

The Church as Home from Home

Migrants have been parishioners in the U.S. Catholic Church, in its Anglo-European
manifestation, as early as the arrival of English Catholics to Maryland in 1643 (Phan, 2016).
Throughout the centuries, as different waves of immigrants have settled in the United States, the
Catholic Church has been shaped, formed, and informed by their voices. Their participation in a
system of national churches and local ethnic parishes has enabled them to worship while
remaining faithful to their ethnic origins (Dolan 1985; Matovina, 2012; Phan, 2016).
Specifically, national or ethnic parishes have enabled immigrants to "retain their language,
cultural practices, sense of group identity, and Catholic faith" (Matovina, 2012, p. 27).

Furthermore, in the nineteenth and early twentieth centuries, the parish church was
considered "the most enduring and important cultural institution in the neighborhood (Dolan,
1984, p. 204). Such institutions addressed not only the spiritual needs of the faithful, but also

provided social and economic assistance for those in need (Hirschmann, 2004). In such ways, the

Church built community, extended social networks, helped educate immigrants about the culture

of their new homes, and integrated religion at the local level (Dolan, 1985).

Today, migration continues to be a permanent feature of the U.S. Catholic Church; it is

not just a historical phenomenon (Phan, 2016). Indeed, between 1975 and 2017, the number of

Catholic immigrants grew from 4.7 million to 16.9 million (Center of Applied Research for the

Apostolate (CARA), 2018). While Hispanic Catholic immigrants certainly do not share the same

one path of identity formation or adaptation to life in the United States, their engagement with

the Catholic Church continue to help shape the ways their evolving identities develop (Matovina

& Poyo, 2000). Indeed, according to Hirschmann (2004), a large number of immigrants become

American through participation in the religious and community activities of churches and

temples" (p. 1207). Such institutions continue to provide a "combination of culturally attuned

spiritual comfort and material assistance" that appeal to new immigrants, especially "when

packaged in a familiar linguistic and cultural context" (p. 1208).

One of the main reasons that churches attest that they make a difference for new

immigrants is that they offer a sense of the familiar (Hirschmann, 2016). This feeling may help

to counterbalance the many stressors that occur when new immigrants seek to settle into a

foreign community of destination. Such stressors can include the physical, psychological,

spiritual, social, financial, linguistic, and familial adjustment that migrants experience as they

adapt to unfamiliar and new social norms as well as a new language and way of life (Smart &

Smart, 1995; Arbona et al., 2010).

On a psychological level, the guidance of religious principles, the exercise of religious

values and participation in familiar rituals can reap significant benefits for migrants by providing

a deep sense of emotional connection to all that has been left behind (Hirschman, 2004).

Furthermore, on a practical level, the social organization of the church can help provide material

support with practical needs that are integral to settling into a new environment, such as

assistance with finding housing or employment and an introduction to a new social network. In

this regard, the social and pastoral accompaniment of faith communities has been shown to

provide a significant protective factor for migrants and their families (Harker, 2001; Pumariega

et al., 2005).

One faith-based agency that currently utilizes a model of pastoral accompaniment in their

work is Jesuit Refugee Services (JRS). This ministry involves "being with the refugees on the

ground, listening to their stories, and showing them through genuine personal presence that they

are not forgotten" (Hollenbach, 2015, para. 10). JRS attests that such "accompaniment can offer

an antidote to the 'commodification' of beneficiaries that unfortunately happens so often in

large-scale humanitarian relief operations" (Hampson et al., 2014, p. 7).

Medical Studies

Many of the medical studies that focus on accompaniment have formed part of an

ongoing research series carried out by a team of medical researchers who work with Partners in

Health (PIH) (Gupta et al., 2016; McLaughlin et al., 2017; Mukherjee et al., 2016; Muñoz et al.,

2010; Rich et al., 2012).

According to Farmer (2015), the lives of PIH's accompagnateurs have been transformed

and, in turn, are transforming the lives of others. In describing the dynamic of PIH's

accompaniment, Farmer (2015) asserts:

> There's an element of mystery, of openness, of trust, in accompaniment. The companion,
> the accompagnateur, says I'll go with you and support you on your journey wherever it
> leads; I'll share your fate for a while. And by a while, I don't mean a little while.

Accompaniment is about sticking with a task until it's deemed completed, not by the accompagnateur but by the person being accompanied. (p. 194)

However, while this series of medical studies describes the favorable impact of PIH's model on patients' health statuses, the studies only sketch out minimal details about the constituent elements of the accompaniment process or the role of the accompagnateurs. An additional limitation in this series of studies is that they do not focus on the meaning of accompaniment for the actual accompaniers or for those who have been accompanied.

To illustrate, between 2005 and 2006, Rich et al., (2012) carried out a study on the experiences of rural health centers in Rwanda and their uses of community health workers. The study followed HIV patients for a period of 24 months in a rural part of Rwanda. The design was longitudinal. Since trust and relationships take time and patience to develop, the format of a longitudinal study served as an ideal way to measure the impact of accompaniment due to the slow, unfolding nature of the process.

A retrospective medical record review was carried out on 1041 HIV-positive (HIV+) adult patients initiating community-based antiretroviral therapy (ART). Some of the key programmatic elements included "free ART with direct observation by a community health worker, tuberculosis screening and treatment, nutritional support, a transportation allowance, and social support at the community level" (Rich, et al., 2012, p. 35).

One of the study's main areas of focus was to investigate the use of community health workers and the impact that their companionship had on those living in rural poverty and receiving community-based antiretroviral therapy. In terms of methodological implications, the researchers incorporated a number of enhancements to the national requirements of the ART program, which were designed to address social and economic barriers to adherence and

retention. For example, in addition to teaching their patients how to manage complex treatments,

cope with side effects, and identify the signs and symptoms of impending illness, community

health workers provided ongoing social support and companionship, which may have served to

reduce stigma and social isolation, thereby further promoting adherence (Rich et al., 2012, p. 39).

The findings of the study revealed that "of the 1041 patients who initiated community-

based ART, 961 (92.3%) were retained in care, 52 (5%) died and 28 (2.7%) were lost to follow-

up" (p. 35).

With regard to the limitations of the study, in its discussion of accompaniment there was

no discussion of how the relationships between the patients and the community health workers

were formed or developed. Furthermore, the study was devoid of any description of the effects of

the accompaniment on the community health workers. This absence is problematic since the

horizontality of the accompaniment process will inevitably influence both the accompanied and

the accompanier (Watkins, 2015).

One area in which there is empirical evidence in medicine regarding the meaning of

accompaniment is in the field of nursing, particularly in the realm of palliative care. One

particular illustrative study focused on nurses' experiences of accompaniment of patients who

were dying (Tornøe et al., 2015). In this endeavor, a qualitative phenomenological hermeneutical

interpretation method was employed.

Six registered nurses who worked in a combined medical and oncological ward in a

general hospital in a rural Norwegian town were selected to take part in the study. The inclusion

criteria for this study were that "nurses were interested in palliative care, had a variety of

experiences and had spent time in this work" (Tornøe et al., 2015, p. 3). Participants ranged

between the ages of 37 and 61 years and had between nine and 21 years of experience. All

interviews took place in August 2014 in a quiet hospital meeting room. They lasted approximately one hour and were audiotaped and transcribed verbatim. Only one open-ended question was asked during the interviews: "What are your experiences with providing spiritual and existential care to dying patients?" (Tornøe et al., 2015, p. 4). When necessary, this was followed up with clarifying questions.

Among the findings of the study was the fact that the nurses found it "challenging to uncover dying patients' spiritual and existential suffering, because it usually emerged as elusive entanglements of physical, emotional, relational, spiritual and existential pain" (p. 1). Findings further demonstrated that the nurses found it rewarding when they were able to help patients find peace and reconciliation in the final stages of dying. Conversely, when the nurses were unable to decrease the dying patients' spiritual and existential anguish, they found it emotionally challenging because it caused them to struggle with their own human limits and professional helplessness (Tornøe et al., 2015). In terms of limitations, the study only focused on medical care for ethnic Norwegian patients.

A further study documented the accompaniment by nurses of patients at the ends of their lives. This study showed the nurses' accompaniments as "interactional, dynamic, integral, and systematic" (Martins & Basto, 2011, p. 161). The accompaniment that these nurses provided involved "physical comfort, helping the patients to accept the reality of their situation, supporting them emotionally, harmonizing the environment, and facilitating the presence of friends and family" (p. 161).

Nineteen nurses took part in this study, which was conducted in a public hospital in Madeira, Portugal. Most of the participants in the unit had cancer, and many of their diagnoses were terminal. All nurses who had worked in the unit for over six months and who had agreed to

take part in the study were selected for inclusion. Nine patients and 19 relatives were also

interviewed in a second stage of interviewing. The data collection period was between July 2006

and 2008. A constant data comparison method was used for analysis along with Charmaz's

coding system (Martins & Basto, 2011).

The findings of this study identified a two-stage process of accompaniment that the

nurses used to help alleviate the suffering of the patient at the end of their life. The first stage

involved "perceiving the patient's suffering" and the second involved "alleviating suffering"

(Martins & Basto, 2011, p. 164). However, a third stage was also suggested: that of "suffering

with the patient" (p. 164). Martins and Basto (2011) asserted that this third stage "seems to

interfere with how the nurse perceives and deals with the suffering of the patient" (p. 164).

Martins and Basto also suggested that suffering with the patient might make the nurse more

aware of her own finitude, and she may struggle with accepting the reality of her own human

condition. In this way, this study began to look at the meaning that accompanying terminally ill

patients has on nursing staff, but it failed to explore it in much depth.

Psychosocial Accompaniment

According to Watkins (2015), while a history of psychosocial accompaniment exists in

the field of psychology the United States, it has rarely been named as such, since often this kind

of approach is "seen outside the appropriate role for a clinician or researcher" (p. 329). This

seems to be primarily due to certain ethical concerns regarding the more fluid boundaries

between the psychologist and those accompanied than is common in a more traditional

psychological setting. In this regard, certain psychologists have reported that they have had to

fund their own work on psychosocial accompaniment, as they could not receive funding for their

endeavors (Watkins, 2012). Some have even attested to having been "censored for their

accompaniment and risked being seen as having fallen outside the pro-scribed practices for the profession" (p. 16).

Nevertheless, Watkins (2015) contends that an array of U.S. psychologists and psychiatrists have practiced the activity of psychosocial accompaniment for many years. Two such examples are the psychiatrist Harry Stack Sullivan, who accompanied those who were incurring civil rights violations in the American South, and Robert Coles, who accompanied African American families as they strove for integration in New Orleans' schools during the time of Civil Rights (Watkins, 2015).

In Latin America, the practice of psychosocial accompaniment has also increasingly been adopted over time by mental health professionals, who sought to help others during periods of communal strife (Hollander, 1997). For example, during the Dirty War, Argentine psychoanalysts accompanied the "Mothers of the Disappeared" to raise awareness of the role of the government in the disappearances and often murders of the mothers' children (Watkins, 2015). In a similar regard, in El Salvador, the Spanish Jesuit and social psychologist Fr. Ignacio Martín-Baró accompanied Salvadorans by recording their accounts of human rights violations and state-sponsored violence (Martín-Baró et al., 1994). In more recent times, psychologists in Colombia, Guatemala, and Peru have accompanied those who have been forcibly displaced by paramilitary forces and/or have been victims of war (Sacipa-Rodriguez et al., 2007; Crosby, 2009).

Accompaniment as Peacekeeping Efforts

As previously referenced, a unique model of accompaniment that is described in current scholarship is a form of peacekeeping efforts. Specifically, international peacekeepers and observers are sometimes invited to use an accompaniment model to act as unarmed bodyguards

in order to promote human rights and protect local citizens threatened by political violence (Coy, 2012; Smith, 2013; Mahony, 2013). This specific model of accompaniment was pioneered in the 1980s by two organizations that were working in Central America: Witness for Peace (WfP) and Peace Brigades International (PBI) (Mahony, 2013). The term "protective accompaniment" describes the specific strategy that PBI developed to protect human rights defenders and the communities whose lives and work are threatened by political violence (Julian & Schweitzer, 2015).

Due to the physical accompaniment they provide, unarmed civilian peacekeepers have been able to provide a myriad of protections for human rights workers from injury and harm (Janzen, 2014). The method of accompaniment that groups such as WfP and PBI practice and promote has three primary outcomes: "it protects, it offers moral support, and it helps to build the global movement for peace and human rights" (Mahony, 2013, p. 13).

Common Themes

Most of the existing empirical studies that discuss accompaniment seem to be devoid of much thick description (Geertz, 1973). In particular, as previously mentioned, it is rare to find much focus at all on the effects of accompaniment on the accompaniers or the accompanied, since this is often not the studies' primary foci of interest. Nevertheless, while the current number of empirical studies focused on accompaniment may be small, it is possible to identify some common themes that are also often mirrored in the theoretical work. This review will now discuss some of these major themes.

Bearing Witness

The theme of bearing witness occurs frequently across the span of accompaniment literature. One of the empirical studies that describes this dynamic is an ethnographic participant

observation study that took place in an agricultural cooperative in Nicaragua with 60 cooperative

members (Kroeker, 1996). This study illustrates how, in her role as participant observer, Kroeker

(1996) came to understand that to "accompañar" would mean that she was bearing witness to the

community. As Kroeker (1996) notes,

> For them accompaniment implied being given importance as a group, that their fate
> mattered. It meant being given a voice and an audience that someone wanted to hear their
> stories, to understand their perspective on life, to learn from them. (p. 134)

In terms of the method of this study, the main portion of Kroeker's (1996) research was

undertaken during the seven months she lived in the cooperative and over the course of three

subsequent short visits. The analysis she carried out was a "reiterative process of categorizing

information, building causal links and interpretations, and verifying them" (p. 125). While the

central findings of this study indicated that the cooperative and national cooperative movements

empowered participants, certain interrelated factors impeded development. Examples of such

factors were autocratic leadership "intermingled with apprehension about leadership and fears of

failure" (Kroeger, 1996, p. 123). In essence, while empowerment seemed to be occurring within

the cooperative, the larger macro-political context had detrimental effects.

With regard to the methodological implications of this study, because accompaniment

necessitates an ongoing relationship that is built on trust and developed over time, the

longitudinal design and approach aligned well with its focus. Kroeker's (1996) ability to share

living quarters and food with the cooperative members over an extended period helped her to

develop an important sense of belonging and enabled her to stand in solidarity as she attempted

to bear witness. In addition, her work as a teacher in return for her board in the cooperative

helped her establish a level of intimacy as she accompanied the women, who would share their

feelings and frustrations with her (Kroeker, 1996). However, even though Kroeker (1996) "was

able to become recognized as an insider, engage in numerous conversations, verify emerging

hypotheses, and determine subtle feelings and meanings" (p. 125), it was clear from the outset

that her presence in the cooperative was time-limited and that her identity and background would

always set her apart from the cooperative members. Thus, no matter what bonds she established

with the community, her journey of accompaniment could never have been one that came to a

natural end. Kroeker (1996) was there as a researcher, not to accompany for the sake of the

accompanied. Therefore, her involvement in the members' day-to-day lives was necessarily

interventionist.

The theme of bearing witness is also mentioned in a study that focused on the benefits of

psychosocial accompaniment for survivors of war-related trauma (Sacipa-Rodriguez et al.,

2007). This study focused on an accompaniment group process with six individuals who had

forcibly been displaced from their homes in Colombia. A group of psychologists at Fundacion

Mencoldes in Bogota accompanied the participants between 2001 and 2004. The selection

criteria were as follows: (a) participants were forcibly displaced, (b) they had spent six months in

the Fundacion Mencoldes program and (c) they were over 18 years of age.

In this study, the psychosocial accompaniment process was described as involving

"therapeutic conversations, group therapy techniques and thematic orientations that helped to

provide an emotional catharsis in an atmosphere that provided psychological containment"

(Sacipa-Rodriguez et al., 2007, p. 597). Furthermore, intentional generation of reflection by the

participants was used to create an atmosphere of mutual sharing that engendered solidarity in

their suffering.

The findings suggested that the participants found the accompaniment process helpful in

relieving their suffering and in presenting a platform for solidarity as they recounted their stories

in the company of others who shared their pain. Thus, participants were engaged in a collective journey of bearing witness to each other's suffering, which encouraged them to share their own struggles. Indeed, it opened a doorway for them to "see themselves as part of a social network that allow[ed] them to reconstruct the sense of their lives and come to grips with the senselessness of war" (Sacipa-Rodriguez et al., 2007, p. 596). The accompanying psychologists also demonstrated an open, committed, and humane attitude that was based on deep listening. This encouraged the participants to share a feeling of mutuality with their psychologists. Indeed, one of the participants described the psychologists as sharing "all of our problems with us" (Sacipa-Rodriguez et al., 2007, p. 594).

In terms of any concerns about the utility of an accompaniment intervention and limitations of this approach, this same study determined that psychosocial accompaniment faced clear barriers in its attempts to help displaced people reframe feelings related to their traumatized memories. This was because similar environmental factors that had caused their initial suffering continued to exist in their new surroundings. Specifically, when forcibly displaced people have no choice but to live in new neighborhoods that are entrenched with similar kinds of urban violence that led to their initial displacement, psychosocial accompaniment is limited in helping alleviate symptoms of suffering, since fear continues to be a constant companion for the displaced.

This study began to identify constituent elements of a psychosocial accompaniment approach. However, it failed to go into specifics and did not identify the meaning of accompaniment for the accompaniers.

Mutual Transformation

The theme of mutual transformation for both the accompanier and the accompanied also appears frequently in the literature. As Watkins (2015) notes, "the accompanier brings his presence to what is difficult, allowing it to affect him, to matter to him, to alter his course" (p. 330). Kroeker (1996) described a similar dynamic as she described her accompaniment of the peasants in the cooperative as "a situation of exchange" and "an empowered relationship of valuing, participation and mutual transformation" (p. 135).

During the accompaniment process, it appears that when the accompanier begins to recognize the strengths of the accompanied, an easing of the power differential takes place between them, and the accompanier will begin to identify their "compañera/o" as a co-teacher and vice versa (Dvorak, 2014). A mutuality will thus develop in their relationship and there will be an attunement to the dynamic of reciprocity. As a result, both parties will come to recognize the common humanity shared between them and, through pooling common strengths as well as recognizing vulnerabilities, they will be able to commit to walking together on a path toward a new future.

Ausland (2005), who as a Mennonite volunteer in Bolivia came to recognize his community hosts as co-teachers, expresses a similar dynamic:

> After some time, I realized that something else was happening over tea. My title and position were being eroded; I was becoming real to them. At the same time, my simplistic stereotypes of them were melting away; they were becoming real to me. I ceased to be a community development volunteer; I was just a new neighbor, an outsider in over my head trying to fit in and make friends. I was socially awkward and often not very useful. They ceased to be the poor, helpless people in need of outside assistance. Instead, I saw them as strong, resourceful people whose resilience in a tough place demanded my deepest respect. My eyes were opened up to just how much Krista and I depended on their generosity and friendship. They gave us food from their lands, taught us how to wash in the river and use local plants to heal our bodies, invited us into their homes and shared both their wisdom and folly. I even learned how to irrigate properly. (para.3)

Another empirical article that addresses mutual transformation focused on 49 accompaniers of women survivors who had endured sexual violence (Crosby, 2009). The participants were activists, psychologists, researchers, and lawyers who came from Peru, Guatemala, and Colombia. They came together to an international workshop in Guatemala to address "the ways in which accompaniers provide psychosocial support to survivors, their approaches, strategies and lessons learned, and to explore incipient 'best practices,' as well as examine the impact of accompaniers of sustained engagement" (p. 345). The workshop provided the primary data for this study. It was designed to be participatory, and it used various creative exercises such as "journaling, mask-making, popular theatre and network mapping" (p. 345).

In terms of highlighting the theme of mutual transformation, as one participant noted, the accompaniers and those they accompanied "start from the idea that we are healing together, which is why we put into practice a relationship of compañeras and accompaniers instead of a relationship of power from the outside towards the group" (p. 344). The findings of the study concluded that the "struggle of women survivors for healing and justice is also the struggle of the workshop participants" who accompanied these women in their journey (p. 350). Indeed, it is from this identification of a common, mutual struggle that Crosby (2009) went on to argue for a politics of accompaniment:

> While it is important not to conflate experiences, or negate the important ways in which violence differentially affected lives in each of these conflicts, all are implicated within relations of gendered militarized violence, and this can provide the basis from which to create a common context of struggle (as opposed to a common experience of violence), and establish the basis for a politics of accompaniment, of being present and accountable. (p. 350)

Crosby's (2009) article reads as somewhat unwieldly and anecdotal at times. The limitations of such a structure indicate that the study of accompaniment is still at the evidence-

development and knowledge-building stage. Despite its loose structure, this study is one of the few that began to delineate some of the key and integral traits that are present in the accompaniment process.

The one current empirical study in the United States, which is written from the perspective of social work, also identifies the mutually transformative aspect of accompaniment that is integral to an accompaniment approach (Villarreal Sosa et al., 2018). This study conceptualizes and operationally defines the accompaniment that the agency Taller De Jose (TDJ) provides, and identifies psychosocial outcomes. According to Villarreal Sosa et al., (2018), "the data provides support for the development of a conceptual model which includes methods of accompaniment based on interdisciplinary knowledge in ministry, social work, and public health; consideration of social context, values and outcomes" (p. 3).

This study consisted of six focus groups with 31 current and former service participants, and two focus groups with 13 and nine staff, respectively. The service of accompaniment was categorized by participants and staff into physical, spiritual and emotional domains. Outcomes included increased self-esteem, self-efficacy, hope, safety, reduced isolation and fear, and elevated mood at TDJ (Villarreal Sosa et al., 2018).

A particularly interesting finding in this study was that beyond the concrete services provided, participants reported, "it was the experience framed by the Catholic social teachings and the emotional support that made a significant impact" (p. 28). Even more noteworthy, was "the degree to which foundational values based in a faith perspective and approach distinguished accompaniment at TDJ from other types of services in social work and public health" (p. 29).

The authors of this study recognized that future quantitative measures were clearly required to build upon these findings. However, the study's identification that the foundational

values of the accompaniment approach impacted the service participants, potential staff burnout,

and agency climate and culture, highlights the mutually transformative aspect of the

accompaniment process (Villarreal Sosa et al., 2018).

Solidarity

Solidarity is certainly one of the most prominent themes in the existing literature on

accompaniment (Crosby, 2009; Kroeker, 1996; Watkins, 2015; Sacipa-Rodriguez et al., 2007;

Clinton, 1991; Khasnabish, 2005; Rader, 2008; Lamberty, 2015). In identifying this

phenomenon, Farmer (2013) attests:

> Accompaniment flips the impulse of how do we help them? into an assertion - we're in it
> together. We are connected, tied, and bound together. We need to walk together and
> maybe, together, we can envision and create better, more equitable tomorrows, both for
> the big issues "over there" and also in our daily lives, loving our neighbors – that is
> everyone – as we love ourselves. (p. 196)

An illustrative study that highlights the dynamic of solidarity focused on small-scale

grassroots development efforts in Peru (Clinton, 1991). This study contrasted the potential

benefits of accompaniment as a strategy to provide development assistance in Peru with those of

more standardized practices.

The study described a visit to five sites of Lutheran World Relief's Andean Regional

Office's (LWR/ARO) low-budget, grassroots development projects on the Peruvian coast. These

projects were funded and supported by LWR/ARO using a method of accompaniment that was

described as "a form of development cooperation that goes beyond the financial relationship, and

is based on mutual knowledge, a common commitment, and solidarity" (Clinton, 1991, p. 63).

The typical supervisory nature of a distant funder was replaced at these sites by an

accompaniment model that allowed the community to feel they were being supported in their

efforts of developing their projects. Such a model relied upon seminars, workshops,

consultations, and exchange visits. This method of accompaniment was "an attempt to provide financial and institutional space within which indigenous NGSs may discover their own potency through a process of sharing and mutual support" (p. 63).

Clinton (1991) asserted that in the realm of supporting international development projects, "sympathetic listening, engaged questioning, nondirective suggesting and solidarity in the face of setbacks are the stuff of accompaniment" (p. 64). However, based upon his experience in Peru, Clinton (1991) conjectured that while caring, sensitive people could be trained in an accompaniment methodology, when supporting international development projects, this is unlikely to ever happen, since many development agencies prefer to further their own government's interests and policies rather than advance human promotion.

Nevertheless, having made the series of site visits to LWR/ARO's grassroots projects in Peru, Clinton (1991) concluded that the most important feature of the grassroots development approach may be the contribution of a sense of solidarity between affluent and poor nations. As he stated, "For until citizens of the rich countries make common cause with the masses of the poor countries, there can be little hope of resolving the global problems that threaten us all" (p. 75).

In advancing the theme of solidarity, Khasnabish (2005) painted a hopeful picture of the potential of accompaniment to establish solidarity between different social movements. In particular, Khasnabish (2005) explored how "the Mexican independent labor movement and the indigenous Zapatista movement were able to engage in a politics of accompaniment that was based on mutual respect without sacrificing either autonomy or difference" (p. 101). The focus of this study was "primarily upon asking labor activists to share their perceptions of the Zapatista movement … and consider its significance with respect to their own struggles" (p. 103).

Interviews were carried out with "leading and militant members of the independent labor movement in Mexico City" (p. 103).

Findings described expressions of sympathy and solidarity by members of the independent labor movement to the Zapatista uprising. Such reactions indicated "a mutual acknowledgement of suffering and subjugation as well as a deep recognition of sharing a similar struggle in spite of significant differences" (p. 110). In essence, this awareness was built upon a common understanding of solidarity and mutual accompaniment as "brothers and sisters" (p. 110).

Building Bridges

The theme of building bridges between different worlds is also common in the accompaniment literature. One particular study illustrates the potential of accompaniment to build bridges between those with power and those in need of assistance. This study focused on the New Sanctuary Movement (NSM) (Freeland, 2010). The NSM is described as "a conduit for mobilization and articulation of the demands of activists whose ultimate objective is comprehensive immigration reform" (p. 486). The NSM helps establish sanctuary sites for undocumented immigrants who are facing deportation and acts as an advocate for political policies that advance the protection and rights of such immigrants.

For this study, three areas were selected in California to provide case evidence of the action of the NSM. Freeland (2010) chose these areas in order "(a) to focus on communities with extensive NSM activity and (b) to include community diversity, such as suburban and metropolitan areas as well as agricultural and service industry sectors" (p. 494). The goals of the case studies were to "illuminate the struggles of undocumented immigrants and the efforts of the

NSM to facilitate their settlement, movement and sustainability within the United States political

system" (p. 503).

The San Francisco Bay area case study focused on NSM's strategy of accompaniment,

which was likened to "an underground railroad type strategy" (Freeland, 2010, p. 499).

Specifically, this was used as a mechanism to:

> escort people out of Central America and into a sanctuary site in the United States, whereby NSM activists and supporters accompany individuals faced with arrest or other legal action to ICE offices or other holding facilities to provide support, legal assistance and any other necessary service. (p. 499)

It was through leveraging their power and privilege that the NSM accompaniers sought to

ensure that the human and legal rights of those they accompanied were respected. Thus, they

used their privilege and any connections possible to build bridges between those they

accompanied and any available help.

In quite a different context, a study that focused on international service learning also

explored the potential role that accompaniment can play in building bridges between those from

different social locations. This study focused on a group of 12 undergraduate students, their

preparatory process and eventual trip to Zambezi, Zambia, and their post-immersion reflections

(Andenoro & Bletscher, 2012). The goal of the trip was for the students to "deliver leadership,

elementary, and computer education along with home-based-care nursing" (p. 55). Both parties

came together for mutual learning, understanding, and collaboration. While in Zambia,

researchers carried out discreet site visits and collected informal qualitative data to explore the

impact of the student-led programs on the community of Zambezi. When the students returned,

they reflected upon their experiences at a post immersion retreat.

The findings of this study revealed that the student projects had been well-developed and that the structure of the trip had ensured safe passage to and from their destination. However, a significant shortcoming was that faculty had provided "unrealistic expectations of the immersive context, and had not developed the necessary self-awareness in the students, which would ultimately allow them to fully share their culture with the people of Zambia and fully engage in the process of accompaniment" (Andenoro & Bletscher, 2012, p. 56). In addition, the community of Zambezi did not benefit from the opportunities for sustainability that had been expected because accompaniment takes time to develop.

To counterbalance this limitation, the authors recommended that future faculty must "be patient with this process and first establish a foundation of accompaniment before developing a future of sustainability" (Andenoro & Bletscher, 2012, p. 56). As they poignantly noted, "accompaniment forms the foundation for the immersive experience, but the tangible and sustainable impact on the community lies within opportunities that present themselves through the mutually beneficial relationships of the future" (pp. 56-57). Furthermore, the authors contended that while "accompaniment is firmly planted in the idea of mutual relationships and sharing culture," it only "creates a superficial understanding of the community and fails to address and implement systems of sustainable practice" (p. 52).

Although Andenoro and Bletscher (2012) wrote about accompaniment within the field of international service learning, this finding seems to counter those in much of the existing literature. For example, most of the PIH's medical studies reported very successful results in terms of patients adhering to their medical regimens due to the accompaniment of their community health workers (Gupta et al., 2016; McLaughlin et al., 2017; Mukherjee et al., 2016; Muñoz et al., 2010; Rich et al., 2012). Furthermore, accompaniment has been described as

playing a pivotal role in developing mutually beneficial relationships (Kroeker, 1996; Crosby, 2009; Dvorak, 2014; Lamberty, 2015).

Option for the Poor

Accompaniment is often presented in the literature as a way of demonstrating a concrete option for the poor. Indeed, according to Lamberty (2015), through accompaniment, those who are wealthy can be invited to "develop true friendships with those who are poor, entering into their world, accepting some of their risk, developing equal relationships, and programs which lead to improved livelihoods for those who are poor" (p. 337). In essence, "accompaniment means that those who are wealthy recognize that the wealth they have does not belong only to them; it also belongs to the farmer, factory worker, or miner who produces the object that generates wealth" (p. 337). Lamberty (2015) went as far as to describe accompaniment as "solidarity and option for the poor together, and in action" (p. 337).

An additional study explored a similar dynamic in terms of those of relative means making an option for the poor. This study focused on the work of an upper middle-class faith community, the Center for New Creation (CNC) (Rader, 2008). This case study relied on the author's observations, as a regular participant of the CNC from 1982 to 1991, as well as "upon in-depth interviews with the three co-founders, conversations with core members, archival analysis and a content analysis of the Center's newsletter over eleven years" (p. 134).

The CNC developed a culture based on democratic relations between people who had relative privilege and those who were poor and existed on the margins (Rader, 2008). They named this approach to solidarity a "theology of accompaniment" (p. 142). In developing a culture of accompaniment, the CNC developed group norms, distinctive values and rituals, and a language to help those of a more privileged socio-economic status build relationships with one

another and across the social divide. Embracing this theology of accompaniment, parishioners

emphasized a common humanity, and a sense of personal and collective empowerment and

responsibility (Rader, 2008).

Possible Controversies

This review of the literature suggests a number of implicit potential controversies

regarding accompaniment, particularly when viewed through a social work framework. Perhaps

the most concerning of these is the overarching question of the nature of the fluidity of the

boundaries, which may exist between the accompanier and the person(s) being accompanied.

A concrete example of this fluidity is the invitation to unified political action, which an

accompaniment arrangement seems to invite. Within the clinical realm of social work, any joint

political action between the helper and the person seeking help would potentially seem to violate

notions of professional distance and psychological neutrality on the part of the accompanier.

Therefore, such an approach could certainly raise concerns about potential infringement of

appropriate ethical boundaries (NASW, 2008). From the lens of certain community organizing

perspectives, however, such an alliance may be considered more appropriate.

Furthermore, while the accompanier is "fully committed to the victim, and therefore

identifies completely with their demands and their search for justice" (Sacipa-Rodriguez et al.,

2011, p. 908), the accompanied will usually be in a vulnerable state. Consequently, significant

potential could exist for the accompanier to be able to influence or, in the worst-case scenario,

even impose their will, opinions, and judgments on the accompanied.

Another potential controversy with an accompaniment approach is that, because there is

currently such a lack of empirical research about the process, this method seems to be more of an

authority-based practice rather than one based on actual evidence (Gambrill, 2014).

Finally, another seemingly controversial aspect of an accompaniment approach may exist in its claims to deconstruct the power differential between the helper and the person being helped (Watkins, 2015; Edge et al., 2003). Regardless of what attempts can be made to demolish barriers between the accompanier and the accompanied, the relationship necessarily only exists because the accompanier has some kind of resources, whether figurative or material, that the accompanied does not. As such, the claim of mutuality in this helping arrangement must be viewed within this nuanced context.

Summary

As previously mentioned, across the globe an accompaniment approach is currently being utilized in a variety of fields including psychology, global medicine, ministry to migrants, and peace activism. While a handful of empirical studies explore this method, they only begin to sketch out possible constitutive elements of accompaniment. In essence, details of the accompaniment process are often cursory and lack definition. There is also little research on the meaning of the accompaniment process for either the accompaniers or the parties being accompanied.

This literature review identifies some common themes in the existing scholarship. These were organized into bearing witness, mutual transformation, solidarity, building bridges, and option for the poor. In addition to the common themes, evidence of additional possible minor themes was also found. Such themes were long-term relationships, focusing on a common cause, the inherently dialogical and relational process of accompaniment, struggling for social change, and deep reflexivity.

In the United States, a paucity of literature exists describing the phenomenon of accompaniment. By exploring how the PM founders and early supporters, implementers, and

those who have been accompanied describe the meaning accompaniment holds for them, this study sought to bridge the gap in the literature.

Conceptual Framework

This study adopted empowerment theory, specifically through a Freirean empowerment lens (Lee & Hudson, 2011; Simon, 1994; Freire, 1973), and the strengths perspective (Saleebey, 2009) for its theoretical framework. These theories of choice helped to frame the "topic, goals, design, and findings" of the study (Ravitch & Carl, 2016, p. 47). While there are few empirical works on accompaniment to guide theoretical selection, the above theories share core principles with liberation theology and liberatory practices. Thus, a natural resonance exists with these theories and accompaniment, which is so deeply informed by the core tenets of a theology of liberation.

Since the 1890s, those who practice social work from an empowerment perspective have viewed their clients as people with strengths and capacities who have the power and possibility to improve their situations in life regardless of the severity of their current conditions (Simon, 1994). "Empowerment requires respect for what people already know and can do" (Evans, 1992, p. 142). Furthermore, empowerment is an approach to practice that addresses the personal, communal, and societal domains. Furthermore, rather than promoting adaptation to the status quo, it emphasizes the capacity building of individuals, groups, and communities in order to ameliorate social problems (Gutiérrez, 1990).

Empowerment is also an approach that requires initiation by individuals or groups seeking help. On the part of the practitioner, it necessitates a commitment to stand in solidarity with those seeking assistance in an effort to address both individual needs and unjust social factors. As Lee and Hudson (2011) attest, this is an approach that "enables practitioners to co-

investigate reality and challenge obstacles with people who are poor" that "necessitates a joining

with and validation of that experience and a dual focus on people's potentials and

political/structural change" (p. 159).

This kind of collaboration closely resembles the "alliance" between social worker and

client conceptualized in 1951 by Bertha Reynolds (Simon, 1994, p. 8). Specifically, such an

alliance of collaboration hinges on three elements:

1) A shared sense of urgency concerning the problems confronting the client
2) A joint commitment to problem solving in as democratic a manner as possible
3) A shared emphasis, initiated by the worker, on the common humanity of both members of the relationship, despite what may be marked distinctions in social class, race, life chances, and education. (p. 8)

In conceptualizing some of the core principles of the empowerment approach, one may

be reminded of the words of Lilla Watson (1985), an Australian aborigine elder: "If you have

come here to help me, you are wasting your time. But if you have come because your liberation

is bound up with mine, then let us work together" (Invisible Children, 2020, para 2).

Empowerment theory appears particularly applicable for this study since some of its key

tenets, outlined above, are integral in the accompaniment process. One particular social work

strand of the empowerment tradition that seems to align especially closely with the core

underpinnings of an accompaniment approach is the educational theory of Paolo Freire. Freire

was the Brazilian educator who advocated radically different pedagogical approaches to

empower oppressed peoples (Hegar, 2012). Specifically, Freire's concepts of conscientization

(or consciousness-raising), humanization and the dialogical process are of particular relevance

(Freire, 1973).

It is of particular note that Freire came from Latin America and was raised Catholic. He

was also profoundly influenced by the Catholic Left. Indeed, Freire found great inspiration in the

works of three "deeply humanistic and historically oriented French Catholic thinkers," namely,

Jacques Maritain, Emanuel Mounier and Pierre de Chardin (Leopando, 2017, p. 132). These

thinkers maintained that since humans are created in the image and likeness of God, each person

is equal, and all possess inherent dignity, creative intelligence and moral freedom. Furthermore,

because each person has the right to grow to reach their full potential, if unjust systems impede

human flourishing, concrete historical action is required to rectify the injustice.

Over time, Freire's Christian humanism became imbued with similar tenets. Indeed,

much of his philosophy of education is grounded in his conviction in the goodness of human

existence and the capacity of people to shape their individual and collective destinies (Leopando,

2017).

Such influences remained with Freire late into his life as, in looking back on his life, he

reflected:

> Then I began to read Marx and to read about Marx, and the more I did the more I became convinced that we would really have to change the structures of reality that we should become absolutely committed to a global process of transformation. But what is interesting in my case ... my "meetings" with Marx never suggested to me to stop "meeting" Christ... I always spoke to both of them in a very loving way... Sometimes people say to me that I am contradictory ... I don't consider myself contradictory in this... If you ask me then, if I am a religious man, I say no ... they understand religious as religion-like. I would say that I am a man of faith... I feel myself very comfortable with this. (Horton et al., 1990, p. 246)

There is much resonance between the core principles of Freirean thinking and

accompaniment theory. In this regard, Freire's articulation of the term "conscientization" can be

understood as a process in which people as subjects not objects become, through conversations

in their community, profoundly aware of the sociological reality that influences their lives and

their ability to change it (Silva, 1979). The following illustration of when one of Freire's

students, an illiterate peasant in Brazil, went through his first experience of conscientization

speaks to this dynamic: "I could not sleep last night … because last evening I wrote my name …

and I understand that I am I … this means that we are responsible" (Brigham, 1977, p. 6).

