CONVERSATIONS
ON JESUIT HIGHER EDUCATION

Jesuit Higher Education in a Global Context

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Front Cover: Vault of Saint Ignatius Church in Rome. Painted by Andrea Pozzo, S.J.

Light from the Father in heaven reaches to the heart of Jesus, then goes to strike the heart of Ignatius, and from there in four rays reaches the four parts of the world (Europe, Africa, Asia, and America); a fifth ray hits a mirror with the emblem of the name of Jesus, IHS. Above the section representing Asia, Francis Xavier appears prominently; above Africa are Jesuit figures also.
Moving Out – a Worldwide Campus

When the pioneering Jesuits left Rome for Messina, Sicily, to found a new college there in 1548, the first Jesuit venture into education, they were entering a foreign land. Messina was in the Kingdom of Sicily, though its king was Charles II of Spain. A united Italy was centuries away, Jesuit education has been international since the very beginning.

Schools multiplied quickly after the first foundation at Messina. In the Papal States and in northern Italy, in German areas and in Bohemia, in France and Spain and Portugal schools sprang up in response to requests from civic leaders who recognized the need and the value of this mission of the young Society of Jesus. In 1543 Jesuits began serving even at a college in Goa, India, and by 1549 were running it. A book of 1640 that celebrated the centenary of the Jesuit order notes that by then there were hundreds of Jesuit colleges in Europe but also thirteen in Mexico, eleven in Peru, and nine in Goa.

Jesuit education was clearly international, but the schools were not. They were rooted in a place and brought their broad vision and curriculum to a very specific culture and context. Globalization was centuries away.

But globalization is with us now. It dominates media – social or otherwise. It dominates business, with U.S. companies selling products made in China to markets in Europe. And it is a big part of education.

Along with other U.S. higher education schools, those in the Jesuit network keep expanding their mission into foreign places with foreign partners. And students and programs from abroad have become integral parts of campuses in the United States. Study abroad programs – like St. Louis U.’s Madrid program and Loyola Chicago’s in Rome – have flourished for decades. But new study programs exist in Asia, South America, and Africa; and students from those continents flock here to study too. Besides, short immersion programs give students an opportunity for a richer international experience of education.

The exchange goes in both directions: the U.S. students go elsewhere to enrich their education; students from elsewhere come to the U.S. and make life richer on campuses here. Articles in this issue of Conversations take a good look at these rich exchanges. The reflections from students are particularly powerful.

My experience here at America Media – my other job – endorses this development. Our younger staff have spent college time in Oxford, Panama, and Colombia. Zac, our most recent full-time editorial staff member, graduated from Loyola Chicago last June; his college years included a semester in Rome and another in Beijing. These rich background experiences add a lot to our perspective.

Another development here at America is investment in social media, which breaks down other borders. Social media can be a foreign land to me, but they bring our mission here to a much wider and, if I may say so, a younger population. With young staff and with college-age interns like Nick, Abbey, Rob, Matt, Nicole, and Christina, America Media is very much part of that world.

America connects with the Jesuit educational mission in another way. For several years we have provided an opportunity for all students of high school or college to contribute to our “Generation Faith” column. And we recently announced the Joseph A. O’Hare, S.J., Post Graduate Writing Fellowship for graduates of AJCU and Canadian Jesuit universities and colleges. Named for former editor Joseph O’Hare, S.J., this program will award three fellows the chance to spend a full year working at the offices of America Media and generating content for multiple platforms – print, web, digital, social media, and events. They will receive housing at Fordham’s Lincoln Center campus, health care, and a monthly stipend for living expenses for the 12 months of the program. It’s quite an opportunity for three graduates of our Jesuit schools. (Check it out on oharefellows.org; the deadline for applying is the end of January.)

Besides this engagement with students, many articles that America publishes come from faculty at Jesuit schools. And the first recipient of our new annual award, the $25,000 George W. Hunt, S.J., Prize for a writer in journalism, arts, and letters, was Philip J. Metres III, professor of English at John Carroll.

An old image of colleges is that of an enclosed environment where ivied walls sheltered and protected learning from worldly concerns. Gown did not want to meet town, and town was content to leave it that way. But the reality today is far from those ivied walls and indeed from their “ivied covered professors,” as Tom Lehrer used to sing. Reality today is involvement, not just with the town but with the world.

We explore that reality in this issue of Conversations. Our cover image and Mark Bosco’s opening article that speaks to it articulate the idea that the Jesuit mission was from the beginning open ended, outward moving, global. Mission work is local, particular, involved with individuals one by one. But the energy moves outward, seeking new horizons, accepting new challenges, relishing new opportunities. The work, the mission of our schools is very much part of that spirit. The articles in this Conversations tell a strong part of that story.

Edward W. Schmidt, S.J., editor

And a hearty welcome to four new members of the Conversations on Jesuit Higher Education Seminar! Joining us are Heidi Barker from Regis University, Molly Pepper from Gonzaga University, Jennifer Rinella from Rockhurst University, and Julie Rubio from St. Louis University. We look forward to sharing your insights and wisdom for the next three years of Conversations! Thanks for joining our group!
One hears the word globalization used frequently by journalists and politicians, by economists and CEOs, and, over the last two decades, in the halls of academia. It is used in various ways, but it is most often a common shorthand for describing the material and intellectual resources that have created the networks of technologies and communication that have mobilized capital – economic, political, and cultural – around the world. Globalization has been growing for centuries. But the speed of communication and exchange today, and the concomitant complexity of interaction among diverse people and places, has intensified its importance.

What is interesting to me is how academic theorists of globalization generally leave religion and faith out of the discussion. Much of the literature views globalization as a byproduct of the Protestant Reformation or merely the result of post-Enlightenment ideology diffused into capitalist modes of production. Max Weber famously argued that modernity implied a secularization of power and knowledge that was made possible largely because of the Reformation. In his standard narrative, the Reformation, the scientific revolution, and the rise of the nation state worked together to bring about modernity. And yet, one could write an alternative history that looks at Roman Catholic culture and its intellectual centers as the cradle of globalization. Roman Catholicism – its faith and practice – is, after all, a transnational experience that offers an identity and a way of intellectually grappling with the issues of the world that transcends national borders. The Catholic Church’s mission from the beginning has been to spread the gospel to every corner of the earth. It seems one doesn’t get more global than that!
This certainly was the impetus behind the work of Ignatius of Loyola and his early companions. As men of great learning (most of them graduates of the University of Paris), they found themselves immediately being asked to found schools in Europe, Asia, and in the Americas. Their successful export of the European university to other continents demonstrated the extraordinary effectiveness and adaptability of the Jesuit network and its Ignatian pedagogy. The Jesuits founded colleges and universities across Europe, beginning with the college in Messina, Sicily, in 1548, but quickly went far beyond Europe. Jesuit colleges were soon set up in India (1554), Mexico (1572), Argentina (1613), Colombia (1623), and, of course, the first college in the newly formed United States of America, Georgetown, in 1789. This global mission linking education and faith formation has become the hallmark of Jesuit education today, both here in the United States and in almost every other part of the world.

Nowhere is the global consciousness of this mission more beautifully rendered than in the famous Baroque fresco that stretches across the nave ceiling of the Church of Sant’ Ignazio in Rome, a copy of which graces the cover of this issue of Conversations. When I teach at Loyola University Chicago’s study abroad summer program in Rome, I often suggest to my students that this extraordinary fresco is one of the earliest representations of globalization. Composed around 1691 by the Jesuit artist and architect Andrea Pozzo, the trompe l’oeil ceiling depicts St. Ignatius and a cloud of Jesuit saints (Francis Xavier, Aloysius Gonzaga, Robert Bellarmine, Francis Borgia) being welcomed into heaven by Christ and the Virgin Mary. Pozzo turns the barrel vault into a theatrical illusion: the observer standing on the earth sees a lofty cupola above, opening up to the heavens. If the saints sit comfortably on the upward floating clouds, other figures more precariously hold on for dear life, as if they were about to fall into our earthly realm. This dizzying effect reflects not only the proximity of the divine and human encounter but the probability that the divine realm will collapse upon – and perhaps
injure – those in the world below! The aesthetic experience conjures heaven and earth literally falling into one another and the Church – its physical and ecclesial structure – as the place, the moment, where this encounter happens.

The ceiling’s overwhelming effect offers us a globalized vision of the interconnections of Jesuit ministry, situating the apotheosis of St. Ignatius into the larger context of the worldwide mission and reach of the Jesuit order. The entire fresco dramatically responds to Luke 12:49, when Christ said, “I have come to cast fire on the earth, would that it were already kindled.” St. Ignatius, responding to this biblical injunction, often ended his letter to Jesuits going to the missions with the exhortation, *ita inflammate omnia* – “go set the world on fire.” This refrain is commonly found in the mission literature of many Jesuit colleges and universities today, for just as St. Ignatius wanted everyone to be set afire with passion and zeal for the Kingdom of God, we continually exhort our faculty, students, and alumni to be agents for change in the world, men and women for others.

Pozzo stresses that this missionary fire originates in the Trinitarian beam of light, reaching down to Christ carrying the cross, invoking the manner in which St. Ignatius mystically encountered Christ at La Storta, a place just outside the walls of medieval Rome. From Christ the holy beam is directed to the heart of St. Ignatius; and from his heart four rays of light spread out to the ends of the earth, represented in the form of feminine allegories of the four known continents – Europe, Asia, Africa, and America (note how “old Europe” is drawn as an elderly matron while the others are young women, continents newly discovered and new to the faith). Pozzo draws out *ita inflammate omnia* with a second beam of light reflected on the shield with the insignia IHS – representing Christ’s name in Greek – figuratively lighting the flame of God’s love. Notice the angels, as keepers of the flame, passing it along to one another down the pillared vault. As this is a painting of globalization with a religious hue, the ceiling suggests that the Jesuit intellectual tradition, along with its spiritual ministry, not only connects the global outreach of faith to the four corners of the world but also serves as a portal for the cosmic encounter that brings the heavens and the earth together.

Inspired by Pozzo’s extraordinary painting, this issue of *Conversations* offers us a look into the global network of Jesuit higher education today. Whether or not we like the language of marketing when talking about the mission of our institutions, Jesuit schools are an international brand of higher education. Ask any talented young student, or parent of a successful student, who wants to get into a good college, whether they be in Africa, Asia, or in the Americas, and they would most likely identify Harvard, Oxbridge, the Ivy League, and the Jesuit university in their region as potential candidates. All of these institutions offer a quality education, but the Jesuit brand offers something more. With over 450 years of Jesuit secondary and higher education under our belt, Jesuit education has developed its brand as a *style* of teaching that is commonly shared in the network of schools. This style can be articulated concretely as a pedagogy that honors spirituality as a human dimension, a spirit that can be found not only in the campus chapel but also in the classroom, lab, or residence hall. It is a Socratic pedagogy that presumes value-laden considerations over value-neutral ones. It prioritizes interdisciplinary and synthetic thinking through – and engagement with – the contemporary issues and challenges of our world. Embracing both the local and global perspectives, Jesuit education is sober about the human condition, sensitive to injustice, and aware of the power of knowledge. Like St. Ignatius’ exhortation to set the world on fire, our universities see themselves as agents to make the world a better place. Our Jesuit heritage invites us to network and collaborate on a style of teaching that fosters a common horizon of the good, the true, and the beautiful – terms which, in the Christian faith, are simultaneously names for God and are ideas that can be comprehended and affirmed beyond religion.

In this issue we will learn what *ita inflammate omnia* looks like in the global network of Jesuit schools of higher education in the 21st century: we will see excitement about new Jesuit universities, like the one recently started in Andalucia, Spain, and prospective Jesuit initiatives for opening similar institutions in Africa; the proliferation and success of Jesuit colleges and universities in India; study abroad programs transforming our students in places as diverse as Qatar, China, and El Salvador; student immersion trips to Bosnia, Northern Ireland, and the Dominican Republic; scholarly collaborations of our faculty throughout Jesuit networks in Indonesia, the United States, and Peru; and the first-hand experience of students who reflect on what it means for them to be part of the global network of Jesuit education today. It is good to know that this international brand is thriving and, at the same time, challenging us to deepen our bonds of mutual support. Let’s go set the world on fire.
Overcoming Superficiality and Indifference

Opening Up Institutional Vision

By Christine Firer Hinze

In 2010, Fr. Adolfo Nicolás, Superior General of the Society of Jesus, addressed this provocative challenge to a global gathering in Mexico City of Leaders in Jesuit higher education:

Picture in your mind the thousands of graduates we send forth from our Jesuit universities every year. How many of those who leave our institutions do so with both professional competence and the experience of having ... during their time with us, a depth of engagement with reality that transforms them at their deepest core? What more do we need to do to ensure that we are not simply populating the world with bright and skilled superficialities? (From “Depth, universality, and learned ministry: Challenges to Jesuit higher education today”)

Echoing Fr. Nicolás’s call to resist the “globalization of superficiality,” Pope Francis has called upon us to reject the “globalization of indifference” – indifference to the immense suffering of the human family, especially those who are among the poorest and most oppressed in the world today. Both phrases – the globalization of superficiality and the globalization of indifference – bespeak failures to see or to engage with the reality of the world around us, leading to further failures to evaluate and respond effectively to the real lives and sufferings of people the world over.

For U.S. Jesuit colleges and universities, rootedness in a particular place and engagement in local communities are both facts of our existence.

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and values in which we take pride. Yet in today’s world, we also have a larger, global mission, and the exhortations of Fr. Nicolás and Pope Francis, therefore, provide an invitation to engage in personal and institutional examinations of conscience related to our global responsibilities. They remind us that as we recruit students, teach courses, run programs, and prepare graduates for life after college, we must self-consciously and systematically combat the unreflective superficiality and indifference that mark so much of our globalizing culture.

For relatively advantaged persons and institutions, the habits of superficiality and indifference often become shields against encountering, engaging, or even seeing our different or marginalized neighbors, except on those occasions when we choose and on terms that we dictate. Superficiality (a vice of the mind) and indifference (a vice of the affect and will) diminish our humanity by short-circuiting our capacities for seeing, judging, and acting in solidarity with these neighbors. By narrowing institutional vision and constricting minds and hearts, superficiality and indifference provide cover to the advantaged, reinforce unjust status quos, and undermine our pursuit of the common good understood in a global perspective.

In other words, these two vices advance precisely the opposite of what we aspire to accomplish in Jesuit higher education.