Furthermore, conscientization rests upon the understanding that we share a common

humanity, and the real problems of the day are problems of human liberation (Martín-Baró,

1994). Since its emphasis is on dignity, criticism of social structures, and transformation,

conscientization almost inevitably leads people on a quest for social change. The dismantling of

structures of oppression will always be a political undertaking.

Such a perspective is also mirrored in an accompaniment approach. In particular, through

accompaniment, persons realize their dignity through mutual revelation with each other, and

come to perceive that inadequacies they thought were inherent to them actually exist in structural

injustices around them, which they can resist. In this way, when accompaniers become

personally aware of how oppressive systems are working in the lives of those they accompany,

who exist on the margins, many feel compelled to engage in joint action for justice (Watkins,

2015). In essence, as Gutiérrez (personal communication, March 22, 2019) has noted,

accompaniment is to fight alongside people, so they can have, and exert, their rights.

In a similar vein, Freire's (n.d.) belief was that:

the role of the social worker who opts for change can be nothing other than that of acting
and reflecting with those people with whom (he or she) works. (His or her) purpose is to
become conscious together with them of the real difference of their society. (p. 22)

The notion of the professional helper as the expert is therefore completely deconstructed

in this change theory. Indeed, in a Freirean worldview, change is a collective, mutual enterprise

with the helper facilitating the process of learning that holds the promise of eventual liberation.

In other words, the role of the helper is to join with "people to help them gain access to power in

themselves, in and with each other and in the social, economic and political environment" (Lee

& Hudson, 2011, p. 169). This faith in others, the development of their own agency, and the desire to assist them to determine their own life circumstances also closely aligns with one of the cornerstone beliefs of the profession of social work—to empower the self-determination of one's clients (NASW, 2008).

Likewise, in an accompaniment approach, a core purpose is to move those who are accompanied away from thinking of themselves as objects, whose lives are to be passively acted upon by outside forces, towards a new empowered stage in which they see themselves in the position of subject and empowered agents of change. Indeed, as Adams et al. (2015) have observed of psychologists who practice psychosocial accompaniment with oppressed communities, this approach "requires that practitioners exchange the attitude of detached authority for one of engaged humility as they walk alongside and learn from people in the oppressed communities where they work" (p. 226). Furthermore, Watkins (2015) has attested that researchers and clinicians who move toward accompaniment will reject being seen as the expert knower.

Thus, in alignment with Freirean empowerment theory, accompaniment offers the accompanier a frame of reference that preserves and enhances the dignity of the person being accompanied, rather than rendering them a passive recipient of help. Consequently, the traditional emphasis that the helper should maintain professional distance from their client is reassessed in light of this theory.

In essence, in accompanying those on the margins, the process of change is a voyage of mutual discovery for both the accompanier and the person or community in need of assistance. In this regard, the accompanier must be willing to see herself as a co-journer, accompanying those on the journey of change. An integral part of this journey must be that she is open to being

transformed herself along the way. Such characteristics form a vital part of the accompaniment process. The purpose of the accompanier is to walk with the accompanied, whether an individual or a community, as they come to the recognition of how oppression is working in their life. The accompanier helps the accompanied develop agency, and eventually recognize and exercise the power they have within themselves to change their own situation. However, such accompaniment can only emanate from a praxis of deep commitment. As Martín-Baró (1994) stated:

> Only through such a praxis of commitment will we be able to get a new perspective on the people of our communities, with a view not only of what they positively are but of the negativity as well – of all they could be, but have been kept by historical conditions from becoming. (p. 23)

In terms of the second pillar of Freirean empowerment theory, "humanization," Freire understood that human existence depends on relationality. People are social beings and our relationships define us. Again, this core belief is grounded in Catholic anthropology. God dwells in community and is to be found at the very heart of relationships. Accordingly, "existence is a dynamic concept, implying eternal dialogue between person and person, between a person and the world, between a person and Creator. It is this dialogue which makes a person a historical being" (Freire, 1973, p. 14).

The final principle of Freirean empowerment theory that resonates deeply with the core tenets of accompaniment is the dialogical process. According to this principle, Freire (1973) believed that every person has the ability to critique the world in a dialogical encounter with others. In other words, everyone has the right to "name the world" (p. 88). In light of this pillar, certain value assumptions are emphasized such as the equality of people, their rights to

knowledge and culture, and their right to criticize their situation in life and act upon it (Resnick, 1976).

With its emphasis on walking together to seek to construct a better future of tomorrow, the accompaniment process also dares to invite naming the world. Indeed, in the simple act of walking together, two people, who may have little in common, commit to one another, and choose to walk together in the face of adversity to create a better world. Their walking together is a clear testimony to Freire's admonishment that we can never be "neutral towards dehumanization and humanization, nor toward the stability of a situation which no longer represents the human way" (p. 10). Instead, the path of humanization promises the hope of a better way (Freire, n.d.)

An additional theory that informs the conceptual framework of this study is the strengths perspective. The core principles of the strengths perspective in social work seem to mirror many of the main tenets of accompaniment. As Saleebey (2009) noted:

> Practicing from a strengths orientation means this - everything you do as a social worker will be predicated, in some way, on helping to discover and embellish, explore and exploit clients' strengths and resources in the service of assisting them to achieve their goals, realize their dreams, and shed the irons of their own inhibitions and misgivings and society's domination. (p. 1)

Using a strengths perspective as a theoretical and practical framework in social work means choosing to view the world with a glass-half-full outlook. It invites us to enter into a collaborative process that relies on "the ingenuity and creativity, the courage and common sense, of both clients and their social workers" (p. 1). A person's problems or difficulties in life do not define who they are, nor who they can become. Every person has strengths and capacities and every environment has assets.

In emphasizing the strengths, capacities, and potential of clients rather than their vulnerabilities, limitations, and weaknesses, the strengths perspective presents the promise that another world is possible and within reach. Like accompaniment, it has a future orientation and does not merely focus on the past hurts of clients. Furthermore, it invites an alternative voice to the prevailing disease- and disorder-based thinking in this culture that encourages practitioners to address client problems through primarily focusing on what is wrong, missing, or abnormal. Instead, the strengths perspective invites consideration of client capacities, competences, possibilities, values, and hopes. Even in the case of those who have survived extreme trauma, the strengths perspective emphasizes the capacity of the human spirit to transform one's circumstances and develop one's powers to overcome adversity (Saleebey, 2013).

In this regard, an essential element of discovering one's strengths and developing one's capacities is the quality of the helping relationship. Indeed, in a successful helping relationship, qualities such as congruence, acceptance and empathy must clearly be communicated by the helper to the person being helped (Rogers, 1961). Indeed, within psychotherapy, the quality of the relationship has frequently been found to be the most significant curative factor (Strupp, 1999).

This is also true in an accompaniment approach, in which the relationship between those who walk together has more power than either party could have alone. Indeed, it is also in keeping with Gutiérrez's belief that "the root of accompaniment is the recognizing of the depth of the quality of the other" (G. Gutiérrez, personal communication, March 22, 2019). Furthermore, Gutiérrez has asserted that relationships forged through an accompaniment approach develop into quality friendships (G. Gutiérrez, personal communication, March 22, 2019).

In essence, the accompaniment relationship can be particularly transformative as it enables each person to discover strengths in themselves and the other, of which previously they might not even have been aware. Thus, in both approaches, the quality of the relationship is key to human growth.

The strengths perspective is grounded in the following six principles, which guide and shape its orientation:

1) Every individual, group, family and community has strengths.
2) Trauma and abuse, illness and struggle may be injurious, but they may be sources of challenge and opportunity.
3) Assume that you do not know the upper limits of the capacity to grow and change and take individual, group, and community aspirations seriously.
4) We best serve clients by collaborating with them.
5) Every environment is full of resources.
6) Caring, caretaking and context. (Saleebey, 2009, pp. 15-18).

While the principles of the strengths perspective are still evolving, many of them seem to resonate with the main underpinnings of accompaniment. For example, mirroring the collaborative spirit of the strengths perspective, accompaniment emphasizes walking with the other to the point that "the vertical hierarchy of expertism that has been endemic to our education for professionalization" is deconstructed and replaced by "horizontality, moving alongside of others" (Watkins, 2015, p. 330). Furthermore, accompaniment finds seeds of hope in the ravages of trauma. Thus, "while accompaniment cannot wipe away the pain born of traumatic injuries—individual or collective—it can begin to set into motion needed processes of psychic and social restoration" (p. 330). Like the strengths perspective, accompaniment also underlines and promotes the dignity of the accompanied.

Finally, the strengths perspective is a particularly useful framework for this study since the Pastoral Migratoria program "presents an opportunity for the empowerment of immigrant

parishioners to act upon the core principles of their Catholic faith" (Archdiocese of Chicago,

n.d., para, 2). In other words, it helps identify the strengths of local parishioners, and through a

participatory action model, prepares leaders who can provide immigrant-to-immigrant

ministry.

CHAPTER THREE

METHODOLOGY

The purpose of this study was to explore how persons perceive and experience accompaniment from the perspectives of those who developed a model of accompaniment, those who implement it, and those who are accompanied. It was anticipated that through a more developed understanding of the phenomenon of accompaniment, this study may offer important insights to the helping professions regarding how those in situations of vulnerability may be assisted. Furthermore, the knowledge gained from this study will help build the theory of accompaniment.

In particular, some of the primary principles that are integral to the phenomenon of accompaniment seem to align closely with the core tenets of the mission of the social work profession. In seeking to understand this phenomenon, this study addressed the following research question: What is the meaning of accompaniment for accompaniers and those accompanied?

This chapter describes the study's research methodology. The following sections detail the study's design, procedures, data collection and data analysis methods, ethical considerations, and limitations.

Rationale for Qualitative Research Design

According to Van Maanen (1979), qualitative research is "an umbrella term covering an array of interpretive techniques which seek to describe, decode, translate, and otherwise come to

terms with the meaning, not the frequency, of certain more or less naturally occurring phenomena in the social world" (p. 520). A qualitative paradigm was selected for this study for many reasons. The first of these was that the study was seeking "verstehen," or understanding, of the phenomenon of accompaniment, and how accompaniers, and those they accompany, made meaning of their experience (Merriam, 2009; Padgett, 1998). In this regard, qualitative research was a particularly suitable approach due to its focus on "subjective experience, small-scale interactions, and understanding (seeking meaning)" (Hesse-Biber, 2017, p. 21).

A qualitative, interpretive approach also made the most sense because interviews and observations are the best methods of getting at how participants understand and make meaning of the world around them (Creswell & Poth, 2018; Rossman & Rallis, 2012; Willis et al., 2007). The researcher also believed that the stories of others have inherent worth. Qualitative methods allow for in-depth exploration of such stories (Seidman, 2013).

Another reason for selecting qualitative methods for this study was that a qualitative paradigm works best for the exploratory stage of inquiry (Padgett, 1988). As this study emphasized discovery and description with the objective of interpreting the meaning of others' experiences of accompaniment, qualitative methods were the most fitting choice (Bloomberg & Volpe, 2016; Denzin & Lincoln, 2013; Merriam, 2009). In essence, since a paucity of literature exists about the process or meaning of accompaniment, little guiding theory has been developed, thus qualitative research was appropriate.

Rationale for Phenomenology

This qualitative exploratory study was also written from a phenomenological interpretive perspective (Creswell & Poth, 2018; Moustakas, 1994). This worldview was embraced because

the study focused on the phenomenon of accompaniment from the perspective of accompaniers and the accompanied, and how they make meaning of their experiences. An integral part of the focus of this study was also on the dynamic of the relationship between accompaniers and the accompanied, since the helping process of accompaniment entails a relationship that has, in a sense, a life of its own. Therefore, accompaniment is a relational concept, not a monadic one. As Husserl (1977) maintained, one's relationship to the other is a "copresence," in other words, one's existence and the existence of the other are copresent in intentional communion. Phenomenology presented itself as an epistemology that was sensitive enough to grasp the subtle features of the accompanying relationship, as well as the elements that occur in individual experiences.

The German philosopher, Edward Husserl, was the first to relate the philosophical tradition of phenomenology to social science in order to explore how people experienced phenomena through their senses (Patton, 2015). Husserl maintained that all knowledge of experience relied upon the perceptions and meanings that a person experiences through their conscious awareness (Hesse-Biber, 2017). Consequently, all knowledge of reality is mediated through one's personal perspective and subjective interpretation. Heidegger, Sartre, and Merleau-Ponty later expanded upon Husserl's ideas (Creswell & Poth, 2018).

The design of this study was based on phenomenological philosophical underpinnings. In particular, the study grounded itself in the Husserlian assumption that identifies "human consciousness as the way to understand social reality" (Ravitch & Carl, 2017, p. 25). Given this context, the study sought to "identify phenomena through how they are perceived by the actors in a situation" (Lester, 1999, p. 1). Capturing and analyzing such data through phenomenological

methods provided a pathway to arrive at the common meanings and essence of the participants'

lived experiences.

Researchers who utilize phenomenological research methods are interested in how

participants describe their lived experiences of a specific phenomenon (Seidman, 2013; Ravitch

& Carl, 2016; Creswell, 2013). The emphasis is not based upon any objective state of the

phenomenon itself or any unconscious set of imposed set of meanings, such as an elaborate

theory.

Another criterion for selecting phenomenology was that the research question lent itself

well to phenomenological exploration since it focused on both the what and the how dimension

of accompaniment. Moustakas, (1994) has explained these foci as being foundational to

phenomenological inquiry in the following way:

1) A thick description of "the what" of the phenomenon is necessary. In other words, an

    exploration of the feelings, thoughts, depth and meanings that the participants attribute to a

    phenomenon. In essence, "What have you experienced in terms of accompaniment?" This

    forms the textural description of the inquiry.

2) An exploration of the background and context, which gives rise to the phenomenon. This

    represents "the how" of the phenomenon (Moustakas, 1994, p. 135). For example, "What

    forms does accompaniment take?" or "What contexts or situations have typically influenced

    or affected your experiences of accompaniment?" This dimension represents the structural

    description.

In terms of this study, by using the participants' own words and perspectives to describe

their lived experiences, the data provided a rich, in-depth, understanding of the subjective

meaning of the participants' experiences (Hesse-Biber, 2017; Seidman, 2013). In essence, this study sought to identify and understand the salient actions, events, beliefs and attitudes that occur in accompaniment (Marshall & Rossman, 1999). Furthermore, the goal of this study was "to return to experience to obtain comprehensive descriptions that provide the basis for a reflective structural analysis that portrays the essences of the experience" (Moustakas, 1994, p. 13).

In summary, this research utilized a qualitative phenomenological approach to explore its area of focus. Given this framework, it emphasized, "socially constructed realities, local generalizations, interpretive resources, stocks of knowledge, intersubjectivity, practical reasoning, and ordinary talk" (Denzin, 1994, p. 502).

Research Context

Approximately, 43 million residents in the United States are foreign-born (Pew Research Center, Religion and Public Life, (Pew), 2013). Of these, approximately, 75% are legal immigrants and 25% live in the United States without legal permission. Most unauthorized immigrants come from Latin America and the Caribbean. In both legal and unauthorized groups, Christians represent the majority religious affiliation. However, the percentage of unauthorized immigrants who are Christian (83%) is much higher than among legal immigrants (61%) (Pew, 2013).

In Chicago, of the 2,716,462 residents in the city, 20.9% are foreign-born (U.S. Census Bureau, 2017). This means that one in five Chicago residents was born outside the United States. Of these, about 55% of Chicago's immigrant population consists of people born in Latin American countries.

Setting. This study focused on the accompaniment component of Pastoral Migratoria's (PM's) program for immigrant lay leaders in the Catholic Church. PM is an immigrant social ministry situated in the Office for Human Dignity and Solidarity (OHDS) of the Archdiocese of Chicago.

It was founded in 2008 as a response to the failed attempts of Congress in 2007 to pass comprehensive immigration reform. Its roots and vision lie in the 2007 Aparecida document from the Latin American bishops' council in Brazil (Benevento, 2018, para. 6).

According to the Archdiocese of Chicago, (2017), the Church's Immigrant Social Ministry is founded on the mission of Jesus Christ, the social doctrine of the Church and "the need to promote and encourage training so that Catholic leaders can take action" (p. 2). As part of the immigration social ministry of the Church, PM "is placed at the crossroads of life and Christian consciousness" (p. 1). Therefore, it "seeks to apply the message of the Gospel to specific situations of family life, community life and to address the social conditions in which people live" (p. 1).

Currently, more than 200 Hispanic lay leaders participate in the PM program in the Archdiocese of Chicago in over 40 Hispanic parishes (para. 1). Thus, PM is situated firmly within the context of the Hispanic immigrant community, and ideally placed to respond to the community's various spiritual and material needs. It also exists at the heart of the phenomenon of migration. In this regard, PM aims to serve, accompany and seek justice on behalf of the immigrant community, and they do this by developing immigrant leadership through parish-based, immigrant-to immigrant social ministries. PM also identifies evangelization to Christ as being one of its central organizing values (Archdiocese of Chicago, n.d.b.).

Policies and procedures. The Archdiocese of Chicago adheres to a comprehensive spectrum of policies and procedures. All offices and ministries of the Archdiocese are subject to these. These policies are organized according to the same structure as the first five books of the Catholic Church's Code of Canon Law. Thus, they focus on the following areas: (a) general norms, accountability, and ecclesiastical processes, (b) personnel policies, (c) Catholic schools, catechesis and communications, (d) sacramental and liturgical life, and (e) administrative, financial and legal matters (Archdiocese of Chicago, n.d.c).

Mission and objectives. PM describes their mission as being to invite "Hispanic immigrants to respond to their baptismal call to be engaged in service, justice, and justice actions in their parish communities" (Archdiocese of Chicago, Office of Human Dignity and Solidarity – Immigration Ministry, 2017b).

Furthermore, they identify their primary objectives as being to respond to the call to evangelize individuals and society and for the faithful to transform society as agents of evangelization and an embodiment of the Church ((Archdiocese of Chicago, n.d.b.). These objectives are grounded in the pastoral call of the Conference of Catholic Bishops of Latin America (CELAM, 2007).

Formation goals. PM describe their five formation goals as follows:

1) Build a learning community.
2) Provide a foundation regarding one's faith and civic training.
3) Provide an overview of how scripture enlightens and supports the immigration experience.
4) Use the methodology of listen-learn-proclaim to organize and structure the ministry.
5) Prepare to live out the pillars of Service, Justice, and Accompaniment (Archdiocese of Chicago, personal communication January 18, 2020).

Organizational structure. PM's organizational structure operates on three levels. The first is at the parish level. This involves lay leaders (also known as immigrant parish

coordinators), who lead immigrant ministry in their local parishes. At the second level, staff (who are also known as, Grupo de Acompanantes Pastorales, or GAP leaders) accompany and support the lay leaders, while liaising between the parishes and the Archdiocese. The professional PM staff of the Archdiocese, who oversee the ministry, represent the third level.

Lay leaders. At the parish level, PM is organized into parish-based learning communities, which are led by lay leaders. The lay leaders go through formation and training before they are ready to assume leadership of this ministry. This leadership development involves three phases (Archdiocese of Chicago, Office of Human Dignity and Solidarity – Immigration Ministry, 2017b).

Phase One: recruitment, formation and training. Current lay leaders recruit immigrant parishioners, in their local parishes, to become future lay leaders. This involves outreach and building relationships. Once an immigrant parishioner decides to become a lay leader, they are considered a candidate and they participate in a six-week long formation and training program. The program is based on scripture, Catholic social teaching and a listen-learn-proclaim methodology. Specifically, formation combines theological reflection on scripture, from the particular perspective of an immigrant, with an analysis of the civic and social issues that are confronting the immigrant community today.

The formation modules are organized by the following topics: (a) why go out of my comfort zone? (b) the reality of immigration, (c) human dignity, (d) what rights and duties does our identity as children of God involve? (e) collaborators in God's work, and (f) joining hands, efforts, and hearts, (Archdiocese of Chicago, n.d.b.).

Phase two: commissioning. Once a candidate has completed the six-week training, they are recognized as a new lay leader at a public commissioning during mass. They are now deemed ready to serve the immigrant community. During the ceremony, candidates receive a bible signed by Cardinal Blase Cupich, which acts as a permanent reminder to listen to the word of God and to be active in their community.

Phase three: implementation. Lay leaders now embark upon the implementation phase of their new ministry. This involves ascertaining and prioritizing the social and pastoral needs of the local parish community. Once these needs have been identified, lay leaders seek to address the most pressing challenges in their parishes and respond with necessary and appropriate action.

A concrete example of how lay leaders function in their roles is by distributing initial surveys in their parish communities to identify the pressing needs that the specific immigrant community is facing. Based upon what the surveys reveal, lay leaders may respond in various ways to address the need. For example, they may reach out to professionals and experts, and/or collaborate with community partners and partner institutions to facilitate workshops through which pertinent information, knowledge, and resources can be shared.

Typical activities for lay leaders include circulating petitions, leading their parish communities on congressional visits, and executing leadership in the local implementation of new immigration policies such as the Temporary Visitor Driver's Licenses and Deferred Action for Childhood Arrivals (DACA) legislation.

The role of staff. The second level of the PM structure involves part-time staff, who receive a small stipend for their ministry. Their role is to accompany PM lay leaders who are located at between 5-10 parishes. Part of the staff's responsibility is also to help create and

strengthen community between the cluster of parishes, for which they are responsible. They also attend bi-monthly meetings with the professional PM staff at the Archdiocese to report out on the progress of the PM ministry in each of the parishes they oversee. In addition, they receive ongoing accompaniment and support from PM professional staff (E. Segura, personal communication, April, 4, 2020).

Before assuming their role as a PM staff member, staff have often already served as a PM lay leader themselves at the parish level. Thus, they are ideally situated to know how to support the current lay leaders.

PM professional staff. PM professional staff support the formation and implementation of the program. Since leadership development is pivotal in PM's ministry, the staff dedicate time to the development of leaders at the diocesan level. Currently, the program is active in the dioceses of Chicago, Kansas City, Stockton, and New York. In the fall of 2020, they will also be in Baltimore.

Primary components. PM identifies the primary components of their ministry as: (a) leadership development and reflection, (b) the listen, learn, proclaim methodology, (c) service, (d) justice, and (e) accompaniment (Archdiocese of Chicago, n.d.b.).

Leadership development and reflection. PM's formation model integrates faith development and civic training and learning. Their model also incorporates a reflexive component that is applied to scripture and Catholic social teaching. Participants are trained to utilize Catholic social teaching as a lens to engage in social analysis regarding some of the core issues, which confront the immigrant community today, such as labor rights, wage theft, domestic violence and deportation, etc.

Lay leaders also develop an array of social and leadership skills through their participation in the program. Some of these include, public speaking, facilitating meetings, organizing workshops, developing support networks, community organizing and advocacy training.

Listen, learn, proclaim. Based on the Catholic social teaching methodology of "see, judge, act," PM identifies the steps of their theological methodology as being to "listen, learn, proclaim." This methodology is integral to how their programs are operationalized.

For example, the first step of "listening" implies paying attention to the context, particularly through a socio-political and economic lens. The "learning" stage involves intentionally turning to the Word of God and the social doctrine of the Church to gain key insights in order to make a just evaluation of the situation at hand. Finally, the "proclaiming" stage invites a commitment to engage actively in leadership within the immigrant community (Archdiocese of Chicago, Office of Human Dignity and Solidarity – Immigration Ministry, 2017a).

Service. In identifying service as a core component of their ministry, PM recognizes the importance of attending to the often urgent material needs of immigrants. Examples of service in which members engage are collaborating with community organizations and partner institutions to make available relevant and timely information through parish networks (covering such topics as immigration, labor rights, pro-life, domestic violence and financial literacy, etc.), facilitating workshops with professionals and experts, and procuring necessary resources for the parish community.

Justice. Justice is another core pillar of PM. It is integral to such actions as advocacy campaigns for comprehensive immigration reform, visits to legislators, voter registration campaigns, labor rights, and anti-discrimination policies.

Accompaniment. PM articulates that accompaniment is living out a relationship with Christ through being present to one's neighbors. Concrete examples of accompaniment include visiting and praying with families who are experiencing detention or deportation, mentoring and guiding those who are preparing to become citizens in a PM citizenship mentoring program, organizing holy hours or praying the rosary for those impacted by mental illness and distributing referral information from agencies that provide mental health counseling, facilitating peace circles and welcoming newly arrived immigrants (Archdiocese of Chicago, 2017c; Archdiocese of Chicago, personal communication January, 18, 2020).

The selection of PM for this study was a purposeful choice, as it is an organization that utilizes accompaniment in their ministry. Their model has been utilized for almost a decade, thus it has an established history. The PM program has also been "heralded by Catholic leaders worldwide as a model of how the Church should work with immigrants" (Ortiz, 2018, para 3). In July 2018, PM led their first training institute for nearly 30 delegates from 11 national dioceses who wanted to learn about the PM model. Currently, there are plans to develop a national network of dioceses that adopt this model.

The Research Sample & Sources of Data

This research relied on a purposeful sampling procedure to select its sample (Creswell, 2007; Seidman, 2013). Purposeful sampling is typically used as a methodology to yield rich information about the area of focus (Bloomberg & Volpe, 2016; Patton, 2015). For the purposes

of the current study, purposeful sampling allowed people to be interviewed who had direct

experience of accompaniment and could thus "provide good data" (Creswell & Poth, 2018, p.

148).

For a phenomenological study, it is recommended that between 5 – 25 participants be

interviewed (Creswell, 1998; Polkinghorne, 1989). The recommended guidelines for focus

groups also indicate a minimum of four and a maximum of 12 participants per group (Carlsen &

Glenton, 2011).

For this study, the PM Senior Coordinator for Immigration purposefully recruited 15

participants to be interviewed, and eight participants for a focus group for lay leaders. As one of

the PM founding members, the Senior Coordinator for Immigration was the most knowledgeable

person to decide which participants should be recruited. The participants included the

"architects" i.e., those who had founded and supported the PM program in its early days, staff

who implement the program, and parish lay leaders. In addition, the Senior Coordinator for

Immigration appointed a lay leader to recruit eight participants from her local parish to take part

in a second focus group for those that were being accompanied. This lay leader was chosen

because she was in the best position to know who had been accompanied at the local parish level.

Interviews lasted approximately an hour and the focus groups one and a half hours, respectively.

In order to gain an in-depth understanding of a phenomenon under study, use of multiple

data sources and methods are optimal (Bloomberg & Volpe, 2016). Thus, to enable triangulation,

this study used primary and secondary data sources, two methods of data collection and four

different categories of interview participants. In this regard, primary data were collected through

interviews and focus groups. In addition, interviewing four different categories of participants

enabled multiple vantage points of the phenomenon to be considered. Furthermore, secondary data were also derived from publicly available documents, as well as internal PM administrative program documents. These consisted of annual reports, websites, newspaper articles and formational training documents.

Such strategies added breadth, depth and rigor, as well as providing corroborative evidence of the data that had been obtained (Creswell, 2013; Denzin & Lincoln, 2011; Bloomberg & Volpe, 2016). The purpose of using two different data sources and two methods, four different categories of participants and a final countercheck with available documentation was to enable triangulation, to compare and contrast, and to provide validation (Creswell & Miller, 2000).

Data Collection Methods

Interviews

Interviews were selected as the primary method of data collection for this study because they have the potential to capture a participant's lived experience and to elicit thick description (Bloomberg & Volpe, 2016; Creswell, 2013; Denzin & Lincoln, 2011; Marshall & Rossman, 1999). Furthermore, face-to-face interviews were selected since they provide a unique window through which to access the thoughts, feelings, beliefs, values and assumptive worlds of the participants (Marshall & Rossman, 1999).

Focus Groups

As previously mentioned, in addition to individual in-depth interviews, focus groups were also utilized to collect data, as the dynamic of interactive discussions that emanates from

focus groups has the potential to elicit a unique type of rich data that is distinct from one-on-one interviews (Merriam & Tisdell, 2016; Padgett, 1998).

Procedures

Initially, before staff were recruited to participate in the study, a letter of collaboration was obtained from the Senior Coordinator for Immigration, indicating that she was willing for the agency to take part in the study (see Appendix A). The nature of the collaboration was that PM would provide a space for the researcher to conduct interviews and would assist in the recruitment of all participants. The researcher collaborated on writing this letter with the Senior Coordinator for Immigration.

Two individual recruitment scripts were then developed for architect and staff interviews, and one for the focus group for lay leaders, and one for those who had been accompanied (See Appendices B-E). In addition, four separate interview guides were developed and customized for the interviews and focus groups (see Appendices F-I). All of these documents were also translated into Spanish and shared with the Senior Coordinator for Immigration to gain her input and approval before they were utilized.

As previously mentioned, using the recruitment scripts, the Senior Coordinator for Immigration recruited and selected the participants to be interviewed. For the interviews, she emailed the architects of the PM program, and key staff. For the focus groups for lay leaders, she emailed and called lay leaders from various parishes. To recruit those who were being accompanied, the lay leader, who had been appointed by the Senior Coordinator for Immigration, invited participants to participate in their own focus group.

The recruitment script explained the purpose of the study and the criteria for inclusion, introduced the researcher, described the interview process and invited participation. The script also included the researcher's contact information to which the participants were invited to respond, either by phone or over email. In the case of the Spanish-speaking participants, they were given the option to respond to the researcher's Dissertation Director on the research team who was bi-lingual in Spanish and English. Those that did not respond to the initial email were contacted again using the same recruitment script.

The recruitment script also emphasized that participation in this study was voluntary, and that participants could withdraw at any moment in time from the study without any kind of penalty. It also explained that there would be no adverse effects on any staff member's employment or voluntary participation in PM whether or not they chose to participate.

For the interviews, the Archdiocese arranged a date, location and interview time that worked for both the researcher and the individual participants. Interviews were carried out at the Archdiocesan Central Offices in Chicago. This enhanced ecological validity (Merriam, 2009; Patton, 2015) as the interviews were able to take place in the same natural environment in which real life experiences of accompaniment, and reflection upon its inherent meaning, may have occurred.

For the focus groups, the researcher set up a date and time that worked for both her schedule and those of the participants. The Archdiocese helped organize the locations. The two focus groups for lay leaders were held at the Archdiocesan Central Offices in Chicago. The focus group for those that had been accompanied was held in a local parish hall, where the participants had attended citizenship classes.

The PM Senior Coordinator for Immigration initially recruited nine architects and six staff to participate in individual interviews. However, as two staff did not follow through to confirm an interview, the final number of staff interviewed was actually four.

Initially, only four participants were able to take part in the focus group for lay leaders. Due to the low number, the researcher decided to host a second focus group for lay leaders to generate an increased number of participants. Another four lay leaders were able to participate in this, which generated a total number of eight lay leaders that participated in the study. In addition to the focus groups for lay leaders, seven participants took part in a focus group for those who were being accompanied.

Before the interviews began, architects and staff were asked to sign an informed consent form (see Appendices J-K). The researcher read instructions from the consent form to each participant and left a copy with them.

For any participant who was not a PM architect, or a current or former staff member, a waiver of documentation of informed consent form was used (see Appendix L). This was to provide additional protection in case a participant did not have had the necessary legal authorization or documents that are required under immigration regulations to reside in the United States. The researcher ensured that the instructions on the standard informed consent form were read to all of the participants, in either Spanish or English, and participants were presented with a copy of the form, which contained all of the required elements of informed consent. However, as they also received a waiver of documentation of informed consent, no signature was required. By providing such a waiver, no signed record thus existed that could link the participant back to the research. This was to prevent any potential harm from a breach in

confidentiality, so it provided more security. The waiver of documentation of informed consent

received IRB approval.

While the researcher did everything within her power to maintain confidentiality of the

identity of all participants, it is important to note that she was not able to guarantee this, since the

participants in the interviews and focus groups may have shared about their experience to others,

even if asked not to do so. The researcher pointed this out to the participants before gaining their

acceptance to participate.

All correspondence for participants was translated into Spanish for those whose first

language was Spanish. A translator, provided by Loyola University Chicago, was present at all

interviews in which the participants preferred to speak and listen in Spanish. This included

reading guidelines and instructions to participants in Spanish as necessary. The translator

translated the researcher's questions, comments, and the participant's responses.

Interviews lasted approximately one hour and were carried out by the researcher. All

participants agreed to be audiotaped. Four participants chose to be interviewed over the phone as

they could not be interviewed in person.

Participant Characteristics

All participants were over the age of 18. They self-identified as male and female and

represented various races and nationalities. In order to collect demographic information, all

participants were asked to complete a brief demographic form, which included years of

association with the program, age, gender, ethnicity, immigrant status etc., (Appendix M). None

of the demographic forms included names. Table 1 displays the demographics of participants.

Table 1. Participant Characteristics

Case Number	Interview/ Focus Group	Gender	Immigrant	Country of Birth	Age	Lay/ Cleric	Religion	Years Involved
1	F	F	Y	Mexico	32	L	Catholic	3.5
2	F	F	Y	Mexico	54	L	Catholic	3
3	F	M	Y	Mexico	51	L	Catholic	3
4	F	F	Y	Mexico	64	L	Catholic	3.5
5	F	F	Y	Mexico	62	L	Catholic	1
6	F	F	Y	Mexico	59	L	Catholic	1
7	F	M	Y	Mexico	66	L	Catholic	3
8	F	F	Y	Mexico	74	L	Catholic	12
9	F	F	Y	Mexico	62	L	Catholic	12
10	F	F	Y	Mexico	73	L	Catholic	1.25
11	F	F	Y	Mexico	27	L	Catholic	5
12	F	F	Y	Mexico	48	L	Catholic	12
13	F	M	Y	Mexico	67	L	Catholic	3
14	F	F	Y	Mexico	44	L	Catholic	12
15	F	F	Y	Mexico	50	L	Catholic	6
16	I	M	N	USA	66	C	Catholic	12
17	I	M	N	USA	28	L	Catholic	6
18	I	F	Y	Peru	63	L	Catholic	12
19	I	M	Y	Mexico	45	L	Catholic	11
20	I	M	Y	Mexico	33	L	Catholic	10

21	I	F	2nd Gen	Mexico	60	L	Catholic	3
22	I	F	Y	Spain	68	L	Catholic	10
23	I	M	N	USA	54	L	Catholic	10
24	I	M	Y	Colombia	52	C	Catholic	12
25	I	F	Y	Mexico	31	L	Catholic	2.2
26	I	F	Y	Ecuador	25	L	Catholic	10 months
27	I	F	Y	Guatemala	68	L	Catholic	9
28	I	F	Y	Mexico	49	L	Catholic	1.5

For the interviewees, the demographic forms were linked to their transcript by a case number, which was assigned by the researcher. For data security, the transcripts were kept separately from all other documents, and the case number was the only item that linked the demographic form and transcript to the interviewee. Participants in the focus groups were also asked to supply demographic information. However, as these participants had been granted a waiver of documentation of consent form, there was no link to any identifying data for them (see Appendix L).

For reasons of confidentiality, all recordings and transcriptions were also given a case number to protect the identity of the participants. Transcriptions and recordings did not include any names. If any identifiable information was present in the recordings, it was edited out of the transcripts. Transcription was undertaken by Loyola University Chicago IRB-approved representatives, verbatim. In order to check and approve the transcriptions, the researcher listened to each recording at least twice and made edits as necessary.

All data were kept in a locked file cabinet, and/or electronic records were kept on a password-protected laptop in the locked office or private residence of the researcher. The audio files from the interviews were also uploaded to the password-protected laptop. After the audio recordings had been uploaded to the computer, they were erased from the digital recorder. Audio files were transcribed and stored in the form of Microsoft Word documents for analysis. Audio recordings were deleted/destroyed once they were transcribed. Any additional notes were also stored in the form of Microsoft Word documents on the password-protected laptop. Only the Dissertation Director and the Loyola translators and transcribers had access to the recordings and resultant transcripts. The electronic transcript files will be destroyed after the dissertation manuscript is completed. This will occur within 2 years of the completion of the data collection. The signed consent forms will be stored separately from the rest of the forms and will be kept indefinitely as per Loyola's policy. All data will be destroyed after use.

In order to reflect upon the process of data collection and gain enough distance for healthy self- critique, the researcher maintained a research journal and a participant log with notes and reflections upon her process (Ravitch & Carl, 2016). Regular reviews of these notes enabled the researcher to stay on course and maintain her focus. In between the interviews, in addition to reviewing that the research question remained central to her inquiry, the researcher made necessary adjustments to the direction of how interviews were progressing.

Semi-structured interviews were carried out during winter and spring 2019. The researcher was able to use the same foundational questions with each participant, since the semi-structured format allowed enough flexibility to clarify statements and probe for additional information as necessary (Bloomberg & Volpe, 2106). The researcher developed the interview

questions with input from the Senior Coordinator for Immigration of PM and with reference to the existing body of literature that exists about accompaniment. The work of Moustakas (1994) was also particularly illuminating in guiding her process.

Participants were told they could skip any question and stop at any time. Based upon the initial interviews, the interview guide was modified with the goal of refining the instrument as necessary (see Appendix B-E).

As evidenced by the literature, accompaniment is an elastic term with a basic everyday meaning (Farmer, 2013). It is described in myriad ways and is certainly open to interpretation. Thus, in keeping with the rigor of phenomenological inquiry, it was important for the researcher not to offer any pre-determined definitions of accompaniment to the research participants during the interviews or focus groups. Such an open-ended approach allowed the participants to talk freely about how they had experienced accompaniment in the PM program and what it meant to them, without the imposition of any pre-determined definitions. Furthermore, the open-ended nature of the inquiry allowed participants to respond without the restrictions of forced choice questionnaires, thus increasing the validity of the findings. Consequently, rich data were allowed to surface.

Despite the fact that the researcher did not offer any definition of the term accompaniment, as identified in the literature review, existing literature does indicate that a number of themes seem to be present in this phenomenon. These elements helped provide an important frame of reference when developing questions and they were eventually used to compare against the data. The interview protocol was thus somewhat guided by the themes that

emerged from prior literature. These themes and characteristics are delineated and summarized

in Table 2.

Table 2. Common Themes in Accompaniment Literature

Common Themes in Accompaniment Literature	
Bearing Witness	Listening deeply Witnessing testimony of the other Intentional presence
Mutual Transformation	Willingness to experience pain of the other and share own pain Willingness to be transformed Joint action for justice
Building Bridges	Bridging divide between those of different backgrounds
Solidarity	Expressed through support, hospitality & welcome Recognition of dignity of accompanied Long-term Sense of walking together Shared understanding of common humanity; brothers and sisters Boundaries become more fluid Profound sense of connection Standing together
Preferential Option for the Poor	Commitment to the poor Always responds to the context and needs of those accompanied

Data Analysis Methods

The researcher adapted Moutaskas' (1994) phenomenological reduction method of data

analysis for this study. This approach was selected as it lays out a series of systematic steps that

provides a clear path and structure to follow (Creswell & Poth, 2018).

Epoche

In keeping with the epoche stage of phenomenological inquiry, before collecting the data,

the researcher sought to bracket her predispositions towards the topic by writing down a

comprehensive account of her own experience with accompaniment (Creswell, 2007). This step

is a prerequisite in phenomenology in order to recognize one's own preconceptions and biases

(Creswell, 2007; Moustakas, 1994; Patton, 2015). While Moustakas (1994) recommends that the

researcher write about the context and her own experiences at a later stage in the analysis, the

researcher preferred to adopt Creswell's (2007) adaptation by starting to reflect upon these

dynamics earlier on in the process.

From time to time, the researcher would review her reflective account during the process

of analysis, which allowed her to seek to attempt to keep her own experiences of accompaniment

separate from what she had heard from the participants (Moustaskas, 1994; Marshall &

Rossman, 1999). During her analysis, the researcher also wrote notes in her journal whenever

any of her own memories of accompaniment began to enter into her mind. This process allowed

her to recommit to bracketing her own experience, to the best of her ability, throughout the

analytical process. This served as an important part of the researcher's "ongoing process rather

than a single fixed event" (Patton, 1990, p. 408). Furthermore, it enabled her to be intentional in

listening to and interacting with the data, and made it possible for new insights and perspectives

to surface (Moustakas, 1994).

Horizonalization

The researcher continued her analysis by entering the transcendental-phenomenological

reduction stage (Moustakas, 1994). This involved listening to the audiorecording of each

interview and focus group several times, first without the verified transcript in order to focus

purely on her auditory comprehension of the narrative, and then with the transcript to get a sense

of the whole. The researcher then read each transcript twice more. She found that reading the

verified transcripts a total of three times gave her ample time and opportunity to familiarize

herself with the content.

She then began to highlight significant statements, sentences, phrases and quotes that

provided an initial understanding – or horizonalization - of how the participants experienced

accompaniment and the meaning they attributed to it (Creswell, 2007; Moustakas, 1994; Padgett,

1998; Patton, 2015). She attributed equal value to each horizon or meaning unit.

Reduction and Elimination

In order to begin to illuminate the invariant constituents of the phenomenon of

accompaniment, the researcher utilized Moustakas' (1994) two clarifying questions:

1) Does this contain a moment of the experience that is a necessary and sufficiently
   constituent for understanding the phenomenon?
2) Is it possible to abstract and label it? (p. 121)

If a statement met both criteria, the researcher considered this a "horizon of the

experience" (Moustakas, 1994; Patton 2015). Rather than following any a priori coding scheme,

the researcher allowed the horizons to emanate from the data. She returned to the transcript

several times more to ensure that she was not missing any of the horizons. The researcher also

removed any expressions, which were repetitive, overlapping or vague. The data that remained

formed the invariant constituents.

Clustering and thematizing. The researcher then organized the invariant constituents

into "clusters of meaning," by grouping significant statements together, and attributing themes to

them to try to capture their essence (Moustakas, 1994). She began to develop a coding manual to

document her categorization, which was refined over time (see Appendix N).

Identification of invariant constituents and themes by application validation. In order to confirm that the invariant constituents and themes aligned well with the participant's original narratives, the researcher applied Moustakas' (1994) two validation questions:

1) Are the invariant constituents and themes expressed explicitly in the complete transcription?
2) Are they compatible with what the participant originally shared if not completely expressed? (p. 121)

If the answer to both questions was yes, they were included. Those that did not meet these criteria were consequently deleted.

Inter-rater reliability. At this stage in her analysis, at the request of her committee, the researcher invited a second rater to engage in a process of inter-rater reliability to reach consensus on the codes and themes of the study. The researcher and the second rater met three times. At the beginning of the process, the researcher provided the second rater with a coding manual, in which she had identified and delineated the codes that had emanated from her analysis of the data (see Appendix N).

On the first occasion, they reviewed the codes together and the researcher explained her thinking regarding how she had made her coding decisions. She also clarified any questions that the second rater expressed. Based upon their discussions, which included going through each code and discussing it conceptually, she then began to refine the manual. After much enlivening discussion, the majority of codes remained, however, one was deleted, some were merged, and others were edited to reflect a level of nuance that did not previously exist.

Once the codebook was refined, the researcher and the second rater met twice more to complete a review of 100% of the transcripts. Initially, they coded the transcripts independently of one another, according to the revised manual. They then compared their two independent

versions of the transcripts and discussed any differences and the reasons for these. Whenever a difference of opinion existed, the second rater was always able to follow the researcher's thinking and, in the vast majority of cases, was able to agree with her approach. At the end of this rigorous process, they established a level of agreement of 95%. These themes provided the eventual basis for writing up the descriptions of what the group of participants, as a whole, had experienced (Creswell, 2007; Patton, 2015; Moustakas, 1994).

In order to organize the data, the researcher used Dedoose, a software program for qualitative data analysis. The researcher chose this software as it is web-based and the data were therefore readily available to her committee for their review, whenever was necessary.

Textural description. The last stages of the researcher's analysis involved writing three composite descriptions of the phenomenon. The first of these was the composite textural description, which, based upon the invariant constituents and themes, represented what the participants had experienced regarding accompaniment (Creswell & Poth, 2018). The researcher developed the composite textural description directly from the verbatim-transcribed interviews and focus groups and incorporated specific quotes.

Structural description. According to Moustakas (1994), the "structural description provides a vivid account of the underlying dynamics of the experience" (p. 135). In other words, if the textural description identifies what the participants experienced, the structural description describes how it was experienced.

To develop a composite structural description of accompaniment, the researcher followed similar steps as were used to describe the composite textural description. However, in this

instance, she focused on the context, the background and the setting that affected the participants' experience of the phenomenon (Creswell & Poth, 2018; Patton, 2015).

Textural-structural synthesis. The final stage of the analysis involved writing a "composite description that presents the essence of the phenomenon" (Creswell, 2007, p. 62). This description represented a synthesis of the textural and structural stages of analysis, and provided a context for explaining the what and the how of accompaniment (Moustakas, 1994). The textural-structural synthesis focused on the common experiences that the participants shared regarding accompaniment (Moustakas, 1994: Patton, 2015; Creswell & Poth, 2018). The synthesis drew upon data from the interviews and focus groups, and was enhanced by the reflection and insights of the researcher. At this final stage in her analysis, the researcher sought to ask herself, would a person reading this better understand what it is like to experience accompaniment?

In addition to the phenomenological reduction method of data analysis, the researcher also compared the preliminary findings with secondary data, which had been gathered from annual reports, websites, newspaper articles and formational training documents. Her purpose in doing this was to examine how the results resonated with what exists digitally and in print about PM's program. Her process of comparison involved developing inclusion and exclusion criteria based upon the preliminary findings that she used to compare and contrast with the documentation. While the researcher did not conduct a full systematic document analysis, she did strategically examine the secondary data to see if there were any noticeable discrepancies or troubling departures with how PM understands and presents themselves. She found this not to be the case. Indeed, there was strong alignment.

Finally, the researcher performed two member checks (20% of the architect intervews) by contacting participants via email and phone to clarify their responses.

The overall approach to the data analysis for this study integrated Seidman's (2013) wisdom, that what is required in reviewing and analyzing the data is "a close reading plus judgment" (p. 120).

Ethical Considerations

Consent, Confidentiality & Data Security

In order to protect the human subjects in this study, a number of ethical safeguards were implemented to create conditions in which the participants felt safe to share. For a detailed discussion of the procedures that were undertaken to minimize risk and maintain confidentiality, please refer to the Data Collection Section in Chapter Three.

Respect

During this study, it was a personal ethical imperative of the researcher to amplify the voices of those whom are seldom heard, yet have so much to offer. Therefore, in addition to interviewing those who accompany, the researcher chose to invite the accompanied to literally take a seat at the table and speak their truth. She viewed this as a way to honor the testimony of their witness.

The researcher also sought to display empathic neutrality towards all of the participants by assuming a respectful, non-judgmental attitude during the interviews and focus groups (Patton, 2015). In particular, she sought to develop a high level of rapport with the participants and thus create an atmosphere of trust and openness.

When the dissertation has been completed, the researcher has committed to leaving a copy of it and a summary with PM, to which all of the participants may have access.

Trustworthiness

Lincoln and Guba's (1985) four criteria for qualitative research, namely credibility, transferability, dependability and confirmability were addressed in this study (Creswell, 2013; Merriam, 2009; Ravitch & Carl, 2016). Such criteria can provide an effective way of seeking to establish validity or "truth value" for both the researcher and the study, and consequently, increase the trust of the reader(s) (Lincoln & Guba, 1985, p. 294). In this regard, this study sought to address each of these respective criteria in the ways outlined below.

First, in order to show credibility, the researcher sought to describe the multiple realities and meanings revealed by participants, in as much depth as possible (Krefting, 1990). This was in order that "an in-depth description showing the complexities of processes and interactions will be so embedded with data derived from the setting, it cannot help but be valid" (Marshall & Rossman, 1999, p. 193). After all, "qualitative rigor has to do with the quality of the observations made by the inquirer" (Patton, 2015, p. 725). In terms of the researcher's process, it was important to demonstrate clear and logical choices and "strategic sequencing of methods" (Ravitch & Carl, 2016, p. 103). Some of the ways in which the researcher achieved this was through clearly articulating the rationale for her design choices, the sequence of the various parts of the study, and precisely defining the core constructs (Ravitch & Carl, 2016). The researcher also sought to clearly define the parameters of the setting, population and conceptual framework, thereby placing boundaries around the study (Marshall & Rossman, 1999).

The credibility of the study was also enhanced during the interviews by repeating and paraphrasing the participants' answers back to them to see if they concurred with the researcher's understanding, and to ensure that she had heard and interpreted their words correctly (Creswell & Poth, 2018; Merriam, 2009; Ravitch & Carl, 2016). This allowed the researcher (and translator where necessary) to demonstrate that she was investigating how people construct reality and make meaning of the world (Merriam, 2009). Moreover, it was optimal to demonstrate fidelity to the participants' perspectives (Ravitch & Carl, 2016).

In order to add to the credibility and validity of the findings, it is always advantageous to utilize more than one source and method of data collection (Bloomberg & Volpe, 2016; Denzin & Lincoln, 1994). Thus, in addition to carrying out interviews, focus groups were also facilitated in order to triangulate methods (Ravitch & Carl, 2016). Theory triangulation was also incorporated by utilizing two theories to analyze the data. Furthermore, a negative case analysis was carried out in order to enhance credibility. The researcher also carried out a member check with two of the architects (20%) so she could assess and verify the accuracy of their responses with them. Finally, an eventual crosscheck was conducted with PM documentation that was publicly and privately available in order to identify how it compared with the findings.

With regard to transferability, the researcher sought to describe the data, the context, and the setting with a rich, thick amount of detail to allow the reader(s) to make comparisons, and to decide for themselves if particular aspects of the study, such as the design and findings, were transferable to other contexts, given obvious differences and distinctions (Ravitch & Carl, 2016; Lincoln & Guba, 1985). Furthermore, the researcher sought to make humble and realistic statements about limitations regarding generalizability.

The third construct that was addressed was dependability. Guba (1981) describes the dependability criterion as relating to the consistency of findings. In this regard, it was necessary to describe the exact methods of data gathering, analysis and interpretation (Krefting, 1990). The researcher sought to faithfully document each step she took in her data collection and analysis, thus detailing her rigorous process. It was also necessary to show that the data were consistent with the rationale of the study and answered the research question (Ravitch & Carl, 2016). The use of such strategies as triangulation, the sequencing of methods and demonstrating that the research design choices were sound and well thought-through again addressed this construct (Ravitch & Carl, 2016). Such detailed descriptions revealed not only the thoroughness of the research process, but also the uniqueness of the situation.

In terms of the fourth and final construct, confirmability, the focus shifts away from the researcher to the data (Lincoln and Guba, 1985). In this regard, "the findings should be able to be confirmed" (Ravitch & Carl, 2016, p. 189). In addition, this construct addresses how to identify and mitigate our biases and blind spots to the best of our ability (Ravitch & Carl, 2016).

In order to address confirmability, the researcher carried out an inter-rater reliability check with a second rater on 100% of the transcripts. This established a 95% level of reliability, thus strengthening confirmability. Another way in which the researcher addressed this construct was to write herself memos on Dedoose to record her reflections, choices, questions, issues etc., (Merriam, 2009; Patton 1989).

In addition, reflexivity was the overarching thread that connected all of the various criteria that established trustworthiness. Thus, it was important for the researcher to demonstrate a reflexive approach in the implementation and write up of the study. Identifying, recognizing,

and describing the researcher's own positionality and background in terms of accompaniment were concrete ways in which she addressed this. Consequently, the researcher sought to clarify any assumptions, prejudices or biases she may have had (Creswell, 2013).

For example, the researcher reflected upon the level of rapport, trust and openness that she had managed to create during the interview process. This allowed her to speak to the degree of empathic neutrality that she was able to create with the participants, which was also important in assessing the rigor of the study (Patton, 2015). The epoche stage of the data analysis was also advantageous in helping remind the researcher to seek to bracket out some of her prior associations and judgments. Any transparency that she was able to share with the reader(s) also served to create as comprehensive a picture as possible of the measures that were taken in the implementation of the study. A final way to establish trustworthiness, that the researcher employed, was to show how familiar she was with the current state of the literature with regard to the phenomenon of accompaniment.

Limitations

Inevitably, in every research study there are limitations that shape the research findings (Bloomberg & Volpe, 2016). This study focused on the process and meaning of accompaniment. As with all qualitative research, a limitation of this study was that the research design and analysis were dependent on the subjectivity, choices and potential bias of the researcher (Bloomberg & Volpe, 2016).

A second limitation of this study pertained to the researcher's own bias regarding the value of accompaniment. The researcher had chosen to make accompaniment her area of focus partly because she had found her experience of accompaniment in Latin America to be so

compelling. In particular, she was intrigued to know more about the ways in which models of accompaniment enabled people to provide mutual aid to one another, while simultaneously working towards systemic change. Because such programs had left a deep impression upon her, the researcher had to be aware of her bias when collecting and analyzing the data.

The third limitation related to the need for a translator for the three focus groups. This was a limitation because it put another layer of interpretation between the researcher and the participants. Indeed, the validity of qualitative research may be judged by how closely the participants' meaning-making of their experiences aligns with how such meaning is interpreted and presented in the findings (Polkinghorne, 2007). Therefore, the closer the alignment, the greater the validity. Because of this core validity criterion, cross-cultural qualitative studies tend to be rare when conducted in a language other than the primary language of the researcher (Lopez et al., 2008). This is due to the concern that meaning cannot be adequately attributed by a researcher who speaks a primary language other than the one spoken by the participants in the study. Furthermore, translation is not a neutral technique as it involves the translator attributing meanings to words in the language they are hearing, as well as in the language into which they are translating (Wong & Poon, 2010). Such a process is also mediated by power relations and social contexts (Bühler, 2002).

The researcher in this study had a low to moderate comprehension of Spanish, so she was able to understand some of the discussion in Spanish. She also knew the translators well, as four were peer doctoral students, and the fifth her Dissertation Director. All came from Loyola's School of Social Work. The first language of all the translators was Spanish and they were all fluent in English, IRB-approved and qualified for this study. Furthermore, the translators were all

familiar with the PM program and the nature of the study. Given these criteria, the researcher had particular trust in the skill of the translators to guide verstehen of the participants' narratives, thus some aspects of this limitation were mitigated (Bassnett, 1996; Poland, 1995).

The fourth limitation was any potential recruitment and selection bias on the part of the PM Senior Coordinator for Immigration regarding which participants were purposefully recruited for the study. However, this is an integral limitation in any study to which participants are purposefully invited. The size of the sample for those who were accompanied could also have been larger, which would have enabled more of a balance between the voices of the accompaniers and the accompanied.

Finally, the fact that this study was focused on just one program from one particular agency limits generalizability. The small and purposeful selection of participants was contextually specific. Therefore, findings cannot be broadly generalized to other settings.

In conclusion, this research study utilized a qualitative, phenomenological approach in order to gain an in-depth understanding of the meaning of the lived experiences of accompaniment in the lives of the architects of the PM program, staff, lay leaders and those who were being accompanied (Creswell & Poth, 2017; Moustakas, 1994; Patton, 2015; Ravitch & Carl, 2016; Seidman, 2013). While the specific circumstances of each of the participants were different, the goal of the study was to describe essential elements that are common in accompaniment based on their collective narratives.

The intent for this research was to advance the study of the phenomenon of accompaniment and generate knowledge, since there appears to be considerable potential for

elements of the accompaniment process to benefit the helping professions, in particular, the

profession of social work.

CHAPTER FOUR

FINDINGS

The purpose of this study was to explore how persons perceive and experience accompaniment from the perspectives of those who developed a model of accompaniment, those who implement it, and those who are accompanied. The researcher believed that a more comprehensive understanding of the phenomenon of accompaniment might offer important insights to the helping professions regarding how those in situations of vulnerability may be assisted. This qualitative transcendental phenomenological study was written from a phenomenological interpretive perspective. Thirteen semi-structured interviews and three focus groups were carried out.

This chapter includes a brief review of the research design and research question, and then focuses on the findings. Findings are presented in terms of the themes that emerged. They are supported by corresponding evidence. For her analysis, the researcher adapted Moutaskas' (1994) theoretical steps as a guide (See Data Analysis Section).

In order to describe the lived experiences of accompaniment, the research question was asked: What is the meaning of accompaniment for accompaniers and those accompanied? From 13 interviews and three focus groups, 1396 significant statements were originally extracted and 200 codes. Eventually, these were whittled down, and the following three primary themes emerged from the data: (1) manifestation of belief system (2) praxis, and (3) transformation of self and society.

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Within this framework, the 11 following subthemes were also revealed (a) religiosity, (b) Catholic social teaching, (c) presence, (d) response to presenting need, (e) commitment to walk with, (f) challenges, (g) gratitude; (h) empowerment, (i) mutuality, (j) systemic change, and (k) building bridges.

<div align="center">**Themes**</div>

Manifestation of Belief System

All of the accompaniers interviewed related their experience of accompaniment to their belief systems, most specifically to their religiosity and to certain principles of Catholic social teaching. Participants also made this connection in the focus group for those that had been accompanied, though to a much lesser extent.

In keeping with Martín-Baró's (1994) categorization, the term religiosity seemed applicable for this study, since it denotes a diversity of forms by which people live out their religion. Specifically, "religiosity" is characterized by three elements: (a) religious representation (b) religious practices and, (c) relationships and ties among members of a religious community.

In terms of the current study, this demarcation is particularly helpful as it represents the beliefs and symbols that the participants used to interpret their lives and current reality, the religious practices in which they participated, and the relationships they shared with members of PM.

Religiosity. Participants described accompaniment primarily in relation to the following four concepts: (a) image of God, (b) prayer, (c) scripture, and (d) calling.

Image of God. Many participants felt that the act of accompaniment brought them closer to the love of God. As one staff member explained, "So, the way that the love of God can be felt is through a person, through a relationship."

Some viewed accompaniment as a faithful response to the duty of Christian discipleship. As one lay leader expressed, "The best way is thinking what would Jesus do? We are working for him. We are his disciples, we are baptized and it's our responsibility, like children of God."

An architect also likened the presence of accompaniers to a palpable sign of the incarnation, and a witness to the fact that God has not forgotten those in need. "God never abandoned them. To prove that they are not abandoned, we are there. We are the hands, the feet, the heart, the love of God for them; the presence."

Many also articulated the belief that a steadfast God supports and walks with them. For example, an architect described the journey of accompaniment as "a reflection of people's own sense of God walking with them, but also God, through others, walking with them. I think that's a big piece of it and God's faithfulness in the mix of that." A different architect tied her experience of a steadfast God to the God that motivates and inspires her ministry, giving her strength and encouragement along the way, "Oh my God, look at this accompaniment. Divine accompaniment. Like God telling me, 'Do not get discouraged, I'm doing my work. Nobody's going to block you.'"

In addition to a belief in an unwavering, steadfast God, another image that emerged for participants was the God who feels and cries with God's people. As one architect described it, "God is weeping often times about what is happening." A different architect described the image of the suffering Christ who is present whenever the deportation of a loved one occurs:

> Whenever we reach out to a family that is in that situation, that they're suffering, that's the Christ's suffering. We're called to be there, to see… Do you want to see how Christ looks like when he's suffering? Look at the mother when they take away her spouse, she's desperate with three kids. That's suffering.

Prayer. A key aspect of accompaniment that emerged was the belief that through prayer,

God will look after those for whom we pray. Participants spoke of this dynamic occurring

through informal prayer, in the context of mass, holy hours and praying the rosary together. As

one staff person explained, through the power of her prayers, she believed that God spiritually

walks with those whom she is unable to accompany in person, "So, even if, let's say, I'm not

able to be present in front of the person, but I'm praying for the person, I know God is taking

care of her or him."

While many participants acknowledged the importance of spiritual accompaniment for

those they accompany, some viewed prayer as an alternative to taking concrete action. As a staff

member explained, prayer is something you turn to when concrete assistance is not an option:

> I feel good to be able to help them in different ways. If I can actually help them, good,
> and if not, praying for them, because I know that in one way or another, my prayers will
> be heard and that everything happens for a reason.

While some identified an inherent tension between prayer and action, others shared that

the precise reason they had joined PM was because it combined these two approaches. As a staff

member indicated, "So, I found Pastoral Migratoria that was the combination of both: prayer and

action and I liked that a lot."

Another staff member reflected on the powerful connection that can be ignited through

prayer, even when you only have the opportunity to accompany someone for a brief moment in

time. In this regard, she recalled her experience with a young man in a detention center, who was

about to be deported:

> Another time that broke my heart, I'll never forget this guy… twenty-something years,
> big eyes, from Honduras. At the beginning, he seems like he wanted nothing, so I went
> like, "Do you want to pray or do you want me to call your family and tell them you'll be
> deported?" And he said we'll pray. Then, he gave me the phone number for his mother

and his sister and, at the end, we finished with love. And at the end, we touched hands through the crystal, through the glass. And I see him, he was smiling.

Scripture. In addition to identifying a link between prayer and spiritual accompaniment, a few participants highlighted scripture as being integral to how they understand accompaniment. The most frequently cited scriptural story was the road to Emmaus, where the resurrected Christ appears to the disciples who, at first, do not recognize him until he is revealed in the breaking of the bread (New International Version, [2011], Luke 24:13-35). However, the Exodus story, that recounts the deliverance and liberation of God's chosen people (New International Version, [2011], Exodus 20:1-17), and the parable of the sheep and the goats that identifies the criterion of the last judgment as being the mercy shown for the least of our brothers and sisters, (New International Version, [2011], Matthew 25:31-46) were also mentioned.

Calling. Many participants also identified accompaniment as a direct calling from God. As one staff member expressed, "[Accompaniment] is not a job that a boss gave me, no, this is given to me by God and with a mission, you try to do everything you can to accomplish it." Many referenced how, as we are created in God's image, we need to love one another as God has loved us. "That's the place, the place where we are the image of God, Imago Dei, the image of God, it's in our relationships. And the accompaniment model needs to mirror that kind of relations." Another lay leader poignantly added:

> God is the one who's putting you there. There's no way it's you, yourself, because you don't do things if God didn't put it in your heart. And we were born, we were born with this, we were born in God's image.

Some also viewed accompaniment as a way for God to use them as a vehicle to offer hope in the midst of suffering. As a staff member pointed out, in describing her accompaniment

of deportees, "[Accompaniment] is like being an instrument of God to give a very little hope, to

be able to pray in the bus before they are being deported, to make contact."

Taking a slightly different angle, a different staff member emphasized that

accompaniment was a way for her to respond to the call to evangelize:

> It's not easy, but I think that's what our faith is calling us to do. Because that's the way that we share the word of God with others is by basically being there too, walking with them and accompanying them and being part of their hardships as well as their happy moments.

A few participants also contextualized accompaniment within the framework of what the

institutional Church asks of us in the world. As one architect attested, "Without question or even

hesitation, it is definitely a mandate of the Pope." A different architect maintained that

accompaniment offers a way to balance out the seeking of justice with fulfilling the mission of

the Church:

> The purpose of accompaniment is not just to, well, it is to reach goals of justice, that's one thing, but it's also to fulfill the mission of the Church…. It's finding a way of being church which goes far beyond coming to liturgy.

Catholic social teaching. Pastoral Migratoria's formation program is based on Catholic

social teaching, particularly "on the principle of human dignity and that the person is made in the

image and likeness of God (Archdiocese of Chicago, 2017c, p. 4)." While only a few participants

explicitly mentioned Catholic social teaching by name, many participants' beliefs and behaviors

mirrored certain core principles of Catholic social teaching, mainly life and dignity of the human

person, call to family, community, and participation, and solidarity.

Life and dignity of the human person. Many participants spoke of the dignity of the

human person as they described how they made meaning of accompaniment. As one architect

expressed, "the direction we walk in is human dignity, respect, walking and working together and achieving a just world."

A few participants also explicitly articulated that accompaniment has a humanizing effect on those who are accompanied, restoring their dignity and acknowledging their humanity. As one architect stated of accompaniment:

> It's a way of communicating, like y'know, you matter. You matter to me, you matter to others, your life matters. So that even if … you can't fix their situation, but by spending time with them and at least communicating to them that you care, they feel more human. And I mentioned that because I think the experience so much is humanizing. That's it, accompaniment restores that humanity that's been stripped by the situation and their dignity.

Another architect recognized the humanity of those whom he accompanies by describing them as an "equal in the mix" and "an actor of their own development."

Because of their deep respect for the dignity, and therefore agency, of all human persons, many accompaniers spoke of resisting the temptation "to do" for those they accompany, and instead made a commitment to "walk with." Reflecting back on what she had learned in the early days of her Hispanic ministry, an architect expressed this commitment in the following terms:

> Well, if I think of Jesus Christ, the one thing that comes across in every Gospel and every message, is the other person. It's someone else. It's listening to the other person. It's being with the person, and it's walking with the other person, not doing for them, which is different, but walking with them…

To concretize her point, the same architect reflected on the moment when her parents first arrived in the US from Mexico. In accompanying them, a farmer had served as a resource to help them explore their options, but he had never attempted to solve their problems for them, rather to help them figure things out together. As she explained:

> You know, someone walked with my mom and my dad, and that was a farmer who was Caucasian, who didn't know Spanish. But at the same time he saw in my parents

something that was unique and special and said "We'll help you. We'll figure it out together."

Another architect elevated the position of those being accompanied to an even higher level of decision-making, putting them firmly in the driving seat, as they chartered their own course:

> Accompaniment for me is being by and giving people the opportunity to tell their story and no judging, trying to understand where they are. And when we identify where they are, to begin walking with them from that place and to let them identify the place where they wanna go and be with them and go with them.

While many agreed that, "it's a privilege entering into, and people allowing you into, their lives," a staff member also attested that with autonomy must come accountability. She clarified her point by describing the responsibility that belongs to those who are accompanied, if they fail to show up for an appointment:

> If they need to see a migration lawyer, we give them the necessary references, so the lawyer will give them an appointment date, but if the lawyer tells them to come to this appointment and if they don't go to the appointment, that would be on them. We provide the necessary resources but they also do their part, bit by bit.

Finally, in terms of human dignity, an architect pointed to the tension she experiences between how to advocate for those she accompanies, while being respectful of the power of their own voices:

> That's where the conflict comes in because you have to struggle for yourself and you have to figure out how do I speak for them? It's not that they have no voice because they have it, because you've been listening to it.

Call to family, community and participation. In terms of identifying the motivation for becoming an accompanier, many participations spoke of the influence of family, and what had been modeled for them in their communities of origin. For example, a lay leader reflected on her

upbringing in Mexico when, whenever her family had food, they would share it with others, and

they would always take care of the sick:

> I was born in a small community where if they killed a chicken to make a molė, we shared it. And my mom would say "Come here, take this to this person, take this to that person" and "What do we have?".… I can remember when someone was sick, everyone accompanied them to be there, you take his lunch, I'll bring his food.

Furthermore, many agreed that accompaniment takes a community. For example, an

architect poignantly expressed that due to the communal nature of the Hispanic people, "We

walk together or we don't walk." Another cited that you need a whole community working

together that "sets the direction." After all, as a lay leader declared, "You are not supposed to

believe that what you think is the best. If you share with someone else you have more points of

view and you can do more." Therefore, as a staff person put it, "As a team, we decide what

would be best."

A few participants likened accompaniment to the support one gives one's own family

members and receives in return. Indeed, some used terms such as "brothers and sisters" or

"God's children" to express the bond they felt with their companions. An accompanied person

expressed this in the following way: "With my companions, I feel as if they are my family in

Christ. Of course, I have my blood family but here at the church, I feel like that because that's

how they make me feel."

An accompanied person also described how her accompanier, who taught her citizenship

class, views all of her students as family:

> I feel like she sees us like we are family, because whenever something happens, she knows that she can count on us, and she sometimes tells us "I could not do anything on my own, but with all your help I am never alone. I am where I am because of you."

Participants also spoke of the interdependence they share by giving examples of how they pool their individual skills together to provide a more comprehensive form of accompaniment. A person who had been accompanied, who now assists with a citizenship mentoring program, illuminated this point:

> In my group, I have someone who helps me with all the immigration and citizenship part. I have another person who helps me with the accompaniment of those families who have a family member that has been incarcerated. And, at the same time, we, when we have the workshops, we work together.

A lay leader also described how she and her mother were able to use their complimentary skills and time, to provide whatever accompaniment was needed in the moment:

> And we had different skills. For example, my mom was more like, she would ask people "What do you need?" She would visit people at home. I wasn't more into that, because that wasn't my skill and because I was focusing, "Oh, I have to go to school, I have to go to work, I have to do this." So, then my mom had more of the heart of "Ok, I'm gonna do this, I'm gonna take the time to drop some food off to someone. I'm gonna take the time to speak to someone but I really need you to be at this meeting." It was like, it was really great when you work with other people and you don't do it by yourself because you all have different skills and that's the benefit of it.

Solidarity. Stemming from their Catholic faith, many participants expressed how they felt called to stand with those whom they were accompanying, no matter what trials that means enduring. As a lay leader explained:

> I think that we are supposed to live our faith. You know? Being part of them. Not just seeing them as "ok, em, they are people that need help" but no, but being part of their lives also. So, just going through their same trials, being there, and to feel what they're feeling you know; feel their pain and empathize with them.

In recounting a visit to a family whose mother had just died, an architect also poignantly noted that sometimes, all that accompaniment requires of us, is to stand in solidarity. "What can you do when you're visiting someone that's in grief except to grieve with them? That's accompaniment."

Such a sense of felt empathy and solidarity was not limited to merely sad occasions though. Participants also reported experiencing solidarity in the midst of certain joyful moments. For example, a person, who was being accompanied described how, upon passing her citizenship test, she had felt truly understood and supported by her teacher, who had accompanied and supported her throughout her entire citizenship process:

> When we were done, we went to the restroom, we hugged and both cried, and she told me she understood how I was feeling. So, with her, we really feel supported because she is always there, not only in the classes or at the time of the test, but emotionally, she helps us a lot and, to me, it was very nice.

For many accompaniers, their willingness to stand in solidarity with those on the margins seemed to be reinforced by having gone through similar life circumstances, as those they were accompanying. One architect explained the dynamic thus, "The people who themselves have gone through some difficult times because of their status, and the awareness that they come into, is that their experience can be valuable to other people." A lay leader added, "I think that part, experience, is what helps me help others because I know how it feels."

Moreover, such an association established a sense of unity and a feeling of being part of a common shared humanity. As an architect articulated, "It's encountering you in the other. And the other encountering him or her in you. So, we are one." Some also grounded their understanding of what connects us to their belief in the incarnation. As a lay leader identified, "We are the body of Christ…. What happens to one of us happens to others."

Finally, in identifying the power of human connection, which lies at the very heart of solidarity, an architect described the hope of mutual liberation that is an integral part of the accompaniment journey:

It's a liberation that only happens when you get in touch with other human beings who need freedom and when you can understand that your freedom and their freedom is connected. Freedom is relational because happiness is relational, because the human person is relational, because this is our essence; this is who we are. I hope and I dream of a model of accompaniment that is deeply, profoundly relational.

Praxis

Participants listed an array of ways in which they live out accompaniment. The most prevalent themes were response to a presenting need, presence, commitment to walk with and the challenges that accompaniment entails.

Response to presenting need. Participants reported how one of the core purposes of accompaniment is to respond to the immediate need, with which one is presented, at any given moment. As an architect noted, "It's just like, it's more like dealing with the situation as it is right now."

Frequently, participants described the material ways in which they had responded to the needs of those seeking assistance. For example, during a focus group, a couple of lay leaders described concrete interventions that they had undertaken, with members of their PM group, to help a family who were living in squalid conditions and whose father and husband had been deported:

> R1: When we arrived, the first thing was, we knew there was a big immigration problem, but in that moment, the problem wasn't so big because there were other primary needs such as the food. We arrived there. We arrived there to that apartment. It was a basement. I felt like I wanted to cry. There were four little kids, the windows were broken, there was glass scattered about, the kids were
> R2: Dirty
> R1: There were many big needs of everything, of food, cleanliness, clothes, bathroom, and there was the mom, laying down, depressed, depressed, sick. So, in that moment, the reaction of the Father, [priest], I learned a lot from him. He said, "What is the first need? Food."
> R2: The person.
> R1: The nourishment, the first, nourishment. From there, I remember he told me,

"Accompany them, tend to them" and he gave me some food vouchers. We went. We brought back the food. The woman cried, on the floor. "Okay, we're gonna help you. Do you want us to help you? Yes." We started to wash the dishes. The kitchen sink didn't work, can you imagine? No, really, it was a terrible thing.

Later, one of the lay leaders described how they had brought supplies to be able to bathe the family's children.

R1: …It was a very sad experience. At the same time, it was something very beautiful that motivated us. We went to the store, we bought food, we brought it, we started to clean and we said, "You know what? Do you give us permission to bathe the kids?" She said, "I don't have soap, I don't have shampoo." I called my friends who I knew and told them the story and said, "Please, please, soap, shampoo, toilet paper, diapers, whatever." And we started getting together and bringing it over.

Participants also mentioned many additional ways in which they had provided assistance to those in need. These ranged from providing transportation to and from medical and legal appointments to helping to fill out employment applications.

As well as making immediate interventions, many participants also described taking a longer-term approach to provide more sustainable assistance. Such interventions ranged from making ongoing accompaniment visits, establishing and running citizenship classes, implementing peace circles to allow people to share with others who were going through similar circumstances, and making referrals to organizations and professionals who could address issues on a more systemic and sustainable level.

In describing her process for how to discern what support was needed, a staff member described her discernment process that sounded similar to a form of triage:

When that happens, first evaluate our resources to see what we have available. Of course, we speak to the person to get them to feel calm and see in our resources what we can offer, and refer them to either an organization or another person that can help them with their case. Meanwhile, while this is in process, we are still listening. What happened? How are they? Are they working? Is their case progressing? And seeing what they need the most. When this ends, if there's a solution or not, we see how they are, how it went.

Presence. One of the most commonly referenced terms that participants used to describe accompaniment was presence. As one architect articulated, "I think I would define it [accompaniment] as the moment when your presence is more important than what you say."

For many, presence meant being fully available to the needs of whomever they were accompanying. As a staff member explained, accompaniment "means to let you know I am here for you; you sick, you healthy; in any moment I am here for you." A lay leader also spoke of the physical and emotional dimensions of presence, adding, "I feel it's being there, just being there for the person, both physically and emotionally, just being there, so they can feel the support from one of the members from Pastoral Migratoria."

An architect also asserted, that when accompaniers are fully-present, they are not motivated by any external interests. Rather, "There could be stuff going on all around you but if you're truly paying attention and truly accompanying, you have no self-interest, there is no self-reward, there is just simply presence."

Even in situations where no resolution was readily available for a person's presenting need, participants articulated that presence, which lies at the heart of an accompaniment model, conveys an important message that people need to hear. Indeed, as a participant who had been accompanied expressed, "When you accompany someone, accompaniment is at the time where the problem is taking place and feeling that someone will be with us, it makes us feel confident and safer."

However, for a couple of participants, presence alone was not enough. These participants emphasized that presence needs to be informed by prior formation to adequately prepare accompaniers to be present in a way that is effective. As an architect revealed:

I think that the way we define accompaniment is to have a presence in the lives of immigrants, but that presence needs to require some preparation, some formation, some skills. So, I see that as being in the space where you can do that. Not just, I guess what I'm saying is not just, goodwill is fine, but you need a little more than that.

In this regard, while many accompaniers described the training they had received from PM as helpful, nevertheless, a few reported that "in accompanying, I think we had trainings and many other things but it's still… sometimes I felt that I was not fully prepared. That was one of the things that I struggled with a lot."

For some accompaniers, presence represented a clear physical manifestation of God using them as a vehicle to assure those in need that God loves them and of God's saving action in their lives. In this regard, an architect described how, in the most difficult of circumstances, accompaniment acts as a concrete testimony of God's liberating power:

And the way of believing for us today is being present in those places because of such terrible pain. God is doubted in those places. We can do two things. The first one is to tell God how much we love Him, how much we love Her, that we even make Him or Her present in those places where His presence is doubted. And to tell the human person, to tell the human person, in those places of such pain, terrible pain and suffering, that they are not abandoned. That God never abandoned them. And that to prove that, they are not abandoned, because we are there. And we are the hands, the feet, the heart, the love of God for them, the presence. I believe in that and that's how I understand accompaniment from a liberating perspective.

However, for one lay leader, being fully-present left no room to theologize, as the need to respond to the necessity in front of her consumed all of her focus. As she made clear:

I'm of the opinion, in the moment, when I'm visiting the families, I'm not thinking of God. In that moment, I'm seeing this suffering and I need to do something. And the truth is in that moment I'm not praying. I'm not thinking of anything. In that moment, I need to act…. No, in that moment, I'm there, period.