To combat superficiality and indifference, Jesuit colleges and universities must be prepared to foster a full range of transformative engagements with reality. To prepare ourselves for this work, it seems necessary that we perform personal and institutional examinations of conscience—asking what have I/we done and what have I/we failed to do to challenge superficiality and indifference and to foster transformative engagements with reality.

In undertaking such examinations of conscience, we may have to face up to the fact that we fail to create transformative engagements with reality because we are busy with other things, because we fear the burdens of what true engagement might entail, or because we fear we won’t know how to respond effectively once we see the suffering world around us. We may also have to admit that we too often leave ignorance—our own ignorance and our students’—undisturbed, leaving us stuck with what we do know and unable to embrace what we do not yet know.

I suggest that we especially commit ourselves to a rigorous and persistent examination of how well our personal and institutional efforts cul-
tivate robust habits of solidarity with suffering people in other areas of the world. From our North American perspective, this scrutiny may require an uncommon level of courage and humility: courage to travel down paths that take us out of our comfort zones and may make us feel powerless before immense challenges; humility to pursue learning and relationships that may radically change our perspective and require that we give up ingrained assumptions and behaviors, both as individuals and as institutions.

Thinking in terms of solidarity will also prompt reflection on how we as individuals and institutions put Catholic social principles into action within a global framework. To what extent does our commitment to the global common good shape everything from our course offerings to our offerings in the dining hall? In other words: to what extent do we and the institutions where we work put into practice the ideals we profess as Jesuit institutions of higher learning seeking to bring transformation to a suffering world?

By emphasizing solidarity, we will invariably be challenged as scholar-teachers and as institutions to help our students think critically about atomistic individualism, whereby each person starts as independent and becomes connected to others only by choice. Such a view is, at its core, superficial – encouraging connections to others who are similar to us, allowing us to be satisfied with relationships that are built on a foundation of untroubled harmony.

By emphasizing solidarity, we also begin to think more seriously about the interdependency that binds us together both to our nearest neighbors and to our neighbors in far flung places. We begin to reimagine ourselves not as an isolated individual “me” or an isolated institutional “we,” but as individual and institutional participants in a vast and varied web of interconnected difference. This recognition is the foundation for making real the vision of a global common good.

What are some concrete examples of existing initiatives that challenge habits of superficiality and indifference and form women and men committed to solidarity at our Jesuit colleges and universities? One notable example is Santa Clara University’s Casa de la Solidaridad program, which offers undergraduates an intensive, immersive, solidarity-focused educational and service semester in San Salvador, El Salvador. During this program, coursework on Spanish language and Salvadoran culture, history, and politics are complemented by two days per week of accompaniment with and service to local communities, creating a holistic experience that students must integrate into their lives and carry with them after their return to the United States.

Another example, founded by Boston College’s James Keenan, S.J., is the Catholic Theological Ethics in the World Church initiative. The goal of this initiative is to allow scholars in theological ethics, drawn together from both northern and southern hemispheres, “to appreciate the challenge of pluralism; to dialogue from and beyond local culture; and to interconnect within a world church not dominated solely by a northern paradigm.” With substantial institutional support and encouragement from many Jesuit universities in the United States and abroad, this project has built a vibrant and evolving international network of regional, cross-cultural, and international scholarly relationships, meetings, and publishing and teaching endeavors that have been the product of prolonged and intensive conversations across a full array of cultural and economic boundaries.

The siren songs of superficiality and indifference are unlikely to cease any time soon. While there are no guarantees that our personal and institutional efforts to resist them will be easy, programs like the two cited above are signs of hope and sources of encouragement that can spur the rest of us to invent yet unimagined programs and practices that will enable more of our students to be transformed by their engagements with reality – and thus allow Jesuit higher education to become what it aspires to be on a global scale.

(For further information please consult: on Santa Clara’s Casa de Solideridad: www.scu.edu/casa/; on the Catholic Theological Ethics in the World Church initiative: www.catholicethics.com/)
It has taken many years, meetings, e-mails, drafts, and prayers to achieve the rich and effective collaboration evident today among Jesuit universities within Mexico and throughout Latin America. But I can attest that for my university, Universidad Iberoamericana Puebla (Ibero Puebla), a 32-year-old institution with about 4,500 students, collaborative relationships with other Jesuit universities have become our richest resource. For us, the Mexican Jesuit University System (known as the SUJ), a group of eight institutions, and the Association of Jesuit Latin American Universities (known as AUSJAL), an organization of 31 institutions, are lifelines that enrich and intensify Ibero Puebla’s contribution to Jesuit higher education.

Participation in these networks certainly has not meant that we – or other Jesuit institutions, for that matter – have been liberated from an array of local and universal challenges related to higher education, but it has meant that we can draw on a vast and vital community of faculty and administrators who contribute to a deep well of wisdom that helps us at Ibero Puebla to thrive.

Mexico’s eight SUJ institutions have a relatively brief history but one that has helped promote a sense of shared responsibility and mission. The oldest, Ibero Ciudad de México, was founded in 1943, while the youngest, the Instituto Superior Intercultural Ayuuk, was founded in 2006 to serve the Oaxacan rural indigenous community. Ibero Puebla itself has been guided especially by our sister institutions in Mexico City and Guadalajara, from whom, for example, our faculty have received superb direction about how to integrate Ignatian pedagogy into their work. Our sister institutions have also assisted us by collaborating in our efforts to form international partnerships, connections that have led to fruitful student exchanges both within the SUJ system and internationally.

Because Latin American nations share so much in terms of history as well as social, economic, and political circumstances, the possibilities of collaborative work among SUJ and AUSJAL universities have been relatively easy to bring about. One major example of this is the founding of AUSJAL itself in 1985. Today, as many Jesuit institutions around the world are just beginning to think seriously about international collaboration, AUSJAL, which includes universities in 14 different countries, has already marked its 30th anniversary. Among the greatest achievements of AUSJAL has been its ability to build a network of networks that can identify shared priorities across the boundaries of region and nation and sustain specific initiatives and projects according to those priorities. Since AUSJAL is organized to look beyond the many kinds of difference – not only the difference of national identities, but also differences in institutional size, degree offerings, and student populations – it is poised to allow each institution to contribute effectively both to its local contexts and to a more global sense of a common good.

AUSJAL’s organizational structure guarantees participation from various university constituencies that have something important to contribute. Presidents and vice-
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presidents, most of them Jesuits, form the AUSJAL board and set its strategic priorities during their biennial meetings. An executive secretary supports the board and is responsible for coordinating multiple peer networks made up of representatives from the various member institutions. Today there are 12 such peer networks, most involving representatives from all the institutions, working on issues including academic cooperation, poverty, human rights, mission and ministry, information technology, university social responsibility, environment and sustainability, and communication and democracy. Each peer network has a coordinator who oversees online communication among representatives and leads a peer network meeting every other year. This allows each group to develop and enact concrete projects in response to the strategic priorities set by the board.

Within the Jesuit networks of Mexico and Latin America, we have found that one of the biggest challenges of collaboration is to maintain direction, to keep our compass while also increasing our effectiveness. As Jesuit institutions we have commonalities that make it relatively easy to collaborate, but the challenge is to balance the input of various stakeholders while maintaining our momentum. It turns out that, when a project is truly collaborative, there is a risk that one or more puzzle pieces may drop out. Consequently, we have learned that it is essential to have very specific goals, regularly updated according to shifting needs, and when goals are accomplished, the results must be widely communicated among the many collaborators.

Another challenge is that in our networking and collaboration we must always prioritize our responsibility to two distinct groups: first, our students; and second, the people at the borders – not only the geographic borders, but all borders imaginable, including people experiencing spiritual, economic, or cultural needs, people we can assist in so many ways. Noteworthy here is the “Dual Immersion Program,” a collaborative effort involving 20 institutions and cosponsored by AUSJAL and the Association of Jesuit Colleges and Universities, which pairs students learning English in Latin America to those learning Spanish in the United States and allows them to practice their skills through interuniversity videoconference language labs. In terms of fulfilling our responsibility to others at the border, we at Ibero Puebla can testify along with our sister schools throughout Latin America to the enormous benefit that student exchanges and service learning courses can bring both to our students and to the people they seek to serve.

Above all, through collaboration, we have come to understand that complex problems are best solved through interuniversity efforts which affirm a sense of joint responsibility, because only through collaboration does the strength of one institution become the strength of the network, achieving greater results across multiple borders and boundaries.

Luis Ugalde, S.J., founder and former president of AUSJAL, put the meaning of a truly collaborative vision in Jesuit higher education in the simplest of terms: “Spiritually we are one Ignatian Latin American university, embodied in 31 different realities.” That is the kind of vision that will be crucial to the future of Jesuit higher education on a global scale.
From the earliest days of the Society of Jesus, Jesuits have opened, administered, and taught in schools in a wide variety of countries and systems of government. We have had schools in autocracies, monarchies, oligarchies, and democracies. We have operated educational institutions in regions under exploitative colonial domination and shaped by discriminatory apartheid ideologies. Our maintaining schools in such manifestly unjust social situations does not imply that we endorse and bless the evils and injustices of those places. We are called to live in sinful environments and to work there for God's greater glory and so to make a contribution to the building of the Kingdom.

For this reason I am always surprised when people ask me how Jesuits can have a school in Qatar, as though this were an unprecedented departure from Jesuit history, or that in doing so we had made a pact with the devil or compromised our integrity. The presumption of many people seems to be that Qatar has a more oppressive government or abusive social situation than other countries. Looking at the condition of workers in our neighboring countries in the Persian Gulf region or at the societal problems in other parts of the world, I am not sure that this is the case. Having grown up less than five miles from Ferguson, Missouri, I know the perils of throwing stones while living in a glass house.

Hence, I feel no need to defend or apologize for Georgetown's decision to accept the invitation to open a campus in Qatar. Ten years ago, the Emir Sheikh Hamad bin Khalifa Al Thani invited Georgetown University to offer students an undergraduate program in Doha modeled on Georgetown's School of Foreign Service. The Emir's proposal was part of an effort to offer Qatari and other students the opportunity to obtain quality college education in their own country. The Emirate agreed to build the university structures and pay the salaries of faculty and staff in order for Georgetown to replicate the SFS curriculum.

At the moment, I am the only member of the Georgetown Jesuit community serving in Doha. But I am not the first. Fr. Ryan Maher, now of Scranton University, and the late Fr. Jim Walsh both taught in Qatar. But for three years now, I am the only Jesuit in Doha.

Before I arrived here, I was not sure how I, as a priest and Jesuit, would be received in this small country on the east coast of the Arabian peninsula. I was encouraged by the knowledge that Qatar is almost 100 percent Muslim because, having studied in Lebanon and Egypt and having taught frequently in Indonesia, Turkey, and the Philippines, I have lived among Muslims for a long time and found them to be both welcoming hosts and challenging partners in the dialogue of life. I can honestly say that in the almost 50 years since I went to...
India in the 1960s to teach English, I’ve never encountered any serious prejudice or rejection when people learn that I am a Catholic priest and a Jesuit. In fact, the opposite is true; I find the people I’ve known to be easy to love and easy to live with.

One thing I was not prepared for was the small-school family-like atmosphere. Faculty, staff, and students basically all know each other, eat lunch together, rub shoulders in the library, and see one another at student clubs, basketball games, lectures, movie nights, and debate competitions. There is a strong student organization aimed at conscientizing society about the problems faced by disabled persons. There is a video dialogue with students in Gaza and in Iraq and a variety of projects aimed at bringing students and faculty to a better understanding of the living situations and working environment of the hundreds of thousands of migrant workers in Qatar. The point is that there is plenty to do together. SFS-Qatar has little of the anonymity and loneliness about which students sometimes complain in huge American universities, and in fact our students who spend a semester on the “main campus” in Washington complain about feeling alone and at sea in the vast student body.

Our student body can be broken down into three groups. About one third of the students are children of Qatar families who trace their ancestry back to the desert-dwelling Bedouins and coastal pearl fishers who made up the bulk of the population when Qatar first became a British protectorate in 1916. Because of the vast numbers of expatriate workers who have arrived in the past decade, Qataris today are estimated to be only 12 percent of the population, while Indian and Nepali workers make up, respectively, 24 percent and 17 percent.

Another a third of our student body are children of foreign residents in Qatar. These students, who may have lived part or all of their lives in Qatar, are not Qatar citizens but take the nationality of origin of their parents who are from Pakistani, Egyptian, Lebanese, and a mix of other countries. These parents play an essential role in the economy of Qatar; they are the shopkeepers, office workers, and petroleum engineers responsible for Qatar’s current prosperity. Quite global in culture, these students have attended international schools often from nursery school onwards. Their first language is English, and they seem generally disinterested in national origins or cultural barriers.

The final third of our student body is truly international, with students from China, Thailand, Switzerland, Poland, Somalia, U.S.A., Mexico, and Brazil, among others. The SFS-Qatar student body has 42 nationalities represented.

What about the sensitive subject of religion? Can we talk about that? Is it divisive, a cause of tension? I have had an interesting experience in this area. On Georgetown’s Washington campus, I taught a course in “Muslim-Christian Relations Since Vatican II.” There all the students were Christian, except for two Muslims. In Qatar, I teach the same course, same material, except here all the students but two are Muslim. We take up the same material we studied in Washington, some of it positive, some negative. In both places I sense an underlying current that this generation really does not want to repeat the mistakes of the past. These students live in a global culture where national, racial, and religious prejudices are simply not acceptable.

I teach in the theology department. Since Georgetown requires two courses of theology and two in philosophy, I have virtually every student in class during the course of their four-year program. The theology program offers Islamic studies for those who choose, as well as world religions, and basic introductions to theology. The most popular course I teach is an introduction to Biblical literature, which I have to offer each semester because of a long waiting list.

It is a challenge to teach Biblical studies to Muslim students because of the great disparity of presuppositions concerning Scriptural revelation, inspiration, and textual interpretation. However, the students continue to surprise me with the level of their insights into the biblical text. Their critiques of the Sermon on the Mount and the Book of Job are among the most thoughtful and profound that I have encountered in my years of teaching.

As is the case elsewhere, many things could be better here. We do what we can to ensure that the rights of our workers are respected, but there is also much that we cannot do. We are now experiencing the unhappy effects of a 30 percent budget cut from our governing body, with the ensuing reorganization and inevitable layoffs. But I am still convinced that Jesuit educational vision, well expressed by Fr. Pedro Ribadeneira, one of St. Ignatius’ early companions, is still inspiring our work here: “the proper education of youth will mean improvement for the whole world.”
The 21st-century accounts of forced migration and the tragic tales of lost humanity on the high seas have become a crescendoing circle of crisis. In actual fact, never in history have so many people been forced to flee into harm’s way and the unknowns of life on the invisible margins. By all accounts there are approximately 59.5 million refugees and displaced persons. The causes are complex and sometimes incomprehensible, but the results are nowhere in doubt: the desperation that causes people to leave their homes comes at massive cost of health, education, and happiness.