Accompaniers also reported being present at an array of physical venues with those they accompany including immigration and domestic violence court and deportations, just to offer

support and show compassion. As an architect described, "No matter where the accompanied are, accompaniers walk with, and they will be present. They will be present in immigration court. They will be at the domestic violence hearing. They will be there. And they develop that intimate relationship."

Support. The term support was frequently associated with the concept of intentional presence. Indeed, many of those who had been accompanied, spoke of how their accompanier's intentional presence and availability had given them much emotional support. For example, when they had their citizenship interview, many of the accompanied described how they had felt the palpable support of their classmates and their teacher, which gave them the motivation to do well. One accompanied person described this in the following way:

> Personally, what I see as accompaniment is that when you know that you are going to go to the interview, the fact that everyone wishes you good luck and sends you warm thoughts or we receive a blessing from the whole group.... Everyone prays that our interview will be successful.

Another person who, was being accompanied, described the enduring emotional support from her teacher, even when her teacher was out of the country:

> Something that is very nice is that even when my teacher is far away, we know that she watches us and she is thinking of us. We have a group, and we are all in it. So, when she is in Mexico she messages us and asks how are we doing, how is everything going? When I was about to do the test, she was not here, but still, even if she was in Mexico, having fun, she knew when we would do the test and she checked in on us through phone calls to know if we were ready. When she arrived, she called me the day before the interview to see how I was feeling. I went to her house, we practiced an interview and she asked me some questions and she said "you're good, you just need to keep calm." So, that is something very nice of her, that no matter where she is, she watches us.

Another way in which the accompanied spoke of feeling supported was through the intentional and empathic listening that their accompaniers demonstrated to them. As an architect

reflected, accompaniment is "listening with heart because it's much more, it's a much deeper way of understanding another person. And because it impacts us and it changes us."

Others talked of the benefit of bringing people together for group accompaniment as it allowed a safe space for people to gather with others who were going through similar circumstances and find mutual support. As a lay leader explained, "That's what they did here, in the meetings we started to have that space to share with people, specially after Trump came to power. We felt the need that people wanted to talk and express themselves."

In addition to the support that the accompanied described, leaders also shared how they could rely on support through PM's accompaniment model. In particular, a staff member described how, when leaders are confronted with challenging situations, they also receive accompaniment, "They are also being accompanied later on in their own struggle, because there is always discouragement and all that."

Commitment to walk with. Another common theme that emerged was the idea that accompaniment is realized when we commit to walk together. The words "constant," "stability," "relationship," "trust," and "support" were frequently used to describe this dynamic.

In terms of the commitment to walk with, one architect noted that this involves "getting to know each other, and breaking down those barriers that prevent us from being joined together in spirit." A staff person also commented on the constancy of the commitment that is integral to the accompaniment process, saying, "There will always be someone, without motives or profit, who will always be there for you, accompanying you. For you, with you." Another staff member remarked that the commitment of:

Accompaniment is to be side by side of a person in all situations, especially when they are going through a difficult time in their life such as a family member being deported, or going through hard times with migration or even trying to fix their paperwork.

For one architect, the commitment of a community that accompanies extended to walking with a person, despite their transgressions, while the person made amends to society and beyond. The architect explained his conviction, in the context of his experience with community court:

And then, the community steps up to make sure that they [the person who has transgressed] follow through on the repair of harm. It goes back before the judge and once they've done that, the judge says, "Okay you've done it. You no longer have a record, nothing on the books, you've won." But from that point, the community continues to walk with the individual…. So that's for me, that's true accompaniment; the community stepping up and saying we're going to take our role and we're not going to dump him into the system that is going to oppress, make their systems worse.

Long-term commitment. One of the characteristics of accompaniment, that participants frequently referenced, was the long-term commitment that often ensues from an accompaniment relationship. As an architect explained:

The accompaniment for me is that, I'm with you as long as we need to journey together, I'm with you. And that's a tough commitment to make, but it's something that, as people of faith, we are called to do, to make that commitment. To offer that stability, if you will, and that constancy of God's presence in people's lives.

Indeed, in testifying to the long-term nature of the accompaniment relationship, many of the accompanied emphasized how their accompaniers had walked with them from the beginning of their citizenship process to the very the end, when they finally became naturalized citizens. As one accompanied person explained:

Accompaniment is like closing the cycle that starts when we first arrive and start the classes. We study with them and when they accompany us in the last step, it is like closing the cycle. We feel at ease and they feel happy because we start from zero and then get our certificate. So, we feel good.

One of the reasons that participants cited that help sustain their commitment to accompaniment over the long-term, was the sense of community that they experienced with their peers. An accompanied person explained it thus:

> We do feel accompanied with each other because we always try to help each other. For example, if someone knows something they share it with everyone. There is a sense of cordiality in the group. Our final goal is to make everyone feel like family.

Others commented that God gave them the strength to remain committed, no matter the level of suffering that the journey of accompaniment entailed. Indeed, as an architect poignantly stated:

> There is no pain so deep that God is not deeper. The accompaniment piece is our ability to prove that, if you will, to one another, that whatever pain you are going through, I'm willing to go as deep as we need to go together with God, to bring about some resurrection in the mix of that.

Another architect also identified how his trust in God sustained him, even when he had met his human limits. Recalling a visit to a family, whose children had been left without parents, he shared:

> Even when you're facing the suffering of another person. You have to realize, you have to learn to trust in God's plan. I struggled with that when I saw that baby, like what's going to happen? It was hard to realize, or with the other many cases in which I was like, this is my limit as a human person, but what I can do is, I can continue to accompany that person and pray with them. And they allowed us to do so.

However, frequently, almost always, making a long-term commitment to walk with another in pain entailed the possibility of enduring secondary trauma. To illustrate, a lay leader recounted a particularly harrowing accompaniment journey of which she had been part, which had exposed her to the intense suffering of a woman whom she had accompanied. The lay leader recalled that this woman's husband had abused their daughter. As she recounted,

Once I had a person whose husband was incarcerated and he used to abuse one of their daughters. So, she told me that, at night, she used to tie her ankle to her husband's ankle, so she could wake up when he got up as it would pull her and wake her up, so she would not allow him to get out of the room and keep abusing her daughter…. So, I asked her if she wanted to me to get a counselor but she told me that her husband was threatening her from the prison…. She didn't want to talk about the situation because she thought she didn't have papers, or maybe her husband was going to do something, because he was threatening her. For me, it was difficult to handle those situations…but I think that God helps us in one way or another. She kept coming for two years, and I didn't know if, in the end, she filed charges against her husband. So, those things are a little hard. For me, the hardest part for me is to listen to the stories and not being able to help, because the person doesn't want to do anything.

Reciprocity. Finally, in terms of remaining committed to accompaniment for the long-term, many of those who had been accompanied described how, once they had become citizens themselves, they intended to help others through the citizenship process. Indeed, as one recent citizen articulated, "Now I am a citizen as well. It has been a year since I became a citizen and I still come here to help all the new members."

Challenges. In describing accompaniment, accompaniers listed a range of challenges that they had needed to confront. The most prevalent of these was dealing with the suffering that comes with walking with those whose future often hangs in the balance, negotiating appropriate boundaries, and how to avoid creating dependency.

Suffering. In myriad ways, participants identified how accompaniment involves walking with people who endure "some pretty painful stuff." Indeed, as an architect verbalized, "accompaniment has a starting point in ashes," and involves walking in "darkness." In a similar vein, a staff member explained that her role as an accompanier is to "listen to the crying of our neighbors, their suffering, and be for them." As she expounded, "You see the sufferings firsthand, not in the news. It's not someone telling you. You live the sufferings." An architect further contextualized how accompaniers embrace the suffering of those with whom they walk:

I mean we deal with a lot. Pastoral Migratoria deals with, with the sense of dignity of being oppressed, overcoming that. Self-consciousness, self-concept, also the fears and the hopes and the sense of family. I mean, these people are fighting for their families.

Another architect offered a concrete example of this reality:

I remember one time, it was this 24-year-old mother, died of cancer… deported the father the previous year. So, the grandparents, they stood behind five kids. At that time, the youngest one was nine months. So, I went there with another lady from the parish, because she told me, "Can you come with me?" So, I went there just for moral support with this leader. So, we went to the house and when I saw the situation, I mean we were looking at each other like it's hard. What do you do? What do you say? And then the state was trying to take the kids away from the grandparents. It was hard.

For one lay leader, the fact that he shared a similar history to those with whom he walked, proved to have a triggering effect for him, and even to be a source of pain. As he explained:

The work is emotional. For me, in my experience, I was undocumented for 7 years. I put myself in their shoes. In 7 years, a lot of things happened. And I couldn't leave. So, for me, when I see those people, I see myself. I see myself. So, it's something that if this doesn't move me, I don't know what other thing would. I do have the experience of being undocumented. I've experienced what a lot of people are experiencing in different situations but I feel that. So, for me, it tears me apart, it ruptures me, I lived that and I relive it with those people.

Describing a very a different kind of suffering, participants also spoke of the toll accompaniment can take on them personally when they have to say goodbye to those with whom they have walked. An architect reflected:

Sometimes, when you are a companion or you are accompanying someone, you develop a very strong bond because of whatever that may be, the issue. And you feel in a very different way, and you don't wanna let go. And you know, and you know, you have to let it go, and sometimes I think that hurts you as the accompaniment person more than the person you are accompanying overall.

Boundaries. In terms of boundaries, most participants acknowledged that, with an accompaniment approach, boundaries tend to be somewhat fluid. The majority of the participants

viewed this flexibility as an advantage, stating it allowed for a more intimate and humanizing approach than in many other kinds of more professionalized models.

In this regard, many participants spoke favorably of the almost familial "true relationships" that they enjoyed with those they accompanied, calling them "friends," "family," and "brothers and sisters." Indeed, a staff person declared, "I know where my leaders live too, like they are important people to me. I invited them for my birthday. They have invited me to things in their personal lives. And I think it just becomes like a friendship."

However, a few participants described more prescriptive measures that they had implemented to create a more formal relationship, as well as to establish some professional distance. An example of this was a staff member who refrained from handing out her personal phone number to those she accompanied, and instead shared the number of the local parish church.

Another boundary that a lay leader described pertained to self-disclosure. As she stated, "I never talk about my personal life. I can share experiences but never talk about my personal life." In a similar light, a staff person mentioned that if she were having a bad day, she would seek to keep this hidden from those she was accompanying in order to present a resilient front, "For the most part, I try to appear strong for them, I don't want to appear like I'm crumbling."

With regard to self-care, a couple of participants shared that, at times, it was difficult for them to juggle the demands of their lives with their accompaniment of others. As a staff person noted, "I can tell you that sometimes there is a weak part in the teams because everybody has their lives, everybody has their jobs, and everything, and it does take time for you to sit down and call someone."

Within this context, a few participants emphasized the importance of identifying one's own limits when accompanying others and the need to refer out when necessary. After all, as some mentioned, we are not "psychologists," "therapists" or "social workers." A lay leader expressed this reality in the following way:

> We need to learn to identify what we can and we can't do, and also identify who can help the person. We can't help them at everything. We need to identify who to contact. That's the "big picture" of our work, identify where the help is. There are many things that we can't do, but we can identify where to go for help.

Dependency. A final challenge that a few participants mentioned was the potential danger that those that are accompanied become dependent on their accompaniers. In order to mitigate this, a staff person described how she slowly empowers the person she accompanies to become more self-reliant:

> About the relationship between accompanied and accompanier, I think the relationship is always good, but, like everything, it needs to have limits because sometimes it has happened that the accompanied become dependent on the accompanier and they want the accompanier to do everything for them. So, we have to show them that we will take their hand and walk with them, but we will let go little by little, so they can start moving on their own.

A lay leader added that if the person she accompanies becomes too needy, she will seek to clarify with them what the accompaniment process can actually provide, and help them manage their expectations. As she stated, "I have learned that part the hard way. When a person calls constantly or too much or didn't really understand what the accompaniment is that we do, so I try to, to clarify but I can always ask for help."

Professionalization. Yet, while a few participants sought to establish and observe more defined boundaries, an architect focused her efforts on questioning the wisdom behind some of

the more established guidelines that exist in professionalized settings. In illustrating this, she

pondered:

> We think that if we, you know, if we take a gift from someone who has expressed
> gratitude for the healing, it's a problem, but aren't we doing more harm by not accepting
> it? Because in reality, the person who is giving you that gift is giving it from the heart.

She later added, "What you do with the gift is really up to you, but that individual has

determined that you are worthy of that. Just as you are privileged enough to be present."

Another architect noted the need to professionalize accompaniment, if it is to become

more established in a U.S. setting. However, he questioned how this could be done without

losing its soul? As he asked, "How can we professionalize our services in terms of how we give

people the knowledge and the training that they need, to give accompaniment to people, but

keeping alive the soul? The soul of accompaniment is in the relationship."

In essence, there seemed to be little consistency where participants drew the line in terms

of observing boundaries, nor how they felt about professionalizing it.

Transformation of Self and Society

All four groups of participants described a variety of ways in which they had grown due

to their experience of accompaniment. Such dimensions included gratitude, empowerment, and a

developed sense of mutuality with those with whom they walked. They also described societal

and systemic changes that they saw connected to the accompaniment process.

Gratitude. Almost all of the participants spoke of how, because of their experience with

accompaniment, they had experienced a heightened sense of gratitude. Many of these

participants also articulated how they felt inspired to give back.

For some accompaniers, they were grateful to God for allowing those they had accompanied to come into their lives. As a lay leader poignantly stated, "You feel more grateful. More grateful to God. You realize all He does and you realize that God puts these people in front of you in some way so you can collaborate."

A staff member also described how, out of a sense of gratitude, many of those who have benefitted from accompaniment end up accompanying others. As she recounted, accompaniment has "an impact on everyone's life because this is like a chain. People who feel grateful will try to help others and will come to Pastoral Migratoria." An architect expounded upon this reciprocal dynamic by stating that at "the heart of the transformation" lies an "inner profound sense of compassion and solidarity. Therefore, accompaniers will naturally become somebody who is there for others."

His words were validated by the experience of many participants who, having become citizens themselves, continue to accompany others seeking citizenship. As one accompanied person illuminated:

> In my case, they [her accompaniers] gave me confidence, and the impact in me has been that I want to give that trust to the people that are now starting and want to get involved and are nervous, I want to give them that confidence and so they can achieve their goal.

Empowerment. Both accompaniers and those who were being accompanied reported an array of ways in which the experience of accompaniment had been empowering. These included learning about their rights and developing a more informed sense of agency, feeling more hopeful and prepared for life, and experiencing a sense of healing.

Conscientization. An integral part of feeling empowered and developing agency involves being aware of one's personal rights and responsibilities, as well as those on a societal level.

Many accompaniers described the act of helping migrants learn about their rights as almost a PM

rite of passage.

In this regard, a young lay leader passionately described how she had first begun to share

information about rights with those she accompanies:

> We started when my mom started creating pamphlets and we would just write, "Did you know that if you get stopped by a cop, you don't have to say anything" or "Did you know that if they come to your house and knock on your door, you don't have to open the door?" Like, I love all those, "Did You Know."

> She further stated:

> I'm able to send this information, and them having it on paper also made them feel secure because it's not, "Oh she told me and then he said this, maybe it's true, maybe it's not true." It's written, if I do it, then I feel comfortable and I can tell my neighbor, I can tell my friends.

An architect also described how those being accompanied receive concrete referral

information, where they can receive assistance. As she explained, "These are the phone numbers

you can call. Here's where you can find help. Here's a lawyer that can help you."

A few accompaniers described the moment when migrants become aware of their rights

as "conscientization." Indeed, in describing how she uses her citizenship for the good of others,

an architect explained this in the following way:

> I think becoming aware of the conscience, in Spanish we say "concientización"
> is a part of accompaniment. Of coming to an awareness, and I think, guess, that's reflected in my journey when I came to an awareness that my privilege came with responsibility and a call, a duty. So, I think that that's the first step, is just becoming aware that things happen.

With specific reference to how people learn about their rights through an accompaniment

approach, participants referenced a number of strategies that they utilize. Such strategies include

announcements at mass, surveys, workshops, and for the leaders themselves, formation.

To illustrate this, a staff member described how the surveys, which she strategically distributes, surface important information that help identify the needs of the community. This information is then used to inform what workshops should eventually be organized in the parish:

> For us, when it is for a community or general accompaniment in the parish, there are some requirements. In order to know what are their most immediate needs for the community, we do a survey where we ask, what would they like to know and what information do they need us to bring? This can be migrant rights, workers' rights, health fairs, education fairs. It also could include the test to get a driver's license or even be about domestic violence. If they have an idea, they also have the chance to express it in the survey.

Beyond sharing information about rights and responsibilities, another staff member clarified that an important goal for those she accompanies is that they begin to see themselves as leaders:

> We had a workshop with immigration of Catholic Charities, with the immigration information. Then we plan to do a citizen workshop in April, and what my purpose with them is to make them, to be conscious they are a leader. They have the talents.

In addition to the accompanied having gained increased knowledge about their rights and feeling an increased level of empowerment, many leaders attributed the leadership formation that they had received through PM as having given them a solid grounding and the tools that they needed to engage in action for justice. As an architect noted, "I want to position myself, and in the best possible way to be of help, and that's kind of where the formation and training sort of come in."

An architect also attributed the workshops, which PM hosts pertaining to one's rights, as providing the accompanied with practical and necessary resources that they can utilize to better navigate their life situations. As she stated:

> And then the workshops on rights. These are your rights. This is what you can do. This is what you should do, like the whole campaign of don't drink and drive…. They're very,

very practical, practical ways that people are accompanied and helped in their daily life. Maybe it sounds like little things that they did do, but y'know, but that's where they can find the practical tools to deal with their situation.

However, while many accompaniers agreed that their role was to help "people to find their rights and to understand the rights as migrants," an architect poignantly noted, "I think another step is the commitment to saying, 'I want to do something about it.'"

In further describing how accompaniment can be a tool for empowerment, a few architects shared how they had been able to model behaviors for those they accompanied, which would allow the accompanied to advocate for themselves in the future.

To illustrate this, an architect recalled a recent occurrence during which she had hung on the phone for an hour waiting to be connected to a government agency. The architect had made the phone call to assist an undocumented woman, who was under an order of protection from her husband. The architect described her efforts thus, "That is accompaniment, because you're not doing it for her, but what you're doing for her is empowering her to act on her own and realize she can be her best advocate."

With education comes empowerment. The overwhelming majority of participants who participated in PM's citizenship program testified to this, as they spoke of feeling more hopeful and confident as a result of their citizenship preparation.

> I've heard that in other places, people are not supported or accompanied like we are here. So, I tell those people, you just need to attend every class and you will see that you will learn really fast. And when it's time for your test, you are given enough time to feel prepared, so we feel confident.

Yet, it was not only those who had been accompanied who spoke of how they felt more empowered, some of the accompaniers also shared that they had increased their knowledge and

skill base through their accompaniment of others. Often, this had come as an unexpected

surprise. As one lay leader explained:

> I also think that the process of Pastoral Migratoria in our community has been a path of learning for each one of us because we thought that we were just giving citizenship classes. But we never imagined that we would be filling out applications, or interpreting, or having to talk to attorneys, or going to immigration court, or talking to each other and listening to the stories of our students one by one, or interrupting the class to listen to the new people that were arriving.

A few participants also talked about how empowering it is for lay people to assume

leadership roles in PM parish groups. As an architect explained, when new lay leaders are

publicly presented to their parish for the first time, they feel particularly empowered, as though

they are thinking, "Okay I have this now. People are looking at me as someone who they can

come to with all these questions."

Another architect expounded on this dynamic, clarifying that the public commissioning

of new parish leaders is particularly empowering because:

> The accompanier is given, empowered in many ways, to serve his or her own people in a way that no one has asked them before. They're not necessarily, these people are not necessarily, leaders of the Church. They're regular people who are invited to come into this. So, for the accompanied and the accompanier, that is a step forward in their own sense of ministry and self-actualization. For the accompanied, it's also the sense that somebody has recognized them, when they are oppressed or forgotten, when they're new in the country and no one seems to care about them, or they're not even approached by a member of the Church, and that's a big change, that's important.

A lay leader also commented on the fact that as the PM parish leaders become

established in their ministry, their ability to lead their teams evolves. As a result, the

entire team becomes more self-reliant, "The team has good leaders and it means that the

team can pretty much stand on their own."

In summarizing the sense of empowerment that a staff person experienced through accompaniment, she stated, "It feels like you learn what you don't know and find what you don't have."

Hope. Many participants also talked about the hope that accompaniment engenders. Specifically, in describing how he walks with those seeking to become citizens, a lay leader described the role of accompaniers, quite simply, as, "We transmit optimism."

Explaining how this happens, an architect passionately elucidated that an integral part of the accompaniment process is that accompaniers help expand the imagination of those they accompany:

> If they are very confused and they don't know where they want to go, somebody will come and help them expand their imagination, expand their hope, but it is difficult for them to go to other places…. Many times accompaniment is the exercise of expanding the imagination, changing the narratives, making new narratives in the lives of people, and letting them go through the process, just being there with them.

Many participants cited their faith as providing them with a reason to hope. They channeled this message of hope into the way in which they accompany, and seek to empower, others. A formerly undocumented migrant, who is now a lay leader, illustrated this by describing the way in which he shares his own experience of hope with those that he accompanies:

> I had this experience, but thank God, now, I have documents, I can move freely. So, to feel, I put myself in your shoes, but there's hope. One day, there is gonna be change for a better life. And that, I try to share that hope, that faith, that everything will be fine. One day, God is going to make a miracle.

Healing. Participants also often used terms such as "safe," "secure," "trust" and "confident" to describe the healing nature of accompaniment in their lives. To illustrate this, a person who was being accompanied stated:

It is a very nice experience that gives a lot of trust, safety, and encouragement. It helps us a lot. It's something that, in my case, I was feeling confident because I saw the person by my side, and she was giving me confidence so that's what I felt.

Furthermore, an architect asserted that due to accompaniment, "My spirit grows and there's an essence of presence and witness that is, becomes sometimes, very healing." A staff person also attested that the power of naming things to a trusted other can be curative, in and of itself.

We are living in a world that has been hurt and is being hurt everyday by so many things that I can mention, but when you are able to get things, you know out of you, when you are able to say them to someone that you trust, that's part of the healing process, you know.

A couple of accompaniers also explained that the peace circles that PM facilitate have a healing impact. As one architect pointed out, "I think the initial despair people felt when the election happened and I think Pastoral Migratoria saw the necessity of really doing healing circles and with the groups."

Mutuality. All of the accompaniers interviewed, and some of those accompanied, identified a sense of mutuality that develops as the accompaniment relationship evolves. This mutuality between accompanier and the accompanied acted as a reminder that we all share a common humanity and are brothers and sisters in Christ. To illustrate, a lay leader described her relationship with those she accompanies in the following terms:

The change I've felt in myself is I no longer see people as strangers, I see them as brothers, as God's children. And they're my blood and we all have blood and flesh and we all feel. We're not different, we're the same.

An architect also conjectured that it is the humanizing aspect of the accompaniment journey, which leads to mutuality, "I think that the idea is people become equals and that there's

a sense of gratitude… I think I become more human in the process of helping others and so it's mutual."

In terms of feeling more human, an architect also articulated that accompaniment invites us "to be true to who we are as relational human beings." In a similar light, some participants shared that their experience of accompaniment had left them feeling more authentic as a person. They used such words as "self-realized" and "true" to describe their experiences. A staff person further noted, "I show, with professionalism of course, I show who I am" and she spoke of how she had been able to "create true relationships" and demonstrate "genuine interest" with those whom she accompanies.

Furthermore, an architect also talked about how he saw accompaniment as offering a pathway to "purification," and "being able to be real." He added, "I think also in my own life, I feel the desire to keep on accompanying, because I think it's the best way to live."

Despite expressing a sense of gratitude, that accompaniment had given them a more authentic sense of self and an appreciation for the equality between people, some participants expressed a sense of consternation as they struggled to understand, during the process of accompaniment, who was actually helping whom. In this regard, a lay leader reflected on the fact that he felt he had become a better, more sensitive person as a result of accompanying others and attested, "I feel like I'm not helping them they're helping me." A staff person reconciled this quandary for herself, by referring to the prayer of St. Francis of Assisi, which she summarized as: "Giving is what, how you receive. It comes back to you."

A few accompaniers also shared how their journey of accompaniment had been humbling, as it had taught them that they were not "the expert." As an architect framed it, those

he accompanies have the ability to teach him a lot, "I feel the connection to people who, through their pain and suffering and hurt and triumph, can teach so much."

Vulnerability. While many participants were effusive regarding the sense of mutuality that they had experienced, a few cautioned that it was not until they were able and willing to embrace and share their own vulnerability that true companionship could begin. To illustrate, a lay leader described a citizenship class that she had been facilitating, in which the participants did not seem to be particularly engaged. This only began to change when she took the risk of sharing her own migration and citizenship story with the students. At that point:

> Everyone wanted to talk and we saw that we had a lot of similarities: either domestic violence or abandonment, family separation, not growing up with your siblings, feeling hunger; many things that we had in common. So, when that happened, personally, I feel that that group came together and that group became family because we got to know each other more deeply and everyone shared just what they wanted to share.

An architect interpreted such moments as the "ability to be vulnerable together." He expounded, "Accompaniment, I think at its heart, is about …this deep… sort of walking together and being vulnerable with each other…. The companion comes and feels that, and they are together. In that togetherness, they find each other. It's beautiful."

A different architect described the mutuality of the journey of accompaniment as looking like two friends walking together somewhere:

> It looks like there is, like a conceptual movement from darkness to light, from disintegration towards definitely integration. But it's not an isolated path, not just one person by themself, but at least two. It's a path of companionship, that's what I think about accompaniment.

Finally, another architect again, referenced the biblical story of the road to Emmaus to describe the journey of accompaniment. As he explained, Jesus was revealed in the breaking of

bread. Indeed, at the very moment, the disciples recognized Jesus as the risen Christ, the stranger

they had met on the road disappeared from their sight:

> Emmaus is one of my favorite stories of scripture because it talks about obviously the accompaniment, and that connection to scripture, that connection to hospitality. And you know, breaking down the stranger thing, I mean I just love it…. Jesus disappeared from their sight. They recognized him, and he disappeared from their sight. The stranger disappeared… and Jesus is revealed, right. And that happens in our conversations when we sit down with each other.

Systemic change. While all participants affirmed the value of walking with those in

need, some made a connection between accompaniment and systemic change. However, there

were various interpretations of what the term systemic change actually meant.

For example, some participants equated systemic change simply with an improvement in

relationships between people. As an architect illustrated, "I see systemic change in relating with

each other. I think it's the first systemic change." Another architect contextualized his

understanding of the connection between accompaniment and systemic change, by describing the

impact that a single person can have on the larger whole, in small yet effective ways:

> One person accompanying one migrant has the power of rebuilding one piece, one small piece of the social fabric. And we can do this, one by one, one by one, and it's a dream, a utopia, it has value. I often say the good of one, the accompaniment of one, resists that implementation of an individualistic, absolutely broken society. And the good of one has the power to transform and rebuild the social fabric. In accompanying people who are going to accompany others, I always tell them, "You are working with one human person but that has an effect in society, in our world." We are resisting, resisting the implementation of a broken world and we are counter-culturally creating another society; a society of accompaniment, a society of relationships, a society of leaving no one behind and leaving no one without accompaniment, with human company, human company, that's it.

In a similar regard, a different architect contested that while advocacy on a grand scale is

important, systemic change comes through making small changes with a small amount of people.

"That's how I look at systemic change. Yes, you do have to have marches, yes, you do have to

have all the legislative advocacy stuff, but sometimes systemic change happens in small

numbers, not in large."

Other participants framed systemic change as a transformation in culture, particularly

with regard to the institutional Church. To illustrate this point, an architect described how

through an accompaniment approach there has been a "movement from a church that is less

relational to a church that is more relational."

Still focusing on the Catholic Church, but taking a different angle, another architect

identified an example of systemic change as a shift that happened in the official stance of the

Catholic Church towards the plight of immigrants. As he explained:

> By and large, the U.S. Bishops, again on an institutional level, have declared themselves very much in favor, they might not say accompaniment, but in favor of ministering to immigrants, undocumented immigrants, and they are taking a political stance, and that wasn't there… So, I use that as an example of, I think it does, it can lead to systemic change. And again, that's just within the Church and I think it's happening with politicians...

A different architect viewed an accompaniment model as calling not just the Church to

conversion but institutions on a wider level. Framing her statement within the context of how

accompaniers have acted in the role of observers in immigration court, she maintained:

> The deportation judges, I mean at the hearing they have begun to accept observers, and the presence of observers from Pastoral Migratoria have made a change. They're more, they're less prone to deal unfairly with the people because they're being observed. So, that is changing something.

An architect also recalled the story of a sheriff who, due to his collaboration with

accompaniers, had changed his mind on enforcing certain immigration policies. Indeed, because

of this experience, the sheriff had started to share personal testimonies on behalf of the work PM.

The architect reflected, "So it's probably not a change, but there are gradual and incremental changes, and that changes the system eventually, we hope."

Some participants also connected accompaniment to systemic change through the act of migrants become citizens and gaining the right to vote, and therefore having more of a voice in society. "With people voting, they can make a difference in the government. They really can." Moreover, an architect articulated how voting serves a prophetic role in "denouncing with my words" unjust systems. She cited voter registration as being a weapon to advance the cause of justice. As she stated:

> What kind of weapons are we going to be using to bring immigration reform in this case concretely? Right now, with everything that's happening, right now would be the voting registration. People need to learn how to raise their voices through voting.

In a similar context, a lay leader also proudly articulated that her goal as an accompanier is to "make as many citizens as possible" and ensure "that they vote." Another lay leader tied citizenship and the power to vote directly to the responsibility that the community carries to help other immigrants in need. As she articulated, "When you become a citizen, you need to help those who need it when it comes to immigration. Undocumented, documented, help them with your vote, with what you can."

Another lay leader painted a vivid picture of how she, along with her PM peers, had met one night to prepare for a large organizing march, in which they were participating. She credited this event as being part of the catalyst, which gave rise to PM. For her, it was an experience of change in the making.

> So, this revolution began there we could say, in the way of the people with the marches, when there were marches with thousands of people. And there in basement, we got together at night to make banners. And they were so passionate, so pretty right, because it was the best of humanity. The people moved past their fear, they united and said, "We're

gonna go out." The schools, many schools, closed for the day of the marches. They took out their kids. The local businesses provided buses. It was something huge and grand. The area of ours… brought 18, 20 buses of people for the marches. So, it was something that was born there, but it was our overall aim. That is, to accompany the immigrants so they're not afraid. We're here.

However, while a few accompaniers also described lobbying trips to Springfield, in which they had participated to advocate for immigrant rights, most participants seemed not to connect an accompaniment approach directly with advancing systemic change. Rather, they seemed to take a more nuanced approach.

To illustrate, a few of the participants viewed accompaniment more in terms of a preparatory approach, that forms and informs people about their rights and responsibilities, and the injustices that impact their community. Through such formation, people become prepared to take action and to seek to change unjust systems, such as immigration reform, when the moment is right.

In this regard, an architect used the image of a magnet that was formed by attracting many small pieces of metal to it, thus making it a powerful force. For this architect, the Catholic Church represented the magnet, and the pieces of metal on the side were those who had experienced accompaniment through PM, who are ready and waiting to enact justice, in the form of systemic change, when the time is right. As the architect explained:

> So, how do you create systemic change? By, it's by the little things that are on the sides. So, when the time is ready, you have pieces of metal on the side. When the time is ready, it becomes like a magnet. And you have all of that to draw from. To me, that's kind of like the biggest impact that an institution like the Catholic Church can make.

Another architect described, in detail, how he sees accompaniment working on three distinct levels that each build upon the other to address the personal, communal and eventually

the systemic. He explained how these three moments have been foundational in PM's model

since its inception:

> In the "Jesus methodology" that is very clear in the Gospel, there are three moments. The most important moment is the personal moment. Jesus meets people personally. He knows their stories. He knows their situation and he commits with them personally. It's accompaniment in a way. And the second moment of Jesus is the pedagogical moment, which happens in the small groups, and the small groups of the disciples is the best example. He gives them formation in the small group. They become a community in the small group, everything he proposes happens inside the small group… And then, the third moment is the massive event - the crowds, the multitudes. He talks to them and they come to see him. He makes his ministry and prayer very visible and the best example is the Sermon on the Mount, in Matthew. Imagine, he's speaking to a huge crowd, not all of them would become committed with his cause, but he is spreading his message.

In terms of an explicit connection between accompaniment and systemic change, a few

participants cited examples of when they had witnessed such a connection. The most frequently

referenced example pertained to a time when people without documents could not get driving

licenses in Illinois. During this period, if those without documents got stopped by the police, they

would sometimes "be directed to immigration officials." An architect explained how PM, and

other Chicago organizations began to organize to change this situation, so those without

documents could obtain driver's licenses. In particular, at the local level, PM was able to

leverage the relationships they had previously established through accompaniment to identify

cases in which people had been stopped and directed to U.S. Immigration and Customs

Enforcement (ICE). As the architect recounted:

> Because of the network of Pastoral Migratoria and the different churches in the area, we were able to provide concrete testimonies to make a change, to contribute to the change…. We convinced the mayor to support the campaign for drivers' licenses in Illinois and the state representative, of course. She was moved by what she saw right there in our community. So, that, in itself, is making important changes to change the system.

Building bridges. The subtheme of building bridges with various institutions also emerged as a systemic approach to create a more cohesive infrastructure that can better support migrants. In this regard, an architect declared:

> I think the people who provide this kind of accompaniment grow. It's transforming their worldview. So that they see everything is connected and they understand that they cannot do anything on their own and they will need to connect with other sets of accompaniment and other sets of people, so that we offer people integral assistance.

Various participants also viewed building and nurturing relationships with institutions as an essential way to connect resources directly to the community, where they are most needed. An architect articulated why he understood this connection to be helpful:

> I remember one day, the Assistant Counsel once told me that without Pastoral Migratoria's churches, "we wouldn't be able to do the work that we are called to do." For them, they need someone who is on the ground, who knows the community, who can talk to their pastors about the announcement or the different resources.

In this way, the architect saw accompaniment as helping construct a valuable bridge between different kinds of institutions.

Finally, some lay leaders "on the ground" also articulated how they were received more favorably by institutions, due to the prior relationships that had been forged by members of PM. As one lay leader explained regarding those whom she accompanies, "I would like to add that when they are going to the migration office, or when one went to the Secretary of State or to the Consulate, the workers recognize them and they are softer and nicer with the people."

Negative Case Examples

In terms of disconfirming expectations, there were a couple of notable examples of negative case examples in this study. For example, a story that a lay leader shared seemed directly to contradict the idea that in an accompaniment approach, people walk together as

equals, and no one person has all of the answers. In essence, this lay leader's experience did not seem to reflect these insights.

Her story focused on her accompaniment of a family in dire need, whose father had just been deported. The lay leader recalled how she had helped to enroll and register the family's children in school. It was a very difficult situation and there were many disconcerting circumstances. In recounting this story, the lay leader exclaimed, "This is accompaniment, people! This is accompaniment! Rescuing those kids from the street, serving them, and making them into people with high esteem, that matter."

Equating accompaniment with an attitude of saving or rescuing others did not align with the perspectives of any of the other participants in this study, nor with the core tenets of an accompaniment approach. Thus, this was a negative case example.

The second negative case example came from a participant who had been accompanied. This participant referenced many of her peers who take citizenship classes with PM and then never return: "There are many people that come here, get what they want and they never come back." Yet, her experience seemed to be distinct from her peers, some of whom emphasized, in fact, the opposite. Rather, they maintained that, after becoming citizens themselves, many people continue to return to the citizenship program to help others.

Composite Textural Description

Accompaniment lies at the heart of the Gospel. It is the disciples on the road to Emmaus. It is the Exodus story. It means to break bread together, to walk and sit, and really get to know each other. It breaks down the idea of the stranger.

Accompaniment is the desire to exercise faith by traveling a journey with others. In the journeying, we realize that we are all pilgrims on the same path. God's faithfulness exists in the midst of it all. God accompanies God's people, not necessarily to take away the chaos of life, but to help us navigate it. Because God does this with us, we need to do this with each other. An imprint has been left on our hearts. The blueprint is in our DNA.

In expressing mercy to the neighbor, we embrace the joy of God and the pain of God. "We get under each other's skin in a good way." Since God often weeps when God sees God's people in pain, how can we not do the same? Yet, the journey reveals that there is "no pain so deep that God is not deeper." Through walking together, we prove to one another that "whatever pain you are going through, I'm willing to go as deep as we need to go together with God, to bring about some resurrection in the mix of that." It is a tough commitment to make, but we are not alone in the making. Accompaniment always points towards the possibility of resurrection. God says, "Work with me and we're going to get through this together." There is "a conceptual movement from darkness to light, from disintegration towards integration."

As the journey unfolds, a tipping point occurs where the commitment becomes real. Notions of helper and the one being helped disappear. Everyone is an equal. Everyone has an experience, a wisdom, stories to share. In the common sharing, all are uplifted. "It looks like two friends walking together." Spirits touch. The image of a chain expresses the bonds that join us. It is a deeply humanizing experience.

We are all children of God, and we are part of this whole sense of this greater humanity. There is an enrichment, a fortification, and an expansion of the commitment. Accompaniment is speaking to each other's hopes and dreams. It is speaking to our struggles and our fears. It

involves a deepening of a relationship that combined, has greater power. It is not just a one-time commitment. There is a duration.

We address challenges together. Each must be part of the solution. It is never someone solving someone else's problem. Rather, how do we, together, come up with the best solution? Empowerment is realized.

"Humans are only fully human when in relationship." For the invisible ones, relationships forged through accompaniment convey recognition, acknowledgement. This is a bold act of justice. The message is clear "You matter to me. You matter to others. Your life matters."

Accompaniment does not offer easy answers. Human suffering is heart-wrenching. The problems along the road are many and often intractable. Walking this path can take a heavy toll. "Sometimes you end with a broken heart because you wish you were like a fairy godmother." Trusting in God's Providence is a source of both comfort and frustration, but it is an integral part of the way, and it presents a constant invitation to grow.

There is nothing that goes deeper. At its core, accompaniment is about a deep walking together and being vulnerable with each other. This is non-negotiable. When you have strong roots, you can reach outward and grow. We are all invited into a sense of what is possible, and where God might be calling us to go beyond where are right now.