Among refugees, internally displaced people, the inner city or rural poor, or indigenous people without access to higher education, desire for education is the common denominator. It is what inspires people most and propels them furthest and is more about responsibility than privilege. The 2012 Human Development Index shows the places in the world with the lowest education have the highest poverty and highest rates of conflict. Through Jesuit Commons: Higher Education at the Margins (JC:HEM), on-site partners, and university partners, couldn’t the sequence change to high education, low poverty, low conflict?

Educational opportunity grows more scarce at higher levels; at the most distant reaches of the margins, tertiary level education is frequently altogether unavailable. A refugee living in a remote camp in Chad explained that the lack of access to education was the root cause of becoming a refugee as he stated “without education, they caught us unaware.” Recently, though, new opportunities have come into focus, and in a handful of communities from Myanmar to Malawi adult learners access higher education through programs offered by JC:HEM.

While still only a small drop in the ocean, JC:HEM – through its partnerships with the United Nations, with on-the-ground organizations like Jesuit Refugee Service, and with storied universities like Georgetown, Regis, and Gonzaga – has begun to deliver quality higher education to thousands of highly motivated learners at the margins. What started in 2010 on sites in Syria, Kenya, and Malawi has in 2015 expanded to 10 countries, and counting. Three thousand students have already passed through its virtual and physical learning centers, studying everything from dynamic algebra to philosophy to community health. Jesuit Commons’s model connects communities on either side of the divide between the education rich and education poor. It leverages the combined great tradition and expertise of Jesuit higher education and the vast network the Society of Jesus has built and connects that to the massive unmet needs for higher ed at the margins.

Nicholas Griffin, JC:HEM chief operating officer, lives in Washington, D.C.; he had extensive experience with USAID and other international work prior to joining JC:HEM.

Mary McFarland, JC:HEM international director, is a cofounder of JC:HEM and is accountable for the implementation of the vision and mission of this global organization; she also continues as a professor at Gonzaga University.
A frequent question is why educate refugees if they cannot be employed due to the rules of host countries. In response, a bright Somali woman made clear that refugees seek higher education not to find jobs but to fight ignorance. These bright, capable people seek education to take on the responsibility of being women and men for others.

In five short years, and building on the lessons of the pilot years 2010 – 2013, JC:HEM has built a substantial and durable infrastructure through its dual diploma degree and certificate nondegree programs and is honing its experience and understanding of what works and what doesn’t. There are few precedents for applying Ignatian pedagogy, with its emphasis on experience, reflection, and action, delivered via blended distance learning model, to learners at the margins, and JC:HEM recognizes the need to be flexible as it grows; “scalability, transferability, and sustainability” is its common refrain.

To date, the quality of students entering the JC:HEM classroom has been as impressive as it is diverse. Students come from across the spectrum of communities at a given learning center site:

- Muslim women from Congo sit in classrooms with Christian men from South Sudan, and
- Buddhists from Thailand interact with Burmese Catholics.

JC:HEM welcomes faculty participation from its partners across the network of Jesuit colleges and universities and beyond. Whether in design or delivery of courses, JC:HEM keeps an updated list of its recruitment needs online, plus answers to basic questions about technology, remuneration, class size, and so forth. at http://jc-hem.org/Assets/Publications/File/2015-09-24-Faculty-FAQ-for-Publication-2.pdf. Other ways to promote institutional partnerships with JC:HEM also exist via other channels, including advocacy, communications, and other opportunities for service. As a part of the commitment of the Society of Jesus, JC:HEM offers individuals and institutions a range of entree to the margins, where the educational needs are surpassed only by the hunger to learn.

How does a university or an individual professor get involved with JC:HEM?

JC:HEM assessment visit in Chad. An elder speaking on behalf of the community explained JC:HEM was needed in the camp so the young people could have a future. He said “If we had had education in Darfur, we would not be refugees today - they caught us unaware”;

To date, the quality of students entering the JC:HEM classroom has been as impressive as it is diverse. Students come from across the spectrum of communities at a given learning center site:

- Muslim women from Congo sit in classrooms with Christian men from South Sudan, and
- Buddhists from Thailand interact with Burmese Catholics.
Every year the respective classes make strides toward gender parity. In 2015 half of all Community Service Learning Track seats were filled by women and over a third of incoming diploma students are female. Competition for admission is stiff and the admissions process is rigorous, especially for its liberal studies diploma with its fully accredited degree from Denver’s Regis University.

JC:HEM’s faculty and instructors are likewise drawn from a vast pool of global talent and include sociologists, philosophers, mathematicians, teacher training experts, newly minted associate professors, and recent refugee arrivals who bring with them academic credentials and additional layers of critical capacity and talent. Graduates of JC:HEM’s early diploma cohorts have also begun to cycle back into the community and offer guidance and tutoring to future alumni. As with student intake, JC:HEM seeks a multicultural, gender-balanced faculty in both the design and delivery of its content.

Among the network of Jesuit colleges and universities throughout the United States and beyond, JC:HEM offers unique opportunities for service to both individuals and to institutions and for bringing to action the direction of General Congregation 35: “These massive movements of people create great suffering among millions. Therefore, this Congregation reaffirms that attending to the needs of migrants, including refugees, internally displaced, and trafficked people continue to be an apostolic preference for the Society” (GC 35; Decree 3; para. 38).

Some institutions provide critical support for faculty recruitment, others respond to needs for technical solutions, while others provide essential accreditation for diploma courses and for awarding Community Service Learning Tracks. Where there is shared mission, there exist possibilities for partnership. These connections are continuously forged and strengthened, especially within the American Jesuit College and University network, and a network of member liaisons has been established to help grow additional dimensions of the relationship.

Recently in October JC:HEM graduates were donning their robes and celebrating commencements in Kenya and Malawi. Even while their prayers go out for enlightened leadership among leading nations, nearly 60 million refugees and internally displaced persons are not waiting. As a small part of the Society of Jesus’s response to this urgent appeal, access to higher education is cause for hope.

(For further information please consult: on the Somali woman on fighting ignorance: https://www.youtube.com/watch?v=M4qSfGKavQ; on the lessons of JC:HEM’s pilot years: https://drive.google.com/file/d/0B97FsADrM9MrRWNvWwB387cU0/view?usp=sharing; on the networking of AJCU connections: www.jc-hem.org.)

JC:HEM opens access to higher education for women.
As an American Jesuit who has worked in Africa since 1988, I would judge that until recently the traditional wisdom about any Jesuit university in Africa was that such is not a priority. We were focused, initially, on primary evangelization in parts of Africa (I’m speaking of the countries of sub-Saharan Africa, always including Madagascar - which make up the African Assistancy) to which Propaganda Fidei initially assigned us. As we established the church in these places and then gradually were missioned to additional parts of Africa, we saw our work in a whole variety of areas, including pastoral care, primary and secondary education, fostering spirituality, especially through the Spiritual Exercises, and working with refugees. There was, of course, the unique situation of our founding the University of Addis Ababa, due to the invitation of Emperor Haile Selasse, but this was certainly not a Jesuit university. We served various government universities throughout Africa as lecturers, administrators, and Catholic chaplains. We founded professional colleges in such areas as teacher training and agriculture; and these had profound impact in the countries and regions where they served. Of course, we made important contributions through our Jesuit scholasticates in Africa; these usually had some kind of university affiliation. We became involved in the foundation and development of various Catholic universities in Africa in the last decades of the 20th century. But I think I can accurately say that the usual thinking was that our resources of manpower and finance were so limited and the other needs so great that it would have been a distraction to think of Jesuit universities in Africa.

By the first decade of our present century, another way of thinking was beginning to emerge, frequently spearheaded by younger African Jesuits who had earned or were earning doctorates in philosophy, theology, and a variety of other fields. They argued that we needed to look into serving church and society in Africa through Jesuit universities. To put it bluntly, they also questioned, “Is Africa the only part of the world where we are so poor in resources – and vision – that we cannot have Jesuit universities on this vast continent? The provincial of my own province, Eastern Africa, set up a committee to explore the possibility of a Jesuit university. There was also a commission to explore

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Terry Charlton, S.J., an early graduate of Brebeuf Prep in Indianapolis, has lived and worked in Nairobi, Kenya, since 1990; he founded the St. Aloysius Secondary School there, which opened in 2004.
the feasibility of an African Jesuit university under the auspices of the African Assistancy. The conclusions reached at all levels were negative; at least, in those early years of the century, it was not time to move toward a Jesuit university.

But the Spirit blows where he will; and now, midway through the next decade, we actually find ourselves in a very different situation in many parts of Africa. Let me speak anecdotally to suggest what seems to have happened almost overnight in various parts of Africa. My provincial, who began his term in July 2009, said words like these at a province assembly early in the present decade: “After the conclusions of the province and assistance commissions about not going forward with planning a Jesuit university, I looked to other planning. But here is what I kept hearing from non-Jesuits, from lay people and from religious and priests: ‘A tremendous need in our society is quality higher education; if our church is going to be all it should, we need well-educated church people and laity and that means quality Catholic university education. This is your charism; this is what you Jesuits do well. Start a Jesuit university in Eastern Africa.’ Well, I had to listen to these opinions, coming from many sides; and so I think we have to bring an examination of the feasibility of a Jesuit university in Eastern Africa to our province planning.” I can only suppose that there were similar occurrences in other parts of the assistance. Rather quickly, at the beginning of the current decade, we moved to a new reading of the signs of the times indicating that we are invited to discern about beginning Jesuit universities.

Let me continue this reflection by writing about what I am aware of that has begun or is on the drawing board in the African Assistancy. I will then conclude with some thoughts on why these initiatives and others like them are so important and can contribute much, even at the level of being a force to transform higher education (with great impact on secondary education) on the continent of Africa.

1. Early in 2015, Fr. General gave approval to the Province of Madagascar for Magis University. The university’s initial development will be based on three institutions that the province already runs: St. Michele College, where Jesuits in formation and others study humanities and philosophy, a school of agriculture, and a school of construction trades. The home of the university will be where the two latter schools are housed at the outskirts of Antananarivo on a campus of over 60 acres.

2. The West African Province runs the Centre de Recherche et d’Action pour la Paix (CERAP) in Abidjan, Côte d’Ivoire, which offers programs including the following: MBA in entrepreneurship, MA in governance and ethics, and BA in economics, management, and law.

3. The Province of Northwest Africa has proposed Loyola Jesuit University in Nigeria, which will include departments of business administration and economics, computer science, theatre arts, biological sciences, and agricultural and environmental science.

4. The Province of Eastern Africa has proposed Hekima Jesuit University. It is likely to be founded in liaison with the assistancy Jesuit theologate, Hekima University College, Nairobi, Kenya, and begin with undergraduate, graduate, and professional programs in three schools: business administration, education, and engineering.

Each of these initiatives speak of concrete means of educating persons according to their ideals such as required courses in ethics, including professional ethics in one’s field of studies, or courses that instill a Christian and humanistic understanding of the human person and of a just society that fosters integral development of its citizens.

I conclude my reflections on the potential that Jesuit initiatives at the tertiary level and, most especially, African Jesuit universities have to be a force for positive change on secondary and tertiary education in Africa in ways that will have a wide-spread effect on African societies, I suppose including in subversive ways. While my thinking has been honed by numerous conversations with other Jesuit educators in Africa and with our collaborators, I want to take personal responsibility for what I observe and suggest, and I use my varied work in Africa in institutions of secondary and tertiary education to guide what I suggest.

I begin by describing most education at the secondary and tertiary levels as I experience it. I cannot say that I know the “system” well beyond English-speaking Africa, most especially East Africa with direct and ongoing experience of Kenya. Yet I think the system elsewhere in Africa must have similarities because I see such great similitude in the “product” of the educational system throughout Africa.
In Kenya, secondary education is focused on the Kenya Certificate for Secondary Education (KCSE), taken during the last month of one's high school career, the results of which are the only guide for placing those leaving high school in any program of tertiary education. Students sitting for the KCSE are tested on their mastery of a body of knowledge in the following subjects: mathematics, at least a couple of lab sciences, namely biology, chemistry, and/or physics, social studies, language always including English and Swahili, and a practical subject like computer science or home science and another academic elective or two. Since the examination papers are most basically concerned with mastering a body of knowledge (rather than skills, competencies, or the discipline’s mode of thinking or viewing reality), the main capacity engaged is memory. Students learn to memorize. Bright and clever students probably listen to their teachers who tell them that they will remember best if they understand and recognize the connections. But more average students tend to be so overwhelmed by the amount to be memorized that they do not think they have time to understand. Our education is hardly about “leading out” but mostly about “pouring in.”

What about Jesuit values originating from Ignatian pedagogy, such as critical and independent thinking, or even forming an enlightened conscience? We are hard pressed to do more than pay lip service to these because even our Jesuit educators or our Ignatian-inspired lay teachers realize that, if our students critically examine what they are taught, there will be less time to memorize. Indeed, we come to recognize that students who are educated to be critical might decide, “I don’t agree that this part of what I’m expected to master is true, so I won’t commit it to memory.” But we know our students’ academic future depends on their success on the KCSE, and the reputation of our school and, indeed, of individual teachers depends on our students’ success on the KCSE. Would you be surprised if I opine that the atmosphere of our schools can feel a lot like “Dead Poets Society”? The “system’s” only measure of success militates against and even overwhelms our desire to educate according to principles of Ignatian pedagogy.

Sad to say, tertiary education is more of the same. The tremendous pressures of population growth “force” government universities with limited resources to educate large numbers. It is easiest to educate by making our lectures about what is going to be on the exams. Only the professor who is a glutton for punishment will think of offering an exam that is anything but multiple choice as he or she thinks of correcting thousands of papers per term, given that both Continuous Assessment Tests and final examinations are required. My experience is that tertiary students in Africa pretty universally resist any discussion in class that requests critical thinking or assignments that require reflection on experience or creativity. It goes against the system’s valued ways of succeeding and provokes insecurity and fear. A professor might persist over the course of a term with his or her odd approach to education and it might just pay off in some students coming to value thinking for themselves, but it is not easy to avoid giving in to the pressure on one’s students just wanting to know what is going to be on the exam. At best, if the “system” does not break down, due to overwhelming numbers, African universities produce graduates who know a great deal. It is up to the employer to train their fresh graduates to think, to critique and to create.

I dream of a Jesuit university in my province which would say about admission: we are interested only in a certain minimum on the KCSE (and its equivalents in other countries), say a C+, which is considered a minimum university qualification. Other qualifications for admission will be examination of the prospective student’s background in service to community, extracurricular activities, and evidence of leadership. The university will provide its own required entrance examination to test critical and creative thinking. How that could liberate our Jesuit secondary schools to be schools of true excellence by our own criteria of producing scholars whose potential has been “led out” through teaching according to Ignatian pedagogy and who are formed as men and women for others!

I firmly believe that the products of our Jesuit universities, including those who enter the universities with prior foundations in Ignatian pedagogy, will actually be the kind of well-formed critical and creative young adults for which the best of African industry, of business, and even of government and the educational sectors will compete. Over time, but pretty quickly, non-Jesuit secondary education and tertiary education in Africa will begin to transform itself, since its old “product” is no longer competitive.

Well, that’s a dream. But I am firmly confident that, just as, even within our strictures, we have done so much of excellence at the secondary level in Africa, we are embarking on a journey with our African Jesuit universities that will bring God’s reign so much closer.
India is a vast multicultural and multilingual setting within which the Society of Jesus sponsors 52 institutions of higher education, including one university, 29 colleges, and multiple professional schools that offer specialized training in engineering, management, and education. This makes India home to the world’s largest national collection of Jesuit institutions of higher learning. Typical of the Indian approach, most of these institutions are affiliated colleges within secular, government-regulated universities; but particularly in South India, many hold the legal status of autonomous colleges that allows them to exercise mission-related prerogatives in every aspect of their internal governance. All 52 institutions are linked together through the Secretariat for Jesuits in Higher Education in South Asia (JHEASAA), a network designed to enhance the sharing of resources and best practices and to facilitate cross-institutional planning and international exposure.

Each institution within this network has its own story and can attest to its own particular strengths and challenges. But for the sake of brevity, I will focus on Loyola College in Chennai, an autonomous college established in 1925 and affiliated with the government-sponsored University of Madras, which provides a window into the some of the core themes and interests that shape Indian Jesuit higher education today.

Loyola College is widely regarded as one of the very best institutions of higher education in India, offering multiple undergraduate and graduate degree programs in the arts and sciences, education, business, and engineering. Yet among its most distinguishing features is that it is home to the Institute of Dialogue with Cultures and Religions (IDCR), a vital part of the Jesuit approach to education which permeates the curriculum across Loyola’s degree programs.

Headed by theologian Michael Amaladoss, S.J., IDCR provides critical support by training instructors for our “foundation courses,” which explore themes of diversity, multiculturalism, tolerance, and peace and encourage the development of mutual understanding across the boundaries of caste, creed, language, and region. IDCR also collaborates with other colleges in the area to educate select student leaders about religious fundamentalism, prejudice, and intolerance, an effort to advance a community of compassionate hearing and spiritual unity which can serve as a resource especially in the face of troubling events such as devastating Uttarakhand floods of 2013 and the tragic Mecca stampede of 2015.

Loyola is also home to an array of immersion and outreach programs which deepen our students’ exposure to many of the same issues explored in the foundation courses. Through these initiatives, sponsored by the

Vincent Sekhar, S.J., is the executive director and dean of research at the Institute of Dialogue with Cultures and Religions at Loyola College, Chennai, India.
Loyola’s Department of Outreach and often undertaken in collaboration with local NGOs, our students visit villages and camps where they are challenged to open the minds and hearts to the reality of the life in the Dalit community and to the connections among issues of poverty, corruption, and injustice in their world. Students regularly attest that these experiences inspire an enriched sense of responsibility toward the poor, the underprivileged, and the deprived – experiences that we hope will prove effective over a long haul.

Beyond these programs, Loyola is the setting for a wide range of initiatives that link it to multiple international universities and colleges and give our education a global stamp. For the past 15 years, a wave of universities from abroad have been recruiting Indian students. But because of the lack of scholarship sources available to Indian students at foreign universities, even the most brilliant students and their families are not equipped to pay the large tuitions bills that come with studying abroad. Consequently, Loyola College, like other Indian Jesuit institutions, has developed relationships, with multiple universities abroad that allow our students more affordable opportunities to benefit from studying in a different cultural and national setting.

Loyola has relationships with universities in Belgium, China, France, Germany, Ghana, Kenya, Taiwan, the United Kingdom, and the United States, including Boston College and St. Louis University. One example is our relationship with Lille Catholic University in France. After completing two years of study at Loyola, our students can complete an additional two years of study in Lille and earn a bachelor’s degree in business administration. Conversely, students from Lille and from other foreign universities join us for a one-semester study abroad program.

Among the most successful approaches to international cooperation is the Loyola-ICAM College of Engineering and Technology (LICET). This is a partnership that involves the Jesuit-sponsored ICAM, a graduate school with multiple campuses in France. Indian students who show an interest and aptitude for graduate studies abroad are eligible for scholarship funds, are provided French language instruction, and are offered a month-long summer exposure program prior to beginning their studies abroad. Our LICET students also live with French host families, affording highly personalized opportunities for cultural exchange.

In addition, Loyola’s Institute of Business Administration, among the top-ranked business schools in India, provides international opportunities through relationships with many foreign universities, including the Università Cattolica del Sacro Cuore in Italy, the University of Antwerp and the University of Leuven-KU Leuven in Belgium, Katholische Universität Eichstätt-Ingolstadt in Germany, and, in the United States, with the University of Dayton and the Washington Center for Internships and Academic Seminars. Business students from all of these places are likewise welcome to study at our campus, and faculty from some of these universities have also taught at Loyola.

Of special note in terms of our international networks are immersion programs that link Loyola College to Canisius College in Buffalo, New York, and Fu-Jen Catholic University in Taipei, Taiwan. Students and faculty in these programs travel to India for two or three weeks, are instructed about India’s religious and cultural diversity, learn about the work of NGOs in the region, and have an immersion experience in a Dalit community.

Also worth noting are our efforts at Loyola, as well as at other Indian Jesuit institutions, to meet the needs of poor students who experience difficulty because of deficits in their earlier education. To help students reach high academic standards, Indian Jesuit institutions have organized remedial courses and introduced streamlining strategies that accommodate different learning capacities. Through this work, we demonstrate that we seek to be accountable to all stakeholders – our students, the Indian public, and our government – for offering an education that meets social needs, fulfills individual aspirations, and multiplies employment opportunities for our graduates.

Generally, Jesuit colleges in India are perceived very positively and are ranked high by the stakeholders and accreditation teams that measure the quality of our education, our character formation and discipline, and our social concern and outreach. Notably, Loyola College has been ranked second in liberal arts education among over 33,000 affiliated colleges in India.

At the same time, our institutions are not without challenges and problems. Finances are a major problem, and our leaders are in constant discussion about how to provide more scholarships, subsidize fees, provide for infrastructural needs and maintenance costs, and meet increasing salary costs. As we look to the future, there is also a need for greater understanding and collaboration between Jesuit colleges and the various universities and the government bodies to which they are accountable. It is also clear that Indian Jesuit institutions as a body must develop collectively a greater flexibility to respond to changing needs in the 21st century.

Like Jesuit universities and colleges throughout the world, Indian Jesuit institutions seek to carry and express the Jesuit character of magis or excellence through the vehicle of higher education. They emphasize the option for the poor and the Dalits, justice consciousness, respect for other faiths and cultures, and collaboration across multiple boundaries.

Together, these themes and interests represent the core of Jesuit higher education in India today.
was born in Somalia, but I was raised by my sister in a refugee camp called Kakuma in Kenya. My family got separated during the war in Somalia when our village was attacked. My 10-year-old sister rescued me during the attack and escaped the country carrying me on her back. Years later I was told I was about 11 months old. The United Nations High Commissioner for Refugees (UNHCR) in Nairobi sent us to the refugee camp. Growing up there, I saw early on the importance of health care and the dire need for it. I was lucky; growing up in the refugee camp I got sick only once, but other kids were not so lucky. Only one small clinic served most of the camp. I remember that sometimes it took days to get treatment. The small clinic was consistently crowded, lacked medications to treat patients, and most of the time did not have enough staff to meet patient demands.

By age 10, I wanted to go to school but could not while in the refugee camp. My sister could not afford to send me to school. She was already working very hard to feed me and her infant son, so any extra money had to go towards food and clothes. For most people in the refugee camp, hope for a better life was sponsorship to another country. My sister, her son, and I were very fortunate to get sponsorship to the U.S. from UNHCR and Catholic Charities. After a long series of interviews, we came to the United States in 2005. Coming to the U.S. has opened up a world of opportunities. I was able to learn English, attend school and learn to read and write. Learning English was an important achievement for me. Attending and graduating high school were also a major milestone because no one in my family had ever gone to high school or college.

I am currently a senior majoring in biology with a philosophy minor at Le Moyne College. I will be applying to medical schools. I have gained so much from attending Le Moyne, both academically and personally. I have been surrounded by amazing and caring professors who go above and beyond for students. I have gained many great mentors and friends. I have been successful in college because of the supportive, caring, and nurturing environment that aims to educate the whole person. I have had hurdles to overcome while in college, the biggest one being balancing my education with taking care of my disabled sister and my two young nephews, 10 and 13 years old. Le Moyne College has given me the support, encouragement, and education to get me closer to my dream of becoming a family doctor. After completing my medical school education and training, my goal is to practice medicine in the U.S. until I gain adequate experience and training to be able to work in refugee camps. This has been my long-term goal and dream since I was 10 years old.

Zacharia Mohamed is a senior at Le Moyne College majoring in biology with a philosophy minor. He is now the sole caregiver for his sister, who has become blind, and he is in the process of applying for medical school.

The Dream Fulfilled
From Undocumented to Med Student
By Pablo da Silva

When I decided I wanted to go to medical school, I knew it would be a long road. The application process was very competitive; but more than that, my immigration status at the time raised issues. Medical schools would not accept students who were undocumented, in part because they did not qualify for federal loans and, therefore, had no way to meet the high costs of attending medical school. But more important, the schools feared that without a Social Security Number and a work permit, we would not be able to become practicing physicians after graduation.

With the advent of the Deferred Action for Childhood Arrivals (DACA), qualified undocumented students were granted a Social Security Number and a
From the Congo: Learning a New Language, New Customs

Great Challenge, No Barrier

By Prisca Tshibambe

Three years ago, I left my home nation of the Democratic Republic of Congo to pursue a bachelor’s degree in business administration. I was 18 years old, I spoke no English, and I had no family in the United States. I came to the United States to receive more than a better education. I came to find a better life. Arriving in the United States presented an exciting but daunting opportunity. An American education meant learning to speak, read, and write English. The challenge taught me much about persistence, hard work, and adaptability.

A Jesuit education was a tradition in the Catholic family into which I was born. Both my father and grandfather attended Jesuit schools, and it was an honor for my parents to perpetuate this tradition through me. At first, a Jesuit education meant nothing more to me than any other education. During my three and a half years in college, I learned a lot about the Jesuits and their accomplishments in the world, but it was only after attending a campus ministry retreat that a Jesuit education started to mean a lot to me. I received not only an intellectual but also a spiritual education, which is not something a lot of graduates can brag about in today’s world.

While I made a lot of progress with my English, I had not adapted yet. I became very quiet, shy, and unconfident. I was afraid that the students and the teachers would not be able to understand my English or, worse, would make fun of me. I started to withdraw and talked less. During my first semester, I did not actively participate in my classes for fear of embarrassment. Back home, you are expected to speak French perfectly, and when you mispronounce a word or use the wrong article everyone laughs at you. But in Wheeling it was different. I had supportive friends who would teach me to pronounce some words. In French the H is silent at the beginning of the word while the H is pronounced in English. It took me two years of practice and a patient friend to master this skill.

I also had to learn new social customs: back home, we kiss twice on the cheeks to greet friends, and we give a handshake to our elders. In the U.S.A., we hug among...
friends, we just say “hello” to acquaintances, and we shake hands with authorities. It took me about two months to understand the U.S. greeting system.

Food was one of the most difficult changes. Back home, we have spicy foods and we do not mix sugary and salty in a dish. After trying many dishes here I became a fan of gumbo, a dish that originated in Southern Louisiana.

I learned a lot about American culture, including country music (West Virginia’s “anthem,” John Denver’s “Take Me Home, Country Roads,” is my favorite country song). Respect is very important in my country. Although some students were very respectful toward authorities, many were not, which was very challenging for me. After I thought about it for a while, I found out that in the U.S. there is no severe punishment for being disrespectful while in the Congo there was a large range of punishment for this, which created fear and obliged everyone to be respectful especially toward our elders.

Though my experience at Wheeling Jesuit University had ups and downs, overall it was extraordinary. My teachers have been very supportive and tried to accommodate my needs to the best of their abilities. The personal relation between students and faculty was the key to my education success. I plan to continue my education to be a woman for others as I now move on to law school.

Prisca Tshibambe, from the Democratic Republic of the Congo, graduated in business administration from Wheeling Jesuit University in May 2015.

LOYOLA’S NEW ARRUPE COLLEGE OPENS

On September 25, Archbishop Blase Cupich of Chicago blessed Arrupe College. Mayor Rahm Emanuel, administrators, Arrupe students and family members and friends attended the ceremony. Arrupe College is Loyola University Chicago’s new two-year associate-degree school for students with limited financial resources. Stephen Katsouros, S.J., dean and executive director of the college, said, “We want our students at Arrupe College to fall in love with the idea of being college students, of being academically successful in a rigorous Jesuit college environment. We want them to fall in love with the idea that they can do this, that they can be successful at the corner of Pearson and State – and beyond.”

(For more information, go to: http://www.luc.edu/arrupe/stories/archive/)
Over the past five years, I have had the extraordinary pleasure of working on two educational projects that were unique collaborations between scholars and students from Jesuit institutions of higher education and secondary schools worldwide. The first project was the Democracy, Culture and Catholicism International Research Project (DCCIRP) and the second is the International Jesuit Ecology Project (IJEP). I will briefly describe both projects, identify some of their practical impacts, and then suggest features of the Jesuit difference that ventures such as these bring to the field of international education.