Accompaniment is a gift to those who give and receive it. It is the heart of who we are. Accompaniment calls for prophecy, resistance and justice to reign down. Community plays a prophetic role; there can be no transformation without it. The voice of God affirms, reassures, encourages and challenges. The rifles to denounce systemic sin are compassion, truth and justice. Onward.

Composite Structural Description

Accompaniment involves committing to a journey that starts "in ashes" when "something has been lost." It begins with the experience and the stories of people. For migrants, these stories are framed in hopes and dreams, struggles and pain.

The starting point is always invitational. An accompanier expresses a willingness to walk together with another, or even a community, who suffer, and seek assistance. Everything is seen through the light of faith. Accompaniment is "building the Kingdom of God right here and now on earth, with a sense of justice." It evokes "the already and the not yet."

Once the invitation to accompaniment is accepted, both parties begin to walk together. The progress is intentional. The need to walk is determined by the accompanied, as is the destination. There are few signposts along the way, but one always points to hope, the hope of the resurrection. Accompaniers transmit this hope to the accompanied, in word and in deed.

Walking with another starts with an encounter. This may last a brief moment in time, though it is more usual for the journey to entail many encounters, which unfold slowly, and last for the long haul. "It's slow food instead of fast food."

The journey leads, often quite unexpectedly, to the development of a deep, quality relationship. It is based on dignity and restores the humanity that's been stripped away. It conveys to the accompanied "You matter, you are not alone." Accompaniers feel humbled.

It is not a singular journey. Because it is combined, it has "greater power." It involves breaking down the "false barriers" that separate us and takes us to "the grass roots of who we are." While we walk together, each learns from the other.

Human connection forms an integral part of the accompaniment journey. We are intentionally present, walking with and supporting. It is a meandering path and an empowering endeavor, yet no road map exists. Companions forge their own path. The way will always be context dependent. The boundaries are fluid. This can be a source of freedom or a source of consternation. The constancy of commitment enables us to endure the pain and trials of the other and to stand in solidarity. And on, we walk.

Accompaniment has a practical side. It responds to immediate need. At first, responding to practicalities safeguards against the inevitable transformation that must arise. Resistance is futile; the threshold of vulnerability awaits and will be traversed by all true companions. The payoff is transformation both of self and, perhaps, of system.

Accompaniment has the power to change lives. Empowerment, gratitude, healing ensues. Skills are gained, friendships cemented, and bridges built. Hope exists in the world.

Yet tension dwells at the heart of accompaniment. Addressing the realities of today unveils the challenges of tomorrow. Transformation on a personal level brings into clearer focus the ugliness of the system. Ethical indignation ignites within, as oppressive policies and unjust structures bear down in deportations, family separations and lack of respect for the human person. Accompaniment develops the relational ground to move people to action. As people become aware of their rights and responsibilities, a matrix of transformation begins to coalesce. The journey continues. We walk.

Textural-Structural Synthesis

Accompaniment starts in ashes. Something has been lost. As pilgrims, we journey to Emmaus, where we break bread together and the stranger disappears. Christ is revealed, and we

find ourselves. Joy and pain mark the path. There are no depths to the commitment. A chain of

friendship binds us. It has been tested in fire. The bond is now sealed.

Our spirits glimpse the hope of the resurrection, but I need you to help me see it, until I

can reflect it back to you. Darkness fades to light. We walk together to fathom the already and

the not yet.

We are strengthened by the journey and empowered by the way, but with knowledge

comes challenge of the changes that need to be made. We walk together and use our voices to

denounce and our hands to rebuild. Community is prophecy. It is the secret of the way.

Summary of Findings

This chapter presented the findings that emerged from 13 semi-structured interviews, and

three focus groups. The overarching themes were (1) manifestation of belief system, (2) praxis,

and (3) transformation of self and society. Within this framework, the subthemes were (a)

religiosity, (b) Catholic social teaching, (c) presence, (d) response to presenting need, (e)

commitment to walk with, (f) challenges, (g) gratitude; (h) empowerment, (i) mutuality, (j)

systemic change, and (k) building bridges.

In summarizing the findings, most of the participants reported that their religious belief

systems motivated their accompaniment. To illustrate this, they shared stories and proffered

examples of how aspects of their faith grounded and inspired their actions. Of particular note,

was the influence of one's image of God, prayer, scripture and sense of calling.

The second overarching theme that emanated from this study was praxis. Participants

described myriad ways in which they experienced and lived out accompaniment. These included

responding to immediate and presenting needs, being intentionally present to the person in front

of you, committing to walk with another as long as the journey entails, and navigating

challenges.

The final theme that emerged was transformation of self and society. This was expressed both in terms of personal and systemic change. Participants reported experiencing a heightened sense of gratitude and a deeper appreciation for the mutuality that exists between people. They also reported feeling more empowered due to their participation in accompaniment and feeling more hopeful and healed.

With regard to systemic change, while there was not a clear understanding of what was meant by the term, many participants talked in terms of becoming aware of one's rights and responsibilities, and then acting with an empowered sense of agency. They indicated this was a necessary rite of passage in the accompaniment process.

CHAPTER FIVE

DISCUSSION

In the United States today, a small but growing number of social service agencies have begun to incorporate an accompaniment approach into how they respond to the needs of individuals and communities, who are extremely vulnerable and in need. In particular, recently, this method has been adapted to assist refugees and migrants (Hampson et al., 2014; Hollenbach, 2015; Kotin et al., 2011). While on a global scale, many have acknowledged the assets of an accompaniment approach to provide assistance to those in need (Farmer, 2013; Watkins, 2015; Kenya et al., 2011; Coy, 2012; Smith, 2013; Sacipa-Rodriguez et al., 2007), few have attempted either a systematic delineation of the model or a study of what it may mean to either the accompanier or the person being accompanied (Villarreal Sosa, et at., 2018). Yet, there is ample anecdotal evidence of the merits of this approach to warrant study of its practice, particularly at this moment when the use of accompaniment is extending to other regions and practice contexts (Potter, 2011; Farmer, 2015; Kenya et al., 2011). Despite the fact that accompaniment models are being utilized in various parts of the world, a lack of foundational knowledge exists regarding this approach.

The purpose of this study was to explore how persons perceive and experience accompaniment from the perspectives of those who developed a model of accompaniment, those who implement it, and those who are accompanied. This research utilized qualitative phenomenological inquiry to conduct in-depth, semi-structured interviews and focus groups.

Twenty-eight participants took part in the study. The data were coded, analyzed, and organized into themes and subthemes. The researcher was guided by an adaptation of Moustakas' (1994) transcendental phenomenological method. A textural and a structural description, and a textural-structural synthesis were also written to enhance understanding of the phenomenon of accompaniment. The study focused on the research question: What is the meaning of accompaniment for the accompaniers and the accompanied?

This chapter presents a brief summary of the findings and a corresponding discussion of each theme. As a secondary level of analysis, and in order to examine the themes more fully, prior literature and research on accompaniment is interwoven. Furthermore, the conceptual framework of this study is also brought into dialogue with the findings. In particular, some of the central tenets of Freirean empowerment theory (Freire, 1973) and the strengths perspective (Saleebey, 2009) are compared and contrasted with the findings to provide deeper insight. Finally, the implications of the study, recommendations, and areas of future research are explored.

Summary of Findings

With regard to the research question, three overarching themes and 11 subthemes emanated from this study. These were (1) manifestation of belief system, (2) praxis, and (3) transformation of self and society. The corresponding subthemes were (a) religiosity, (b) Catholic social teaching, (c) response to presenting need, (d) presence, (e) commitment to walk with, (f) challenges, (g) gratitude, (h) empowerment, (i) mutuality, (j) systemic change and (k) building bridges.

Manifestation of Belief System

The overriding finding in this study revealed that the vast majority of participants directly related their experience of accompaniment to their religious belief systems. This occurred in the realms of religiosity and Catholic social teaching. With regard to Catholic social teaching, three principles were particularly prevalent, namely life and dignity of the human person, call to family, community, and participation, and solidarity.

The vast majority of participants made a connection between accompaniment and their religious faith. However, when the findings were closely examined, a pattern emerged to reveal that it was mainly the accompaniers, who had articulated this explicit connection rather than those who were being accompanied. In fact, during the focus group with the accompanied, there were only three explicit references made to God or to anything that pertained directly to religion or spirituality. A possible explanation for this could be that all of the PM accompaniers had previously participated in PM's formation program, or they had helped build the program. Therefore, most of the accompaniers would have participated, for six weeks, in a weekly formation meeting with peers when they examined migration, and current issues affecting their communities; all seen through the lens of scripture and Catholic social teaching. Since the accompanied would not have participated in this formation program, it is unlikely that they would have been as much in the habit of making such connections, nor would they perhaps have been as conversant with theological reflection and terminology.

Nevertheless, while the accompanied did not make as many direct connections to their faith as the accompaniers, their narratives and demonstrated behavior clearly reflected a Christian ethos. This was evident through their active participation in their local parishes, their care and attention for their peers in their citizenship classes, and especially through the abundant

sense of gratitude that they exhibited toward their accompanier. Thus, there was little doubt that orthopraxis was indeed occurring in the lives of the accompanied. Their concrete actions very much revealed the God of life in their midst (Martín-Baró, 1994).

Religiosity. Seventy-five percent of the sample were accompaniers. These were composed of architects, staff and lay leaders. These participants shared many stories and examples of how their religious faith grounds and inspires their accompaniment experience. Such stories were often infused with vivid images of God. Two of the most prolific images were the notion of a steadfast God, who faithfully walks with God's people, and the suffering Christ who meets people in the midst of their suffering and anguish.

While reflecting on the arduous winding journey of immigration reform, accompaniers tended to reference the faithful, powerful God who accompanied them through the vicissitudes of their lives. This was a God who one day "is going to make a miracle," by bringing about immigration reform. However, such liberation will only come about by God working through historical concrete human action. Indeed, the idea of some heavenly deity directly intervening in the world to save God's people, outside of the dynamics of history, was not articulated by a single participant. Instead, the operative understanding that was reflected in participants' descriptions was a God to whom they could relate on a horizontal level rather than on a vertical plane (Martín-Baró, 1994). In essence, the God who walked with them was one of friendship, approachability and accessibility. Such a notion of God suggests the accompaniers shared a low Christology (Johnson, 1994).

The other compelling reoccurring image that emanated from this study was a God of intimacy and sorrow, who weeps with God's people and dwells with those who suffer "in those places of such pain, terrible pain." This God was particularly evident in the example of the

suffering Christ. Such an image represented an incarnate God; a God who has skin, who feels

what God's people feel, and who suffers when they suffer. This God was committed to enduring

the depths of human anguish and misery, to never abandoning God's people, and to being a

permanent reminder of the hope of the resurrection.

Within the literature on accompaniment, there seems to be little focus upon one's image

of God, or upon how this might influence one's accompaniment experience. However, in this

study, such vivid descriptions of God, coupled with examples of God's action in participants'

lives, indicated a deeply incarnational theology, and a belief in a close, relational God.

Furthermore, this was a God, on whom accompaniers lent, particularly, when confronting their

human limits.

Other dimensions of religiosity that emerged in this study were the role of prayer and

one's sense of calling.

Prayer. Prayer represented the way in which participants communicated directly with

God and with each other acknowledging God's presence, becoming more powerful because of

their relationship. The accompanied demonstrated this by offering prayers of petition to ask for

strength and wisdom in their own accompaniment journey. Accompaniers also spoke of praying

for protection for those they accompany.

Most felt strengthened by the power of prayer. Accompaniers seemed to view prayer not

just as a tool they used when they were accompanying others physically, but moreover as a

concrete way to ensure spiritual accompaniment, when they could not be there in person. This

brought accompaniers some level of comfort. Indeed, for a few, such spiritual entrusting seemed

to be as important as the support their physical presence was able to provide. However, for

others, prayer represented an alternative to action. For these accompaniers, prayer represented

more a source of consolation, as something you turned to when "the only resource left is to pray."

Regardless of how participants understood prayer on an individual basis, most seemed to agree that prayer alone was never enough. Indeed, in light of this, some shared that PM's ministry had appealed to them precisely because it offered an avenue for faith, prayer and action to come together in praxis. Thus, for most, accompaniment was a way to hold prayer and action together in constant dialogue.

Calling. Many accompaniers also experienced the desire to accompany as a direct calling from God. In explaining their personal sense of call, it was particularly notable how many accompaniers referenced their belief that humans beings are born in the image and likeness of God. Essentially, their words revealed an understanding that because we are made in God's image, we need to accompany one another, in the same way as God accompanies us. Therefore, accompaniment represented an expression of incarnational love in action. It was as though accompaniment existed in people's spiritual DNA.

Catholic social teaching. While, in terms of accompaniment, only a few architects explicitly mentioned Catholic social teaching by name, participants' descriptions tended to reflect some of its primary principles. In this regard, there was particular alignment with the principles of life and dignity of the human person, call to family, community, and participation, and solidarity.

Life and dignity of the human person. The emphasis on human dignity and the need to honor, respect and protect the dignity of the vulnerable and those in need was palpable during the interviews and focus groups. This was particularly evident when accompaniers described the meaning that they attached to the act of accompaniment of others.

To illustrate, accompaniers gave countless examples of how they believed that walking with those in need represented a way of saying "You matter. You matter to me. You matter to others, your life matters." This was particularly true for the accompaniers who shared stories of how harsh life circumstances had stripped away the dignity of many they accompanied. In such cases, accompaniment was viewed as providing a concrete way to restore dignity. In particular, it seemed as though the accompaniers' devotion of time and intentional presence, spent walking with those in need, communicated a message that the accompanied's lives had inherent worth.

An additional dimension of respect for human dignity that echoed throughout the narratives pertained to empowering the agency of the other. In this regard, many accompaniers insisted that they were not going to do anything singularly for those they accompanied, but instead they were going to collaborate with the accompanied to help solve the issues at hand. This was an important distinction for accompaniers to make. Indeed, it indicated that accompaniers' intentions to provide assistance always served a dual purpose. Specifically, in addition to meeting an immediate need, the role of the accompanier was also to help impart important knowledge that would empower the accompanied to self-advocate in the future. In essence, the development of skills to augment self-mastery was also viewed as a powerful tool to enhance the dignity of the other.

Nevertheless, there were occasions, as one architect admitted, when it was hard to find the right balance between speaking on behalf of the person being accompanied and empowering them to speak for themselves. This architect's struggle is indicative of the developmental nature of the accompaniment process. Essentially, as the journey of accompaniment evolves over time, relationships are deepened and the person being accompanied begins to trust and grow in

confidence as they gain knowledge and skills. These are all important building blocks that help the accompanied to find their voice. The time will come when they will speak for themselves.

The theme of respect for human dignity clearly builds upon the literature, which emphasizes the empowering nature of the accompaniment process (Watkins, 2015; Ausland, 2005; Dvorak, 2014; Villarreal Sosa et al., 2018). In particular, one study found that when service participants at a community-based agency, serving the Mexican immigrant community, were treated with dignity, they began to feel the psychological and emotional benefits of accompaniment (Villarreal Sosa et al., 2018).

Call to family, community and participation. The second principle of Catholic social teaching that resonated loudly in participants' narratives was call to family, community and participation. In this regard, accompaniers and accompanied alike frequently applied the metaphor of family to those who walked with them. This was particularly evident in the case of those who were being accompanied, who often described their classmates in their citizenship class as "brothers and sisters" and "family." Through using such terms of familial endearment, participants indicated not only the depth of respect that they held for their companions, but moreover the close sense of familial affinity that they shared. In many cases, close friendships grew out of these relationships.

In addition to experiencing accompaniment as a spiritual calling, a few participants also talked about how their upbringing had played a pivotal role in planting the seeds of their accompaniment journey. While the literature tends not to focus on people's motivations for accompaniment, Pope Francis (2013) has certainly acknowledged both the spiritual underpinnings of the accompaniment dynamic, and how one's personal experience of having been accompanied will influence one's ability to accompany others.

The idea of equating the relationship between accompanier and the accompanied with a friendship is also present in the literature (Vanier, 1989; Reese, 2014; Ausland 2005; Lamberty, 2015; G. Gutiérrez, personal communication, March 22, 2019). However, in terms of the strengths perspective, while Saleebey (2009) does not go as far as to describe social work clients as friends, he does highlight the importance of collaboration and consultation with them. Furthermore, the strengths perspective emphasizes the significance of respecting, and inviting in, the wisdom and knowledge of the person seeking help. Indeed, it can be liberating for the client when the helper is able to connect to their stories, and their hopes and fears.

The findings also indicated that while most accompaniment involves providing one on one support to a companion, community also plays an important part in supporting participants' efforts. In this regard, the findings seemed to indicate that, over time, participants had come to appreciate a felt sense of interdependence with their peers. For example, accompaniers often discussed a team approach to accompaniment. Specifically, they emphasized the importance of group discernment, and articulated that a diversity of perspectives is better than a single voice when discerning appropriate action.

A commitment to group discernment resonates with Freire's (1973) belief that a dialogical process is necessary if one is going to "name the world" (p. 88). Despite the fact that accompaniers did not necessarily describe group discernment as a specific way to critique the world or the social systems within it, they did recognize that "if you share with someone else, you have more points of view and you can do more."

The other aspect of interdependence that participants' narratives suggested, pertained to their desire to pool their gifts and collaborate in order to be able to provide the most comprehensive form of accompaniment possible. Specifically, participants talked about their

willingness to step up and share different skills and aptitudes as needed. Whenever they

discussed this, it was always with a spirit of collaboration that endorsed the need for a competent

and well thought-through communal response to the issue that presented itself. Such an approach

resonates with the "situation of exchange" that Kroeker (1996) discovered with the members of

the agricultural cooperative in Nicaragua (p. 135).

With regard to community, only a few participants touched directly on the nature of

culture. When this occurred, it is notable that the Hispanic culture was described as being

defined by community, and a strong sense of relationships. For such reasons, a few participants

suggested that an accompaniment approach might lend itself particularly well to serving the

Hispanic demographic, as accompaniment demonstrates similar relational tenets as those that are

embedded in the culture. In essence, some participants felt that it was a natural response for the

Hispanic community to accompany others, since, as an architect poignantly shared, "We walk

together or we don't walk."

Solidarity. In terms of the third and final principle of Catholic social teaching that

emanated from this study, many participants expressed how, despite personal cost, they felt

called to stand in solidarity with those they accompanied. In other words, as Farmer (2013) has

astutely asserted, "We're in it together" (p. 196). This resonates with Freire's (1970)

understanding that:

> Solidarity requires that one enter into the situation of those with whom one is in
> solidarity; it is a radical posture… true solidarity with the oppressed means fighting at
> their side to transform the objective reality which has made them these "beings for
> another." (p. 49)

Furthermore, this spirit of solidarity is also in keeping with the notion of membership in

the strengths perspective. Indeed, as Saleebey (2009) has noted, people need to be responsible

and valued members of a community that cares, and to benefit from a sense of belonging. In this regard, people must have the right to "often band together to make their voices heard, get their needs met, to redress inequities, and to reach their dreams" (p. 12).

For accompaniers, solidarity seemed to mean that they respected the accompanied as part of one human family, and in light of this, they were determined to support them, especially, when the well-being of those being accompanied was at risk. Furthermore, for accompaniers, this commitment appeared to stem from both a desire to practice their Catholic faith, and from their experience of personal calling. In this regard, their commitment to stand in solidarity with those on the margins seemed to be fortified by having shared similar life circumstances as those they accompanied. Thus, at some level, accompaniers seemed to see their own life stories reflected in the reality of those they were accompanying, and this appeared to prompt a response, grounded in commitment, love and compassion.

Solidarity was also one of the most prevalent themes in the accompaniment literature. Indeed, it has been recognized as a distinguishing characteristic of an accompaniment approach (Crosby, 2009; Kroeker, 1996; Watkins, 2015; Sacipa-Rodriguez et al., 2007; Clinton, 1991; Khasnabish, 2005; Rader, 2008; Lamberty, 2015; Saravia 2004; Groody, 2009; Hagan, 2006; Groody & Campese, 2008). Thus, this finding is corroborated by the literature.

Praxis

The second overarching theme that emanated from this study was praxis. This theme elucidated some of the various ways in which accompaniment is made manifest. These included response to presenting need, presence, commitment to walk with, and challenges.

Response to presenting need. In describing how accompaniment involves responding to a presenting need, participants offered a wide range of examples. These included handing out

food and material supplies, offering transportation to and from appointments, teaching

citizenship classes and helping fill out employment applications. While it was not always clear

how the delivery of such services was part of an accompaniment approach, a few participants

were able to offer some clarification. They stated that rather than the services, themselves, being

significant, it was always the way in which these services were administered that made them

integral to accompaniment. In other words, it was the quality of the encounter that was

instrumental to accompaniment, not the actual resource that was being imparted.

This finding aligns closely with similar insights that appear in the medical

accompaniment literature, particularly, the significance of quality care and the influence it has on

patients' health (Tornøe et al., 2015; Martins & Basto, 2011; Mukherjee et al., 2016; Rich et al.,

2012; Gupta et al., 2016; McLaughlin et al., 2017).

Presence. One of the most commonly referenced terms that participants used to describe

accompaniment was presence. This is in keeping with prior literature, which identifies presence

as one of the most distinctive features of an accompaniment approach (Hollenbach, 2015;

Francis, 2013; Farmer, 2015; Hampson et al., 2014; Villarreal Sosa et al., 2018). Indeed, as

Hollenbach (2015) has noted, genuine personal presence is important in accompaniment, as it

conveys to those seeking assistance, that they have not been forgotten. Furthermore, it represents

a more relational and humanizing approach than is typical in expansive humanitarian efforts

(Hampson et al., 2014).

Participants cited intentional listening and focusing on the dignity of the person in front

of them as concrete techniques they used to seek to be fully-present. By way of illustration, some

gave examples of how they had been both physically and emotionally present in immigration

court and at deportations. Through such examples, they described how their presence conveyed a

message to those they accompanied, that somebody cared enough to invest time and emotional energy supporting them. Thus, their presence served as a concrete sign that the accompanied were not alone. In this regard, some of the accompanied described the physical presence of their accompaniers as a "blessing" and a "gift."

However, it was also notable that a couple of accompaniers maintained how in order for presence to be truly effective, it needs to be shaped by more than goodwill. Indeed, as an architect indicated, formation, leadership development, skill training and learning about one's rights were also deemed necessary. In this regard, most of the accompaniers interviewed were grateful for the preparation they had received through PM that had trained them to accompany, and they said it had been helpful. Yet, despite this fact, some still admitted that they felt out of their depth at times, and they struggled with this.

The experience of accompaniers feeling overwhelmed was hardly surprising, given the wide range of complex societal and legal issues that confront them in this ministry. For example, accompaniers need to be conversant enough with knowing one's rights to be able to help the accompanied navigate all kinds of pressing legal issues. They also need to be able to help with such concerns as domestic violence, labor and housing rights and financial literacy. While certainly, they may refer the accompanied to professionals who specialize in these areas, the pressure of not wanting to give the wrong or poor advice, yet needing to field questions in the moment and make timely decisions, is a heavy load to bear. Moreover, such a weight is surely intensified by the fact that accompaniers only receive six weeks of training before they assume leadership in the ministry. Furthermore, their roles are mainly volunteer positions. Thus, in light of such factors, it certainly feels that the accompaniers carry a huge burden of responsibility, which points to some of the inherent limitations of this ministry.

Support. The majority of the accompanied spoke effusively of how supported they felt because of the intentional presence and emotional availability of their accompaniers. This was most evident when they spoke of the role that their teacher had played in preparing them for their citizenship tests. In this regard, it was particularly noteworthy, that these participants focused far more on the level of emotional support and commitment that their teacher had provided for them, than on the concrete preparation for the citizenship test that they had received. Indeed, it was as though the intimacy of the relationship had influenced them the most.

In essence, the accompanied identified that the most influential factor for them passing their citizenship tests had been their teacher's belief in them and her ongoing support. This was even true when she was out of the country, as participants recounted stories of how their teacher would still text them from afar and assure them that she was thinking about them. The accompanied also reflected upon how they were starting to accompany others through the citizenship process, and they credited this undertaking to their teacher's inspiration.

Prior findings have also indicated that presence and the emotional support one receives through accompaniment has a more significant impact than any concrete resource being provided (Villarreal Sosa et al., 2018). Thus, this finding further corroborates the research that suggests that in a helping relationship, quality relationships are often the most curative and significant factor (Strupp, 1999).

Another dimension of support that the findings revealed pertained to group accompaniment. In particular, a lay leader described her experience of participating in a healing circle in the wake of President Trump's assumption of the presidency. She indicated that it had been very beneficial for her to meet with peers in similar circumstances and to have a safe space

to express themselves. This provided a sense of solidarity, safety, and mutual aid, where people could feel validated.

Furthermore, in terms of group accompaniment, accompaniers and accompanied alike seemed to value the fellowship that they shared with peers in their classes and in ongoing group meetings. When they described these experiences, they often expressed joy and referred to a spirit of conviviality that they enjoyed in their gatherings. In this regard, and in keeping with prior literature, being able to meet, talk and pray with other migrants on a regular basis engendered not just a sense of the familiar, but perhaps served as a significant protective factor (Harker, 2001; Hirschmann, 2016; Pumariega et al., 2005).

In further advancing this discussion, the literature emphasizes the benefits of joining with others who have endured similar sufferings. In particular, in the context of dealing with displaced people who have survived trauma and survivors of sexual violence during wartime, the literature highlights the healing nature of sharing in one another's pain and suffering (Crosby, 2009; Sacipa-Rodriguez et al., 2007). Indeed, in some instances, the literature focuses on the idea that the accompaniers and the accompanied are healing together from past traumas (Crosby, 2009).

Commitment to walk with. Another theme that emerged in this study was the notion that accompaniment is made manifest when we walk together. In explaining this, participants emphasized how in walking together, barriers that typically keep us apart are broken down, and we are finally able to see what joins us rather than what separates us. Furthermore, commitment means that we remain dedicated to the person at our side no matter what is required, but especially when life gets hard. An architect illustrated this point by describing how a community had stepped up to walk with a person who had committed transgressions. In recalling this scenario, the architect suggested that true accompaniment involves making an enduring

commitment to support and encourage the other to reach their full potential, and walking

together with them as they travel this path.

On a different note, making a commitment to walk with another certainly involves a lot

of time and effort (Watkins, 2015; Farmer, 2015). Indeed, as one architect noted, accompaniment

is more like "slow food" rather than fast food delivery. If an accompaniment approach requires

an ongoing relational presence, a regular outpouring of emotional energy, a deep quality of

human encounter, and often participating in a high frequency of meetings, such a model could

seem to be quite counter-cultural in the contemporary fast-paced dominant culture of the U.S. In

essence, in a culture that values efficiency, quick solutions and productivity, accompaniment is

certainly not the most efficient form of service delivery.

Long-term commitment. A highly motivational factor that sustained participants'

commitment to accompany for the long haul was their belief in God's strength and mercy, even

if, at times, they felt that they had reached their human limits. Once again, the idea that a loving,

unwavering God dwelt with them in the midst of their journey, who offered continuous support

and guidance, enabled the accompaniers to remain dedicated. This was particularly true in the

case of a lay leader who found her accompaniment of a woman in need to be particularly

harrowing. The woman's husband had abused their daughter, and he was now regularly

threatening his wife from jail. Despite finding her accompaniment of this woman anxiety-

provoking, the lay leader chose to remain committed to walking together for a two-year period.

In explaining what sustained her, the lay leader attested that God had helped her in some way or

another.

Reciprocity. With regard to the long-term commitment of accompaniment, one of the

concepts that the literature has rarely explored is the reciprocal nature of the accompaniment

process. Yet, this dynamic was particularly evident in this study. In particular, many of the accompanied expressed a desire to give back by helping others become future citizens. In this way, they seemed to desire to accompany others in the same manner in which they had been helped. A few of these participants shared that they had already begun to help with citizenship classes.

In addition to these examples from the accompanied, many lay leaders also acknowledged that their own experience, of being accompanied themselves, had served as the catalyst for the commitment they were now demonstrating.

Challenges. Accompaniers reported various challenges that they had encountered in their accompaniment of others. These included how to deal with the extreme suffering that comes from walking with those whose future is uncertain and how to navigate appropriate boundaries.

Suffering. It was notable how often accompaniers spoke of the respect they held for those they accompany, who have to endure "some pretty painful stuff." Their commitment to walk together often brought them face to face with the anguish and pain of human suffering. At times, this took a toll on accompaniers, especially if it triggered the pain of their own migration stories. This was illustrated by the case of a lay leader who described how walking with those who are undocumented tears him apart, as it reminds him of the pain of his own experience.

In attempting to support leaders handle secondary trauma, one of the strengths of PM's accompaniment model seems to be that it is built on a multi-tiered participation and leadership structure. Accordingly, every leader is part of a community of leaders who give and receive mutual support. Leaders also receive accompaniment from the PM administrative staff, which occurs through ongoing formation and meetings in which they have a chance to share and feel heard. Furthermore, all of the leaders are also active members of parishes, which can also help

provide a communal sense of belonging. Finally, most of the leadership also have their own migration stories to share. Thus, a level of solidarity is integrally woven into the program, as soon as one becomes involved, which at some level, may be able to help mitigate the effects of secondary trauma.

Boundaries. An additional challenge that participants identified pertained to the undefined boundaries that often characterize an accompaniment approach. In this regard, a few participants acknowledged areas of tension as being appropriate self-disclosure, holding back from showing feelings of weakness, juggling the demands of one's own life, and recognizing one's own limits. Furthermore, a couple of participants also commented on the potential danger that those who receive accompaniment may become dependent on their accompaniers.

While some of these concerns are reflected in the literature (Watkins, 2012; Watkins, 2015), there is little indication that these quandaries have been resolved in this evolving approach. However, in terms of this study, while some accompaniers did express a level of consternation that the lines were not more clearly defined, in terms of where and how to draw appropriate boundaries, most seemed to appreciate the flexibility of having a less structured and more context-dependent approach. Indeed, the majority of participants felt that the flexibility they enjoyed allowed for a more intimate and humanizing response to those in need, than occurs in more professionalized settings.

In this regard, one is reminded of Freire's (1973) emphasis on the importance of humanization and relationality in empowerment processes. Indeed, Freire (1973) insisted on the right of the human person to be able to thrive and reach their full potential. Consequently, any service approach that is beholden to a sterile prescriptive implementation of rules and policies would contradict many of the central tenets of Freirean empowerment theory. In contrast, an

assistance approach, such as accompaniment, that is sensitive enough to tailor its response to different individual and community needs, seemingly might offer a more humane path.

Furthermore, a relational model that, given the situation at hand, is flexible enough to be able to navigate around, and perhaps even reimagine predetermined rules of administering services would seem to suggest a more compassionate way of providing support. Indeed, as one of the architects noted, through her questioning of the professional ethics regarding the giving and receiving of gifts, often, following the rules de rigueur can be more damaging for the person on the receiving end than we might realize.

Professionalization. In terms of the literature, the Latin American Church has recommended that lay people develop professionalism in order to provide quality accompaniment of migrants (CELAM, 2007). However, the specifics of what this might look like in reality have yet to be fleshed out.

Nevertheless, for the participants in this study, while the flexibility of an accompaniment approach was considered advantageous, the lack of clear parameters or consistency regarding boundaries certainly raised many questions. Accordingly, in the highly litigious context of the United States, a method of practice that is so authority-based must surely raise some red flags (Gambrill, 2014).

Transformation of Self and Society

The final theme that emanated from this study was transformation of self and society. Participants reported that accompaniment brought about change at the personal, communal and systemic levels. These dimensions align with a Freirean empowerment lens, which identifies breaking the chains of both personal and social oppression as necessary for liberation (Martín-Baró, 1994). They also resonate with the principles of liberation theology.

Gratitude. In terms of personal transformation, almost all of the participants expressed a sense of gratitude for how accompaniment had enriched their lives. Some were grateful to God for allowing those that they had accompanied to come into their lives. Others spoke of gratitude for their accompaniers. Many also spoke of how they intended to give back to others as a show of gratitude for what they, themselves, had received.

However, while many accompaniers and accompanied expressed gratitude for their experience, little to no focus on this theme seems to exist in the current literature. Perhaps, this is not surprising when one considers that little attention has been given to asking those who participate in accompaniment to describe their experiences. Nonetheless, it came as a surprise to the researcher that, with the exception of one study (Villarreal Sosa et al., 2018), not much emphasis has been placed on the role that gratitude plays in an accompaniment approach. Thus, the primary findings of this study suggest that more research is warranted in this regard.

Empowerment. According to Saleebey (2009), "empowerment indicates the intent to and the processes of, assisting individuals, groups, families, and communities to discover and expend the resources and tools within and around them" (p. 11). Empowerment was one of the most prevalent themes that emanated from this study. Both accompaniers and the accompanied reported myriad ways in which they felt more able to handle their life situations due to their accompaniment experience.

These experiences started at a very rudimentary level, such as receiving referral material and information about one's rights. Such seemingly simple resources enabled people to feel more confident and better prepared to handle the difficulties at hand. In addition to receiving written resources, participants also reported how they had gained tangible and practical skills through participating in PM workshops on such topics as labor and immigration rights. As a result, many

started to understand more about the nature of the structures, laws and policies that were affecting their circumstances, as well as about their rights in various situations. Where possible, they also learned how to take concrete steps to augment their situation. Such engagement better positioned participants to advocate for themselves. This process of developing awareness and empowering agency resonates deeply with Freire's understanding of conscientization (Freire, 1973; Silva, 1979; Resnick, 1976; Martín-Baró, 1994).

Conscientization. Similar to Freire's (1973) understanding of conscientization, for participants, learning about their rights was a watershed moment for them to begin feeling empowered. In this regard, accompaniers described the various ways in which they had helped others become aware of their rights. These included making announcements at mass, developing and distributing pamphlets to inform migrants of their rights, handing out surveys, teaching citizenship classes, facilitating workshops, and, for the leaders themselves, going through a process of formation.

In describing how conscientization was a part of PM's accompaniment approach, an architect referenced her own journey of coming to awareness. Specifically, she stated that once she had understood her privilege, she knew that she had a duty to act in the world in a different way, due to her new appreciation of her social location and the responsibility that came with it.

A similar message resonated throughout many of the interviews. Indeed, whether it was from accompaniers who cited examples of educating the accompanied on their rights and engaging with them in advocacy work, or if it was the accompanied taking part in citizenship programs and talking about voting as soon as they became citizens, conscientization seemed to be an integral part of PM's accompaniment approach.

Accompaniers also shared that an additional way in which they empower those with whom they walk is to model behavior. This served the specific goal of helping the accompanied develop agency and advocacy skills through hands-on learning. Such an approach strongly aligns with one of the core principles of the strengths perspective, namely that "we best serve our clients by collaborating with them" (Saleebey, 2009, p. 17). Indeed, in the act of collaboration and hands-on learning, you are empowering the person you accompany to realize that she has all the tools she needs to be her best advocate.

In terms of further empowerment, it was also notable how many of the accompanied attributed PM's citizenship program as having increased their confidence level, improved their ability to trust, and given them the necessary skills to participate in society as fully contributing citizens. Indeed, many spoke with immense pride about the day on which they had passed the citizenship test and become fully-fledged U.S. citizens. In light of this, many of the accompanied emphasized the importance of voting. In essence, to be able to vote represented a rite of passage in migrants' journeys to be "strangers no longer" (USCCB, 2003). Indeed, as the Bishops joint pastoral letter indicates, migrants deserve the right to full integration and enfranchisement.

In addition to the accompanied reporting empowering experiences, some accompaniers also shared how they, too, had been on a "path of learning." Specifically, they described how they had also gained valuable new life skills through their accompaniment of others. Such development of concrete skills came as an unexpected surprise to many. In this regard, some proudly announced that they had learned how to complete employment applications, how they had gained interpretation skills, and how they had even learned how to negotiate with attorneys.

Finally, a few accompaniers also commented on how empowering it is for migrants, who have been used to living in the United States in the shadows, to be invited, and then publicly commissioned, to assume leadership roles in PM parish groups

Hope. According to Saleebey (2009), "the central dynamic of the strengths perspective is precisely the rousing of hope, of tapping into the visions and the promise of that individual, family, or community" (p. 7). Furthermore, a humanizing process signals the hope of a better way (Freire, n.d.).

Such visions align closely with an accompaniment approach. Indeed, participants referenced hope numerous times in describing their experiences. This may have been because most of the participants grounded themselves in a strong sense of religious faith that conveyed the hope of the resurrection. Alternatively, it may have been due to the fact that many of the accompaniers understood their role as being to "transmit optimism," and to help expand the imagination of those they accompany. Nevertheless, for the most part, participants found accompaniment a hope-filled experience.

Prior literature also highlights the powerful place that hope holds in the accompaniment process. For example, Khasnabish (2005) recognized the hopeful potential that accompaniment offered to establish solidarity between different social movements. Furthermore, Watkins (2015) has recognized the possibility of an accompaniment approach restoring psychic and social restoration in the aftermath of trauma. In addition, Villarreal Sosa et al., (2018) have reported that accompaniment instilled a sense of hope in service participants when they were offered options for possible resolution to their presenting problems.

Healing. In addition to describing accompaniment as an experience that imparted hope, some participants also spoke of it as a healing process. In particular, they emphasized the healing

and cathartic power of sharing things with a trusted other. Similar descriptions are mirrored in the accompaniment literature that discusses giving and receiving mutual support from peers (Crosby, 2007; Sacipa-Rodriguez et al., 2009).

This element of an accompaniment approach once again dovetails with the primacy of place that the strengths perspective attributes to the importance of quality relationships. Specifically, healing almost always occurs within the context of a relationship that generates and supports it (Saleebey, 2008). In addition, community building also serves an important role in the healing process. In this regard, the citizenship classes for the accompanied, and the formation groups and trainings in which PM leaders participate, all served to create welcoming, supportive and empowering communities from which pain and unresolved wounds could be healed.

Mutuality. In terms of personal transformation, the final subtheme that emanated from this study was mutuality. Virtually all of the participants identified that, over time, a sense of mutuality had developed between accompanier and the accompanied as their relationship had unfolded. Furthermore, in keeping with the literature, many participants identified that accompaniment involved a long process, requiring patience, respect and a deep commitment to the agency of the other (Aaker 1993; Farmer, 2013; Goizueta, 1995; Pope Francis, 2013).