The Democracy, Culture and Catholicism International Research Project

The Democracy Project began in 2010 with the goal of producing scholarly research in Catholic Studies that would explore the relationship between democracy, culture, and Catholicism. The impetus for this topic came from the growing global attention to democracy incited by the international Occupy Movement and the rising Arab Spring.

The Democracy Project home base was Loyola University Chicago’s Joan and Bill Hank Center for the Catholic Intellectual Heritage. From there, relationships were forged with scholars at various Jesuit-sponsored universities: the Universitas Sanata Dharma in Yogyakarta, Indonesia, the Universidad Antonio Ruiz de Montoya in Lima, Peru, and the formerly-Jesuit Vilnius University in Vilnius, Lithuania. Project participants from these diverse cultures provided rich comparisons and contrasts on the shared question of how democracy, culture, and Catholicism relate in the modern world.

The principal outcome of this three-year collaborative research project is an edited volume of DCCIRP research papers entitled Democracy, Culture, Catholicism: Voices from Four Continents (Fordham University Press, 2015).

The International Jesuit Ecology Project

The Ecology Project (IJEP) originated in 2012 out of a desire to produce a ‘living’ electronic textbook in environmental science that would integrate ethical analysis, spiritual reflection, and a call to action. Titled Healing Earth, this interactive electronic textbook is designed for beginning college students, upper level secondary school students, and adult learners.

Like the Democracy project, IJEP began with a small group of Loyola Chicago science and humanities faculty dedicated to developing an integral approach to environmental science – an approach that would emphasize not only the connection between environmental science, ethics, spirituality, and action but also the intimate link between natural and human ecology. Since its inception, the Ecology Project has grown to a production team of over 95 people from more than 35 Jesuit institutions of

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higher education, secondary schools, and social apostolates around the world.

Now in its final stages of completion, the *Healing Earth* textbook is being piloted in select universities and secondary schools before its public launch. Anyone can visit the HE drafting site at www.healingearth.ijep.net (and join the Healing Earth team!). A more detailed description of the project is at the IJEP website www.luc.edu/ijep. Current project news can be found at the IJEP Facebook page www.facebook.com/ijephealingearth?ref=profile.

**DCCIRP and IJEP Impacts**

It is too soon to judge the teaching and research impact of the published Democracy Project volume. Likewise, any evaluation of IJEP’s *Healing Earth* textbook lies months ahead.

Yet, the processes that created these projects have already registered positive effects. Both undertakings have formed new relationships between scholars at Jesuit institutions around the world and have prompted fresh international research. Today, several former scholars of the original Democracy and Catholicism project are exploring research topics (and career paths) that earlier they would never have imagined undertaking. Similarly, many of the natural scientists and humanities scholars working on the Ecology Project are trading interdisciplinary perspectives on the environment that would have otherwise never been shared.

Undergraduate and graduate student workers on both projects have likewise benefitted. Many of today’s university students find the academy’s traditional disciplinary boundaries – and too-often monocultural discussions – uninspiring. Both of these ventures have modeled the kind of multicultural, interdisciplinary, and interfaith conversations that engage and excite students.

**The Jesuit Difference in International Education**

There are several characteristics of these initiatives that suggest a “Jesuit difference” in the field of international education. I will briefly discuss three: global presence, vertical connection, and mission habitus.

As is well-known, no organization in the world supports more educational institutions at both the university and secondary school levels than the Society of Jesus. The global presence of Jesuit education is astonishing. Schools of varying types operate in nearly all of the 195 nation states that constitute our geo-political world. No one knows how many distinct human cultures exist within and between these political borders. Some anthropologists estimate that the number is in the thousands. If any organization is capable of creating educational dialogue between these human cultures on a global scale, it is the Society of Jesus. Both the Democracy Project and IJEP are examples of how the unmatched global presence of the Society of Jesus puts multicultural contacts and resources at the fingertips of scholars working at Jesuit institutions around the world. This is a “Jesuit difference” – and one that begs for greater realization.

In the process of creating *Healing Earth*, university-level scientists have often been humbled by the scientific knowledge and teaching skills of Jesuit secondary school science faculty with whom they are collaborating. At the same time, both groups of educators have been enlightened by HE participants who are not working in schools but are pursuing social apostolates that put them in direct contact with people suffering most acutely from today’s environmental crises. These experiences demonstrate another Jesuit difference: vertical connection. Other than the Catholic Church as a whole, no organization in the world can match the Society of Jesus in the number of such vertical links between people working in the direct service for social justice, in the educational formation of youth, and in scholarly research. These links draw together community organizing, data collection, theoretical analysis, and social communication. As with the Jesuits’ global presence, the vertical connection between people working in Jesuit-sponsored organizations is a resource still waiting to be adequately coordinated and utilized.

It is a profound joy to work on collaborative projects with people from different cultures. This experience is brought to an even greater depth of satisfaction when participants share a mission habitus. By this I mean, diverse people from around the world sharing life goals framed in the Ignatian language of *Ad Majorem Dei Gloriam*, *cura personalis*, finding God in all things, the *magis*, being men and women for others, pursuing the service of faith and the promotion of justice, and educating the whole person. The driving energy of these initiatives has been people with a disposition, a demeanor – or, as Aristotle put it, a habitus – formed by life lived in communities and educational institutions animated by these guiding insights. Happily, this is not a Jesuit difference waiting for realization. People can be found in every Jesuit institution who share this mission habitus.

Global presence, vertical connection, and mission habitus are three features of the Jesuit difference in international education that were evident in these two international projects. Not all of these characteristics have reached their full potential for international education. Were they to do so, Jesuit schools would take a leadership position in global education, not unlike the position they once held in Europe during the 17th and 18th centuries.

The possibility is there.
It was July 2014, and I watched with amazement the high arcing rocket trails against the night sky from my little apartment in Ramallah in the West Bank of Palestine. Although I couldn't hear them, I knew the sirens would be blaring 40 miles away in Tel Aviv as Hamas desperately lashed out against an Israeli assault on heavily populated Gaza. Just as certainly as I knew the air raid warnings were sounding, I also knew the military response against the people of Gaza would be swift and unforgiving.

As the director of a U.S. rule of law program supporting the Palestinian justice sector during from 2013 to 2015, I had an unwanted front row seat to the rocket light show and the destruction of Gaza during the summer of 2014. Thousands of Palestinians died in retaliation for the mostly ineffective rockets of Hamas. With over 60 Palestinian colleagues working in our program, many suffered losses of friends and relatives as entire families were killed in futile attempts to avoid the Israeli attacks. And deeply troubling to me, I learned that my own government was in the process of resupplying munitions to the Israeli forces from a secret supply depot in Israel.

How did a professor at Seattle University become a reluctant witness to the seemingly endless Israeli-Palestinian conflict, with its history of military occupation and its attendant violence, assassinations, and acts of terrorism?

**Searching for Hope in the Rule of Law**

As a law professor and former United States attorney, I take pride in the American justice system. At the request of the U.S. Justice Department, I trained judges in the Republic of Georgia preparing for their first criminal jury trials. I briefly worked at the International Criminal Tribunal for Rwanda addressing the horrors of genocide. Still, when the U.S. State Department asked me to head the U.S. rule of law program working with police, prosecution, security services, and the courts of Palestine, I hesitated. It would be difficult to leave my students at our Jesuit university and move to a troubled part of the world with what seemed like very little prospects for improvement.

Yet, somehow, I found myself with two duffel bags standing in a bare-walled apartment in a mostly Muslim community with an enormous task before me. Having been privileged to study the history of the Jesuits and benefiting from retreats in the Spiritual Exercises, I admit to feeling a bit like a Jesuit missioned to some faraway place with only my wits and faith in God to sustain me. In reality, of course, I had the support of the U.S. consulate in Jerusalem as well as many new Palestinian colleagues trained in law, policing, and technology.

Our task was to help lift the Palestinian justice sector by providing capacity building in the rule of law. This meant everything from purchasing yellow police tape to help the Palestinian police secure crime scenes to providing trial skills training for young and eager Palestinian prosecutors. The human rights implications of this work were often evidenced by the reduced reliance upon eyewitness testimony in criminal cases or upon confessions often obtained by coercion or physical intimidation. Neither the occupation itself nor the hodgepodge of laws from the Ottomans, the British Mandate, Jordan, and a now defunct Palestinian legislature made our job any easier.

At times, it was hard not to feel like efforts to build rule of law were acts of futility. It is true that both the
United States and its allies, the Israeli occupiers of this land for nearly 50 years, nominally support the “two state solution” to include a State of Palestine. But it is also true that Israeli Prime Minister Benjamin Netanyahu frequently cites the Old Testament and declares that the land of the West Bank and the Palestinians “is the land of our forefathers.” Perhaps this explains why looking up from almost any Arab village, one sees newly built Israeli settlements glaring vaingloriously upon the inhabitants who most assuredly do not share the right wing Israeli view of history or religious mandate. With over 600,000 Israelis living in these settlements upon Palestinian lands, Israel assures the denigration of peace efforts and undercuts the legitimacy of its security claims.

**Ethical Crisis and Self-Transcendence**

Against this backdrop, I found myself in crisis. In July 2014 the international press reported the Israeli Government was running low on munitions, having already killed hundreds in Gaza. From a secret U.S. supply depot within Israel, American grenades and mortars were used to resupply the Israeli Defense Forces, who would surely use them to continue their attacks against defenseless families huddled in their homes in one of the most densely populated zones in the world.

As one of the few U.S. officials operating in the West Bank and in daily contact with Palestinian counterparts, including the Attorney General, I had to question my effectiveness in advocating for the rule of law while my country supplied weapons used to kill fellow Palestinians in Gaza. What about my obligation to serve the U.S. State Department and its programs in Palestine? What about my colleagues that could be jeopardized by any action I might take? What could I discern of my responsibility as a Christian and a believer in the peace of Jesus Christ for all peoples?

After consulting with trusted and experienced advisors, I decided for myself that I could not remain silent amidst the deaths in Gaza and that I must act. I made appointments with three of the top Palestinian officials with whom I worked for the purpose of offering to resign if they felt my role as leader of the U.S. rule of law program could no longer be effective after the resupply of munitions. This was a difficult decision and not at all what I had hoped would be my path. My work was important and, I believed, was making a difference in this troubled region. My departure from the Palestine I had come to love and from the people I was humbled to serve seemed imminent.

Instead, completely unlooked for, I received one of the great surprises and great blessings of my life.

After explaining my intentions to the three officials, they each had the same response. All three asked me to stay in Palestine and continue my work for the rule of law, with the Attorney General himself kissing me on the cheek and saying, “please don’t leave. We are Palestinian – we are used to being killed.”

What a lesson for me. My self-absorbed analysis had missed the simple truth that suffering can be accepted as part of a prayer of hope. Human understanding and forgiveness can pave the way toward justice more powerfully than human laws alone. And, now that I have returned to my Jesuit law school teaching Constitutional Law to bright young law students, this time of service in the Holy Land will continue to inform my own teaching about justice, about hope and the limitation of law alone as the pathway to peace.
The Spring Hill College (SHC) Italy Center, initiated in 2011, calls Bologna, one of the world’s oldest university towns, home. Our classroom, though, is the broader Mediterranean region, thus providing the ideal setting for Jesuit justice education. Lectures take place both in Bologna and in classrooms without walls, in the homes of friends, U.S. Embassy conference rooms, and churches and mosques across Italy, Eastern Europe, and North Africa, often in places where few American students venture.

Italians are experiencing donor fatigue after nearly three decades of welcoming refugees from as close as neighboring Albania and as far away as Afghanistan. In 1995, the year that the majority of our college students were born, foreigners were less than two percent of Italy’s population. Sadly, the year 2015 will likely be documented as the largest movement of humans fleeing wars and famine to land on Italian shores. By hearing stories from former mafia members, priests, and recent arrivals during our tours to Puglia and Sicily, students are able to put a face on these complex issues.

Our pedagogy strives for each student to have conversations with those on the margins: war survivors, refugees, and community leaders who are saying “no” to injustices. Aida Omanovic, a Muslim native of Mostar, Bosnia, who buried 27 of her college-age friends during the 1992 – 95 war and witnessed her brother being carried off to a Croatian Catholic-run concentration camp, is one of the many extraordinary human beings who helps us challenge our students to think critically about peace and reconciliation. Such encounters demand that we move away from theoretical discussions into the emotional, personal realm and simultaneously push students to further define their own faith lives. Student Matthew Zuppardo, reflecting on his time in Mostar, states, “This experience has been very humbling. I have learned many things about divisions, but I learned a great deal more about crossing them.” Peace and reconciliation are no longer jargon as students ask themselves if they could forgive their brothers’ killers in the way that Aida models for us.

As Americans, we too have our house to clean up; fewer students express an interest in the humanities where ethical questions are debated, and the negative forces imbedded in social media appear to have taken root. Many students land in our study abroad programs in what St. Ignatius would identify as varying realms of desolation. Pope Francis in his recent climate-change encyclical “Laudato Si’” writes, “[Social] media at times shields us from direct contact with the pain, the fears and the joys of others and the complexity of their personal experiences. For this reason, we should be concerned that a deep and melancholic dissatisfaction with interpersonal relations or harmful sense of isolation can also arise.”

We are trying to document what students are thinking, but we also want them to connect with the pains, fears, and joys that Pope Francis is referring too. In the Ignatian tradition we are trying to generate contemplatives who will take action, which resonates with an emerging field of research on empathy and moral development. Influenced by Stanford University education professor Nel Noddings’ 40-plus years of studies on “caring,” Martin Hoffman (New York University) and Michael Slote’s (University of Miami) research bridges the divide between the intellectual discussions about justice and the field of empathy education. Results can often be measured by commitments from individuals who are able to express empathy for a family member, as well as concern about those who live in distant lands, those whom they will never meet – like earthquake victims in Nepal or the migrants crossing the Mediterranean.

Jordan Byrne, reflecting on her SHC Italy Center experiences after participating in our social justice tours to Poland and Bosnia, captures how empathy skills can lead to justice thinking: “I’ve been to Auschwitz and Srebrenica, both places of genocide where thousands were murdered solely because of ignorance and hatred. It is an experience that I will never be able to explain. However, once I walked away, I vowed to never judge anyone on his or her race, religion, or way of life. May we never forget all of the people who have died because of genocide.”

Our preliminary results indicate that for many of our students the practice of face-to-face encounters with those overcoming situations of extreme hardship not only develops empathy skills but also leads to a commitment towards justice.