Over time, as their relationships developed and their commitment got deeper, some accompaniers and accompanied indicated that it had started to become unclear who was actually helping whom. Such a dynamic was particularly surprising and disorienting for accompaniers, as it caused them to feel uncomfortable and reassess their helping role. Indeed, some participants struggled to make meaning of this levelling out of roles. A similar dynamic is identified in the literature, when an easing of the power differential starts to be occur between the assigned helper

and the one being assisted (Ausland, 2005; Kroeker, 1996; Dvorak, 2014; Watkins, 2015; Farmer, 2013; Villarreal Sosa et al., 2018; Rader, 2008).

Because of this flattening out of the landscape between the accompaniers and the accompanied, participants on both sides of the equation spoke of starting to become aware of a bond of common humanity that existed between them. At the same time, some of the accompaniers reported how they had begun to feel more authentic because of what they had learned about themselves through the accompaniment journey. It was as though the relationships that had been forged were helping to deconstruct the walls of separation that had built up over time. As a result, accompaniers reported discovering new aspects of themselves and feeling more authentic. This was exemplified by the architect, who expressed that, as he felt more real through his accompaniment experience, he had simultaneously become convinced it was the best way to live.

Vulnerability. In the light of such an occurrence, a few participants experienced accompaniment as a humbling experience. In particular, they admitted how they had often found it difficult to become truly vulnerable to those they accompanied. Yet, when they were able to make this transition, they came to see that taking the risk to be vulnerable was not only worth it, but it was also a necessary rite of passage to becoming a true companion.

This was illustrated by the story of a lay leader who tried to facilitate a citizenship class, without appreciating the importance of sharing her own journey of migration with the students. When she saw that the students were not connecting, and, in fact, were disengaged in the class, she decided to take the risk to share her own migration story. After she had done this, not only were the group willing to connect, but they also freely started sharing their own stories. In the words of the lay leader, this was the point at which "that group became family."

An architect also referred to the biblical story of the road to Emmaus in order to illustrate how it takes the intimacy of relationship, for the stranger in the other to disappear. In this regard, the architect used the biblical story to demonstrate how, despite the fact that the disciples had been accompanied by Jesus on the road to Emmaus, and had spoken to Jesus and listened to his words, it was not until they broke bread together and developed a sense of intimacy with him, that they were finally able to discover who he truly was. At that moment, the risen Christ was made known to them.

The suggested parallel is that accompaniment has the power to erase the stranger within all of us, and reveal our common humanity. However, it can only come through intimacy, the ability and willingness to be vulnerable, and the metaphorical breaking of bread together.

While the accompaniment literature has not focused much on the concept of vulnerability, a couple of medical studies do address the challenge of nurses struggling to make meaning of their own vulnerabilities, as they care for dying patients. Specifically, nurses in Norway found it emotionally challenging when they had to confront their own human limits and professional helplessness (Tornøe et al., 2015). In a similar fashion, nurses in Portugal found it taxing when they had to suffer with their patients at the ends of their lives, as this put them in touch with the fragility of their own mortality (Martins & Basto, 2011).

While the literature has not yet seemingly explored the place of vulnerability in more depth in the accompaniment trajectory, Watkins (2015) has identified that in an accompaniment approach, the notion of the expert is deconstructed. As she has noted, even accompaniers who are professional researchers or clinicians resist the label of expert (Watkins, 2015). Thus, in eschewing professional titles, accompaniers seek to put themselves at the same level as the person being accompanied, which is likely to ensure embracing a certain level of vulnerability.

With regard to PM's model, for the most part, accompaniers are not professionally employed to accompany. Rather, they are volunteers, who are migrants, who simply wish to help their fellow migrants. They certainly go through formation and training, but they do not understand themselves to be experts or professionals in any sense. In this regard, other than the term accompanier, the most frequently used word that the participants chose to describe their role, was companion, supporter, and, on one occasion, guide.

Such a sentiment also seems to be in keeping with some of the fundamental tenets of Freirean empowerment theory. In particular, for Freire (1973), the role of the teacher or helper did not denote being an expert, but rather a facilitator who could unleash others' knowing through dialogical encounter. Through the process of conscientization, once people were able to decode the world that had previously seemed natural to them, they could identify the real truth of what was going on and identify the roots of oppression and dehumanization in their own lives. They would then be empowered to work on deconstructing these, and in so doing determine their own future (Martín-Baró, 1994).

Systemic change. In addition to describing the personal changes that participants had experienced through their participation in accompaniment, many also spoke of a connection between accompaniment and systemic change. However, it is important to note, that among participants, there were various interpretations of what the term, systemic change, actually meant. At times, this caused a level of confusion, since it was not always clear how participants were utilizing, or understanding, the term.

Interpretations of systemic change ranged from an improvement in relationships between people, advocacy on a grand scale, incremental changes over time by a small number of people, transformation in institutional culture, the act of becoming a citizen, voter registration and

exercising one's right to vote. However, the one characteristic upon which all seemed to agree, was the fact that accompaniment involves developing life-giving relationships, which, in turn, lay the groundwork for the creation of a more just world.

To unpack this understanding, one architect used the analogy of little pieces of metal that exist on the sides. These pieces of metal are ready to be drawn together at an optimal moment. When this happens, they will form a giant magnet, which will become a formidable force of energy and power. The architect likened the magnet to the Catholic Church and specifically to PM. The little pieces of metal, on the sides, were those whom PM had formed. His message seemed to suggest that immigration reform would one day come to fruition through the efforts of those who have been prepared to advance this change, when the moment is right.

In terms of the kind of actions for systemic change, in which PM members become involved, one lay leader effusively described in detail how she had joined with other PM members to prepare for their participation in a huge protest the next day. They were advocating for immigrant rights. She described this gathering as being the birthplace of "the revolution," and defined its aim as being to accompany immigrants, so they would not be afraid, and they would know PM was there for them. Participants also mentioned participating in trips to Springfield in order to lobby for immigrant rights.

In light of the evolution of such activities, PM's method of accompaniment clearly seems to be grounded in similar tenets to Freirean empowerment theory, namely conscientization, humanization and the dialogical process (Freire, 1973). Each of these elements plays a pivotal role in building a trajectory that points toward the transformation of unjust structures, specifically, reform of the immigration system.

Conscientization for PM is achieved not just by sharing information with immigrants about their rights, but also through members intentionally entering into a dialogical encounter with one another. This is realized through the lens of Catholic social teaching, reflection and social analysis. The focus is on many of the prevailing issues, which confront the immigrant community today. In this way, members of PM are empowered to "name the world" in a way they may never have before entertained. Members thus become "agents of curiosity, become investigators, become subjects in an ongoing process of quest for the revelation of the 'why' of things and facts" (Freire, 2014, p. 96). Members also become leaders in their own communities and they begin to recognize and own their own talents. Simultaneously, a whole array of new possibilities opens up.

Accompaniment through PM is a humanizing process because it involves a praxis that is justice-oriented, which amplifies and gives center stage to the voices of those who have been marginalized. Furthermore, it engenders quality relationships and encourages people to reach their full human potential (Freire, 1973).

In order to help people flourish, PM's accompaniment model works at three distinct levels, the personal, communal and the systemic. To illustrate this, an accompanier laid out details of what he called the "Jesus methodology," which involves three distinct moments in Jesus' ministry. These moments involve Jesus' personal accompaniment of individuals in need to whom he commits, his pedagogical ministry to small groups such as the disciples, and his ministry to the multitudes. In describing these moments, the architect revealed that he had shared this methodology with PM when they were developing their accompaniment approach. In looking at their current model, these elements certainly seem to be reflected in PM's structure.

A few participants interviewed for this study, also offered concrete examples of how they believed PM's accompaniment approach had played a role in directly bringing about systemic change. The most frequently cited example pertained to the time when people without documents could not get driving licenses in Illinois. In this instance, along with partner organizations, PM were able to organize and leverage previously established relationships to change the law, thus allowing those without documents to obtain temporary visitors' driving licenses.

This joint action by PM's accompaniers and the accompanied to advocate to change this law is demonstrative of how, through an accompaniment approach, all walk together to bring about needed changes (Watkins, 2015). Moreover, this resonates with Gutiérrez's contestation that accompaniment must involve fighting with, and for, people's rights (Gutiérrez, personal communication, March 22, 2019).

However, it is important to note that while a few participants pointed to concrete changes in the system that they attributed to PM involvement, most considered an accompaniment approach as being most effective in laying the groundwork for the eventual implementation of change rather than indicating direct causation.

While the context of PM's actions for justice is certainly very different from that which gave rise to subversive religion in El Salvador (Martín-Baró, 1994), PM's accompaniment model seems to share certain similar underpinnings. Specifically, stemming from their religious faith, members are committed to changing unjust social systems that violate human rights.

Building bridges. The final subtheme that participants spoke about that connected an accompaniment approach to systemic change was bridge building between institutions. Indeed, through PM accompanying and working strategically with various institutions to construct bridges, participants recognized how these relationships could be leveraged at optimal times to

advance desired change. Two illustrations of this were the process that enabled the law to be changed regarding the issuance of drivers' licences to those without legal immigration documentation, and advocating with others for Deferred Action for Childhood Arrivals (DACA) legislation.

Furthermore, through cultivating relationships with institutions, some accompaniers spoke of how they had been able to benefit from greater access to resources and expertise. At the same time, larger institutionalized bureaucracies such as the Mexican Consulate and the Office of the Secretary of State were able to gain more insight and awareness of the issues that communities are facing at the local level.

Finally, accompaniers also shared that their accompaniment of institutions had proved to be a way of holding institutions more accountable. To illustrate, an architect perceived that ever since PM accompaniers had been serving as observers in immigration court, the deportation judges had started to act more fairly, since they knew they were under scrutiny. The architect perceived this as an indication that change was indeed occurring, albeit incrementally and slowly. While building bridges did not seem to represent an immediate way of implementing systemic change, this incremental approach was deemed an important part of planting the necessary seeds that would one day grow into fruition.

A Comparison with Prior Themes

Prior theoretical and empirical research that exists on accompaniment has revealed the following common themes: bearing witness, mutual transformation, building bridges, solidarity, preferential option for the poor, intentional presence, support and empowerment. It has also recognized some of the challenges of an accompaniment approach.

The findings of the current study found congruence with, and built upon, many of these themes. However, in addition, a number of new themes were revealed, namely, within the auspices of a Catholic faith-based setting, accompaniment as manifestation of a belief system in relation to religiosity and Catholic social teaching, response to immediate need, gratitude, and systemic change.

It is notable that two themes that appear in prior literature were not as evident in this study. These were the themes of preferential option for the poor and bearing witness. While the reasons for this lack of emphasis are certainly myriad and complex, their lack of prevalence may suggest some interesting dynamics.

For example, in this study, the term preferential option for the poor, was only used explicitly by participants on a few occasions during data collection, and then mostly by accompaniers who had studied a great deal of theology. Yet, at a basic level of orthopraxis, accompaniers were clearly choosing to accompany those who were poor and marginalized. However, rather than describing their actions in terms of making an option for others, instead they talked in terms of standing in solidarity with "brothers and sisters in Christ." It almost sounded as though they were standing together with adopted kin. Thus, a possible answer as to why the theme preferential option for the poor was not more frequently utilized by participants may lie in the fact that virtually all of the accompaniers self-identified as migrants. Therefore, for the most part, they shared much in common with those they accompanied. Hence, notions of "the poor" and making an option for others who were different from them may have seemed foreign to their thinking.

Another reason for the possible absence of this term could perhaps be explained through the lens of the relationality and communally oriented nature of the Hispanic culture (Goizueta,

1995; Isasi-Diaz, 1993). Indeed, a few accompaniers referred to this. Could it perhaps be that in the commitment to "Juntos caminando" (walking together), the margins of difference between people become more porous? Thus, instead of choosing to make a preferential option for the poor, the choice becomes, quite simply, to make an option in favor of a common shared humanity. In other words, when we all walk together in the direction of justice, we deconstruct the structures of oppression that harm all.

The second theme that failed to emerge as strongly in this study was bearing witness. Again, while there was evidence that this was indeed occurring in participants' experiences at some level, the findings did not highlight this theme.

In this regard, when the theme of bearing witness has appeared in the literature, it has often referred to the perspective of an outside accompanier, who is witnessing a situation, far removed from their home community (Watkins, 2015; Smith, 2013; Mahony, 2013). Furthermore, accompaniment of others has often been described as occurring in an environment outside the accompaniers' typical comfort zone. To illustrate this point, Kroeker (1996) bore witness to the experience of the community members of an agricultural cooperative in Nicaragua. Thus, as an ethnographic researcher from the United States, she felt that she was giving "an audience" to others' stories (p. 134). In this regard, Kroeker (1996) used the specific term "witness" to describe the way in which she observed the different dynamics of the cooperative, which, as an outside observer, were not familiar to her.

However, as previously mentioned, the accompaniers in this study felt that they shared much in common with those they accompanied. Thus, they were not outsiders looking in. Admittedly, while their accompaniment certainly seemed to represent a level of witness at some level, the fact that they did not describe their experience in these terms, could indicate that what

they saw and heard merely reflected their own reality. Therefore, rather than witnessing to the vicissitudes of the life of another, the narrative they heard may have been so close, that it was indeed experienced as an echo of their very own lives. Consequently, rather than witnessing to the reality of another, participants were listening, with their hearts, to the common journey of all.

Negative Case Examples

Two negative case studies that emanated from this study disconfirmed expectations. The first of these pertained to the comment of a lay leader who described her accompaniment of children as rescuing them and making them into people with high esteem that matter. The idea that an accompanier would seek to rescue or save anyone from a situation is deeply problematic, given the central tenets of respect for dignity, shared action, and the mutuality of an accompaniment approach.

Furthermore, a non-negotiable tenet in accompaniment is that the accompaniers and the accompanied walk together as companions, while discerning the necessary action that is necessary to resolve challenges and difficulties. No one person plays a superior role. Indeed, both have strengths and vulnerabilities, which they demonstrate as they walk together. Thus, the idea of an accompanier elevating herself into the role of a savior very much contradicts this core tenet.

While it may be true that, for this lay leader, her concerns that if the children had not been assisted, they may have ended up in jail or even dead perhaps, gives more context to her response, equating accompaniment with an attitude of saving or rescuing others is at odds with the premises of the theory. Furthermore, her comments did not align with the perspectives of any other participants in this study. Moreover, this is not a perspective that one sees represented in the literature, neither is it in keeping with either of the theoretical frameworks used in this study.

The second negative case example came from a participant who was being accompanied. This participant referenced how many of her peers had taken citizenship classes with PM and then never returned. However, the experience of this participant seemed to be unique and distinct from that of her peers. This was especially evident as some of her classmates emphasized the large amount of people who do return to the citizenship program to help others, after they have become citizens themselves, thus highlighting the reciprocal nature of the accompaniment relationship. Therefore, again, this perspective was not representative.

Implications

The findings of this study reinforced the theoretical framework of Freire's (1973) empowerment theory and the strengths perspective Saleebey (2009). However, the lack of empirical studies on accompaniment somewhat limited the ability to connect this study to prior research. Nevertheless, the implications of this study suggest that accompaniment presents a flexible model to respond to people in vulnerable situations. Furthermore, the study's findings provide support for the adaptation of such a model with different vulnerable populations and within various community contexts. This study also advances the understanding of the experience of accompaniment in the lives of those who accompany migrants and those who are accompanied. Therefore, this study addresses a significant gap in the literature.

Faith-based and Secular Contexts

For the purposes of this study, accompaniment was explored through the lens of a diocesan ministry whose programs and operations are grounded in a Catholic worldview. Furthermore, all of the participants in this study, self-identified as Catholic. Because PM's accompaniment model is so rooted in Catholic principles, it may be difficult to imagine how

such an approach could be adapted outside of a Christian framework. Given such a structure,

how might a model of accompaniment be implemented outside a Catholic setting?

With regard to this question, it is important to note that beyond the parameters of PM's

particular model, which is steeped in Catholic values, as the literature attests, accompaniment is

being utilized in various practice contexts globally, many of which are not faith-based.

Moreover, accompaniment represents a deeply human way of providing assistance to those in

need. Indeed, concepts such as a profound respect for the dignity of the other, and the belief that

we have the ability, and a moral responsibility, to create a kinder, more just world, must surely

transcend any lines of sectarian separation. Thus, an accompaniment model, which extols the

development of the best of the human person and the improvement of society, certainly has much

to offer. After all, in its essence, accompaniment is an anthropological approach that proposes

the best of us.

In a related vein, with regard to culture, virtually everyone interviewed in this study was

of Latin American descent. Thus, the question arises how might such an approach operate in

different cultural settings. This question is especially important to consider, as some

accompaniers felt that accompaniment aligned well with the Hispanic culture, as it is so

relational and community oriented.

While PM's model of accompaniment is certainly shaped by its Latin American roots and

context, once again, the values that undergird it are deeply human. Furthermore, with its flexible

approach that enables it to mold itself to different situational contexts, accompaniment can be

used in many different settings that are not limited to any one culture or belief system. To

illustrate, one only has to think of psychosocial accompaniment models, accompaniers in

peacekeeping efforts, or community health workers in developing countries to find evidence that accompaniment is already operating in diverse and very unique settings.

Professionalization

During data collection, participants frequently described how an accompaniment approach is a slow process that requires a great deal of physical and emotional investment. Indeed, according to some, since an accompaniment approach is not standardized, and responds to situational and presenting needs in the moment, service delivery can tend to be less efficient than in other more formalized forms of care. Moreover, as accompaniment requires physical presence and a willingness to be available to the presenting needs in front of you, participants have to be willing to make many personal sacrifices. There are certainly easier and faster ways to deliver assistance. Therefore, this begs the question, in a U.S. professionalized culture of care, which has been built on billable hours, how might an accompaniment model be operationalized?

To answer this, one only has to look at the burgeoning research emanating from the field of global public health, to see that investment in accompaniment can be implemented and organized to reap positive rewards (Gupta et al., 2016; McLaughlin et al., 2017; Mukherjee et al., 2016; Muñoz et al., 2010; Rich et al., 2012). Indeed, the medical literature suggests that accompaniment may indicate improved outcomes in patient health that could also pay off in terms of cost effectiveness (Rich, et al., 2012). Thus, evidence-based results such as these could be particularly compelling to policy-makers in persuading them to examine the potential benefits of an accompaniment approach.

A timely example that illustrates the adaptability of an accompaniment approach to the fast-paced, efficiency-oriented U.S. culture is exemplified by the launch of a new contract

tracing initiative by Partners in Health (PIH). In this regard, in the light of the COVID-19 pandemic, the Commonwealth of Massachusetts recently asked PIH to "mount an unprecedented contact tracing initiative" (Partners in Health, (PIH), 2020, para. 2). To enact this, using their expertise in accompaniment in public health, PIH is undertaking data collection, which is equally focused on making connections to care and social support for the most vulnerable. In describing this initiative, Farmer believes that despite the urgency of the moment in terms of tracing COVID-19 carriers, there is "no substitute for the bond of trust formed by a human contact tracer" (Barry, 2020, para. 17). PIH has named this initiative, "Partners in Health's U.S. Public Health Accompaniment Unit" (para. 7).

Personal & Systemic

One of the dynamics that the findings of this study seems to indicate is that an underlying tension exists between the intersection of personal and systemic goals. In essence, there is clearly a desire by PM to help migrants address presenting needs and alleviate current suffering. Furthermore, being a Catholic diocesan ministry, there is also a felt need to help the accompanied strengthen and grow in their faith. A third objective seems to be to educate migrants about their rights, empower them, and help them to become agents of their own future, which at some level must involve learning how to navigate unjust structures.

In this regard, PM's desired trajectory seems to suggest that once migrants become aware of their rights, and have learned about some of the unjust and oppressive structures that are impeding their ability to flourish; they may wish to participate in advocating for change on a systemic level, particularly with regard to reforming the immigration system. Furthermore, they may even desire to join other members of PM, already on this path. Indeed, immigration reform seems to represent a unifying purpose for PM members.

Therefore, unlike many contemporary models that provide assistance by either limiting their purview to addressing immediate presenting needs, or by providing services whose focus remains at the intrapsychic level, accompaniment approaches seem to situate themselves at the apex of the personal and systemic. Thus, these two dimensions are always held in close dialogue, even when they may exist in tension. Given this, for the accompanied, the question that may arise is how much of one's own path is one truly determining, if, at least at some level, the hoped for pathway to advance systemic change has already, at least, partially been decided? Even when the destination of the accompaniment journey may represent a place of justice and liberation, a tension will always exist in terms of personal agency and social good.

Such dilemmas tend to be less apparent within a Freirean empowerment approach or indeed in liberation theology, both of which posit that the personal and the structural are deeply interconnected and interwoven. Through such lenses, to address the personal will always be to address the political, since people are not socially unsituated selves (Giozueta, 1995). Therefore, as the profession of social work illuminates, we treat people in their environment.

As an accompaniment approach is grounded in an interdependent understanding of the connection between micro and macro dynamics, might it offer a way to rebalance social work's tendency to lean towards the mainly intrapsychic individual context?

Recommendations for Future Research

This study provides a framework for reimagining a model of social service delivery for those who work, not only with the Hispanic migrant population, but also with any community that is vulnerable and marginalized. Such a model offers the potential to provide a deeply humanizing experience of care for those who receive assistance and for those who administer it. In particular, from a policy, practice and educational perspective, research on accompaniment

could be particularly advantageous to the profession of social work and other helping professions.

Indeed, at a poignant moment in United States history, when we are called, in new and creative ways, to identify and eradicate systemic racism and injustice, a model of compassionate care that integrates the micro and macro realities of a client's distress is surely needed. The environmental factors that influence the mental health of a person must mean more than an afterthought in a client's intrapsychic notes. Could an accompaniment model present a call to action?

Indeed, the profession of social work, with its rich history and dedication to the needs and empowerment of those who are vulnerable, oppressed and living in poverty, could certainly benefit from a helping methodology that refuses to separate out the personal from the political. Moreover, with its roots firmly grounded in a theology of liberation, an accompaniment approach cannot conceive of the personal outside of the systemic. Could the time be upon us, when an accompaniment approach could help the profession of social work reconnect to its justice moorings?

Research Design

With regard to which methodologies may be advantageous to advance accompaniment research, given that accompaniment is rooted in a community context, and the fact that any participation in justice efforts takes time to unfold, a longitudinal participatory action research design may be optimal.

It would also be essential to explore different kinds of accompaniment models from both within and outside of faith-based contexts. This would allow common characteristics to be identified, as well as unique distinctions to be made that are specific to discrete contexts.

Furthermore, while it would be optimal to evaluate the experience of an accompaniment approach from the perspective of those receiving assistance, it would also be of the utmost importance to capture the impact on the practitioner, since this is a model whose success depends on the relational dynamic between the accompanier and the accompanied. As has been discussed, the quality of the relationship is fundamental to this approach, thus, any attempt to evaluate it would need to accommodate this dynamic.

Policy

With regard to recommendations for policy, bearing in mind the limited scope of this study, more research is clearly needed to extend its inquiry. In particular, further definition and clarification are required in terms of the core values of accompaniment, and how these could be operationalized in social work settings. Such research could also provide the groundwork for future evaluations that develop and assess outcome measures with regard to the impact of accompaniment.

In terms of international human rights, a potential horizon of discovery that may be particularly interesting to explore, could be the experience of accompaniers and the accompanied in situations of conflict. In such situations, accompaniers engage primarily in the role of witness, usually in situations of trauma or crisis, such as displacement or extreme poverty.

Accompaniers' ability to make meaning of these situations, and their desire to use their voices with, and on behalf of, actors whose agency may be impeded by fears of recrimination and structural violence, could provide "liberating knowledge" for research (Sacipa-Rodriguez-Rodríguez et al., 2009, p. 222). Indeed, such knowledge may provide a unique window into how to better understand and promote conditions that allow people to participate fully in shaping their own futures while living in dignity and freedom.

In this regard, external policy-makers interested in advancing human rights could especially benefit from hearing from accompaniers and the accompanied about the struggles of those on the margins, living under duress, who are seeking to secure just and safe living conditions in which they can thrive and raise families.

Practice

With regard to practice, incorporating some of the positive insights that exist in the relational dynamic of accompaniment could be extremely beneficial. For example, demonstrating intentional presence through words and behaviors, modeling constancy through deliberate and sincere positive regard and actions, and doing with as opposed to doing for the person seeking assistance, could offer extremely enlightening insights.

In addition, an accompaniment approach may be able to model new pathways for practitioners seeking to stand in solidarity with their clients while together addressing unjust social factors.

Education

In terms of social work education, creating intentional space and encouragement for social work students to reflect upon their practice, and their commitment to the values that undergird the profession, may inspire students to develop into increasingly reflective practitioners.

In particular, as the PM program models, a curriculum could be administered, that would help students reflect upon the roots and history of social work, to understand the living legacy of wisdom and values-driven practice, of which they are becoming part. In this regard, students could be invited to reflect critically upon what such values may mean to them in their contemporary practice. A pivotal question for students to be invited to consider could be how

they intend to live out the commitment of social work with particular attention to the needs and empowerment of people who are vulnerable and on the margins (NASW, 2008). Moreover, students could be given an opportunity to reflect upon what kind of social worker they feel called to be. The creation of such a space, in which one is encouraged to connect theory to practice, and share one's struggles, hopes and dreams for social work, and how these play out in one's practice, could certainly enhance the therapeutic process.

Another important aspect of accompaniment research that pertains to social work education might be the potential it offers to debunk the myths of poverty. Indeed, were a model of accompaniment to be developed and taught in the classroom, it "might have an effect in counteracting the dominant myths of inferiority of the needy, the lack of cultural understanding, and the resistance to spending time among the poor" (Kroeker, 1996, p. 136).

Indeed, one of the gifts of this study for the researcher was to have heard from the voices of the marginalized that are so often ignored or rendered silent. This offered a rare and privileged opportunity to gain insight from those living lives of marginalization and for them to speak their truth that is so seldom heard.

Concluding Comments

This qualitative phenomenological study aimed to describe the phenomenon of accompaniment. In this regard, purposeful sampling was utilized to identify 28 participants who represented both accompaniers and the accompanied. For purposes of data collection, semi-structured interviews and focus groups were carried out. Guided by Moustakas' (1994) transcendental phenomenological method, the data were then analyzed, coded and organized into themes and subthemes.

As a lens of exploration for this study, the researcher utilized the theoretical framework of Freire's (1973) empowerment theory and the strengths perspective (Saleebey, 2009). In accordance with the researcher's inclination when she initially selected these two theories of change, both held core characteristics in common with the organizing values of an accompaniment approach. Unfortunately, the paucity of empirical research that exists on accompaniment somewhat limited the scope of comparison in this study. Nevertheless, prior literature provided an indispensable lens through which to analyze emergent themes and dynamic patterns.

In terms of how participants made meaning of accompaniment, the following three primary themes were revealed: (1) manifestation of belief system, (2) praxis, and (3) transformation of self and society. In addition, 11 subthemes were also identified: (a) religiosity, (b) Catholic social teaching, (c) response to presenting need, (d) presence, (e) commitment to walk with, (f) challenges, (g) gratitude, (h) empowerment, (i) mutuality, (j) systemic change, and (k) building bridges.

Initially, when the researcher chose to research accompaniment, she was pursuing an interest to explore a phenomenon that had long fascinated her. While in a formal way, she had not encountered accompaniment until she began to visit Latin America, during the course of her research, she began to realize that the imprints of such an approach had long been firmly imprinted on her heart. In essence, in a similar way to some of the accompaniers, the researcher came to identify that the seeds of her faith, and the modeling of friends and family over the course of her life, had slowly been revealing to her truths that she still needed to learn.

It is possible to care for the stranger and find oneself. It is possible to walk with the marginalized and, despite the challenges of the terrain, find heaven on earth. It is possible to make real with our hands what our hearts yearn to see, a more just world.

This study concludes with the words of Paul Farmer (2011), "Just because we cannot yet measure the value of accompaniment doesn't mean it cannot serve as an important notion to guide us forward" (para. 9). The way ahead is clear, for a model of accompaniment to enhance the field of social work, more research is needed. The researcher hopes that this study may be a part of future efforts to define, evaluate and perhaps even demonstrate the art of accompaniment in a world that is so hungry for humanization.

APPENDIX A

LETTER OF COLLABORATION

Letter for Collaboration

ARCHDIOCESE OF CHICAGO

Office of Human Dignity & Solidarity - Immigration Ministry
Cardinal Meyer Pastoral Center
3525 South Lake Park Avenue
Chicago, IL 60653

Elena Segura
Senior Coordinator for Immigration
esegura@archchicago.org

November 14, 2018

Dear Ms. O'Donoghue,

The Office of Human Dignity & Solidarity—Immigrant Ministry of the Archdiocese of Chicago is very pleased to collaborate with Loyola University Chicago in the study: Accompaniment in a Hispanic Immigrant Social Ministry. The proposed study has significant implications for our work in the social and pastoral accompaniment of immigrants in the Chicago Archdiocese, in particular in our Pastoral Migratoria (Hispanic Immigrant Social Ministry).

Introduced in 2018, Pastoral Migratoria is a Hispanic Immigrant Social Ministry that invites Hispanic immigrants to respond to their baptismal call to be engaged in service and justice actions in their parish communities. Currently, over 200 Hispanic lay leaders (40 Hispanic parishes) actively participate in this ministry. Last year through the empowerment of these lay leaders, over 35,000 families received information, resources, and referrals (e.g. immigration, labor issues, health fairs, legal assistance, Know Your Rights, domestic violence, etc.); another 12 families separated by detention/deportation gained accompaniment and basic needs support.

We look forward to collaborating with you to carry out the proposed study. As Senior Coordinator for Immigration, I will work with Siobhan O'Donoghue to recruit and select participants for one on one interviews and for 2 focus groups. These will be held at the Archdiocese of Chicago, Cardinal Meyer Center, 3525 S Lake Park Ave, Chicago, IL 60616 or in parishes. Towards this end, we will recruit founders, staff, Hispanic lay leaders and those who have been accompanied by the Pastoral Migratoria ministry to participate in the study.

I look forward to our collaboration on this significant study.

Sincerely,

Elena Segura

Elena Segura, Senior Coordinator for Immigration

APPENDIX B

RECRUITMENT OF ARCHITECTS IN ENGLISH & SPANISH

Recruitment of Architects in English

Dear name of pioneer who has helped support the inception of Pastoral Migratoria,

Greetings! You are being asked to participate in a study being conducted by Siobhan O'Donoghue, MSW, M.Div., a doctoral student in the School of Social Work at Loyola University Chicago. You are being asked to participate as a person who has helped support the inception of Pastoral Migratoria.

The purpose of this study is to better understand the experience of accompaniment by those who supported the establishment of Pastoral Migratoria, the staff and lay leaders who implement it, and those who have been accompanied through this model. The ultimate aim of this study is to yield information that will contribute to a more developed understanding of accompaniment and to offer important insights to the helping relationships regarding how those in situations of vulnerability may be assisted.

The specific question that this research aims to address is: What is the meaning of accompaniment for the accompanier and the accompanied?

This study relies on data from three sources interviews, focus groups, and a review of documentation such as Pastoral Migratoria's annual report and website. If you agree to be in this study, you will be invited to participate in an interview with Siobhan O'Donoghue, the researcher for this study.

During the interview, you will be asked to share about your perceptions and thoughts regarding the key characteristics of accompaniment.

A time has tentatively been reserved for the interview should you choose to participate in this study:_____. The interview will be approximately one hour and will be conducted by Siobhan O'Donoghue. The interview will be audio recorded if you consent. If you agree to participate in the interview for the study, but would not like to be audio recorded, you can still participate in the study. In that case, instead of audio recording the interview, the researcher conducting the interview will take written notes.

Once you have decided whether to accept or decline this invitation, please respond to Siobhan O'Donoghue. Her email is xxx@xxx.xxx and her phone number is (xxx) xxx- xxxx. If you accept this invitation to participate, she will confirm this time with you for an interview, You will also be sent a reminder and detailed directions and information about parking and public transportation. There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life. Nor are there direct benefits to you from participation. However, the results may be helpful to professionals who work in the helping professionals in their service and advocacy efforts aimed at addressing the vulnerabilities of those who need assistance.

With regard to confidentiality, if you consent to audio-recording, your name will not be recorded on the audio recording. Each interview recording will be assigned a case number for the digital recorder file. This case number will be used to link it to the demographic questionnaire. No identifying data will be collected or associated with the interview recordings. All audio files will be transcribed and recorded in a data base file. The audio recordings will be deleted/destroyed once they have been transcribed. The interview transcript files and databases will be stored on a password-protected computer. Only research project team members will have access to the data.

If you do not consent to audio-recording, the written notes taken during the interview will also be stored and destroyed in the already-stated manner.

Of course, your participation in this study is voluntary. If you do not want to participate, you can decline. If you decide to participate, you are free to decline answering any questions and to withdraw from participation at any time without penalty or consequence. If you have questions about this research study and as you contemplate your invitation to participate, please feel free to contact Siobhan O'Donoghue. Her email is _____and her phone number is (xxx) xxx-xxxx.

We look forward to your response.

Best regards,

Senior Coordinator for Immigration, Archdiocese of Chicago

Recruitment of Architects in Spanish

Estimado nombre de pionero que ha ayudado a apoyar el inicio de la Pastoral Migratoria,

¡Saludos! Se le esta pidiendo que participe en un estudio realizado por Siobhan O'Donoghue, MSW, M.Div., una estudiante del doctorado en la escuela de Trabajo Social en Loyola University Chicago. Se le esta pidiendo que participe como una persona que ha ayudado a apoyar el inicio de la Pastoral Migratoria.

El propósito de este estudio es comprender mejor la experiencia de acompañamiento de quienes apoyaron la creación de la Pastoral Migratoria, el personal y los líderes laicos que lo implementaron, y quienes han sido acompañados a través de este modelo. El objetivo final de este estudio es proporcionar información que contribuya a una comprensión más desarrollada del acompañamiento y ofrecer información importante a las relaciones de ayuda con respecto a cómo se puede ayudar a las personas en situaciones de vulnerabilidad.

La pregunta específica que esta investigación pretende abordar es: Cuál es el significado de acompañamiento para el acompañante y el acompañado?

Este estudio se basa en datos de tres fuentes de entrevistas, grupos focales, y una revisión de documentación como el informe anual y el sitio web de Pastoral Migratoria. Si acepta participar en este estudio, se le invitará a participar en una entrevista con Siobhan O׳Donoghue, la investigadora de este estudio. Durante la entrevista, se le pedirá que comparta sus percepciones y pensamientos con respecto a las características claves del acompañamiento y cómo funcionan dentro del modelo de Pastoral Migratoria.

La entrevista se llevará a cabo en la Arquidiócesis de Chicago en la fecha y hora de su elección. La entrevista durará aproximadamente una hora y será realizada por Siobhan O׳Donoghue, quien es la investigadora de este estudio. La entrevista será grabada en audio si usted acepta. Si acepta participar en la entrevista para el estudio, pero no desea ser grabado en audio, aún puede participar en el estudio. En ese caso, en lugar de grabar en audio la entrevista, el investigador que realiza la entrevista tomará notas por escrito.

Una vez que haya decidido aceptar o declinar esta invitación, por favor responde a Siobhan O'Donoghue. Su correo electrónico es xxxxx@xxx.xxx de teléfono es (xxx) xxx-xxxx.

Si acepta esta invitación para participar, Siobhan se comunicará con usted para programar la entrevista. También se le enviará un recordatorio e instrucciones detalladas e información sobre el estacionamiento y el transporte público. No hay riesgos previsibles involucrados en

participar en esta investigación más allá de los experimentados en la vida cotidiana. Tampoco hay beneficios directos para usted de la participación. Sin embargo, los resultados pueden ser útiles para los profesionales que trabajan para ayudar a los profesionales en sus esfuerzos de servicio y defensa dirigidos a abordar las vulnerabilidades de quienes necesitan asistencia.

Con respecto a la confidencialidad, si usted acepta participar en la grabación de audio, su nombre no será grabado en la grabación de audio. A cada grabación de la entrevista se le asignará un número de caso para el archivo de la grabadora digital. Este número de caso se utilizará para vincularlo al cuestionario demográfico. No se recopilarán datos de identificación ni se asociarán con las grabaciones de la entrevista. Todos los archivos de audio se transcribirán y registrarán en un archivo de base de datos. Las grabaciones de audio se eliminarán / destruirán una vez que se hayan transcrito. Los archivos de transcripción de la entrevista y las bases de datos se almacenarán en una computadora protegida con contraseña. Solo los miembros del equipo de investigación tendrán acceso a los datos.

Si no acepta la grabación de audio, las notas escritas que se tomaron durante la entrevista también se almacenarán y destruirán de la manera ya indicada.

Claro, su participación en este estudio es voluntaria. Si no desea participar en este estudio, no tiene que participar. Incluso si decide participar, es libre de no responder a cualquier pregunta o de retirarse de la participación en cualquier momento sin penalización. Si tiene preguntas sobre este estudio de investigación y al contemplar su invitación a participar, no dude en ponerse en contacto con Siobhan O'Donoghue. Su correo electrónico es xxxxx@xxx.xxx y su número de teléfono es (xxx) xxx-xxxx.

Esperamos saber de usted.

Atentamente,

Coordinador Principal de Inmigración, Archidiócesis de Chicago

APPENDIX C

RECRUITMENT OF STAFF IN ENGLISH & SPANISH

Recruitment of Staff in English

Dear name of staff person of Pastoral Migratoria,

Greetings! You are being asked to participate in a study being conducted by Siobhan O'Donoghue, MSW, M.Div., a doctoral student in the School of Social Work at Loyola University Chicago. You are being asked to participate as a staff person of Pastoral Migratoria.

The purpose of this study is to better understand the experience of accompaniment by those who supported the establishment of Pastoral Migratoria, the staff and lay leaders who implement it, and those who have been accompanied through this model. The ultimate aim of this study is to yield information that will contribute to a more developed understanding of accompaniment and to offer important insights to the helping relationships regarding how those in situations of vulnerability may be assisted.

The specific question that this research aims to address is: What is the meaning of accompaniment for the accompanier and the accompanied?

This study relies on data from three sources: interviews, focus groups, and a review of documentation such as Pastoral Migratoria's annual report and website. If you agree to be in this study, you will be invited to participate in an interview with Siobhan O'Donoghue, the researcher for this study. During the interview, you will be asked to share about your perceptions and thoughts regarding the key characteristics of accompaniment and how these operate within Pastoral Migratoria's model. You will also be asked to describe how you understand the meaning of accompaniment.

A time has tentatively been reserved for the interview should you choose to participate in this study: _____ The interview will last approximately one hour and will be conducted by Siobhan O'Donoghue, who is the researcher for this study. The interview will be audio recorded if you consent. If you agree to participate in the interview for the study, but would not like to be audio recorded, you can still participate in the study. In that case, instead of audio recording the interview, Siobhan will take written notes.

Once you have decided whether to accept or decline this invitation, please respond to Siobhan O'Donoghue. Her email is xxxxxxx@xxxx and her phone number is (xxx) xxx-xxxx. If you accept this invitation to participate, Siobhan will contact you to confirm the time with you for an interview. You will also be sent a reminder and detailed directions and information about parking and public transportation.

There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life. Nor are there direct benefits to you from participation. However, the results may be helpful to professionals who work in the helping professionals in their service and advocacy efforts aimed at addressing the vulnerabilities of those who need assistance.

With regard to confidentiality, if you consent to audio-recording, your name will not be recorded on the audio recording. Each interview recording will be assigned a case number for the digital recorder file. This case number will be used to link it to the demographic questionnaire. No identifying data will be collected or associated with the interview recordings. All audio files will be transcribed and recorded in a data base file. The audio recordings will deleted/destroyed once they have been transcribed. The interview transcript files and databases will be stored on a password-protected computer. Only research project team members will have access to the data.

If you do not consent to audio-recording, the written notes taken during the interview will also be stored and destroyed in the previously described manner.

Of course, your participation in this study is voluntary. If you do not want to participate, you can decline. If you decide to participate, you are free to decline answering any questions and to withdraw from participation at any time without penalty or consequence. If you have questions about this research study and as you contemplate your invitation to participate, please feel free to contact Siobhan O'Donoghue. Her email is xxxx@xxxx.xxx and her phone number is (xxx) xxx-xxxx.

 We look forward to your response.

Best Regards,

Senior Coordinator for Immigration, Archdiocese of Chicago

_____
_____

Recruitment of Staff in Spanish

Estimado nombre del miembro del personal de la Pastoral Migratoria,

¡Saludos! Se le esta pidiendo que participe en un estudio realizado por Siobhan O'Donoghue, MSW, M.Div., una estudiante del doctorado en la escuela de Trabajo Social en Loyola University Chicago. Se le esta pidiendo que participe como un miembro del personal de la Pastoral Migratoria.

El propósito de este estudio es comprender mejor la experiencia de acompañamiento de quienes apoyaron la creación de la Pastoral Migratoria, el personal y los líderes laicos que lo implementaron, y quienes han sido acompañados a través de este modelo. El objetivo final de este estudio es proporcionar información que contribuya a una comprensión más desarrollada del acompañamiento y ofrecer información importante a las relaciones de ayuda con respecto a cómo se puede ayudar a las personas en situaciones de vulnerabilidad.

La pregunta específicas que esta investigación pretende abordar es: Cuál es el significado de acompañamiento para el acompañante y el acompañado?

Este estudio se basa en datos de tres fuentes de entrevistas, grupos focales, y una revisión de documentación como el informe anual y el sitio web de Pastoral Migratoria. Si acepta participar en este estudio, se le invitará a participar en una entrevista con Siobhan O´Donoghue, la investigadora de este estudio. Durante la entrevista, se le pedirá que comparta sus percepciones y pensamientos con respecto a las características claves del acompañamiento y cómo funcionan dentro del modelo de Pastoral Migratoria. También se le pedirá que describa su entendimiento del significado del acompañamiento.

La entrevista se llevará a cabo en la Arquidiócesis de Chicago en _____, en la fecha y hora de su elección. La entrevista durará aproximadamente una hora y será realizada por Siobhan O´Donoghue, quien es la investigadora de este estudio. La entrevista será grabada en audio si usted acepta. Si acepta participar en la entrevista para el estudio, pero no desea ser grabado en audio, aún puede participar en el estudio. En ese caso, en lugar de grabar en audio la entrevista, Siobhan tomará notas por escrito.

Una vez que haya decidido aceptar o declinar esta invitación, por favor responde a Siobhan O'Donoghue. Su correo electrónico es xxxx@xxx.xxx de teléfono es (xxx) xxx-xxxx. Si acepta esta invitación para participar, Siobhan se comunicará con usted para programar la entrevista. También se le enviará un recordatorio. No hay riesgos previsibles involucrados en participar en esta investigación más allá de los experimentados en la vida cotidiana. Tampoco hay beneficios directos para usted de la participación. Sin embargo, los resultados pueden ser útiles para los profesionales que trabajan para ayudar a los profesionales en sus esfuerzos de servicio y defensa dirigidos a abordar las vulnerabilidades de quienes necesitan asistencia.

Con respecto a la confidencialidad, si usted acepta participar en la grabación de audio, su nombre no será grabado en la grabación de audio. A cada grabación de la entrevista se le asignará un número de caso para el archivo de la grabadora digital. Este número de caso se utilizará para vincularlo al cuestionario demográfico. No se recopilarán datos de identificación ni se asociarán con las grabaciones de la entrevista. Todos los archivos de audio se transcribirán y registrarán en un archivo de base de datos. Las grabaciones de audio se eliminarán / destruirán una vez que se hayan transcrito. Los archivos de transcripción de la entrevista y las bases de datos se almacenarán en una computadora protegida con contraseña. Solo los miembros del equipo de investigación tendrán acceso a los datos.

Si no acepta la grabación de audio, las notas escritas que se tomaron durante la entrevista también se almacenarán y destruirán de la manera ya indicada.

Claro, su participación en este estudio es voluntaria. Si no desea participar en este estudio, no tiene que participar. Incluso si decide participar, es libre de no responder a cualquier pregunta o de retirarse de la participación en cualquier momento sin penalización. Si tiene preguntas sobre este estudio de investigación y al contemplar su invitación a participar, no dude en ponerse en contacto con Siobhan O'Donoghue. Su correo electrónico es xxx@xxx.xxx y su número de teléfono es (xxx) xxx-xxxx.

Esperamos saber de usted.

Atentamente,

Coordinador Principal de Inmigración, Archidiócesis de Chicago

APPENDIX D

RECRUITMENT OF LAY LEADERS IN ENGLISH & SPANISH

Recruitment of Lay Leaders in English

Dear name of lay leader of Pastoral Migratoria,

Greetings! You are being asked to participate in a study being conducted by Siobhan O'Donoghue, MSW, M.Div., a doctoral student in the School of Social Work at Loyola University Chicago. You are being asked to participate as a person who is a lay pastoral leader of Pastoral Migratoria.

The purpose of this study is to better understand the experience of accompaniment by those who supported the establishment of Pastoral Migratoria, the staff and lay leaders who implement it, and those who have been accompanied through this model. The ultimate aim of this study is to yield information that will contribute to a more developed understanding of accompaniment and to offer important insights to the helping relationships regarding how those in situations of vulnerability may be assisted.

The specific question that this research aims to address is: What is the meaning of accompaniment for the accompanier and the accompanied?

This study relies on data from three sources: interviews, focus groups, and a review of documentation such as Pastoral Migratoria's annual report and website. If you agree to be in this study, you are invited to participate in a focus group. You will be asked to join 6 or 7 other participants who are also lay leaders of Pastoral Migratoria, Siobhan O'Donoghue, the researcher of this study and a translator from the Loyola University research team. As the focus group will be conducted in Spanish, Siobhan will have a translator, who will translate the questions and answers.

During the focus group, you will be asked to share about your perceptions and thoughts regarding the key characteristics of accompaniment and how these operate within Pastoral Migratoria's model. You will also be asked about what accompaniment has meant for you as a person who has accompanied others with Pastoral Migratoria. The focus group will be held at the _____on _____, at _____, or at _____ parish (to be determined by Senior Coordinator for Immigration, Archdiocese of Chicago). The focus group will last approximately 1 1/2 hours.

Once you have decided whether to accept or decline this invitation, please respond to Siobhan O'Donoghue. Her email is xxxx@xxx.xxx and her phone number is (xxx) xxx-xxxx.
If you prefer to communicate in Spanish, please email Dr. Maria Vidal de Haymes at xxxx@xxx.xxxr or call (xxx) xxx-xxxx. Maria is a faculty member at Loyola University who is also working on this study.

If you accept this invitation to participate, you will be sent you a reminder and detailed directions and information about parking and public transportation. There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life. Nor are

there direct benefits to you from participation. However, the results may be helpful to professionals who work in the helping professionals in their service and advocacy efforts aimed at addressing the vulnerabilities of those who need assistance.

While all participants will be asked to respect the privacy of others, confidentiality cannot be assured by the researchers because they cannot guarantee that participants in the group discussions will not repeat what they hear to others. The researchers, however will take the following measures to protect confidentiality: 1) Participants' names will not be recorded on the audio recording devices; 2) the digital audio recording files will be stored in a password protected computer; 3) the audio recordings will deleted/destroyed once they have been transcribed; 4) the transcripts files on a password protected computer; 5) Only research project team members will have access to the data; and 6) any presentations and publications resulting from the research will not contain any identifying information.

Of course, your participation in this study is voluntary. If you do not want to participate, you can decline. If you decide to participate, you are free to decline answering any questions and to withdraw from participation at any time without penalty or consequence. If you have questions about this research study and as you contemplate your invitation to participate, please feel free to contact Siobhan O'Donoghue. Once again, her email is xxxx@xxx.xxx and her phone number is (xxx) xxxx-xxxx. If you prefer to speak in Spanish, please email Dr. Maria Vidal de Haymes at xxxx@xxx.xxx or call (xxx) xxx-xxxx.

We look forward to your response.

Best Regards,

_____
Senior Coordinator for Immigration, Archdiocese of Chicago

Recruitment of Lay Leaders in Spanish

Estimado nombre del líder laico de la Pastoral Migratoria,

¡Saludos! Se le esta pidiendo que participe en un estudio realizado por Siobhan O'Donoghue, MSW, M.Div., una estudiante del doctorado en la escuela de Trabajo Social en Loyola University Chicago. Se le esta pidiendo que participe como una persona que es un líder pastoral laico de la Pastoral Migratoria.

El propósito de este estudio es comprender mejor la experiencia de acompañamiento de quienes apoyaron la creación de la Pastoral Migratoria, el personal y los líderes laicos que lo implementaron, y quienes han sido acompañados a través de este modelo. El objetivo final de este estudio es proporcionar información que contribuya a una comprensión más desarrollada del acompañamiento y ofrecer información importante a las relaciones de ayuda con respecto a cómo se puede ayudar a las personas en situaciones de vulnerabilidad.

Las pregunta específicas que esta investigación pretende abordar es: ¿Cuál es el significado de acompañamiento para el acompañante y el acompañado?

Este estudio se basa en datos de tres fuentes de entrevistas, grupos focales, y una revisión de documentación como el informe anual y el sitio web de Pastoral Migratoria. Si acepta participar en este estudio, nos gustaría que participe en un grupo focal. Se le pedirá que se una a otros 6 o 7 participantes que también son lideres laicos de la Pastoral Migratoria, Siobhan O'Donoghue, la investigadora de este estudio y un traductor del equipo de investigación de Loyola. Como el grupo focal se llevará a cabo en español, Siobhan tendrá una traductora, quien traducirá las preguntas y sus respuestas.

Durante el grupo focal, se le pedirá que comparta sus percepciones y pensamientos con respecto a las características claves del acompañamiento y cómo funcionan dentro del modelo de Pastoral Migratoria. También se le preguntará sobre lo qué el acompañamiento ha significado para usted como persona que ha acompañada a otros por medio de la Pastoral Migratoria. El grupo focal se llevará a cabo en la Arquidiócesis de Chicago el _____, en _____, de _____ o en _____ parroquia (será determinado por el Coordinador Principal de Inmigración, Archidiócesis de Chicago). El grupo focal durará aproximadamente dos horas.

Una vez que haya decidido aceptar o declinar esta invitación, por favor responde a Siobhan O'Donoghue. Su correo electrónico es xxx@xxx.xxx de teléfono es (xxx) xxx-xxxx. Si prefiere hablar en español, envíe un correo electrónico a la Dra. María Vidal de Haymes a xxx@xxx.xxx o llame a (xxx) xxx-xxxx. María es una profesora en la Universidad de Loyola quien también es parte de el equipo de investigación.

Si acepta esta invitación para participar, se le enviará un recordatorio e instrucciones detalladas e información sobre el estacionamiento y el transporte público. No hay riesgos

previsibles involucrados en participar en esta investigación más allá de los experimentados en la vida cotidiana. Tampoco hay beneficios directos para usted de la participación. Sin embargo, los resultados pueden ser útiles para los profesionales que trabajan para ayudar a los profesionales en sus esfuerzos de servicio y defensa dirigidos a abordar las vulnerabilidades de quienes necesitan asistencia.

Si bien se pedirá a todos los participantes que respeten la privacidad de los demás, las investigadoras no pueden garantizar la confidencialidad porque no pueden garantizar que los participantes en las discusiones grupales no repitan lo que escuchan a los demás. Sin embargo, las investigadoras tomarán las siguientes medidas para proteger la confidencialidad: 1) Los nombres de los participantes no se grabarán en los dispositivos de grabación de audio; 2) los archivos de grabación de audio digital se almacenarán en una computadora protegida con contraseña; 3) las grabaciones de audio se eliminarán / destruirán una vez que se hayan transcrito; 4) los archivos de transcripciones en una computadora protegida por contraseña; 5) Solo los miembros del equipo del proyecto de investigación tendrán acceso a los datos; y 6) cualquier presentación y publicación que resulte de la investigación no contendrá ninguna información de identificación.

Claro, su participación en este estudio es voluntaria. Si no desea participar en este estudio, no tiene que participar. Incluso si decide participar, es libre de no responder a cualquier pregunta o de retirarse de la participación en cualquier momento sin penalización. Si tiene preguntas sobre este estudio de investigación y al contemplar su invitación a participar, no dude en ponerse en contacto con Siobhan O'Donoghue. Su correo electrónico es xxxx@xxx.xxx su número de teléfono es (xxx) xxx-xxxx. Si prefiere hablar en español, envíe un correo electrónico a la Dra. María Vidal de Haymes a xxx@xxx.xxx o llame a (xxx) xxx-xxxx. María es una profesora en la Universidad de Loyola quien también es parte del equipo de investigación.

Esperamos saber de usted.

Atentamente,

Coordinador Principal de Inmigración, Archidiócesis de Chicago

APPENDIX E

RECRUITMENT OF ACCOMPANIED IN ENGLISH & SPANISH

Recruitment of the Accompanied in English

Dear name of person who has been accompanied by Pastoral Migratoria,

Greetings! You are being asked to participate in a study being conducted by Siobhan O'Donoghue, MSW, M.Div., a doctoral student in the School of Social Work at Loyola University Chicago. You are being asked to participate as a person who has been accompanied by Pastoral Migratoria.

The purpose of this study is to better understand the experience of accompaniment by those who supported the establishment of Pastoral Migratoria, the staff and lay leaders who implement it, and those who have been accompanied through this model. The ultimate aim of this study is to yield information that will contribute to a more developed understanding of accompaniment and to offer important insights to the helping relationships regarding how those in situations of vulnerability may be assisted.

The specific question that this research aims to address is: What is the meaning of accompaniment for the accompanier and the accompanied?

This study relies on data from three sources interviews, focus groups, and a review of documentation such as Pastoral Migratoria's annual report and website. If you agree to be in this study, we would like you to participate in a focus group. You will be asked to join 6 or 7 other participants who have been accompanied by Pastoral Migratoria, Siobhan O'Donoghue, the researcher of this study and a translator from Loyola's research team. As the focus group will be conducted in Spanish, Siobhan will have a translator who will translate the questions and your answers.

During the focus group, you will be asked to share about your perceptions and thoughts regarding the key characteristics of accompaniment and how these operate within Pastoral Migratoria's model. You will also be asked about what accompaniment has meant for you as a person who has been accompanied by Pastoral Migratoria. The focus group will be held at _____on _____at _____. The focus group will last approximately two hours.

Once you have decided whether to accept or decline this invitation, please respond to Siobhan O'Donoghue. Her email is _____ and her phone number is _____. If you prefer to communicate in Spanish, please email Dr. Maria Vidal de Haymes at _____or call _____. Maria is a faculty member at Loyola University who is also working on this study.

If you accept this invitation to participate, you will be sent a reminder and detailed directions and information about parking and public transportation. There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life. Nor are there direct benefits to you from participation. However, the results may be helpful to professionals who work in the helping professionals in their service and advocacy efforts aimed at addressing the vulnerabilities of those who need assistance.

While all participants will be asked to respect the privacy of others, confidentiality cannot be assured by the researchers because they cannot guarantee that participants in the group discussions will not repeat what they hear to others. The researchers, however will take the following measures to protect confidentiality: 1) Participants' names will not be recorded on the audio recording devices; 2) the digital audio recording files will be stored in a password protected computer; 3) the audio recordings will deleted/destroyed once they have been transcribed; 4) the transcripts files on a password protected computer; 5) Only research project team members will have access to the data; and 6) any presentations and publications resulting from the research will not contain any identifying information.

Of course, your participation in this study is voluntary. If you do not want to participate, you can decline. If you decide to participate, you are free to decline answering any questions and to withdraw from participation at any time without penalty or consequence. If you have questions about this research study and as you contemplate your invitation to participate, please feel free to contact Siobhan O'Donoghue. Her email is _____or her phone number is _____. If you prefer to speak in Spanish, please email Maria Vidal de Haymes at _____ or call _____. Maria is a faculty member at Loyola University who is also working on this study.

We look forward to hearing from you.

Best Regards,

Senior Coordinator for Immigration, Archdiocese of Chicago

_____
_____

Recruitment of the Accompanied in Spanish

Estimado nombre de persona que ha sido acompañada por la Pastoral Migratoria,

¡Saludos! Se le esta pidiendo que participe en un estudio realizado por Siobhan O'Donoghue, MSW, M.Div., una estudiante del doctorado en la escuela de Trabajo Social en Loyola University Chicago. Se le esta pidiendo que participe como una persona que ha sido acompañada por la Pastoral Migratoria.

El propósito de este estudio es comprender mejor la experiencia de acompañamiento de quienes apoyaron la creación de la Pastoral Migratoria, el personal y los líderes laicos que lo implementaron, y quienes han sido acompañados a través de este modelo. El objetivo final de este estudio es proporcionar información que contribuya a una comprensión más desarrollada del acompañamiento y ofrecer información importante a las relaciones de ayuda con respecto a cómo se puede ayudar a las personas en situaciones de vulnerabilidad.

La pregunta específica que esta investigación pretende abordar es: ¿Cuál es el significado de acompañamiento para el acompañante y el acompañado?

Este estudio se basa en datos de tres fuentes de entrevistas, grupos focales, y una revisión de documentación como el informe anual y el sitio web de Pastoral Migratoria. Si acepta participar en este estudio, nos gustaría que participe en un grupo focal. Se le pedirá que se una a otros 6 o 7 participantes que han estado acompañados por Pastoral Migratoria, Siobhan O'Donoghue, la investigadora de este estudio y un traductor del equipo de investigación de Loyola. Como el grupo focal se llevará a cabo en español, Siobhan tendrá una traductora, quien traducirá las preguntas y sus respuestas.

Durante el grupo focal, se le pedirá que comparta sus percepciones y pensamientos con respecto a las características claves del acompañamiento y cómo funcionan dentro del modelo de Pastoral Migratoria. También se le preguntará sobre lo qué el acompañamiento ha significado para usted como persona acompañada por Pastoral Migratoria. El grupo focal se llevará en la parroquia de xxx en Chicago el _____ _____, en _____, de _____. El grupo focal durará aproximadamente dos horas.

Una vez que haya decidido aceptar o declinar esta invitación, por favor responde a Siobhan O'Donoghue. Su correo electrónico es xxxx@xxx.xxx y su número de teléfono es (xxx xxx-xxxx. Si prefiere hablar en español, envíe un correo electrónico a la Dra. María Vidal de Haymes a xxx@xxx.xxx o llame a (xxx) xxx-xxxx. María es una profesora en la Universidad de Loyola quien también es parte de el equipo de investigación.

Si acepta esta invitación para participar, se le enviará un recordatorio e instrucciones detalladas e información sobre el estacionamiento y el transporte público. No hay riesgos previsibles involucrados en participar en esta investigación más allá de los experimentados en la vida cotidiana. Tampoco hay beneficios directos para usted de la participación. Sin embargo, los

resultados pueden ser útiles para los profesionales que trabajan para ayudar a los profesionales en sus esfuerzos de servicio y defensa dirigidos a abordar las vulnerabilidades de quienes necesitan asistencia.

Si bien se pedirá a todos los participantes que respeten la privacidad de los demás, las investigadoras no pueden garantizar la confidencialidad porque no pueden garantizar que los participantes en las discusiones grupales no repitan lo que escuchan a los demás. Sin embargo, las investigadoras tomarán las siguientes medidas para proteger la confidencialidad: 1) Los nombres de los participantes no se grabarán en los dispositivos de grabación de audio; 2) los archivos de grabación de audio digital se almacenarán en una computadora protegida con contraseña; 3) las grabaciones de audio se eliminarán / destruirán una vez que se hayan transcrito; 4) los archivos de transcripciones en una computadora protegida por contraseña; 5) Solo los miembros del equipo del proyecto de investigación tendrán acceso a los datos; y 6) cualquier presentación y publicación que resulte de la investigación no contendrá ninguna información de identificación.

Claro, su participación en este estudio es voluntaria. Si no desea participar en este estudio, no tiene que participar. Incluso si decide participar, es libre de no responder a cualquier pregunta o de retirarse de la participación en cualquier momento sin penalización. Si tiene preguntas sobre este estudio de investigación y al contemplar su invitación a participar, no dude en ponerse en contacto con Siobhan O'Donoghue. Su correo electrónico es xxxxx@xxx.xxx y su número de teléfono es (xxx) xxx-xxxx. Si prefiere hablar en español, envíe un correo electrónico a la Dra. María Vidal de Haymes a xxxx@xxx.xxx o llame a (xxx) xxx-xxxx. María es una profesora en la Universidad de Loyola quien también es parte de el equipo de investigación.

Esperamos saber de usted.

Atentamente,

Coordinador Principal de Inmigración, Archidiócesis de Chicago

APPENDIX F

INTERVIEW GUIDE FOR ARCHITECTS IN ENGLISH & SPANISH

Interview Protocol for Architects

1. Was there a particular context or situation that gave rise to you supporting the inception of Pastoral Migratoria?

2. Can you please describe your role in helping support the inception of Pastoral Migratoria?

3. When you helped develop Pastoral Migratoria, in what ways was it important to incorporate a formational accompaniment component?

4. How do you define accompaniment?

5. Can you please describe the characteristics that distinguish accompaniment in Pastoral Migratoria?

6. Please describe any steps involved in Pastoral Migratoria's accompaniment process?

7. Please describe any activities involved in accompaniment in Pastoral Migratoria?

8. What role does accompaniment play in Pastoral Migratoria's larger ministry?

9. How do you see the role of Pastoral Migratoria's accompaniment in terms of systemic change?

10. How would you describe the relationship that develops between the accompanier and the accompanied?

11. How do you understand the purpose of accompaniment?

12. In what other contexts do you think accompaniment may be useful?

13. How do you think that accompaniment might be different from other ways of assistance?

14. Is there anything additional that comes to mind about accompaniment that we have not discussed, but that you would like to share?

Protocolo de Entrevistas para Pioneros

1. ¿Hubo un contexto o situación particular que dio lugar a su apoyo al inicio de Pastoral Migratoria?

2. ¿Puede por favor describir su rol en ayudar a apoyar el inicio de Pastoral Migratoria?

3. Cuando usted ayudó a desarrollar Pastoral Migratoria, ¿de qué manera fue importante incorporar un componente de acompañamiento formativo?

4. ¿Cómo se define el acompañamiento?

5. ¿Puede describir las características que distinguen al acompañamiento en la Pastoral Migratoria?

6. Por favor, describa los pasos involucrados en el proceso de acompañamiento de Pastoral Migratoria.

7. Por favor, describa cualquier actividad involucrada en el acompañamiento en Pastoral Migratoria.

8. ¿Qué papel juega el acompañamiento en el ministerio mayor de Pastoral Migratoria?

9. ¿Cómo ve el papel del acompañamiento de Pastoral Migratoria en términos de cambio sistémico?

10. ¿Cómo describiría la relación que se desarrolla entre el acompañante y el acompañado?

11. ¿Cómo entiendes el propósito del acompañamiento?

12. ¿En qué otros contextos crees que el acompañamiento puede ser útil?

13. ¿De qué maneras cree que el acompañamiento podría ser diferente de otras formas de asistencia?

14. ¿Hay algo adicional que le venga a la mente sobre el acompañamiento que no hayamos discutido, pero que le gustaría compartir?

APPENDIX G

INTERVIEW GUIDE FOR STAFF IN ENGLISH & SPANISH

Interview Protocol for Staff

1. Can you please describe your role supporting Pastoral Migratoria?

2. How do you define accompaniment?

3. Can you describe any characteristics that distinguish accompaniment in Pastoral Migratoria?

4. Please describe any steps involved in the accompaniment provided by Pastoral Migratoria?

5. Please describe any activities involved in the accompaniment of Pastoral Migratoria?

6. What happens during the process of accompaniment in Pastoral Migratoria?

7. How would you describe the relationship that develops between the accompaniers and those who are accompanied?

8. How do you understand the purpose of accompaniment?

9. How would you describe accompaniment to a friend?

10. In what other contexts or situations do you think accompaniment may be useful?

11. What changes do you associate with the experience of accompaniment?

12. How do you see the role of Pastoral Migratoria's accompaniment in terms of systemic change?

13. In what ways do you think that accompaniment might be different from other ways of assistance?

14. Is there anything additional that comes to mind or that is in your heart about accompaniment that we have not discussed, but that you would like to share?

Protocolo de Entrevistas para Miembros del Personal

1. ¿Puede describir su rol apoyando el Pastoral Migratoria?

2. ¿Como define usted el acompañamiento?

3. ¿Puede describir algunas características que destacan sobre el acompañamiento en la Pastoral Migratoria?

4. Por favor describe los pasos involucrados en el acompañamiento de Pastoral Migratoria.

5. Por favor, describa cualquier actividad involucrada en el acompañamiento en Pastoral Migratoria.

6. ¿Qué pasa durante el proceso de acompañamiento de Pastoral Migratoria?

7. ¿Cómo describiría la relación que se desarrolla entre el acompañante y el acompañado?

8. ¿Para usted, cual es el propósito del acompañamiento?

9. ¿Cómo describiría el acompañamiento a un/a amigo/a?

10. ¿En qué otros contextos crees que el acompañamiento puede ser útil?

11. ¿Cuáles son los cambios que asocies con la experiencia del acompañamiento?

12. ¿Cómo ve el papel del acompañamiento en el Pastoral Migratoria en términos de cambio sistémico?

13. ¿De qué maneras cree que el acompañamiento podría ser diferente de otras formas de asistencia?

14. ¿Hay algo adicional que le venga a la mente o que esté en su corazón sobre el acompañamiento que no hayamos discutido, pero que le gustaría compartir?

APPENDIX H

INTERVIEW GUIDE FOR LAY LEADERS IN ENGLISH & SPANISH

Interview Protocol for Lay Leaders

1. How did you first become engaged with accompaniment through Pastoral Migratoria?

2. How do you define accompaniment?

3. Please describe any steps involved in Pastoral Migratoria's accompaniment process?

4. Please describe any activities involved in Pastoral Migratoria's process?

5. What characteristics define accompaniment that make it different from other ways of helping?

6. How would you describe the relationship between accompanier and those accompanied?

7. Please describe an experience you had as an accompanier from the first time you accompanied a person through Pastoral Migratoria to when the accompaniment ended? Prompt – How did this experience feel for you? How did it affect you? How do you think it affected the person you accompanied?

8. What have you learned from being an accompanier?

9. How would you describe your own experience of being accompanied by Pastoral Migratoria? Prompt - How did/does it feel for you to be accompanied by PM?

10. Please describe any changes that you have seen come about through the experience of accompaniment?

11. How do you see the role of accompaniment in producing systemic change in society?

12. How do you understand accompaniment in your life today?

13. Is there anything that comes to mind or that is in your heart about accompaniment to which you would still like to give words?

Protocolo de Grupo Focal para Líderes Laicos de Pastoral Migratoria.

1. ¿Cómo se involucró por primera vez con el acompañamiento a través de la Pastoral Migratoria?

2. ¿Cómo define el acompañamiento?

3. ¿Describa los pasos involucrados en el proceso de acompañamiento de la Pastoral Migratoria?

4. Por favor, describa alguna actividad involucrada en el proceso de la Pastoral Migratoria?

5. ¿Qué características definen al acompañamiento haciéndolo diferente de otras formas de ayudar?

6. ¿Cómo describiría la relación entre el acompañante y los acompañados?

7. Describa una experiencia que tuvo como acompañante desde la primera vez que acompañó a una persona a través de la Pastoral Migratoria hasta que terminó el acompañamiento?

Preguntar:
☐ ¿Cómo se sintió esta experiencia para ti?

☐ ¿Cómo te afectó?

☐ ¿Cómo crees que afectó a la persona que acompañaste?

8. ¿Qué has aprendido de ser un acompañante?

9. ¿Cómo describiría su propia experiencia de estar acompañado por la Pastoral Migratoria?

Preguntar:
☐ ¿Cómo se sintió / se siente estar acompañado de un PM?

10. Por favor, describa cualquier cambio que haya visto a través de la experiencia del acompañamiento?

11. ¿Cómo ve el papel del acompañamiento en la producción de un cambio sistémico en la sociedad?

12. ¿Cómo entiende el acompañamiento hoy en su vida?

13.¿Hay algo que pase por su mente o que este en su corazón relacionado con el acompañamiento que le gustaría mencionar en palabras?

APPENDIX I

INTERVIEW GUIDE FOR THE ACCOMPANIED IN ENGLISH/SPANISH

Interview Protocol for The Accompanied

1. How did you first become engaged with Pastoral Migratoria?
   Prompt – What was the situation that led to your involvement?

2. How do you define accompaniment?

3. Please describe your experience of being accompanied by Pastoral Migratoria?
   Prompt – What happens during accompaniment?
   How did this experience feel for you?
   How did it affect you?
   What changes occurred for you?

4. How would you describe your relationship with the lay leaders who accompany you?
   Prompt – What roles do the lay leaders and those they accompany play?
   In what ways has your relationship changed over time?

5. What does it mean for you to participate in Pastoral Migratoria?
   Prompt - What has accompaniment come to mean for you in your life?
    What effect has being accompanied had in your day-to-day life?

6. How do you see the role of accompaniment in producing systemic change in society?

7. Is there anything that comes to mind or that is in your heart about being accompanied to
   which you would still like to give words?

Protocolo Grupo Focal 2 para aquellos que han sido acompañados

1. ¿Cómo se involucró por primera vez con la Pastoral Migratoria?

Preguntar:
□ ¿Cuál fue la situación que llevó a su participación?

2. ¿Cómo define el acompañamiento?

3. Por favor, describa su experiencia de estar acompañado por la Pastoral Migratoria?

Peguntar:
□ ¿Qué sucede durante el acompañamiento?

□ ¿Cómo se sintió esta experiencia para ti?

□ ¿Cómo te afectó?

□ ¿Qué cambios ocurrieron para ti?

4. ¿Cómo describirías tu relación con los líderes laicos que te acompañan?

Preguntar:
□ ¿Qué roles desempeñan los líderes laicos y los que acompañan?

□ ¿De qué manera ha cambiado su relación con el tiempo?

5. ¿Qué significa para ti participar en la Pastoral Migratoria?

Pregunta:
□ ¿Qué ha significado para usted el acompañamiento en su vida?

□ ¿Qué efecto ha tenido el acompañamiento en su vida diaria?

6. ¿Cómo ve el papel del acompañamiento en la producción de un cambio sistémico en la sociedad?

7. ¿Hay algo que venga a su mente o que este en su corazón acerca de estar acompañado que le gustaría mencionar en palabras?

APPENDIX J

INFORMED CONSENT FOR ARCHITECTS IN ENGLISH & SPANISH

CONSENT TO PARTICIPATE IN RESEARCH

Project Title: Accompaniment in an Immigration Ministry

Researcher(s): Siobhan O'Donoghue, under the direction of Dr. Maria Vidal de Haymes and with the assistance of translators from a Loyola research team, will be conducting the research. Ms. O'Donoghue is a doctoral student and Dr. Vidal is a professor in the school of Social Work at Loyola University Chicago.

Introduction: You are being asked to take part in a research study being conducted by Siobhan O'Donoghue, MSW, M.Div., a doctoral student in the School of Social Work at Loyola University Chicago.

You are being asked to participate because you have experience with accompaniment and Pastoral Migratoria, either as a pioneer, a staff person, a lay leader or a person who has been accompanied through this program.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose: The purpose of this study is to better understand the experience of accompaniment by those who supported the inception of Pastoral Migratoria, the staff and lay leaders who implement it, and those who have been accompanied through this model. The ultimate aim of this study is to yield information that will contribute to a more developed understanding of accompaniment and to offer important insights to the helping relationships regarding how those in situations of vulnerability may be assisted.

Procedures: If you agree to be in the study, you will be asked to participate in an interview with the researcher. You will also be asked to complete a brief demographic survey. During the interview, you will be invited to share about your perceptions and thoughts regarding the key components of accompaniment and how these operate within Pastoral Migratoria. You will also be asked about what accompaniment has meant for you as a pioneer who supported the inception of Pastoral Migratoria.

The interview will be approximately one hour and be conducted by Siobhan O'Donoghue, who is the researcher for this study. The interview will be audio recorded if you consent and will take place at a date and at a time of your choosing.

If you agree to participate in the interview for the study, but would not like to be audio recorded, you can still participate in the study. In that case, instead of audio recording the interview, the researcher conducting the interview will take written notes.

Risks/Benefits: There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life. Nor are there are there any direct benefits to you from

participation. However, the results may be helpful to professionals who work in the helping professionals in their service and advocacy efforts aimed at addressing the vulnerabilities of those who need assistance.

Confidentiality: Your name will not be recorded on the audio recording. Each interview recording will be assigned a case number for the digital recorder file. This case number will be used to link it to the demographic questionnaire. No identifying data will be collected or associated with the interview recordings. All audio files will be transcribed and recorded in a data base file. The audio recordings will deleted/destroyed once they have been transcribed. The interview transcript files and databases will be stored on a password-protected computer. Only research project team members will have access to the data.

Voluntary Participation: Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Your decision to participate or not in the study will have no effect on your participation in the Pastoral Migratoria.

Contacts and Questions: If you have questions about this research study, please feel free to contact Siobhan O'Donoghue (xxxxxxxe@xxx.xxx or xxx xxx xxxx).

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (773) 508-2689.

Statement of Consent: Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. If you consent to participate, please provide your signature below. You will be given a copy of this form to keep for your records.

PLEASE NOTE, YOU HAVE TWO OPTIONS FOR PARTICIPATION: 1) PARTICIPATE IN THE INTERVIEW <u>WITH</u> AUDIOTAPING; and 2) PARTICIPATE IN THE STUDY <u>WITHOUT</u> AUDIO TAPING. PLEASE INDICATE WHICH OPTION YOU HAVE SELECTED WITH YOU SIGNATURE

Consent to participate in the study and to <u>be audiotaped</u>.

_____
Participant's Signature   Date

Consent to participate in the study <u>without audiotaping.</u>

_____
Participant's Signature   Date

_____
Researcher's Signature   Date

CONSENTIMIENTO INFORMADO
PARA PARTICIPAR EN LA INVESTIGACIÓN

Título del proyecto: El acompañamiento en un ministerio de inmigración

Investigador(es): Siobhan O'Donoghue, con la asistencia de traductores del equipo de investigación de Loyola, y bajo la dirección de la Dra. Maria Vidal de Haymes, llevarán a cabo la investigación. La Mtra. O'Donoghue es una estudiante del doctorado y la Dra.Vidal es una profesora en la escuela de Trabajo Social en la Universidad de Loyola en Chicago.

Introducción: Se le pide que participe en un estudio de investigación conducido por Siobhan O'Donoghue, MSW, M.Div., una estudiante de doctorado en la Escuela de Trabajo Social de la Universidad de Loyola en Chicago.

Se le pide que participe porque tiene experiencia con el acompañamiento y la Pastoral Migratoria, ya sea como voluntario, miembro del personal, líder laico o persona que ha sido acompañada a través de este programa.

Lea este formulario detenidamente y haga cualquier pregunta que pueda tener antes de decidir si desea participar en el estudio.

Propósito: El propósito de este estudio es comprender mejor la experiencia de acompañamiento de quienes apoyaron la creación de la Pastoral Migratoria, el personal y los líderes laicos que lo implementaron, y quienes han sido acompañados a través de este modelo. El objetivo final de este estudio es proporcionar información que contribuya a una comprensión más desarrollada del acompañamiento y ofrecer información importante a las relaciones de ayuda con respecto a cómo se puede ayudar a las personas en situaciones de vulnerabilidad.

Procedimientos: Si acepta participar en el estudio, se le pedirá que participe en una entrevista con el investigador. También se le pedirá que complete una breve encuesta demográfica. Durante la entrevista, se le invitará a compartir sus percepciones y pensamientos con respecto a las características clave del acompañamiento y cómo funcionan estas dentro del modelo de la Pastoral Migratoria. También se le preguntará qué ha significado el acompañamiento para usted como un miembro del personal que ha apoyado al Pastoral Migratoria.

La entrevista tendrá una duración aproximada de una hora, y será dirigido por Siobhan O'Donoghue, quien es el investigador de este estudio. La entrevista se grabará en audio y se llevará a cabo en una fecha y hora de su elección.

Si acepta participar en la entrevista para el estudio, pero no desea ser grabado en audio, aún puede participar en el estudio. En ese caso, en lugar de grabar en audio la entrevista, el investigador que realiza la entrevista tomará notas por escrito.