Todd Waller is the director of the Spring Hill College Italy Center.
The late Fr. Richard Sherburne, S.J., and former Seattle University psychology professor Neil Young started sending students to work with Mother Teresa in Kolkata (Calcutta) in an era when Global Education projects operated outside of the realm of risk managers. The Seattle University administration managed to offer support from the sidelines allowing the student-run initiative to operate for 26 years sending 200+ students to work with the Missionaries of Charity. The program was a magnificent example of Jesuit education in action in the spirit of Ignatius and his early fellow Jesuit brothers embarking into the unknown.

Below are a few perspectives from former participants as they reflect back on their work in Calcutta.

**Marina Groenewald (1998)**
There is no reason why you have (a) to understand everything right now or (b) make firm decisions about your life based on your experience because Calcutta will inform your experience whether you know it or not, whether you want it to or not.

**Erica Parys Siegmund (1998)**
I needed to be exposed to something bigger than me, and while I felt a calling to go and participate in this, I had to do it blindly without any idea of what the outcome would be and what I might gain. I would live in the answers, not the questions, and live into the answers and the answers I think have come back to me in a passion for social justice and a passion for living.

**John King (1989)**
To take note of their suffering and to say “Hey, well this matters, this matters to me, this should matter to us all.” The sense of turning a blind eye to the needs of others is really no longer an option. And to really feel that as opposed to just say it, and say “okay well, if I feel it – if it’s really going happen” – it’s got to be integrated into, kind of, my own lived experience.

**Matt White (1995)**
I wasn’t Ignatius of Loyola or Siddhartha having this prolific bachelorhood and then having a huge conversion, nothing like that at all. I probably have had a fairly consistent personality before and after India. But I really was struck by how hard it was to live out some of the ideals I was shown face to face.
face in India, like seeing Mother Teresa at work, seeing the sisters at work, seeing the poor people on the street still smiling through their day with barely anything to their name whatsoever, and then I was going back to this affluent American society and thinking, “How do I incorporate these lessons in my life in any way? Is that even possible?”

Molly McCarthy (1998)  
I came home and what I did was I gave Father Sundborg [Seattle University president] a lot of hell at Seattle U. for my last two years there. We particularly focused on issues like sweatshops, where all Seattle U brands of clothing were made. I came home not afraid to email the president, demand a meeting every week, and say, “Here is something I can do from here to help people who are in need.” I mean it’s not the president’s fault, but it is Seattle U’s fault. I wouldn’t have been a rabble-rouser if I hadn’t have gone to Calcutta.

Marina Groenewald (1998):  
What Calcutta really taught me is that life is the most important, life is the most valuable in the moments of contradiction. I think like that anyway. But again, seeing it over and over and over again, being stretched to the point where you think nothing makes sense and then something, like, sitting on the street and watching the mist come in, the fog and the pollution settle in, there is just this, I guess I call it the beautiful imperfection of life.

Precious Butiu (1999)  
It is a hard balance: it is important to give but it is also important to receive. It’s also important to give to yourself and I think that is a lesson that I am trying to learn; striving to be compassionate, striving to be generous with others to helping others, but also receiving help from others and also taking the time to take care of my own self.

The responses are individual but share the message: the experience was powerful!
In June each year at Creighton University, many of our students in the health sciences push the pause button, just breathe, listen, taste, smell, and see an immersion into another culture that has potentially life-altering effect.

Creighton University nursing students, preparing to be health care professionals, welcome the opportunity to care for children, mothers, fathers, elders, and the community. In return, the students gain confidence in their ability to travel, provide, care, and understand the human condition within a different culture.

The College of Nursing undergraduate nursing students have opportunities to participate in two different immersion experiences. One is supported through the Institute for Latin American Concern (ILAC), a Catholic, Ignatian-inspired program in the Dominican Republic. The other is a private surgical mission supported by an anonymous donor who herself was transformed by an immersion experience. Both trips require students to work with an interdisciplinary team. The students assist in clinics focused on those with diabetes and hypertension and teaching the local health care workers. Other activities include participating in normal everyday events, celebrations, holidays, prayer with friends, families, co-workers, and the community.

This integration occurs seamlessly as students live with host families who provide the student a warm welcome and ensure they feel part of the family. Students are usually included in all celebratory events, which helps them understanding the unique elements of the local culture.

In summer 2015, Jayme Beukelman, senior nursing student, traveled to the Dominican Republic for a five-week immersion trip. She was with over 60 students from the Creighton community. She says: “My time in the D.R. was a truly amazing experience and one I will never forget. I had the opportunity to learn more about myself, how to love and serve those around me, and better myself as a future nursing professional. The people I met there and formed relationships which will always have a special place in my heart.”

Immersion experiences in China for graduate nursing students have also occurred annually since 2008 with an opportunity to be part of an interdisciplinary team of faculty and students from nursing, occupational therapy, physical therapy, and medicine and pharmacy. This immersion develops relationships with Chinese health care providers, and students participate in an acute care system and culture in Hebei Province, Hospital No. 3, Shi Jia Zhuang, China. The graduate students are required to take a two-credit interdisciplinary course prior to their departure. The course facilitates cultural competency and leadership within an international context as preparation for their travel.

Cindy Costanzo has been at Creighton University College of Nursing for 10 years and serves as the master’s program chair. She is the coordinator for the DNP Clinical Systems Administration and Clinical Nurse Leader track. (Information is available at: https://nursing.creighton.edu/)
Miranda Kliment, a graduate nurse practitioner student, has been selected to attend the fall 2015 trip to China. In anticipation of the trip Miranda said: “I hope to expand my knowledge and experience working with other professionals in a team approach. I am looking forward to expanding my cultural competence by working with health care professionals in China with the common goal of health and patient care. This journey will allow me to grow not only as a health care provider but as a person.”

A dedicated faculty member accompanies the students during the College of Nursing immersion trips. The faculty members provide guidance during the phases of preparation, traveling, in-country encounters, the return home, and debriefing following the trip. Dr. Nancy Shirley and Dr. Cathy Carrico have led several of these immersion trips. Both are experienced educators who have a passion for teaching and a love of the Jesuit traditions and charisms. Nancy had the following to share: “After I first participated with ILAC as a nursing professional in 1985, I knew I was hooked. Having the opportunity to share this experience with students is, indeed, a blessing. The experience is fulfilling and challenging in every aspect – physically, mentally, emotionally, and spiritually. It requires one to break down barriers and to build new and different relationships. It allows one to live a ‘Faith that Does Justice’ as we easily ‘Find God in all Things.’ The opportunity to be in solidarity with these communities is priceless and transformational.”

In the College of Nursing, four charisms have been used as a framework to integrate the curricula. These same charisms guide the immersion and reflection activities during all phases of both trips including preparation, the experience, and debriefing post immersion. These charisms include Finding God in Others, Cura Personalis, Women and Men for Others, and Service that Does Justice.

In addition to the charisms, the characteristics of a Jesuit education are applicable to the immersion. Students’ formational growth in the image of God continues, and their experiences further prepare them for a life in which they understand their talents and strengths and put them to use. The students begin to differentiate the power of relational skills and the void and disruption without that skill set. In addition, the immersion rekindles a passion to do service with an emphasis on justice and an awareness of those who are poor and suffering at the margins. The students recognize that their talents and gifts are for the good of the human community (Peter-Hans Kolvenbach, S.J., The Characteristics of Jesuit Education, 2005).

The application of the charisms and characteristics of a Jesuit education and the formation that occurs deepen a nurse’s ability to care. Caring for others is a privilege in all countries and cultures. It builds human connections that cross international boundaries. Creighton nursing students and faculty are privileged to be present during the most vulnerable and intimate human experiences. The emotions of these events are powerful and profoundly affect the lives of students. Such experiences are among the most valuable outcomes Creighton University College of Nursing can provide for its nursing students.
In 1932 Pope Pius XI, at the request of the Iraqi bishops, asked the New England provincial to start a high school in Baghdad, Iraq. Four Jesuits were sent. They purchased 25 acres of land in the northern part of the city and started Baghdad College. The high school became such a great success that in 1955 the government gave the Jesuits 170 acres of land about 14 miles south of the college on which to build a new university, to be called Al Hikma (Arabic for “wisdom”). Although Muslim boys were admitted to both schools, the objectives of the mission never included proselytizing Muslims. In fact, many Muslim graduates have stated publicly that their Jesuit training made them better Muslims.

Over a period of 37 years, 145 Jesuits served in Baghdad and in so doing developed a strong love for the people of Iraq and for their culture. Baghdad College’s enrollment grew to 1,100 students with 10 buildings, and Al Hikma grew to 700 students, with 5 buildings. All 15 buildings were designed and constructed by the Jesuits.

During the turbulence of the Second World War, most Americans left Iraq. The fact that the Jesuits made no effort to depart impressed the prime minister so much that he brought his two nephews to enroll at Baghdad College. After that, sons of prime ministers, governors, sheiks, and professional men chose the discipline and learning imparted by the Jesuits.

The student population of the two schools was roughly half Muslim and half Christian. Here on these two campuses Christians and Muslims found a place where real friendships could develop as well as a deeper understanding of each other’s religion.

The year 1967 was the most promising year ever for the mission. The pioneering years dedicated to survival were over, and earlier Muslim suspicions had disappeared. Wonderful opportunities indicated a stable future, not only for the two schools, which had grown beyond expectation,

Charles Allen, S.J., entered the Jesuits in 1959, and spent many years as a teacher of math and religion at various Jesuit high schools. For the past 21 years, he has been the university chaplain and special assistant to the president at Fairfield University.

Walter Pelletier, S.J., entered the Jesuits in 1947; until the Jesuits were expelled from Baghdad in 1969 most of his teaching career were at Baghdad College. Since 1969 he has been a teacher and counselor at Fairfield Prep.
but also for the Islamic apostolate, the ecumenical work with the various Christians, the spiritual direction of alumni, the lay apostle program and the opening of a major seminary, as well as a Jesuit novitiate.

The lay apostle program each year brought about a dozen young American and European college graduates to work on the mission for a few years. By 1967, 60 lay apostles had participated, and they had a marvelous effect on the student body as well as on the Jesuit community. Iraqi students learned a great deal from these dedicated Catholic laymen.

In August 1968, following a bloody coup d'état by the Baath Socialist Party, Al Hikma University was nationalized. On November 25, the 28 Al Hikma Jesuits were given five days to leave the country. Baghdad College was nationalized the following August with no reason given and no compensation offered. The Baath Socialist government, whose ideology prohibited private education, confiscated the Jesuits' property of 195 acres with 15 major buildings, including the contents of two libraries and seven modern laboratories. Because of the atmosphere of terror created by the Baath Party, no one was in a position to protest these expulsions.

Since Baghdad College was easily the best feeder school for Baghdad University, Iraqi members of the university faculty pleaded, in vain, with the country's new leaders, “You cannot treat the Jesuits this way; they have brought many needed innovations to Iraqi education and have enriched Iraq by their presence.”

The most important part of the Baghdad Jesuit adventure does not concern buildings or campuses but rather the students, their families, the Jesuits, and their colleagues. It is the people of Iraq who make this mission such a happy memory. Over the years, many graduates came to Canada and to the United States. They formed an alumni association and have conducted 13 biennial four-day reunions in various North American cities.

Attempts are being made for the return of the two campuses to the Jesuits. To date, these efforts have not succeeded. The presence of the Jesuits, including a number of former Baghdadi Jesuits, in the Middle East continues. The college and the university may be gone, but the Jesuits remain. Three Iraqi Jesuits are still living and working in New England: Fr. Stephen Bonian, S.J., Fr. Clarence Burby, S.J., and Fr. Solomon Sara, S.J. One thing is clear: the Jesuit mission to the Iraqis did not end in 1969.

One Jesuit’s Experience

Fr. Walter Pelletier, S.J., of the Fairfield Jesuit community, is one of the last living members of the Baghdadi Jesuit community. In July, 1947, immediately after graduating from Fairfield Prep “Fr. Pell” entered the Society of Jesus. Now, almost 70 years later, Fr. Pell is still an active member of the Fairfield Jesuit Community serving the community in a variety of ways.

In 1954 when the “status” for new regents (the teaching period before ordination) was posted, Mr. Pelletier discovered that he had been assigned to the Baghdad mission. When he called his parents to tell them, their first question was, “Where is Baghdad?” (The Jesuit scholastics were known was “Misters,” and Mr. Pelletier soon became Mr. Pell and later Fr. Pell).

According to Fr. Pell the trip to Baghdad was really something! The three new regents traveled to Beirut the old-fashioned way, namely by ship from New Jersey to Beirut. From there they took a bus to Damascus and then another bus for the overnight trip across the desert to Baghdad. There were no roads. The bus drivers navigated by the stars.

When they arrived in Baghdad they were greeted by all the Jesuits there, assigned to living quarters in the Cronin Building, and given their full schedule of classes and extracurricular activities. Among other assignments Mr. Pell coached the school basketball team and managed to win the Baghdad City championship. The young and eager regents were always doing something, and the days flew by. The one break was in the summer, when most of the community moved out to avoid the heat. One summer, Mr. Pell stayed at a Maronite seminary in Beirut. The next summer he spent about two months in Jerusalem.

After his three years of regency were completed Mr. Pelletier returned to New England to begin his theological studies at Weston College in Weston, Massachusetts. Ordained by Cardinal Richard Cushing in June 1960, he would spend one more year at Weston College and then complete his Jesuit studies with tertianship at Pomfret, Connecticut. He was given permission by superiors to study counseling at Boston College where he received a Master’s Degree. It was now 1963 and time to return to Baghdad.

Despite having a degree in counseling, he was first appointed the Dean of Discipline at Baghdad College and later the assistant to the principal. Not the work that he had been preparing for, he remembered the advice from his father: “When you are given a job to do, do it as well as you can.” According to Fr. Pelletier: “I must have been doing a good job.” In the student yearbook I saw beneath my picture the words, ‘Hated by all Baghdad College students.’ At least I was feared.”

During the summer of 1969, Fr. Pelletier returned to New England. All Baghdad Jesuits were required to have a physical check-up at the Lahey Clinic every six years. Al Hikma had already been nationalized, and so it came as no surprise when he learned that the Jesuits at Baghdad College had been expelled. Fr. Pelletier would never return to Iraq, but he was now on his way to a highly successful career as a math teacher and administrator at Fairfield Prep where his Jesuit story had begun.
At the Crossroads of Jewish, Muslim, and Christian Cultures

A New University in Spain

By Francisco de Borja Martín Garrido

Students participating in a joint course, bringing different universities together.
The Universidad Loyola Andalucía is a new social initiative by the Society of Jesus. It has been integrated into the Andalusian and Spanish university system as the first private university in the region and the southernmost Catholic university in Europe. It was established in 2012, evolving from the ETEA – the Jesuit business school founded in 1965 – into a new university. Loyola Andalucía is part of UNIJES, the national association of Jesuit Universities in Spain (including Deusto, Comillas, ESADE, IQS... among others). We are one of the youngest Jesuit universities in the world, legally incorporated in 2011 and offering accredited programs starting only in 2013. Inspired and enlivened by the Jesuit educational tradition, the Universidad Loyola Andalucía wants to meet the demands of all those who believe in education as a guarantee for the future.

The Universidad Loyola Andalucía has two campuses. One is located in the city of Seville, the capital of the Andalusian region in southern Spain; the other is in Córdoba. At our Seville campus, Loyola is present in three of the seven buildings composing the headquarters of the Abengoa Company. The campus, designed by Richard Rogers (recipient of the Pritzker Architecture Prize in 2007) has achieved a L.E.E.D. Platinum Certification for sustainability, the highest certification awarded by the U.S. Green Building Council. Soon, the university will build its own campus in a nearby technological park.

Why have we opened a new Jesuit university in this region of Spain? For one thing, it is one of the most important bridges between European and Latin American countries. Additionally, this region has a long tradition of understanding and coexistence between Muslim, Jewish, and Christian cultures. As President Obama remarked in his Cairo University speech in 2009, “The issue that we must address together is religious freedom. We see it in the history of Andalusia and Cordoba.” These ancient cities are connected via high-speed train with the capital of Spain, Madrid. Another important reason for this new Jesuit university is that southern Europe – and particularly the region of Andalucía in Spain – is plagued with many problems today: unemployment (especially among young people), political corruption, and a lack of resources for new entrepreneurship. The founders and trustees of the university are a combination of lay people and Jesuits led by Father Ildefonso Camacho, S.J., as the president of the board. They come from leading companies and social institutions, and they want to make a difference in the community by training men and women for others in the Jesuit tradition, collaborating in applied research with corporate partners, creating employment opportunities, and encouraging an entrepreneurial spirit among our students.

The university has been actively participating in international Jesuit networks and meetings since its foundation. Its rector, Dr. Gabriel Pérez Alcalá, attended the Jesuit meeting on higher education in Melbourne in July 2015 and has been fully involved at shared meetings with international Jesuit initiatives.

From the very beginning, supported by the secretary for higher education of the Society of Jesus, Loyola Andalucía has made its international priority the call of Father General Adolfo Nicolás to create a global network of Jesuit institutions around the world. To this end, it has signed agreements with more than 30 Jesuit universities such as: Loyola Chicago, U.S.F., Marquette, Fairfield, Scranton, Santa Clara, Georgetown (all in the U.S.A.), Iberoamericana (Mexico), Puc-Rio (Brasil), Pacífico and Ruiz de Montoya (Perú), Javeriana Bogotá and Cali (Colombia), Católica de Córdoba (Argentina), Sogang (South Korea), Sophia (Japan), and Ateneo de Manila (Philippines).

The most far reaching of these collaborations is the Alliance and Double Degree Agreement signed with Loyola University Chicago in 2013. The aim of this agreement, besides an exchange summer and faculty lead programs, research collaboration, faculty exchange and other strategic shared initiatives, is to offer the possibility of completing a four-year program of study which will allow students of both institutions to obtain an undergraduate degree from both universities, one in the U.S. and one in Europe. This is a great asset for students and sets the groundwork for creating a strong, mutually beneficial connection between a U.S. Jesuit university and Universidad Loyola Andalucía in Europe. It is our hope that this tremendous opportunity can help create a new model of networking in Jesuit higher education – a “global university” with accredited programs that provide opportunities for students around the world.

Spain is one of the largest and a very popular study-abroad destination for international students. Around 30,000 (and growing) American students come to Spain every year and Loyola Andalucía welcomes as many as are interested in becoming involved in our programming, both in English and Spanish. Students get to experience the great collaboration between lay people and the Society of Jesus, become immersed in issues of environmental sustainability, and have many opportunities to engage with issues of social justice in the region. Come and see us, and if you are interested in collaborating with us in future ventures to enhance the global impact of Jesuit higher education, please contact me.

Francisco de Borja Martín Garrido is the director of international relations at the Universidad Loyola Andalucía in Spain. (For contact, write to bmartin@uloyola.es or click on www.uloyola.es)
Le Moyne Business Goes Global: Asia
Students Learn by Being There

By James E. Joseph

There are few places in the world more exciting to conduct business than Asia. A recent article in *Fortune* by Scott DeCarlo noted that the continent is home to more Global 500 companies than North America. Asia boasts 60 percent of the world’s population, providing organizations with an incredible pool of talent and potential customers; innovation and collaboration abound; and the pace of change on the continent is almost unquantifiable. It is little wonder that DeCarlo referred in his article to the great eastward migration of business.

When the Madden School of Business at Le Moyne College launched its Madden Everywhere Tour (MET) in the summer of 2014, Asia was a crucial stop. The purpose of the MET is to prepare students to work across cultural and geographic boundaries, to forge connections with other Jesuit business schools around the world, and to promote the Madden School and its mission abroad. The Asia leg of the tour exceeded those goals as faculty members from the Madden School and I formed collaborations with prominent business, community, and university leaders.

The tour began in Chennai, on India’s east coast, where my colleagues and I met with our counterparts at the Loyola Institute for Business Administration (LIBA). During the visit, we started a cooperative research program in information systems under the direction of Martha Grabowski, Ph.D., the McDevitt Chair in Information Systems at Le Moyne, and established a teaching collaboration and student exchange. In addition, nearly 60 students from LIBA’s MBA program took a course from Fernando Diz, Ph.D., the M.J. Whitman Professor of Finance at Syracuse University, in modern security analysis.

Perhaps most meaningfully, we were joined in Chennai by Le Moyne computer science major Patrick Grimes ’15, who took a course in investment banking that forever changed how he looks at business conducted globally. Grimes further enriched his experience by working at BNY Mellon’s Chennai operation alongside members of the company’s application security team and by opening his heart volunteering at a local orphanage. Grimes’s experience was our test pilot for “Formation Abroad” – in which students study, work, and serve local communities in nations such as Brazil, India, China, or South Africa – a program we look forward to growing and expanding.

From Chennai, we headed west, to St. Aloysius College in Mangalore, India. There that I shared with 300 MBA students a detailed account of the turnaround of Oneida Ltd., where I served as chief executive officer before coming to Le Moyne. I also met with renowned ethicist Oswald Mascarenhas, S.J., chairman of MBA programs at St. Aloysius. Father Mascarenhas agreed to lend his expertise to today’s emerging leaders by donating 20 cases he has written to the Global Jesuit Case Series (GJCS), a repository of business case studies housed at the Madden School; he also serves on the advisory board. Our trip to Mangalore culminated with a discussion about sending MBA students from St. Aloysius to Le Moyne for a series of liberal arts courses during the summer. These conversations will continue early this year.

The final two stops on this leg of the Madden Everywhere Tour – to Thailand and Hong Kong – were spearheaded by Le Moyne alumni. Doug Sheldon ’69 helped to connect leaders at the Madden School to their

James E. Joseph is dean of the Madden School of Business at Le Moyne College, Syracuse.
counterparts in Thailand. His work laid the foundation for a formal agreement between the Madden School and Assumption University in Bangkok. As a result, Marissa Fernando, dean at Assumption, joined the GJCS advisory board and Doctor Diz returned to the university last summer to teach. Meanwhile, Sheldon’s classmate, Michael Kwee ’69, chairman of the PAMA Group Inc., arranged meetings in Hong Kong between Madden School representatives and global leaders in banking and transportation and the heads of various foundations to discuss their involvement in the case series. The former head of Harvard University’s Asian Case Series, Michael Chen, Ph.D., joined the GJCS advisory board and attended its first meeting this past summer in Montevideo, Uruguay. Finally, the Madden School’s connection with both Assumption and LIBA will be further cemented when Doctor Diz returns to Asia to teach again at the schools this month.

As educators, we must prepare our students to embrace both the challenges and opportunities associated with 21st century globalization. That is no small task. Throughout their careers, these future managers, presidents, and CEOs will have to negotiate myriad forces – including technological advances, the free market, and the Internet – and think in ways that are reflective, adaptive, and emotionally intelligent. The Madden Everywhere Tour of Asia and the partnerships forged through it go a long way toward helping us achieve that goal. The continent is not just an incredible place to conduct business but also a fascinating place for our students to learn about it firsthand.
The results of one of the largest college impact studies ever conducted appeared recently in the Chronicle of Higher Education. In a survey of 30,000 American college graduates conducted by Gallup and Purdue University, the most important variable that contributed to students’ well-being after graduation and being engaged in their work was whether they had a professor/mentor who “stimulated them, cared about them and encouraged their hopes and dreams.” This was much more important than all the other variables that might contribute, including the selectivity of the college and its tuition cost. What was shocking and disappointing was the finding that though 63 percent of the respondents had a professor who made them excited about learning, only 27 percent had a professor who cared about them, and only 22 percent had a mentor who encouraged them to pursue their goals and dreams.

The importance of caring teachers has been emphasized since the publication of the Ratio Studiorum in 1599, on which Jesuit Superior General Peter-Hans Kolvenbach commented in 2007 that in the spirit of Ratio “educators must grasp that the example of their personal lives brings more to the formation of the students than do their words. They are to love these students, knowing them personally … living a respectful familiarity with them.”

After the Ratio came a long tradition of educational theorists who emphasized the centrality of love in the teacher-student relationship, from Pestalozzi (“Father of Modern Education”) in the 18th century to Jung, Steiner, Neill, Montessori, and Rogers in the 20th century. For example, Jung wrote: “One looks back with appreciation to the brilliant teachers, but with gratitude to those who touched our human feelings. The curriculum is so much necessary raw material, but warmth is the vital element for the growing plant and for the soul of the child.”

We have had evidence of this at the elementary and high school level of education for a long time. For example, David Aspy, Flora Roebuck, and associates dedicated practically their entire professional lives to analyzing more than 200,000 hours of classroom instruction in the 1970s and 80s and found that what Carl Rogers called empathy, congruence, and unconditional positive regard is as essential at the college level as it is at the elementary and secondary levels.
ence ("realness, genuineness, transparency"), and positive regard ("non-possessive caring, prizing, acceptance, and trust") in elementary and high school teachers contribute significantly to classroom learning. The Gallup-Purdue Index Report suggests that student perception of teachers who care never becomes superfluous, no matter the level or age of the student.

As mentioned, the Gallup-Purdue Index Report has the surprising finding that only 27 percent of the respondents felt they had a professor who cared. And a 1989 survey of Girl Scouts of America found that only one third of the students said that they felt that their teachers cared about them. I know of no more recent surveys that challenge those results. Is it any wonder that some observers of contemporary American education have concluded that we are experiencing a crisis of caring. Might we now conclude that our colleges are also in a crisis of caring?

If there is indeed a "crisis of caring" in American higher education, what might be its causes? I suspect the answer is multifaceted: time constraints on the average full-time professor; lack of awareness of how important caring is in the learning equation; and a selective factor for cognitive over interpersonal skills in prospective college teachers. Aspy and Roebuck found that elementary school teachers had higher interpersonal skills than high school teachers. Are there implications for college teachers?

When I raised this with a friend, an associate professor in a major state university, she replied by email: "Today, the reality of higher education, at least where I teach, is that if I want to be a ‘caring’ teacher and give each student who needs it individual attention I would be working 65-70 hours a week. I already work about 60 hours a week when school is in session and that is way more than I want to."

Speaking from personal experience, I will never forget the handwritten letter I received from my English teacher at the end of seventh grade expressing her gratitude for having me in class and predicting great things for me. I will also never forget my master’s thesis advisor, Dr. Smillie, who complimented me upon my presentation of the thesis proposal while a grad student at Duquesne. He was very parsimonious with praise, but when he did so it meant a lot and served to convince me of a possible career as a college professor. He even volunteered to write a letter of recommendation for my first job at Marymount College Tarrytown, where I spent my entire professional career. I recalled this recently when viewing the American Film Institute 2014 life achievement award to Jane Fonda. She told of how the famous method acting instructor, Lee Strasberg, privately informed her after she performed in a scene in class that she definitely had talent. In the words of Jane, "he opened the heavens for me and I never looked back."

What is this "caring" that moved Goethe to claim that it was not the most brilliant teachers who had the greatest impact on his life but the ones who loved him? This is how elementary school teacher Betsy Mercogliano addressed this phenomenon: "It is moving to have kids come back to me who tell me what touched them twenty years ago that had nothing to do with the class I actually taught. They connected to something in my essence or I connected to something in their essence [emphasis mine]. It helped them move something, shift something, hold onto something, let go of something."

So how does a college professor go about showing care? Caring is primarily a feeling, and the behavior that expresses it is very personal. For example, I wrote elsewhere about a college professor who told me how she hugs her students both before and after her classes. At the time, I was teaching in a women’s college and immediately rejected the idea of hugging my students on any occasion except perhaps at graduation. I learned subsequently that teachers in the Waldorf system shake hands with their students at the beginning and end of the school day. And so the conversation should probably be about why caring is important rather than how it should be done. I think we all have to find our own way that we are comfortable with, consistent with
Conversations

I do not recall why I went alone that day. Fishing excursions to nearby Swedetown Creek were almost exclusively accomplished in tandem with Randy, my good pal who lived but a few houses away. Maybe he had a dental appointment. Whatever the case, I could not resist perfect fishing conditions - light mist, calm winds, 60 degrees – so I embarked unaccompanied into the Upper Peninsula’s deciduous forest that grew beyond the end of Poplar Street.

Approaching the 12-foot-wide creek bed, I pulled up short to bait the hook, position the sinker, and tune the reel’s drag. Since Michigan’s state fish was sensitive and easily spooked, it was best to minimize time next to shore, where my prepu-bescent shadow would broadcast warnings to everything beneath the water’s surface. Once sufficiently prepared, I padded toward the creek, just below one of our angling hot spots. Starting from a downstream location would cloak my presence, as the current washed the sounds and vibration of my footsteps away from fish lurking upstream. I was ready. The familiar sound of water over rock and slate intensified as I made my final advance. I peered across the stream’s small gully to locate my first cast. Then I saw him on the opposite bank.