Riesgos / Beneficios: No hay riesgos previsibles involucrados en participar en esta investigación

más allá de los experimentados en la vida cotidiana. Tampoco hay beneficios directos para usted de la participación. Sin embargo, los resultados pueden ser útiles para los profesionales que trabajan para ayudar a los profesionales en sus esfuerzos de servicio y defensa dirigidos a abordar las vulnerabilidades de quienes necesitan asistencia.

Confidencialidad: Los nombres de los participantes no se grabarán en los dispositivos de grabación de audio. Cada entrevista grabada recibirá un número asignado para los archivos de grabación digital. Se usara este número asignado para enlazarlo al cuestionario demográfico del participantes. Las grabaciones de audio no contendrán ninguna información de identificación de los participantes. Los archivos de grabación de audio digital se almacenarán en una computadora protegida con contraseña. Las grabaciones de audio se eliminarán / destruirán una vez que se hayan transcrito. Los archivos de transcripciones se almacenarán en una computadora protegida por contraseña. Solo los miembros del equipo del proyecto de investigación tendrán acceso a los datos.

Participación Voluntaria: La participación en este estudio es voluntaria. Si no desea participar en este estudio, no tiene que participar. Incluso si decide participar, es libre de no responder a cualquier pregunta o de retirarse de la participación en cualquier momento sin penalización. Su decisión de participar o no en el estudio no tendrá ningún efecto en su participación en la Pastoral Migratoria.

Contactos y Preguntas: Si tiene preguntas sobre este estudio de investigación, no dude en comunicarse con Siobhan O'Donoghue (xxxx@xxx.xxx or xxx-xxx-xxxx).

Si tiene preguntas sobre sus derechos como participante en una investigación, puede comunicarse con la Oficina de Servicios de Investigación de la Universidad de Loyola al (773) 508-2689.

Declaración de Consentimiento: Su firma a continuación indica que ha leído la información proporcionada anteriormente, ha tenido la oportunidad de hacer preguntas y acepta participar en este estudio de investigación. Si acepta participar, proporcione su firma a continuación. Se le entregará una copia de este formulario para guardar en sus registros.

TENGA EN CUENTA QUE USTED TIENE DOS OPCIONES PARA PARTICIPAR: 1) PARTICIPAR EN LA ENTREVISTA CON LA GRABACIÓN DE AUDIO; y 2) PARTICIPAR EN EL ESTUDIO SIN LA GRABACIÓN DE AUDIO. POR FAVOR, INDICAR LA OPCION QUE HA SELECCIONADO CON SU FIRMA

Consentimiento para participar en el estudio y para la grabación de audio

_____

Firma del Participante Fecha

Consentimiento para participar en el estudio y sin grabación de audio

_____

_____

Firma del Participante Fecha

_____

Firma del Investigador Fecha

Loyola University Chicago: Lakeside Campuses
Institutional Review Board for
The Protection of Human Subjects

Date of Approval: 12/3/2019
Approval Expires: 12/3/2020

APPENDIX K

INFORMED CONSENT FOR STAFF IN ENGLISH & SPANISH

CONSENT TO PARTICIPATE IN RESEARCH

Project Title: Accompaniment in an Immigration Ministry

Researcher(s): Siobhan O'Donoghue, under the direction of Dr. Maria Vidal de Haymes and with the assistance of translators from a Loyola research team, will be conducting the research. Ms. O'Donoghue is a doctoral student and Dr. Vidal is a professor in the school of Social Work at Loyola University Chicago.

Introduction: You are being asked to take part in a research study being conducted by Siobhan O'Donoghue, MSW, M.Div., a doctoral student in the School of Social Work at Loyola University Chicago.

You are being asked to participate because you have experience with accompaniment and Pastoral Migratoria, either as a pioneer, a staff person, a lay leader or a person who has been accompanied through this program.

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Purpose: The purpose of this study is to better understand the experience of accompaniment by those who supported the inception of Pastoral Migratoria, the staff and lay leaders who implement it, and those who have been accompanied through this model. The ultimate aim of this study is to yield information that will contribute to a more developed understanding of accompaniment and to offer important insights to the helping relationships regarding how those in situations of vulnerability may be assisted.

Procedures: If you agree to be in the study, you will be asked to participate in an interview with the researcher. You will also be asked to complete a brief demographic survey. During the interview, you will be invited to share about your perceptions and thoughts regarding the key components of accompaniment and how these operate within Pastoral Migratoria. You will also be asked about what accompaniment has meant for you as a staff person who has supported Pastoral Migratoria.

The interview will be approximately one hour and be conducted by Siobhan O'Donoghue, who is the researcher for this study. The interview will be audio recorded if you consent and will take place at a date and at a time of your choosing.

If you agree to participate in the interview for the study, but would not like to be audio recorded, you can still participate in the study. In that case, instead of audio recording the interview, the researcher conducting the interview will take written notes.

Risks/Benefits: There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life. Nor are there are there any direct benefits to you from

participation. However, the results may be helpful to professionals who work in the helping professionals in their service and advocacy efforts aimed at addressing the vulnerabilities of those who need assistance.

Confidentiality: Your name will not be recorded on the audio recording. Each interview recording will be assigned a case number for the digital recorder file. This case number will be used to link it to the demographic questionnaire. No identifying data will be collected or associated with the interview recordings. All audio files will be transcribed and recorded in a data base file. The audio recordings will deleted/destroyed once they have been transcribed. The interview transcript files and databases will be stored on a password-protected computer. Only research project team members will have access to the data.

Voluntary Participation: Participation in this study is voluntary. If you do not want to be in this study, you do not have to participate. Even if you decide to participate, you are free not to answer any question or to withdraw from participation at any time without penalty. Your decision to participate or not in the study will have no effect on your participation in the Pastoral Migratoria.

Contacts and Questions: If you have questions about this research study, please feel free to contact Siobhan O'Donoghue (xxxxx@xxx.xxx or xxx-xxx-xxxx).

If you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at (xxx) xxx-xxxx.

Statement of Consent: Your signature below indicates that you have read the information provided above, have had an opportunity to ask questions, and agree to participate in this research study. If you consent to participate, please provide your signature below. You will be given a copy of this form to keep for your records

PLEASE NOTE, YOU HAVE TWO OPTIONS FOR PARTICIPATION: 1) PARTICIPATE IN THE INTERVIEW <u>WITH</u> AUDIOTAPING; and 2) PARTICIPATE IN THE STUDY <u>WITHOUT</u> AUDIO TAPING. PLEASE INDICATE WHICH OPTION YOU HAVE SELECTED WITH YOU SIGNATURE

Consent to participate in the study and to be audiotaped.

_____
Participant's Signature Date

Consent to participate in the study without audiotaping.

_____
Participant's Signature Date

_____
Researcher's Signature Date

CONSENTIMIENTO INFORMADO
PARA PARTICIPAR EN LA INVESTIGACIÓN

Título del proyecto: El acompañamiento en un ministerio de inmigración

Investigador(es): Siobhan O'Donoghue, con la asistencia de traductores del equipo de investigación de Loyola, y bajo la dirección de la Dra. Maria Vidal de Haymes, llevarán a cabo la investigación. La Mtra. O'Donoghue es una estudiante del doctorado y la Dra.Vidal es una profesora en la escuela de Trabajo Social en la Universidad de Loyola en Chicago.

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Se le pide que participe porque tiene experiencia con el acompañamiento y la Pastoral Migratoria, ya sea como voluntario, miembro del personal, líder laico o persona que ha sido acompañada a través de este programa.

Lea este formulario detenidamente y haga cualquier pregunta que pueda tener antes de decidir si desea participar en el estudio.

Propósito: El propósito de este estudio es comprender mejor la experiencia de acompañamiento de quienes apoyaron la creación de la Pastoral Migratoria, el personal y los líderes laicos que lo implementaron, y quienes han sido acompañados a través de este modelo. El objetivo final de este estudio es proporcionar información que contribuya a una comprensión más desarrollada del acompañamiento y ofrecer información importante a las relaciones de ayuda con respecto a cómo se puede ayudar a las personas en situaciones de vulnerabilidad.

Procedimientos: Si acepta participar en el estudio, se le pedirá que participe en una entrevista con el investigador. También se le pedirá que complete una breve encuesta demográfica. Durante la entrevista, se le invitará a compartir sus percepciones y pensamientos con respecto a las características clave del acompañamiento y cómo funcionan estas dentro del modelo de la Pastoral Migratoria. También se le preguntará qué ha significado el acompañamiento para usted como un miembro del personal que ha apoyado al Pastoral Migratoria.

La entrevista tendrá una duración aproximada de una hora, y será dirigido por Siobhan O'Donoghue, quien es el investigador de este estudio. La entrevista se grabará en audio y se llevará a cabo en una fecha y hora de su elección. Como el grupo de enfoque se llevará a cabo en español, Siobhan tendrá un traductor, Celeste Sánchez, quien traducirá las preguntas y sus respuestas.

Si acepta participar en la entrevista para el estudio, pero no desea ser grabado en audio, aún puede participar en el estudio. En ese caso, en lugar de grabar en audio la entrevista, el investigador que realiza la entrevista tomará notas por escrito.

Riesgos / Beneficios: No hay riesgos previsibles involucrados en participar en esta investigación más allá de los experimentados en la vida cotidiana. Tampoco hay beneficios directos para usted de la participación. Sin embargo, los resultados pueden ser útiles para los profesionales que trabajan para ayudar a los profesionales en sus esfuerzos de servicio y defensa dirigidos a abordar las vulnerabilidades de quienes necesitan asistencia.

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Contactos y Preguntas: Si tiene preguntas sobre este estudio de investigación, no dude en comunicarse con Siobhan O'Donoghue (xxxx@xxx.xxx or xxx-xxx-xxxx).

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Consentimiento para participar en el estudio y para la grabación de audio

_____

Firma del Participante Fecha

Consentimiento para participar en el estudio y sin grabación de audio

_____

Firma del Participante Fecha

_____

Firma del Investigador Fecha

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Loyola University Chicago: Lakeside Campuses
Institutional Review Board for
The Protection of Human Subjects

Date of Approval: 12/3/2019
Approval Expires: 12/3/2020

</div>

APPENDIX L: WAIVER OF DOCUMENTATION OF INFORMED CONSENT

Waiver of Documentation of Informed Consent

Chicago's Jesuit University

**LOYOLA
UNIVERSITY
CHICAGO**

Form A
Request for Waiver of Documentation of Informed Consent

Investigator's name:

Title of Project:

A. Waiver of Documentation of Consent

Documentation of consent means that participants are required to sign a consent form, thereby documenting their consent. A waiver of documentation means that the IRB is waiving the requirement to obtain the participant's signature. Even if this waiver is granted, a consent process must still be in place. The consent process must contain all the required elements of consent and usually consists consent form or a verbal script that is read aloud to them.

For the IRB to grant this waiver, your project must meet one of the following conditions. Check the appropriate condition and explain why your research meets the condition in the space provided.

☑ **Condition 1**-The only record linking the participant and the research would be the consent document and the principal risk would be the potential harm resulting from a breach of confidentiality. Each subject will be asked whether the subject wants documentation linking the subject with the research, and the subject's wishes will govern. This refers to instances where participants could be seriously harmed if it became known that they were participants in the research.

Explanation: The focus group participants + photovoice may not have the necessary legal authorisation of documents that are required under immigration regulations to reside in

OR the US. Because of this additional protection is necessary

☐ **Condition 2**-The research presents no more than minimal risk of harm to participants and involves no procedures for which written consent is normally required outside of the research context. This refers to procedures such as mail surveys or brief interviews over the telephone or at public events/venues that elicit non-sensitive information.

Explanation:

Signature of Researcher _____ Date 1/31/2019

If requesting this waiver, please attach this document to the end of the "**Application for IRB Review**" (after question #9).

APPENDIX M: DEMOGRAPHIC FORM

Case Number _____

Data collection Site_____

Interviewer_____

Date of Interview_____

Participant Demographic Form

1. **Gender:** _____Male _____Female

2. **Participation:** _____Interview _____Focus Group

3. **Immigrant:** _____Yes _____No

4. Country of birth: _____

5. Age _____

6. Religion: _____

7. **Length of time involved with Pastoral Migratoria?** _____

_____

8. **Please describe your involvement with Pastoral Migratoria?**

_____
_____

_____
_____
_____

9. **Please check which category applies to you?**

_____ Clergy
_____ Professed religious (Sisters and Brothers)
_____ Lay Person

Número de caso _____

Lugar en el que se recopilaron los datos _____

Entrevistador_____

Fecha de la entrevista _____

Formulario Demográfico del participante

1. Género: _____Masculino _____Femenino

2. Participación: _____Entrevista _____Grupo Focal

3. Inmigración: _____Yes _____No

4. País de nacimiento: _____

5. Edad _____

6. Religion: _____

7. Tiempo involucrado con la Pastoral Migratoria.? _____

_____

8. Por favor describa su participación en la Pastoral Migratoria?

_____

_____

_____

_____

_____

9. Por favor, compruebe qué categoría se aplica a usted?

_____ Clero

_____ Religioso (Hemanas y hermanos)

_____ Persona Laica

APPENDIX N

ACCOMPANIMENT CODING MANUAL

Accompaniment Coding Manual

Manifestation of Belief Systems

Code 1: Religiosity
    A. related to church
    B. related to idea of life being a spiritual journey
    C. related to God and/or life of Jesus Christ
    D. related to calling
    E. related to scripture
    F. related to prayer
    G. related to incarnation
    H. related to resurrection
    I. related to religious faith

Code 2: Catholic Social Teaching
    Principle 1 - Life and Dignity of the Human Person
    A. Respect for autonomy of another person
    B. Articulates humanizing effect of accompaniment
    C. Acknowledgement of rights
    D. Acknowledgement of goodness of the human person
    E. Recognition of humanity of another
    F. Non-religious/humanist motivation for respect of human person
    G. Articulates genuine interest and care for another
    H. Articulates accompaniment as privilege

    Principle 2 - Call to family, community and participation
    A. Articulates motivating factors in accompaniment including family influence, upbringing, faith and finding community with peers
    B. Identification with "the other"
    C. Articulates social location in relation to others
    D. Articulates importance of relationships
    E. Belief in need for communal response to support those in need
    F. Believes in duty to care for neighbor
    G. Sense of a growing familial connection to others
    H. Choosing to use one's resources (including skills, time and citizenship) to benefit well-being of community
    I. Sharing and listening to each other's stories
    J. Expresses felt sense of communal support

    Principle 3 - Solidarity
    A. Expresses desire to stand in solidarity with those in need and to share in their joys and sufferings
    B. Reports sharing the same emotions as the accompanier/accompanied

Praxis

Code 3: Response to Presenting Need
    A. Provides support at different stages of the immigration process such as in court, in detention centers, at deportations and/or during the time of resettlement
    B. Facilitates/participates in a Peace Circle
    C. Carries out surveys to assess needs of a community
    D. Carries out tabling to inform parishioners of resources, their rights etc.
    E. Facilitates workshops focused on identified communal needs such as citizenship classes or how to get driving licenses etc.
    F. Builds bridges by makes connections or referrals to professionals and/or institutions who can offer assistance
    G. Offering concrete assistance such as resources, services or material supplies

Code 4: Presence
    A. Expresses deep feelings for the sufferings of another and a willingness to help through physical, emotional and spiritual presence
    B. Articulates a sense of mercy and compassion for another's situation
    C. Intentional listening
    D. Non-judgment
    E. Creates a safe space in which people can share freely
    F. Demonstrates patience
    G. Demonstrates empathy for those in need through kind words or actions

Code 5: Commitment to Walk With
    A. Willingness to offer consistent support through the ups and downs of life
    B. Speaks of long-term commitment to journey of accompaniment of others
    C. Takes concrete action to help others achieve their goals
    D. Conveys the idea that whatever you need, "I am here for you"
    E. Articulates accompaniment as praxis ie. brings theory and action together

Code 6: Challenges
    A. Raises the question of healthy boundaries
    B. Encountering resistance to accompaniment
    C. Inefficiency of accompaniment process
    D. Pain of witnessing the challenges of another
    E. Feeling of impotence
    F. Feeling out of depth/need more training providing assistance
    G. Frustration at existing systems

Transformation of Self and Society

Code 7: Gratitude
    A. Expresses thanksgiving for experience of accompaniment
    B. Experiences a sense of blessing to be able of assistance
    C. Experiences Satisfaction
    D. Humbled by experience

Code 8: **Empowerment**
    A. Builds Capacity- including gaining skills, knowledge and resources
    B. Develops leadership skills
    C. Grows in confidence
    D. Conscientization ie. Becomes aware of rights and responsibilities and takes steps to combat oppression in their own lives
    E. Experiences hope
    F. Experiences healing
    G. Experiences trust

Code 9: Mutuality
    A. When either the accompanier or the accompanied feel they are being equally supported/learning from the other
    B. Friendship develops from helping relationship
    C. Provides assistance and support to others after you have benefited from similar support

Code 10: Systemic Change
    A. Advocates for structural change in such systems as legislative, and governmental
    B. Leverages relationships to influence structures such as mobilizing communities to vote

Code 11: **Bridge-Building**
    A. Making connections with professionals who can offer assistance
    B. Making connections or referrals to institutions that can provide knowledge and/or support
    C. Bringing people together of different backgrounds (socio-economic, racial etc)

Codes with citations and excerpts

Code 1: Religiosity
Religiosity is characterized by 3 elements: (1) religious representation (2) religious practices and (3) relationships and ties among members of a religious community. (Martín-Baró, 1994).

Subcodes:

    A. **related to church**
    B. **related to God and/or life of Jesus Christ**
    C. **related to calling**
    D. **related to scripture**

E. related to prayer
F. related to incarnation
G. related to resurrection
H. related to religious faith

"The church is the only place where you can have a connection between life and faith"

"I think it has enriched my life, my faith. It has brought me closer to the suffering Christ"

"That's what I do with the group of Pastoral Migratoria: teaching them how to a leader, teaching them that this is a call from God."

"That's what I see. And I think at that moment Jesus is doing accompaniment the best possible way because he's sharing himself in a very intimate way with the very people that he's given so much to already. He gave them wisdom, he gave them light, he gave them miracles, he gave them thoughts, he gave them the Commandments, he gave them everything that you would think would be enough to nourish but then at that moment he's saying "It's time for me to part.""

"We have meetings where everyone is present and we're all there. And we make it a moment of reflection and prayer."

"And I have a theology there and you can use this. Because we are made in the image of God, all of us have the accompaniment aspect. Because we can recognize the other one that is suffering."

"The accompaniment piece is our ability to prove that if you will to one another that whatever pain you are going through, I'm willing to go as deep as we need to go together with God, to bring about some resurrection in the mix of that."

"That sense of again, desire to exercise faith by traveling this journey with people and realizing that we're all pilgrims on this journey, we're all on this path."

Code 2: Catholic Social Teaching

Principle 1 - Life and Dignity of the Human Person
*Human beings have transcendent worth and value that comes from God; which is not based on any human quality, legal mandate, or individual merit or accomplishment. Human dignity is inalienable, and is thus an integral and essential dimension of the human person. Dignity is an intrinsic quality that can never be detached from other essential human elements. (*Caritas Australia, 2020).
Articulates belief in/reverence for/defense/promotion of worth, equality and/or goodness of another.
A. Respect for autonomy of another person
B. Articulates humanizing effect of accompaniment
C. Acknowledgement of rights

D. **Acknowledgement of goodness of the human person**
E. **Recognition of humanity of another**
F. **Non-religious/humanist motivation for respect of human person**
G. **Articulates genuine interest and care for another**
H. **Articulates accompaniment as privilege**

"I, honestly, I think because you are present and because you are privileged to be in the circle you give voice for that individual. Whether it's the unemployed, whether it's domestic violence, whether it's in the detention center. Whether it's the migrant children who come in, who have to wear we call it a *grillete* in Spanish; a band on their leg because they're being tracked? That's where the conflict comes in because you have to struggle for yourself and you have to figure out how do I speak for them? It's not that they have no voice because they have it, because you've been listening to it."

"I mentioned that because I think the experience so much is humanizing. That it's, accompaniment restores that humanity that's been stripped by the situation and their dignity."

"The second half of each session is a legal representative coming in and giving the participants a workshop of knowing your rights."

"We do this because the person that is coming is our brother or our sister. So, if we look at this person with this lens, how would you treat your brother or sister?"

"That it's, accompaniment restores that humanity that's been stripped by the situation and their dignity."

"I believe that a person who does not believe in God can genuinely care for someone, for sure. Yes, that's my answer. Because that's when we become more human: when we actually care for a brother or sister. There can be people who are Atheist or from a different religion but the fact is to care to have genuine interest."

"It's difficult, a lot more difficult but with them, you know you have to become their friend. You know, you have to show them that you actually care."

"I define accompaniment as a listening tool. I define it as being witnessed or being privileged to witness, because it is a privilege."

Principle 2 - Call to family, community and participation

The person is not only sacred but also social. How we organize our society -- in economics and politics, in law and policy -- directly affects human dignity and the capacity of individuals to grow in community. People have a right and a duty to participate in society seeking together the common good and well-being of all, especially the poor and vulnerable. (U.S. Conference of Catholic Bishops, 2020*).*

A. **Articulates motivating factors in accompaniment including family influence, upbringing, faith and finding community with peers**
B. **Identification with "the other"**
C. **Belief in need for communal response to support those in need**
D. **Believes in duty to care for neighbor**
E. **Sense of a growing familial connection to others**
F. **Choosing to use one's resources (including skills, time and citizenship) to benefit well-being of community**
G. **Sharing and listening to each other's stories**
H. **Expresses felt sense of communal support**

"Half of my life I lived in Mexico, half of my life, I lived here. I have both experiences and I see the grand difference…I was born in a small community where if they killed a chicken to make a mole, we shared it. And my mom would say "come here, take this to, take this." and "what do we have?"

"Think of identification, the accompanier and accompanied have to identify with each other somehow."

"That sense of again, desire to exercise faith by traveling this journey with people and realizing that we're all pilgrims on this journey, we're all on this path."

"They will never be left alone because that is our duty; to accompany them at all times."

"The atmosphere is almost like a family and there us a lot of cooperation between us."

"It always starts from the experience and the stories of people. We are a very oral culture and we deal with stories to begin with."

"We have meetings with them every two weeks. I have meetings with the leaders and they just listen to me and ask me how things are going and if I need help with anything. They basically do what I do with the other leaders. They just listen to me and see where I need help and how they can support me."

Principle 3 – Solidarity

We are one human family whatever our national, racial, ethnic, economic, and ideological differences. We are our brothers and sisters keepers, wherever they may be. At the core of the virtue of solidarity is the pursuit of justice and peace. (U. S. Conference of Catholic Bishops, 2020).

Aware that a bond of common humanity exists between people. This makes a claim of interdependence in terms of how we choose to make meaning of and live out our lives.

    A. Expresses desire to stand in solidarity with those in need and to enter into their joys and suffering

    B. Reports sharing the same emotions as the accompanier/accompanied

"I felt more like with family with her than with a teacher, because we all "suffer" together. When we are inside taking the test, she is outside. She gets nervous as well and she feels all that we are feeling."

"We feel like we are not alone. That they [the accompaniers] are with us and even when we are in with the official, we know that they are outside waiting for us."

Code 3: Response to presenting need

Responding to whatever need may present itself in the moment - sometimes in a crisis situation. This could include making immediate interventions to address a pressing need such as helping to procure safe shelter for someone coming out of detention and/or providing concrete resources such as school supplies. It could also involve longer-term interventions such as making referrals for legal counsel or connecting a migrant in need with social service agencies etc. May also include implementing educational and/or informational programming to inform migrants of their rights.

    A. Providing to whatever needs presents itself at that moment

    B. Support at different stages of the immigration process such as in court, in detention centers, at deportations and/or during the time of resettlement

    C. Facilitating a Peace Circle

    D. Carrying out surveys to assess needs of a community

    E. Carrying out tabling to inform parishioners of resources, their rights etc

    F. Facilitating workshops focused on identified communal needs such as citizenship classes or how to get driving licenses etc

    G. Offering concrete assistance such as resources, services or material supplies

"As an accompanier, I have visited some people who have had let people help. Families who brought them food, clothes, and we stayed there in their house so the person could wash, we'd watch their 5 kids. And we helped her with her housework, we made her some food, we gave her some quarters so she could go to the laundromat, and there was a lot of sadness. She would always be crying because her husband had been deported and she was completely alone. And we saw her many times, we visited her 2 times a week."

"This is why we do "peace circles" where people can come and speak in the circle what they want to. And the rest respects, without asking questions or judgment. So I use that: I respect what they are telling me, I don't give them my problems and I see, I identify what they're telling me, what kind of help can I give them?"

"For example, right now we are in the process of doing some surveys through the churches to better understand what the needs are or what the people are looking for or what they need."

"I remember we created a box of resources. A small box. Which then grew into a huge box with all kinds of resources. You name it, all over Chicago and Cook County. So, I would give it to the leaders to put out on informational table right and then we would rotate it to a different church and a different church. So, in that way they would be there. Sometimes I would be there in the informational tables but sometimes I would be with them, doing accompaniment. It's kind of taking a step back, you know."

"We do an Immigration Workshop and the people who need help with citizenship. We also do Labor Rights workshops or we did what she (one of the speakers) was mentioning about the driver's licenses. We're helping the DACA youth a lot. Those are the examples."

R1: The kids were... There were many big needs of everything, of food, cleanliness, clothes, bathroom, and there was the mom, laying down, depressed, depressed, sick. So, in that moment, the reaction of the Father, [priest], I learned a lot from him. He said, "What is the first need? Food."
R2: The person.
R1: The nourishment, the first, nourishment. From there, I remember he told me, "Accompany them, tend to them" and he gave me some food vouchers

Code 4: Presence
The attempt to be fully-present to the reality of another - physically, mentally, spiritually and emotionally in the moment, no matter what may be occurring at the time.

   A. **Conveying the idea that whatever you need, "I am here for you"**
   B. **Expresses deep feelings for the sufferings of another and a willingness to help through physical, emotional and spiritual presence**
   C. **Articulates a sense of mercy and compassion for another's situation**
   D. **Intentional listening**
   E. **Demonstrates empathy for those in need through kind words or actions**
   F. **Non-judgment**
   G. **Creating a safe space in which people can share freely**
   H. **Demonstrating patience**
   I. **Sense of offering support or being supported**

"It means to let you know I am here for you; you sick, you healthy; in any moment I am here for you."

"And to feel for what's happening to our immigrant brothers, it's satisfying to help them, to be with them and demonstrate that we feel sadness because of what's happening to them."

"So, our members were bringing in families in need that had kids with them. Baby diapers and clothes, just all the human physical necessities, bringing them to the house - organizing from the church to collect them, bringing them to the house. That's one of the works of mercy. That's one of the pieces of mercy - feeding the hungry, clothing the naked, giving lodging to the homeless.

And this is what is significant about how we were doing things in xxxxx City, the accompanying piece doesn't end at that first delivery of food."

"I define accompaniment as a listening tool."

"As I said, I just make sure to show them genuine interest."

"It's okay if you step back, we're still open to you and you can still be open to us if you'd like."

"Be patient because in my ministry with the new people I am being very patient."

"Also, when it is time to go to take the test, we [those who are accompanied] are very nervous but they [the accompaniers] are always calm. They tell us: 'keep calm, you can do this, you know what you know,'so that motivation is very good for us who don't know what will happen. It is very important."

Code 5: Commitment to Walk With
The concrete action of supporting an individual who seeks assistance as long as they seek it, until the journey is deemed complete, not by the accompanier but by the person being accompanied (Farmer, 2015.)

   A. **Speaks of long-term commitment to journey of accompaniment of others**
   B. **Takes concrete action to help others achieve their goals**
   C. **Conveys the idea that whatever you need, "I am here for you"**
   D. **Articulates accompaniment as praxis ie. brings theory and action together**

"Acompañamiento" I would say make it a - it has to be a lifelong thing."

"To be a true companion it has to be a constant relationship. Not that you do for a month or two months. You keep doing it."

"Once I became a citizen, I started helping. I work with the filling-out of applications and I like doing it. I like to see people achieving their goals just like I did and I will keep helping for as long as I can."

"Accompaniment for me is being by and giving people the opportunity to tell their story and no judging, trying to understand where they are. And when we identify where they are, to begin walking with them from that place and to let them identify the place where they wanna go and be with them and go with them. And from outside, being, supporting from outside, help them achieve what they want to achieve."

"When we were done, we went to the restroom, we hugged and both cried and they told me they understood how I was feeling. So with her Georgianna, we really feel supported because she is

always there, not only in the classes or at the time of the test, but emotionally, she helps us a lot and to me it was very nice."

"Accompaniment in life begins with what life is telling us about somebody. The essence of accompaniment for me, the main content of accompaniment is not in a book. It's in the life of a human person and theories for me are only important if they can enlighten real life situations."

Code 6: Challenges
Encountering difficulties during the process of accompaniment whether personal, interpersonal or systemic.
   A. **Raises the question of healthy boundaries**
   B. **Encounters resistance to accompaniment**
   C. **Inefficiency of accompaniment process**
   D. **Pain of witnessing the challenges of another**
   E. **Feeling of impotence**
   F. **Feeling of being out of depth/more training needed to provide effective assistance**
   G. **Frustration at existing systems**

"We think that if we, you know, if we take a gift from someone who has expressed gratitude for the healing, it's a problem. But aren't we doing more harm by not accepting it? Because in reality, the person who is giving you that gift is giving it from the heart."

"I said I would identify families that I know and I identified one, and they closed completely. They didn't want to. So, I remember that from knocking at doors, sometimes they don't want to. They'll say "We're fine". So, in my experience, are they afraid, are they embarrassed, or they want to cover it up? They don't want people to know they're undocumented. And that's a barrier to letting us help because it gives them embarrassment."

"And because it takes a lot more emotional energy and it's a lot less - I don't want to say efficient - but it's a lot less frequency of service, frequency of encounters… It will be less if you dedicate more in each encounter. And if you did get more emotional, spiritual energy let's say, to that encounter... It's slow food instead of fast food."

"You make me think of a ministry work I did… a while ago but I just did that for a short time. I couldn't take it because it was too much for me. With adults, I can see their suffering but children break too much my heart."

"And the rest you have to understand that there's a great purpose to whatever happened. Even when you're facing the suffering of another person. You have to realize, you have to learn to trust in God's plan. I struggled with that when I saw that baby, like what's going to happen? It was hard to realize or with the other many cases in which I was like, this is my limit as a human person but what I can do is I can continue to accompany that person and pray with them. And they allowed us to do so."

"For me, the hardest part for me is to listen to the stories and not being able to help because the person doesn't want to do anything."

"I think that the way we define accompaniment is to have a presence in the lives of immigrants but that presence needs to, require some preparation, some formation, some skills, so I see that as being in the space where you can do that. Not just, I guess what I'm saying is not just, goodwill is fine, but you need a little more than that."

"Because it's less leaders and that means more work for them and it can be discouraging if we see lack of involvement from leaders of the community."

Transformation of Self and Society

Code 7: Gratitude
Expressing thanks, feeling blessed. Accepting the gift of accompaniment in one's life with appreciation and often humility.

    A. **Expresses thanksgiving for experience of accompaniment**
    B. **Experiences a sense of blessing to be able of assistance**
    C. **Satisfaction**
    D. **Humbled by experience**

"Out of the two times we went and both times we were accompanied and I felt very satisfied and grafeful for them. The gratitude will last forever."

"You realise that you have it so good compared to other people and you start to appreciate what you have and start to be grateful for what you have."

"There were twelve of us in the group. I just want to say that I feel very grateful for all of the people that has helped us: the teachers, the people who helped with the application, those who translated, the ones who filled them out. I'm very grateful for everyone."

"My interior experience that had left me a feeling of peace, a feeling of compassion, a feeling of humility because like the help of accompaniment comes from the heart, so I receive the looks of people, the "God bless you's", their blessings and that's something that stays in your heart. It makes you more humble and you understand more the problems of others."

Code 8: Empowerment
Empowerment requires respect for the knowledge people already have and what they are able to do. Rather than promoting adaptation to the status quo, it emphasises the capacity-building of individuals, groups and communities in order to ameliorate social problems (Gutiérrez, 1990). It requires initiation by individuals or groups seeking help and necessitates a commitment to stand in solidarity with those seeking assistance in an effort to address both individual needs and unjust social factors.
    A. **Capacity-building including gaining skills, knowledge and resources**

B. **Developing leadership skills**
C. **Growing in confidence**
D. **Conscientization ie. Becoming aware of rights and responsibilities and taking steps to combat oppression in their own lives**
E. **Experiences hope**
F. **Experiences healing**
G. **Experiences trust**

"You are intentionally doing that for that person. Or y'know when you make the phone call for a woman who's under domestic violence and she's undocumented and she's making the phone call because she has to figure out how she's gonna get her link card started up again. And they've already told her that she can't unless her husband cancels it, and she's under an order of protection and she doesn't know what to do. So, you spend an hour on the phone trying to get ahold of someone from the government to answer that very question. And you sit there for an hour. That is accompaniment, because you're not doing it for her but what you're doing for her is empowering her to act on her own and realize she can be her best advocate."

"And for that question, I think a lot of it depends on my look at that relationship with a microscope. Those changes tend to be so subtle that sometimes you miss them. For example, you can go from very visual ones to having at a personal level. For example, seeing some of the leaders now running their own meetings, taking a leadership role. Not only with the ministry, but within their parish communities. Once you get people to that point, it's easy to move on to the next one and to the next one and to the next one. So, those are the type of changes that you clearly can see, right that anyone can see."

"There are different education levels in a person. There are people who can't read or write in Spanish and they have become citizens by emotional pushing and giving them confidence and 'you can do this. If you want you can do this' and they have become citizens without reading or writing English, nor Spanish."

"We need to continue working because we have people deported, we have people with special needs, people work when they not paid the right salary, so we need a workshop with their rights for the workers so they know about it. That's the things I'm teaching them when I work with them."

"But that does not mean that the problem will disappear. For example, if we are talking about a deportation and someone's spouse was deported, the pain will be there, because the spouse is deported but they feel that they are not alone and that there is someone who can help them."
'We are living in a world that has been hurt and is being hurt everyday by so many things that I can mention, but when you are able to get things you know out of you, when you are able to say them to someone that you trust, that's part of the healing process, you know?"

"It is a very nice experience that gives a lot of trust, safety, and encouragement. It helps us a lot. It's something that, in my case, I was feeling confidence because I saw the person by my side and she was giving me confidence so that's what I felt."

Code 9: Mutuality
Sense of walking together, appreciation, at some level, of bonds of common humanity; sense of connection; boundaries between accompanier and accompanied become less defined

> A. **When either the accompanier or the accompanied feel they are being equally supported by the other**
> B. **Friendship develops from helping relationship**
> C. **Providing assistance and support to others after you have benefited from similar support**

"At its best, there's not this sense of "I'm the accompanier and you're the accompanied." It's really that we're working together."

"Again, at its best, I have as much to learn from you as you have from me."

"Everyone has an experience, a wisdom, stories to share."

"How do I make myself present: being at the meetings, calling them, and whenever we have, let's say we have a meeting here, I think those are like the best times because I usually drive and I bring let's say sometimes I bring three leaders. and then we have conversations about anything. Not about Pastoral Migratoria but like about their lives and we bond and we create a friendship. We are creating relationships."

"Those are true friendships. Those are true relationships. I would say that even if I stopped working here at Pastoral Migratoria, I created true relationships with these people; I won't forget them. We would probably maybe see each other less who knows, depending on other responsibilities that I may have or they may have, but the friendships can be there, a friendship doesn't go away because you are not with the person. A true friendship can persist just by expressing your care, even with a single text, even with a call once in a while, but I would say it has to be something for the whole life. We want to make a difference not just for a period of time, but I think that if you can touch people´s life. If you get to touch people´s lives they will always remember you."

"It's the most important thing that we know how it feels to be an immigrant. That part connects with immigrants because I know what you feel…. we can give to others."

"If I received help, in which way can I give something back? If God allowed me to pass my test, it takes nothing from me to come back and help in what I can."

"We do this for those who come after."

"If you share something with others, then others will share with you as well, it's like saying 'this helped me and I will share it to help you. It may be useful, it may not but I share it and like my grandma used to say, 'if you share something you have, for example your food, to others, you receive more.' So, that's what we do, pass on knowledge or information that was useful to us and how it can be useful to you. It is just about sharing."

Code 10: Systemic Change
Systemic change addresses the pressing challenges that face those living in poverty, and specifically the causes of poverty (Kelley, 2012). It encourages "short and long term solutions; adaptable and effective concrete solutions." Examples of systemic change may include advocacy for structural change and collective action towards deconstructing unjust social systems.

   A. **Advocating for structural change in such systems as legislative and governmental**
   B. **Leveraging relationships to influence structures such as mobilizing communities to vote**

"Back in 2008 or 2009, the issue of driver's licenses here in Illinois. At that time, there were no driver's licenses for people who did not have documents. So, the problem was, people get stopped by the police, they got involved, and sometimes they would be directed to immigration officials. So, through Pastoral Migratoria, and we got involved with other organizations here in Chicago at the state level to push for driver's licenses…But because of the network of Pastoral Migratoria and the different churches in the area, we were able to provide concrete testimonies to make a change, to contribute to the change."

"With people voting, they can make a difference in the government. We really can."

Code 11: Bridge-Building
Establishing connections with individuals, communities, professionals, and institutions that can offer support and/or resources to alleviate the presenting need. Leveraging relationships that may provide bonding and bridging social capital to the person being accompanied.
   A. **Making connections with professionals who can offer assistance**
   B. **Making connections or referrals to institutions that can provide knowledge and/or support**
   C. **Bringing people together of different backgrounds (socio-economic, racial etc)**

"I would like to add that when they are going to the migration office or when one went to the Secretary of State or to the Consulate, the workers recognize them and they are softer and nicer with the people."

"I remember one day, the Assistant Counsel once told me that without Pastoral Migratoria churches, we wouldn't be able to do the work that we are called to do. For them, they need someone who is on the ground, who knows the community, who can talk to their pastors about the announcement or the different resources."

 "We don't have the results to the needs that the people have, we do research; we go out and see where can we get the help. We usually use Catholic Charities and also the Consulate, the Mexican Consulate. and the lawyers, so we do our networking."

 "I think accompaniment across the artificial boundaries from society... just bringing people together across these lines that people wouldn't normally cross."

"Break down those false boundaries."

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VITA

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