His size struck me. I had never before seen one, save for one included in a taxidermy exhibit and those

Lessons in the Wilderness

Student Immersion and Inspiration

By Bill Kriege

Some students need more caring than others. And some students may not think or feel they want any at all. I also believe that teachers may find some students more “carable” than others. I suppose it is a matter of fit and need. For my part, I found it easier to care for students who cared about the subject I was teaching as well as those who needed extra help.

My favorite example of the power of a caring professor comes from friend and former colleague, Jean Houston, who wrote in *The Possible Human* about a young Swiss visiting professor of religion, Dr. Jacob Taubes, at Columbia University, who saved her life when she was in the middle of a personal crisis in her junior year. Jean had experienced several recent deaths in her family and was injured while rehearsing a college play, which resulted in impaired vision: “Dr. Taubes continued to walk me to the bus throughout the term, always challenging me with intellectually challenging questions. He attended to me. I existed to him in the ‘realest’ of senses, and because I existed for him I began to exist for myself. Within several weeks my eyesight came back, my spirit bloomed and I became a fairly serious student.”

A former student, Christine, class of ’00, wrote me recently about a course I offered in her sophomore year. For modesty’s sake I hesitate, but I feel that it demonstrates the point of the whole article. Some lines from her letter:

**Hi, Dr. Lawry,**

**It’s been a long time since I have seen you, but you were and continue to be a major influential person in my life. At Marymount you exposed me to *A Course in Miracles* and … other eye-opening philosophies that have remained with me… I was never the same after your course Perennial Quest. [Christine is now getting married and continues:] So, I wanted you to know that you are a true Professor – teaching and supporting your students to grow, think, and be. … I’ll always be grateful to you for that. I know I am often emotional or gushy, but you know me, Dr. L lol. I just never forget true teachers. Thank you… .**

**Love, Christine**
illustrated in science books. He stretched three and a half feet from his mischievously whiskered nose to the tip of his tapering tail. Handsome in every way possible, his appearance came complete with an athletically svelte frame and an Arthur Fonzarelli, slicked-back, mousey-brown hairdo. He frolicked along the water's edge in a fusion of shadow-boxing and prancercising that included rock lifting, barrel-rolling, and water-splashing in fits and spurts. I watched for as long as my fleeting concealment, bolstered by my fishing prowess (skill) and downwind location (sheer luck), permitted. I watched and smiled.

Fast-forwarding 30 years found me again in the U.P.'s wooded heartland. Nine Rockhurst University retreatants stood with me in silence on the eastern shores of Loon Lake, an over-the-top showpiece of God's pristine creativeness. As was our custom, we paused from canoe paddling and portaging for noon prayer. Standing arms' length apart, we silently looked westward across the half-mile wide lake. The water, colored somewhere between the blue of a robin's egg and the green that one might associate with the Mediterranean Sea, easily lapped the shore. Dr. Seuss-like white clouds floated by, aided by a soft breeze and reflected on the water surface. Hardwood leaves, lime-green in their adolescence, back-dropped darker green conifers lining the far shore's banks. The students and I breathed together in gratitude.

I heard her first, a rapid series of pint-sized eeek, eeek, eeeks that betrayed her majesty. Rapidly glancing over my right shoulder afforded me the sight of her skimming the forest's top. She swooped low directly overhead and then flapped chocolate wingtips to gain altitude over the water. Dumbstruck, we watched her and her six-foot wingspan soar across the lake and over the opposite shore's wooded horizon. We couldn't muster a syllable.

We had obviously piqued her curiosity. Given her vantage point and her keen eyes, she had seen us from afar. Given our status as the only humans within the 18,000-acre wilderness area, she clearly wanted to see us that morning. She chose to fly over us. She wanted to watch us. Wild animals possess far more efficacious veiling abilities than my best fishing tactics; they had likely watched me from afar on many previous occasions. However, this was my first, or at least my most poignant, experience of being deliberately sought and intentionally watched by one of my evolutionarily older animal siblings.

We humans have watched nature for a long time. We have watched, studied, and prayed over the signs of the times on planet Earth. We have cored the depths of Antarctic ice and plumbed the depths of our sacred texts in search of themes and guidance and motivation. Our watching has rendered fruits, even if they continue to evolve.

I believe, however, we are now moving into an intense period of being watched. The scientific community has rendered its verdict: human activity has and will continue to destabilize the climate and destroy entire ecosystems. Can societies use our best scientific and technological advancements to live regeneratively? Pope Francis has spoken. Can the church grow a spirituality that moves us into right relationship with God's created world? A Climate Summit convened last November in Paris. Can nations abandon competition and the myth of perpetual growth in favor of collaboration and economies of enough? Our older siblings – the Brook Trout, River Otters, Bald Eagles, Hemlocks, Maples, Cedars, and White Pines - watch in hopeful curiosity. ■

Bill Kriege is the associated director of campus ministry at Rockhurst University.
This study by James Voiss presents a well-constructed, carefully argued, and convincing case for the distinctiveness of Christian forgiveness. Beginning with the question of whether there is such a thing as forgiveness, Fr. Voiss sets out various non-religious accounts of forgiveness from philosophical and psychological sources, identifies “faultlines” in each, then develops his own account of forgiveness as a “human enactment.” He then moves, in the last part of the book, to his treatment of forgiveness within the context of the Christian narrative. The strength of the book lies in the careful analysis of what the author calls the “landscape” of forgiveness.

Fr. Voiss makes clear that this is an exploration into a complex subject, and his study makes clear how complex it is. He wisely avoids trying to define forgiveness, having found others’ attempts to do so largely unsatisfying. The basic questions that arise in various approaches to forgiveness serve to tie together the successive chapters of the book. Fr. Voiss observes that, contrary to what one would expect, the areas of divergence among recent philosophers, psychologists, and others outweigh the areas of agreement. Most argue that forgiveness is always a response to moral harm, not injuries from nature. Beyond this narrow convergence one finds the differences. Some argue that forgiveness is possible only after repentance; others say repentance is not necessary. Some argue that forgiveness entails reconciliation, others keep the two separate. Some argue that forgiveness is a conditional response; once the conditions are fulfilled, forgiveness must be given. Some even deny the possibility of forgiveness.

The authors chosen from the “French Continental Landscape” and the Anglo-Americans provide a helpful backdrop for Fr. Voiss’s distinctive description of Christian forgiveness. French continental philosophers stake out a position that brings into question the very possibility of forgiveness in Derrida and moves toward a “difficult forgiveness” in Ricoeur. The Anglo-Americans concede the possibility of forgiveness and turn to a consideration of its conditions.

In his treatment of psychological approaches Fr. Voiss concentrates not on particular authors but on basic themes. Under the heading “Dynamics of Forgiveness,” he explores the psychologists’ “considerable agreement” in approaching “the things that take place when one is forgiving” (81). If Derrida’s thesis of the impossibility of forgiveness is hard to grasp, even harder to accept, the four areas discussed under the dynamics of forgiveness bring readers...
Educators view their colleges and universities as communities of learning, with their own unique strengths, priorities, and cultural practices. But James F. Keenan, a theological ethicist and Canisius Professor at Boston College, argues in a new book that colleges and universities lack one fundamental requirement of a true community: a culture of ethics.

In *University Ethics: How Colleges Can Build and Benefit from a Culture of Ethics*, Fr. Keenan finds that while universities instruct future doctors, lawyers, and journalists in the ethical practice of each profession, faculty and other shapers of university culture do not “practice what they teach.” The university’s fragmented governance structure, with its silos or fiefdoms, hampers the creation of a university-wide culture of ethics. Fr. Keenan points out that almost by design faculty know nothing about their students’ lives outside the classroom, just as other staff do not know students’ academic experience. Even among the faculty, ethical understandings and practices can differ wildly from department to department.

The book centers on several case studies drawn from news reports and from scholarly research into issues affecting higher education, in the surprisingly rare cases where such research exists. The cases include labor justice for adjunct faculty; academic freedom; and the responsibilities of university presidents and president-elects. Fr. Keenan argues that while university presidents and presidents-elect play a crucial role in the life of the university, those who have it are as often “new” as they are “old” – and they must welcome those who join them.

Lanham, MD: Rowman and Littlefield, 2015 281 pages

Reviewed by Kate Ward

Kate Ward is a Ph.D. candidate and Flatley Fellow in Theological Ethics at Boston College.
demic cheating; undergraduates behaving badly (hazing, racist party themes, and rape); gender, diversity, and race; and the commoditization of higher education. The author recommends two major ethical arenas for future study: college sports and socio-economic class at the university. These wide-ranging issues are critical for university ethics.

Fr. Keenan does not explore these case studies primarily to provide answers to their challenges, and even less so to mope over an imagined halcyon past in higher education, which he convincingly shows never existed. Rather, the case studies provide lenses on the success, failure, or complete absence of attempts to address ethical issues at the university. For example, Fr. Keenan finds hope in the fact that the status of women at colleges and universities has improved in response to persistent, systematic, cross-constituency efforts at change. In contrast, on race and diversity, widespread cultural bias interferes with progress. On adjunct justice, the silence is deafening. Cheating illustrates the significant role of university culture in addressing ethical lapses. It tends to be less common in the face of broad institutional opposition. In contrast, where cheating is ignored or wished away, it flourishes.

As a virtue ethicist, Fr. Keenan insists that the lack of university ethics can be addressed only by changing practices: “Making ethics means making community” (217). He proposes that each college and university appoint an ethics committee composed of diverse representatives from the tenured and adjunct faculty, administration, campus ministry, and the student body. Although he believes all stakeholders are responsible for working towards an ethical culture at colleges and universities, he pointedly chides faculty in particular for failing to do so. Tenured faculty, who enjoy considerable speech protection, bear a particular responsibility.

Educators at Jesuit colleges and universities will feel compelled to wrestle with this author’s questions. At institutions advocating cura personalis, do faculty know anything about students’ lives outside the classroom? At universities striving to shape men and women for others, do students graduate less concerned about racial justice than they were when they arrived?

The book is accessibly written, and university stakeholders including faculty, members of the administration, donors, students, and their parents will find food for thought. I can’t wait to discuss the chapters on cheating and “Undergraduates Behaving Badly” with my own students.

Throughout, the author suggests that a major barrier to university ethics is that the university lacks an overarching ethos. When it encounters well-organized and self-perpetuating cultures, like fraternities, or ideologies, like market commoditization, the university finds itself unable to articulate how these groups or ideologies threaten the university’s values and its functioning. Jesuit colleges and universities, which champion their roots in the Catholic, Jesuit spiritual and ethical tradition, should not need to struggle to articulate the values that promote their continued existence and to name the aspects of contemporary life that enhance or threaten those values. But putting those ethics into practice is not so easy. This book encourages us all to create and sustain practices that help our institutions function according to their values – hard work, but eminently necessary.
The goal of the National Seminar on Jesuit Higher Education and its publication *Conversations* is to strengthen the Jesuit identity of our 28 colleges and universities. First, each issue is written to stimulate the campus dialogue – through departmental discussions or faculty symposiums – on the pursuit of various ideals. Second, through our various departments – feature articles, forums, book reviews, reports, and Talking Back – we want to keep the conversation going to build on the progress we have made. Our members, representing various institutions and disciplines, visit three colleges and universities a year and listen to groups of faculty and students in order to decide the themes for each issue.

### Members of the Seminar

**Heidi Barker** is an associate professor in the department of education at Regis University, Denver.

**Mark G. Bosco, S.J.,** is the director of the Hank Center for Catholic Intellectual Heritage and joint professor of English and theology at Loyola University Chicago.

**Timothy P. Kesicki, S.J.,** is President of the Jesuit Conference.

**Patrick J. Howell, S.J.,** is chairman of the seminar and distinguished professor in the Institute for Catholic Thought and Culture at Seattle University, Seattle, Washington.

**James McCartin** is an associate professor of theology at Fordham University and director of the Fordham Center on Religion and Culture.

**Molly Pepper** is an associate professor of management at Gonzaga University.

**Jennifer Rinella** is the director of nonprofit leadership studies and an associate at Rockhurst University, Kansas City.

**Stephen C. Rowntree, S.J.,** an associate pastor at the Holy Name of Jesus Church in New Orleans, is the secretary of the National Seminar on Jesuit Higher Education.

**Julie Rubio** is an associate professor in the department of theology at St. Louis University.


**Michael Serazio** is an assistant professor in the communications department at Boston College.

**Michael Sheeran, S.J.,** is President of the Association of Jesuit Colleges and Universities.

**Jessica Wrobleski** is an assistant professor of theology and religious studies at Wheeling Jesuit University.

### Writing for *Conversations*

Most of the articles are commissioned according to a certain theme for each issue, but we welcome unsolicited manuscripts. Ideally they should explore an idea that will generate discussion. Try to avoid articles that simply describe a worthy local project.

**Guidelines.**

- Do not include footnotes. Incorporate any needed references into the text.
- The *Conversations* style sheet is available on request.
- We welcome photographs, fully captioned, preferable of action rather than posed shots.
- Send the manuscript as a Microsoft Word attachment to conversationsmag@gmail.com

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**COMING UP** Issue #50 (Fall 2016)

Caring for Our Common Home: Our Campuses Act
Jesuit Commons: Higher Education at the Margins
Graduation brings refugees and host community together, see story page 12.

Georgetown University
Washington, DC, 1789
Saint Louis University
Saint Louis, 1818
Spring Hill College
Mobile, 1830
Xavier University
Cincinnati, 1831
Fordham University
New York, 1841
College of the Holy Cross
Worcester, 1843
Saint Joseph’s University
Philadelphia, 1851
Santa Clara University
Santa Clara, 1851
Loyola University Maryland
Baltimore, 1852
University of San Francisco
San Francisco, 1855
Boston College
Boston, 1863
Canisius College
Buffalo, 1870
Loyola University Chicago
Chicago, 1870
Saint Peter’s University
Jersey City, 1872
University of Detroit Mercy
Detroit, 1877
Regis University
Denver, 1877
Creighton University
Omaha, 1878
Marquette University
Milwaukee, 1881
John Carroll University
Cleveland, 1886
Gonzaga University
Spokane, 1887
University of Scranton
Scranton, 1888
Seattle University
Seattle, 1891
Rockhurst University
Kansas City, 1910
Loyola Marymount University
Los Angeles, 1911
Loyola University New Orleans
New Orleans, 1912
Fairfield University
Fairfield, 1942
Le Moyne College
Syracuse, 1946
Wheeling Jesuit University
Wheeling, 1954

Coming in Fall 2016:
#50 Caring for Our Common Home:
Our Campuses Act